

THE GREAT GOSPEL OF JOHN

Volume 5, part B

Chapters 131 to 276

**Biographical account of the lessons, actions and signs of Jesus Christ
during His three Years of Teaching, received through the Inner
Word by Jakob Lorber 1851-1864.**

According to the 7th edition.

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() Text in round brackets by Jakob Lorber

[] Text in square brackets are translator's or editor's comments.
Index and the Lord's itinerary at the end.

Contents

Chapters 131 – 276

Index volume 5

The Lord's itinerary

Chapters 131 – 276 (end)

Chapter 131

[GGJ.05_131,01] (The Lord) "Therefore, you must above all take great care that your future disciples are not idle listeners and believers in the new teaching, but that they zealously practice what they receive as convincing truth of My teaching. Only when man begins to become aware that the promises contained in My teaching are being fulfilled, will this teaching become a full truth within him, so that he will say to himself: 'Yes, this teaching is truly out of God, because ever since I have been living according to it, one after the other of its promises is beginning to become fulfilled in all fact and truth.'

[GGJ.05_131,02] If anyone has ever managed this, he has already won and with it My teaching also as an example for many others who are still being tested, but who have not been able to achieve the wanted any effect. They thus encouraged, will begin to put their hands to active work themselves, which will then begin to bear fruit for them, even if at the beginning very sparingly.

[GGJ.05_131,03] Therefore be crafty and clever in the spreading and carrying out of My teaching like the snakes and foxes, but at the same time always as gentle as a dove, whose often angry-sounding billing and cooing is nothing but concealed love, as the dove was already a symbol for love in the old days.

[GGJ.05_131,04] Now it depends mainly on you; how you will set it up, it will then continue to exist as this. If you only commit any small mistake at the first set up, then a few centuries later a whole mountain of sin against the correct order will have developed.

[GGJ.05_131,05] Therefore do not let yourself be misled by anything old fashioned venerable! Neither the Sabbath nor the new moon, nor the Scriptures nor the temple, nor the graves of the prophets, nor the places in which I Myself worked with you, nor the pure magic of My name, nor the temple, nor the houses of the patriarchs or certain hours of the day and similar external crazy things any longer shall lead you down any side track from the truth heard here!

[GGJ.05_131,06] For all that was until now only an exemplary correspondence of what now stands before you in the brightest light and as

the purest and most unconcealed truth; it was only a great writing of signs, written over the wide face of the Earth, and a great letter of the Father in Heaven to His children on this Earth, but which now lies open and unsealed before you, and which you all have been able to read very well. But this letter now has neither value for the future, nor a determining meaning for life.

[GGJ.05_131,07] This is all now love for God and for one's neighbor, but not only in theory, but instead truly in deed, and for that it needs neither the Sabbath nor a new moon, nor a temple, nor another particular time or any embellished clothing, nor any long senseless prayers, nor any senseless sacrifices, no oxen, calves or goats for the slaughter and burning, but instead only love alone, which I have revealed to you now so many times already.

[GGJ.05_131,08] Thus you as the distributors of My teaching never ever become weak in whatever sort of old statute, not even in the choice of food; for whatever goes into the mouth with metes and bounds, never makes a person unclean, but instead a person is only made unclean by what comes out of the heart through the mouth to the harm of his neighbor! So with this teaching you will give the people the true blessing and the true salvation forever, which will remain just as pure in a thousand years and in another thousand years as I Myself now give and have given it to you!

[GGJ.05_131,09] If, however, you combine some ancient ceremony with this My teaching, begin to observe certain anniversaries and insignificant temple rules, all this will keep growing from year to year and in a few centuries become a true Augean stable that will, finally, have to be cleansed through a universal judgment."

Chapter 132

[GGJ.05_132,01] (The Lord:) "With this I give you a divine life precept which is as far removed from any ceremony as one celestial pole is from another. There is then no need for a Sabbath, a temple, a prayer-house, any fasting, a staff and coat of Aaron, a two-horned head-dress, an ark of the covenant, a sensor, a blessed and, still less, a cursed water. With this teaching man as such is all in all and needs nothing but himself.

[GGJ.05_132,02] In the ancient, rudimentary teachings man was only partly depicted materially as, more and more ennobling himself, he developed into a true spiritual man and it was therefore necessary to portray him in all sorts of spiritually corresponding forms, vessels and ceremonial rituals.

[GGJ.05_132,03] In this My new teaching man is completely at one in and with himself, as if in one point. In the same way I Myself am here united with all My former primordial and infinite Deity in one point before you and tell you that from

now on you need no longer look for the Kingdom of God and its righteousness in the temple at Jerusalem or on Mount Gerizim nor worship God there, but such divine service may be held wherever there is a human being!

[GGJ.05_132,04] The heart of man will be the living temple of the true, one and only God and the active love will be the only true service to God, and the love for God will be His one and only true worship!

[GGJ.05_132,05] But since neither a true love for God without active love for one's neighbor, nor this without true love for God is conceivable, both loves are basically only one love and thus one and the same true worship of God. Whoever has that within has everything, all the law and all the prophets united in his own heart and no longer has need of anything more.

[GGJ.05_132,06] I hereby abolish all old forms, as well as the law of Moses; however, not in the sense that they should no longer be observed — far from it — but only insofar as they had previously been an external coercion to act in a certain manner, followed by earthly punishment in case of non-compliance. In this way the law was a judge breathing down everyone's neck, and a permanent judgment from which no one could escape. But a human being weighed down by the burden of the law obviously is under permanent judgment; and he who is under judgment is spiritually dead and cursed by the inner, divine freedom of life.

[GGJ.05_132,07] Not until the law becomes his own and is subject to the freedom of his own freest will is man rid of all judgment and curse and death. I came into this world mainly to free all men from the yoke of the law, the judgment, the curse and death. Therefore, from now on I take away all externals, let you truly come into your own and thereby make you true children of God and lords over all the law and judgment.

[GGJ.05_132,08] If you, as well as your disciples, abide by this rule unchangingly, no judgment will ever come over you because you are above the judgment; but as soon as you allow in one or the other matter to have an ancient, external law added and adhere to some ancient, external ceremonial, you will again submit to a judgment, and death will touch you in the same measure as you have submitted to an old ceremonious law!"

Chapter 133

[GGJ.05_133,01] At this Roklus says, "But, Lord, what about the compliance with the political laws of the state? Surely one has to observe them, regardless of how much one has become one's own master!? Or can these

laws be dealt with in the same manner as those of the great prophet Moses?"

[GGJ.05_133,02] Say I: "But, friend, how can one call rules of state laws? By law is meant only the proclaimed will of God ; your rules of state are nothing but the very changeable will of a man and can never deal with anything but the most external and material conditions of physical life. If they are good, you will approve of them and accept them with your free will; once you have done that, you have already mastered the rules of state and can no longer come under judgment because of them. But if they are bad, you have the liberty to free yourself of them and to move to where there are wiser laws or to make the legislator aware in the very gentlest way of the shortcomings of some laws and give him a correct and good advice. If he accepts the advice, you will well be able to remain; but if he in his domineering arrogance does not accept your advice, then move on! For the Earth is large and has many lands and peoples and kingdoms and kings and princes."

[GGJ.05_133,03] Once you are pure in your inside, then everything will also be clean; for to the clean all things are clean because he can see the reason for everything, which is to say: For the seer everything during the day is illuminated, and even the night is not lightless for a sharp seer, while to the blind everything is dark and the day has no advantage over the night for him.

[GGJ.05_133,04] Therefore whoever is once in the full order within, is also a lord over all disorder that can occur anywhere in the world in one way or another. But because he is a lord and in himself cannot slide into any disorder any longer, he may and can basically exist well in every political society, however it may be created and organized; for he sees clearly where he has to go.

[GGJ.05_133,05] I Myself am now on this Earth and subject Myself, according to My external personality, to the order prescribed by the emperor of Rome and never contradict it, not even for appearance's sake! Do I thus lose order in My innermost divine being? Oh not at all – I am who I am, unchanged, and My advice will also be accepted by those who bear the power of the ruler in their hands, and I am therefore a master and lord over them, and no-one asks Me and says: Lord, why do you do that?

[GGJ.05_133,06] Believe Me that someone who has truly become lord over himself can also easily become lord over a whole nation; and no-one will say to him: Friend, how can you do such a thing? For the people will make him into it themselves, in that they will hurry to him in droves and will seek advice. But what is a wise advisor but a wise legislator? Whoever gives these laws, however, will also be a lord over those who have received the laws from him! Or are Ouran, Mathael, My noble friend Cyrenius here, Cornelius, Faustus and Julius not rulers and commanders and have nonetheless accepted laws

from Me and call Me their Lord? Why did they do that then? Because they have got to know very brightly the truth and its power and strength in Me more than enough! But what I now say and do, that and many other greater things you will also do in the near future and will thus have to bring forth quite the same effects on the whole dear Earth.

[GGJ.05_133, 07] Certainly a decided courage is needed for this, which does not fear the death of the body; but how should he fear something that carries eternal life in the highest clarity and quite perfectly has become a lord of life in itself and must know very well that firstly those who may well kill the body are not able to do any more damage to the soul and its eternal spirit of life, and that secondly the soul makes a never pronounceable gain through losing the heavy body for ever, which all the treasures of this earth would never be able to take away!

[GGJ.05_133, 08] But whoever sees such a thing in oneself in life's highest and deepest basic clarity, well, will he perhaps have fear of physical death?! And even if he did still, he would resemble obviously a fool who laments that he has been freed from his straitjacket and instead is clothed with the robe of the highest and most liberal freedom and clarity of eternal life! But that is not thinkable, therefore the necessary courage will also most certainly not be lacking for you at the right time.

[GGJ.05_133, 09] Therefore, do strive above all to become perfect masters over your own self and you will also be masters over all the laws and all judgment and not subject to the curse of some foolish worldly law.

[GGJ.05_133, 10] What you become yourself, however, make sure that all those who will learn from you the innermost order of life will become as well – then they will become your true friends and brothers and will give no other laws anymore because they like you will see that the innermost law of life replaces all the others and makes them fully useless!"

Chapter 134

[GGJ.05_134, 01] Roklus says, "Lord, that is all the very purest gold, and all this allows the truth to be now seized with ones hands! Thus this religion must remain as pure as a diamond in all eternity of eternities and will also remain so in the planting of my institute, for which I and my companions will use every concern!

[GGJ.05_134, 02] But now I still have a small problem; if I may know what I have to do in that respect, then everything will be in the diamond hardest and purest order, as I now cannot imagine otherwise! It is the up-bringing of

children in your religion! Should one then also avoid as far as possible every pictorial imagination of something that is to be taught to them?”

[GGJ.05_134, 03] I say, “In any case, for pictorial representations get stuck nowhere as firmly as in the minds of children and are then later very difficult to be totally removed from them!

[GGJ.05_134, 04] Teach them firstly only to read, write and arithmetic mechanically; then reveal to them the form of the Earth and show them at the same time the true reason everywhere, in as far as this is appropriate for them and in as far as they are capable of understanding it! Enrich them with all sorts of useful knowledge and allow them to make their own small experiences, and enthuse to them about everything that is good and true.

[GGJ.05_134, 05] And believe Me that the children understand the good and the true much earlier than all the often senseless and wide-spread teasing, from which they should then themselves decipher some profound truths, which tires them and in the end must make them inactive! In any case you will see and recognize all that is to be done in the brightest light when My spirit within you leads you into all truth! If any of you still has any questions, then ask; for the coming day of My onward journey draws near, and Mark is beginning to take care of the morning meal!”

[GGJ.05_134,06] Roklus says, “Lord and Master of eternity! I now know, speaking quite as honestly now as I ever can, may, or will, truly of nothing more which could be put together as a question for You; for now everything is clear that the way has become clear. Certainly I could ask for countless other things that are still an impenetrable riddle for me; but I now know from Your prophecy that that will all become clear to me, and so any further questioning would be a truly empty threshing of straw!

[GGJ.05_134,07] The greatest thing is now that the way that we have to take is fully clear to us, in order to reach the long desired rule over ourselves. If we have this, then we have everything; but if we do not have this, then even that partial knowledge I of little or no use to us. I for my part really do not know what else I could still ask! But I do not want to say or advise someone else that he should not now ask anything more!

[GGJ.05_134,08] But I thank you, oh Lord, for this extremely great light, which You have now mercifully allowed to shine upon me; to You from now on be all my love and all honor! I now will step back to my companions with Your best permission and will discuss with them very much how we will now regenerate our institute in Your name. For all the present things must be thrown out and Your word brought in effectively!”

[GGJ.05_134,09] At this Roklus wanted to go; but I said to him, “Remain a while; for I have a few other things to discuss with you!”

Chapter 135

[GGJ.05_135,01] Roklus says, “Oh Lord, there is perhaps no other who would rather remain beside You than I! Whatever it may be, everything that comes from You is always the highest bliss and blessing to my heart! I am burning with curiosity to learn something more from You, for example about the renewal of our institute!”

[GGJ.05_135,02] I say “Yes friend, you have guessed well! There are still some things which would create some considerations for you in your work, and thus could become strife in your council; therefore it would be good if I inform you Myself of some hints about it!

[GGJ.05_135,03] Above all I give you the present assurance that My servant Raphael will come to you at times and be of help to you with advice and action. For the other times he has in any case already his very determined directions and knows what he has to do during the time of My stay on this Earth, and where he has to stay at certain times. This assurance I make to you, however, is valid only for the most extreme case which could happen in your institute in the time of regeneration.

[GGJ.05_135,04] But what you have to do yourself, I will now tell you in very short hints. You still have your extremely smartly created institute for waking the dead, as it was and still is; at the same time there are one hundred and seven children there between the ages of three and fourteen, among them over half are girls. You are now in a great embarrassment, since you have hardly twenty similarities in all your institutes for human reproduction and now envoys with painted pictures have been sent out to all the world so that at any cost similar children would be bought. But these envoys are doing poor business; for if they find somewhere a similarity, it is not sold to them for any price, and they cannot use something that is not similar, of course. What do you say to that kettle of fish?”

[GGJ.05_135,05] Here Roklus scratches behind his ears quite massively and says, “Yes, Lord, if so – which is very easily understandable – then the institute is in a big snare! It was certainly a big mistake, and indeed against my will to accept so many dead children at once; but our first director, namely in the sphere of the reanimation of children, gave me the assurance that it would go very well. However, the story looked only too soon quite differently! Hardly twenty similarities, and the others?! We may seek them with the lantern with which the cynics once sought the people in brightest daylight!

[GGJ.05_135,06] Our director certainly sent well-endowed envoys in all directions; but if things really are like that, we with our whole institute have been quite written off and must suffer the greatest embarrassment at the

mocking laughter of the envious and very most jealous Pharisees, the more so as some children of the Pharisees are supposed to be among these as far as I know, with whom the jealous ones have certainly planned to test us!

[GGJ.05_135,07] Oh dear, it is certainly a very bad do, and can be very obstructive to me in my now very firmly made intention to act simply only in Your name! What can be reasonably done there? Just the reason is silent in me! You, oh Lord, certainly could help us out of embarrassment, if it was in Your holy will, and if you could do it, since at least we with the institute never knowingly and with intent ever had some actual evil motive!

[GGJ.05_135,08] Our lack of knowledge through no fault of our own however You, as a most loving God, Lord and Master, cannot lay on us as a burden? And if Your eternally immeasurable wisdom should find guilty spots on us for which we truly can do nothing, then Your even less measurable love is certainly powerfully endless more than enough, in order to sweep away the same! I and all my main companions now place all our hopes on You and trust most firmly that You will help us this time out of the very greatest embarrassment, for which however we make You the most glowing promise that it will be our concern at all times to preserve Your holy word for all time as purely as we have now heard from You under the greatest gratitude of our hearts!"

[GGJ.05_135,09] I say, "But why do you call then that such a great embarrassment, since you have received faithfully enough My most possible assurance of help in the most tangible way?! For what I promise to someone, I also keep all the more certainly than the sun daily must rise and always illuminates half the earth, whether the surface of the Earth is cheerful or dulled with clouds and mist! Until when should then the one hundred and seven children return to the homes of their parents alive again?"

[GGJ.05_135,10] Roklus says, "Lord, what should I, what can I answer You except: Oh Lord, all things are known only too well to You and therefore certainly also our foolishness!"

[GGJ.05_135,11] I say, "Certainly, you have given Me a good answer! You have truly committed a great foolishness in that you have set a much too short deadline for the fake reanimations! You have been well encouraged by several happy attempts and have naturally had to make the experience that for your institute a shortest possible period of reanimation is not only the least expensive, but also certainly the most recommended, because the whole thing increases the miracle effect – of course, only in appearance!

[GGJ.05_135,12] If you had enough of the similar children, things would be carried out otherwise according to your manner; but because exactly the main element is lacking for this purpose, it is well understandable that you have fallen into the most enormous embarrassment. I could certainly help

you out of the great embarrassment this time; but then I would have to obviously help a lie, and look, that would not be right at all, however very dear you all are to Me now! Things must then happen quite otherwise!”

Chapter 136

[GGJ.05_136,01] (The Lord) “Look there at the left side of Cornelius, who is now dozing a little, the boy; his name is Josoe! He lay in the grave for over a year, and his bones were without flesh. He lay not far from Nazareth in a crypt, and I gave him life again, and no-one sees in him that he had lain quite rotted away in the grave!

[GGJ.05_136,02] What I was able to do for him, I could very well also do for your hundred and seven children, and indeed now on the spot and in the fastest moment! But it would not serve you much at all; for thereby the children would come before the announced deadline back into the houses of their parents. Therefore the deadlines must be kept exactly, so that now no new lies are created in this affair. But then My servant shall come to you and call the real children back to an earthly life, of course somewhat against My order, and indeed in the presence of their parents who will be called there for this purpose, so that they may also recognize in their great blindness as if by a great push that now the kingdom of God is now near.

[GGJ.05_136,03] But what you have to say at that occasion I will lay in your mouth, wherever I will be physically; but then I make you for now and for the future very seriously aware that you, and no-one from your institute should ever accept any other deceased children for resurrection, not even for all the treasures of the world.

[GGJ.05_136,04] For whenever I let a child die, that certainly has its highest important reason, and it would be against My will and against My order to awake such children back to earth. Now, as far as these present hundred and seven children are concerned, I have foreseen this, and it therefore does not happen against My will and in the wider sense neither is it against My order; but in the future such a thing must happen only very rarely, if you or someone else is encouraged to do so directly by My spirit.

[GGJ.05_136,05] You may heal the sick once, twice, even three times, as many times as you want; but there is to be no more waking from the dead for those who have died in the flesh! For you thereby make the souls that have become free from the flesh into a much worse monster than the worst murderers and street robbers among the people who still have to live out their time on this world.

[GGJ.05_136,06] In this world it is considered the greatest misfortune if someone is killed. But it is considered a thousand times greater misfortune in the beyond for an already free soul to be forced back into its mortal, stinking and clumsy body! Therefore you would be doing no-one a favor if you called him back to this earthly life.

[GGJ.05_136,07] There are indeed terrible souls there which one could actually call devils. On the other side it is certainly ten thousand times worse for them than it is for a beggar on this earth, however poor and persecuted; but among all the many whose number can be accepted very well as up to ten thousand million now according to the Arabian way of counting, there is none who might walk the path of the flesh one more time. But if the unlucky ones never want to return to this Earth again, how much less those who are happy on the other side! Therefore let this be told to you, and no longer raise any more dead! Have you now understood that too?"

[GGJ.05_136,08] Roklus says, "Yes, Lord, I understood that very well, and I can therefore never be grateful enough to You eternally for the extraordinary remedy to our great embarrassment; but in any case we have never given up actually with the true business of reanimation, since our reanimations were actually basically nothing other than very secret deceptions for the good of the grieving humanity only, that is, in as much as we previously could think with our limited understanding about the best for man! We had basically extremely little profit from this, since the maintenance of the human farms and its purchase, that is by human children, was always extremely costly.

[GGJ.05_136,09] At our reanimations the people in the great otherworld have quite certainly suffered no disruption and so I think that, considering the small deception, we have performed very little of anything disturbingly terrible for the kingdom of the soul; for the souls of the dead were never forced by us to return to this fleshly world!"

[GGJ.05_136,10] I say, "That is indeed true; but nonetheless such a manipulation of yours has caused some disturbance for the spirit world all the same. For the dead child has become very well a citizen of the spirit world. But now with time also his parents have died to this world and the false child as well; they soon met again on the other side as usual under suitable circumstances.

[GGJ.05_136,11] Now, what must the surprised parents have thought in the other world about the method of reanimation if they met the true and also the false child that they had considered to be the genuine child in this world irrevocably obviously only too soon? Just think yourself a little bit about it!

[GGJ.05_136,12] For everything kept so hidden on this world down to the smallest detail will be revealed there. Whatever someone has done here no matter how secretly and hidden will nonetheless be shouted from the roof-

tops, as they say, and that highly loudly before the eyes and ears of millions! Now just think as a false re-animator about yourself in the sphere of such a disclosure! How do you think to cope and deal with things there then?

[GGJ.05_136,13] If people with their highly limited sense of truth in this world recognize, judge, sentence and finally even punish quite well such indecency when actually the inner strength of truth is mostly lacking, how much more there where the truth being one of the most invincible powers is always the lord above all existing ones!

[GGJ.05_136,14] Look, among the small birds of prey there is one whose name derives from his song and therefore is called the cuckoo! Breeding is instinctively built into this bird. Therefore he lays his eggs wherever he may and can in the nests of various other birds and does not even spare the nests of the starlings! If this poorer little birds now see that instead of their equals only cuckoos appear, even they as unreasoning animals make very puzzled eyes and begin to keep further and further away from the nest and if they hear any cuckoo crying they fly at him in flocks upon flocks and track and tease it in every way possible.

[GGJ.05_136,15] Now, if even these reasonless animals equipped only with an instinctive intelligence take revenge on a deceiver, how much more is that certainly to be expected among the reasoning people, and how much more again among the spirits, before whom no deception can take place again, since their insight and recognition has become quite clear!”

Chapter 137

[GGJ.05_137,01] (The Lord) “From this you can see that over there everything will be revealed and also must be revealed, otherwise the countless and various unions of spirits could not possibly exist. And now it begs the question what sort of a face a person will put on there who here among the people stood in a great reputation because of his wonderful deeds and for whom on the other side it will immediately be shown only too clearly that all his miracles were quite common fraud in themselves; and even if the fraud was well-meant, he still had to be paid and sold to the blind customer as the genuine goods – and often for a very great amount of money!

[GGJ.05_137,02] And behold, that and nothing else was then also your method of reanimation until now, particularly of the children! Your monthly public reanimations in the known underground catacomb-like arches are an already too deep combination of fraud, than to talk about; for there you have people employed who every month once have to pretend to be dead in certain coffins and at your familiar command in the presence of several blind believing watchers to stand up from the coffin and then immediately to walk

so that they cannot be questioned by any of the often many spectators and wonderers about your health and your names and place of living.

[GGJ.05_137,03] Do you know, this bird-like frau is too mean for any other words to be lost on; but since many have been induced through this to hand over their dead dear child for reanimation, it nonetheless comes into consideration and is very suitable to become very awkward for you on the other side.

[GGJ.05_137,04] But as we said, everything that has happened to you so far, I want and will take upon My own shoulders and make everything good again for you all; but for the future neither the one nor the other, which has even the very slightest trait or smell of fraud, may occur in your institute for any price in the world, if you want Me, acting like with My hands, to remain with it in the spirit until the end of this world.

[GGJ.05_137,05] The most perfect love and truth should reign in it [the institute] and no other fraud however small should ever occur, then this institute will remain for all time; and if it should ever have jealous and dark persecutors from time to time they will nonetheless not be able to do harm to it!

[GGJ.05_137,06] To be sure, it will not last much longer in this country than this My teaching will — for this land will be devastated by heathens of the most ignorant kind —; but in future times the headquarters of all those who believe and trust in My name will be in Europe. There you will be organized in various branches; with some rulers you will be popular and held in high esteem, by others you will only be tolerated. Only some who are very benighted will drive you across the borders of their kingdoms. Those doing so will be sure to be beset by one or the other trouble of which they will not rid themselves so easily. But also the kingdoms in which you will only be tolerated will not thrive too well.

[GGJ.05_137,07] This is My gift and blessing to you, that you will always be true master builders; and where you are accepted lovingly and with honor, that kingdom will have a good and lasting foundation. I do not wish to make of you physicians in the future, but masons who shall erect everywhere from the hardest precious stones the walls of a new, heavenly Jerusalem and many of the most magnificent residences in this city, which has now been begun and will be continued to be built in all eternity after the initial wall has been erected.

[GGJ.05_137,08] Since you are now My masons and free builders and I want My city built from the hardest precious stones, all of you and you, My friend Roklus, will easily understand why I cannot use any common limestone, sandstone or bricks. By these I mean all sorts of fraud and deception, which cannot last forever. Only the purest and most unflawed

truth is that diamond stone which can offer all eternity the constant and ever same defiance.

[GGJ.05_137,09] You will often be tempted to hide your real thoughts instead of showing your true feelings. Yet do not yield to the temptation or deceive anyone with your eyes, but let everything you say and do be the fullest truth, and you will always be sure of My grace, power and wisdom.

[GGJ.05_137,10] Do not ever make anyone a promise which later on you might not be able to fulfill or for certain reasons might not want to fulfill, for verily, I tell you: Nothing appears to be more bitter and more painful to man than a promise made to him which later is not kept! For, had he not been promised anything, he would not have relied on it but taken a different course of action, by which he would have gained some help or advantage. Having firmly relied on the promise which was only made but not kept, he now finds himself in desperate straits and sadly disappointed because he fell between two stools on the sand, and curses those who have plunged him into the greatest misery through their false promises.

[GGJ.05_137,11] Therefore, you must keep whatever promise you may have made to another, even at the cost of your earthly life, otherwise I could not be a permanent member of your institute. Remember well Who He is Who gives you this commandment! He is forever a Lord over all life and death. Even if I punished nothing else while on this earth, yet I would punish a man who makes promises to another without keeping them, usually for some selfish reason.

[GGJ.05_137,12] By refusing the promised reward to the one who has done you a service you commit a greater sin than by stealing from someone. If he performed his service halfhearted and poorly, you can of course remind him and tell him that next time he cannot expect such a compensation unless he will perform his service with the proper diligence; but, no matter how poor his performance may be, you must keep your word so that he may see that the spirit of full truth is alive and working within you.

[GGJ.05_137,13] For this reason I help you awaken your 107 dead children in the fullest sense of the truth. In this way you need not face as liars making false promises those whose dead loved ones you promised to bring back to life. But in future do pull yourselves together, completely and in earnest, for whatever you would do to contravene My easy to follow advice would inexorably bear you very poor fruit."

[GGJ.05_137,14] Does all that seem somehow too difficult to you because you start to make a very thoughtful face? Tell Me now simply quite loudly and openly if you have anything to object to Me! Now we are still together personally and can air some things which in the future will be clearly

somewhat more difficult, since we may not meet again personally so soon! Speak now and I will hear you!”

Chapter 138.

[GGJ.05_138,01] Roklus says, “Everything that You, oh Lord, have now said, is only too true, and nothing can be said against it! But since You are so strictly against anything which bears even the very slightest semblance of fraud in it even when a person could be in the fullest seriousness physically and spiritually helped through it, this obviously makes me very reflective now, since for me the principle maintained through a thousand experiences stands firm, that now very many people can be helped in no other way than only on the way of a subtle fraud – but which I call certainly no fraud, but pure cleverness of state.

[GGJ.05_138,02] Speaking honestly, oh Lord, after the experiences I have made on this Earth, some people cannot be helped in any other way than alone through a well-meant little deceit! The children must however be deceived in the beginning always, otherwise one would not be able to do anything with them at all; and what good would one do them then if one immediately led brought the purest truth into their face?! I have indeed laid things before You at another opportunity quite clearly and distinctly as a person, so that it was never about ever following a person to his disadvantage, but instead always only to his spiritual advantage in some way! And I only did that because I saw too clearly in advance that this or that person was not to be got around at all in any other way. If that now counts as a sin before You – yes, Lord, then it will truly be highly difficult to be a person!

[GGJ.05_138,03] For example: I go somewhere and meet on the way as a heathen a totally blind arch-Jew, whose super-zealous temple fanaticism predicts immediately a whole legion of the most terrible devils in everybody. If a heathen touches him with his knowledge, he is immediately unclean for a whole year, and in such an imagined position of his the unhappiest person, because he cannot and may not take part in any of the many advantages of the temple. If I tell him that I am a heathen – if he asks me who I am – he would then rather allow all ordeals happen to him than to be led by me over a highly dangerous part of the mountain path. But if I tell him very firmly that I am also a Jew from Jerusalem, he will extend his hand in joy and then allow himself to be led over the highly dangerous path very most gratefully. Once I have brought the poor blind man there where there is no longer any danger for him and the smell of his now very close homeland already attracts him and he can no longer go wrong, then I take my leave and go on with a happy mood. The blind Jew then learns no syllable more from me his whole life long, and no one will easily be able to say to him that that person who once led him over a very dangerous way was a heathen.

[GGJ.05_138,04] Now tell me about a reasonable and honestly well-meaning person, whether then the certainly highly harmless lie was not cleverer and better than if I had said the truth to the poor person, namely that I am a heathen! Then I tell You and anyone a thousand times over in your face that only an icteric and fully brain-sick idiot from the most dubious league of Pharisees can explain such a necessary lie as a sin – but an only somewhat reasonable person never and a God certainly all the less! For so highly and widely different can the present and after-world views on life certainly not be that one as purely spiritual what all pure reason on this Earth must recognize as good and fair must see that as the straightest opposite! For if on the other side something is black and dark for the pure spirit which here always a well-meaning soul sees as white and bright, there either this or that other-worldly life is needed in a madhouse.

[GGJ.05_138,05] Lord, You know my whole life from the cradle onwards and will hardly find a moment in my whole life when I have meant harm with someone or wanted to do even the slightest harm to someone! A thousand times I will be cursed by Your all-powerful divine mouth, if that is provable for me! But if I was nonetheless a sinner in that I had to take my casual flight from politics particularly among spiritually weak people in order to be able to do something good to them according to the call of my heart and according to my human recognition, then I must openly admit that it is very unpleasant for me then to be a human being; so, oh Lord, turn me according to Your omnipotence only into a donkey and You shall have my thanks for it!

[GGJ.05_138,06] My certainly only humanly reasonable opinion is this: Every person does according to his best knowledge, recognition and conscience what seems to him to be best, is peaceful and conciliatory and does good for the poor suffering humanity according to his strength, and so his action must also be seen as correct and good and correct even by a God and recognized, and no god can demand more from the person as unmistakably His creation and work than what and which capabilities He Himself has laid in him! Or is it possible that a highly wise god can demand more from His work than what and how much He has laid in the same? I believe that this would be pretty difficult and would have approximately the same face as if someone in all seriousness wanted to pour ten buckets of water out of a very small barrel or skin that hardly holds one bucket-full. I therefore ask You, oh Lord and Master, to express Yourself more clearly in this respect; for thus as I believe to have understood You previously, no even little reasonable human existence on this Earth is thinkable according to Your teaching!

[GGJ.05_138,07] Yes, the truth, the holy, must be for the people; they must get to know the house and its order and justice most exactly in which they live and actually should live for ever according to Your promise. But the naked, if even still so pure truth seems to me at least indeed very beneficial, but otherwise extremely bitter medicine which everyone who is only a little bit

sensitive gums spits out again immediately as soon as they have only touched it. But what does one do? One surrounds the bitter medicine with something sweet and pleasant, and the patient will then easily swallow it and without getting a fever in their stomach, when they will soon begin their healing effect! And that, I believe, should also be the same with the spreaders of the truth! We should give them never, particularly at the beginning, any other way than hidden and reveal it little by little! Then in my opinion the best effect will never be lacking. But if you give it immediately quite uncovered and naked, you will very often and most of all cause more damage than any true use.

[GGJ.05_138,08] I do not want to say any word for the extenuation of our natural miracles and am myself of the perfectly convinced opinion that we have risked too far; but I can always add with my best conscience that we ourselves have never harmed anyone with this, but instead, according to our well-considered knowledge normally doubly done good. Firstly we have often dried the tears of very sad parents with it, which certainly is and cannot be something bad, and secondly we have provided the children of very terribly poor parents in the best way for the whole time of their life on Earth and set them on a point so that they received in the houses of rich people the better traditions according to the present world order also a better education, while they otherwise would have been in the greatest poverty without any education grown to human-like animals, as in this time there is truly no lack of examples. No angel rises from the lit heavens and takes such poor half animal like people and teaches them; and if we obviously do something to better and educated people according to our best knowledge, recognition and conscience in a possible way and method, we run the risk of sinning before God and being declared as a fraudster of the people before Him!

[GGJ.05_138,09] Lord and Master, You can easily teach and speak, for Your will is the director of the whole of eternity! But we weak people, we nothings in comparison with You, feel only always the pressure, but seldom or never relief, and have on top of this the very sharpest expectation of that day on the other side.

[GGJ.05_138,10] Lord and Master, truly, Your teaching has quite straightened me up, and I was full of the most blessed expectations; but now I have been quite thrashed down and do not know how to help myself because You demand things from me for whose fulfillment I with my common sense do not know what to do , and I cannot act against my common sense!"

[GGJ.05_138,11] At this Roklus became still and said nothing.

[GGJ.05_139,01] At this Cyrenius asks Me, “Yes, what is that then all at once? Roklus was until now already like a true foundation stone for the holy city that should be built anew, and now all of a sudden he seems to have turned around, despite the fact that You have promised him all help!”

[GGJ.05_139,02] I say, “That he is and remains, despite the fact that he hasn’t quite understood Me! But I saw that still in him and put him in the position to get it out of him. But things will now immediately take a very different face, as you will immediately convince yourselves!”

[GGJ.05_139,03] At this I turned very friendly to Roklus and said, “But, My dear friend, if you understand things almost completely wrong, no god can help you then, as long as you oppose your own understanding from before to a more recent higher insight! The best, however, is that you claim exactly that very seriously which I actually want to have from you! If I Myself have recommended to you before the cleverness of the snakes and foxes, how could I now forbid it you now?!”

[GGJ.05_139,04] I showed yesterday in sufficient detail how the children should be treated and instructed; and although you were not present all the time, you have it nonetheless in your hands written by my fast scribe! There is certainly nothing else which could confuse you in some issue about which, as far as just any education is concerned, someone could say: Look there, that is incomprehensible! Or: It does not apply for this or that person!

[GGJ.05_139,05] Thus also, if you want to heal a sick person with natural medicine and even could, but the patient often has a decided aversion against a medicine and will not take it for any price in the world, but you are completely convinced that only this medicine will provide the patient only with certain and fast healing. In this case it goes without saying that you then could take such a medication without any further ado and mix it with something else so that the patient will not recognize it and push it away from himself to his great disadvantage.

[GGJ.05_139,06] But further as far as the teaching of this divine teaching of Mine for life is concerned, there I will add to you all: Be externally everything with everyone what they are in order to make them trust you and to win them over for My kingdom! Be Jews with the Jews, heathens with the heathens, laugh with those who laugh, and cry with those who cry, be weak and full of patience with the weak, and show the strong one that you are also strong, so that the awareness of his strength will not blow him up and make him arrogant! Well, that will satisfy you, My dear friend, in order to know what God’s very highest wisdom, as the creator of your pure common sense, wants to have from you!

[GGJ.05_139,07] Believe Me, My wisdom is never against the quite healthy, sober and non-judgmental common sense of a person! For this must judge what is perfectly correct!

[GGJ.05_139,08] A truth, however veiled it may be, is and remains in itself nonetheless forever a truth and will as such be revealed one day. Friend, a truth, if it demands necessity somehow, you can cover and clothe however you may and can; it all depends on the mental capacity of the person to whom the truth is preached. Children are satisfied with milk and honey and with very soft bread, while the man can already be given a firmer fare. Then everything is in the best order, if only there is inner truth; very little attention is paid to the necessary cover, or none at all. That would truly be highly unwise and against all better reason, if some person needed My help and I knew well that he is honest, but nonetheless would not look at him because he wears a Persian tunic! To hide a truth in necessity is not a sin; but an open lie and a most obvious fraud placed in the clothes of truth is a sin and is frowned upon by Me for eternity!

[GGJ.05_139,09] If you now observe your previous reanimations from the dead, then despite you good will they were a great, but very well-hidden lie, since in this way there was no trace of a reawakening from the dead, and likewise other numbers from your institute. You have learnt from the Egyptians and Arabs to calculate when a solar or a lunar eclipse can appear; alone that remained a secret to the people. But you then said to the people: Because you, people, do not want to hear our voice, the leader – who you are now! – beg the gods to darken the sun or the moon on that day! The people immediately fell into a great fear, prayed and sacrificed crazily, and you gave them in the end only the comfort that the threat would go in any case forward, yet one would try to make it as harmless as possible. Do you see, that was then a very sheerest lie, clothed in an honest dress of the fullest truth!”

Chapter 140

[GGJ.05_140,01] (The Lord) “But just imagine now a sudden revelation! What would the people, for example, have done with you if I Myself suddenly had given them a little light about this and then they had seen the true reason of a solar or lunar eclipse just as clearly as you? The effect of this you can easily imagine.

[GGJ.05_140,02] But if you have ever brought someone onto the right path through this truth, however concealed, and he receives then also a light and now sees that only the fullest truth, even if very concealed, has placed him on the line of the true life – what indeed will such a person do to you for all those good things? I believe that you as a person full of bright common

sense will now see the difference which exists between a concealed truth and a concealed lie.

[GGJ.05_140,03] What I showed you as an action or speech which should never take place in your institute is a concealed lie; but never a concealed truth from any very wise reasons.

[GGJ.05_140,04] If the lie also has a good consequence and the truth at least a seeming terrible one, that means, what the people call terrible with their worldly understanding, the truth is nonetheless to be preferred over a lie; for the final effect of the lie is always remaining a bad one and the final effect of the truth will be a good one.

[GGJ.05_140,05] According to outer appearance the difference between a concealed lie and a concealed truth is certainly not easily noticeable, just as a genuine miracle can only be distinguished with difficulty or not at all by a pure, little experienced worldly understanding from the false one, because a genuine miracle for the worldly understanding cannot be checked at all and the magicians and the false prophets let their miracles be checked by the people just as little as you let yours be checked. But exactly for that reason there should never be any lie among you, no matter how small, or any deception no matter how small, no room left so that on the Earth there is an institute for ever in which alone only the truth reigns and there would be an enduring measuring stick of the world, in order to recognize the true gold of all truth from the false gold well and easily!

[GGJ.05_140,06] If that is not mastered then in a few years after Me there will already be a surprising number of false prophets and miracle-workers who will transform this religion of Mine entirely. They, the false ones, will indeed also use My name; but their religion will not resemble Mine in the least, and our miracles will be of a recognisably deceptive type to you and make very many into firm converts of the false prophets.

[GGJ.05_140,07] Therefore I warn you in advance about this! Therefore do not listen to those who will run around shouting: Look, here or there is the anointed of God – that is the truth! Truly I tell you all: Those who speak so and shout so and even do signs in My name are nothing but pure false prophets! They do not listen and turn their backs! And if they come to you, threaten them, and if they do not want to give in, threaten them in My name, and perform a true sign before their eyes; otherwise however keep away as much as possible from miracle-working which certainly entices and captures the eye and ear of the foolish people, but which hardens the heart at the cost of the miracle mostly into a unfeeling stone! The truth must witness and speak for itself and needs no further sign any longer.

[GGJ.05_140,08] The only true sign of a miracle however consists of self-experience, which everyone will make through and in that exactly the truth

has truly made itself free in all its thoughts, desires and deeds and opens its inner eye to see all things and relationships, as they are in truth and not as they have been put together in the destroyed brain of some worldly wise man who wants to be seen as respected as he desires. And now tell Me, My Roklus, whether things are now clearer than before!”

[GGJ.05_140,09] Roklus says, “Yes, Lord and Master, now everything is so fully clear and enlighteningly bright as nothing in my life has ever been clearer! I have always thought and even actively felt that a god cannot do anything in comparison with pure human common sense, which would be an obvious and tangible contradiction. But now every word of Yours corresponds so well to reason like light of the sun for the creation of the day on the Earth. I am now quite in the clear, and our institute shall remain so until the end of all time!”

[GGJ.05_140,10] I say, “Well very good then, and so now go over there and tell that also to your companions! – Now something else will happen, then the morning meal and then My departure from here for some time!”

Chapter 141

[GGJ.05_141,01] Roklus now made a very deep bow and hurried to his companions who in the meantime had discussed all sorts of important house rules of their institute, but who had exactly the idea which I gave Roklus in My teachings as the direction in his life.

[GGJ.05_141,02] Roklus was quite surprised when he heard everything from his companions which he wanted to tell them as something quite new and highly important – and that command he had heard from Me in order to show how I as the Lord have entrusted him with the maintenance of the so highly important position with quite particular orders. As head of the institute he wanted to show his subordinates a little that he had discussed with Me Myself very many and extraordinary matters and he now wanted to convey all this to them.

[GGJ.05_141,03] But the companions said, “This effort you can already spare yourself with good reason; for we have been taught about everything and have actually even more than you, despite the fact that you have dealt with the Lord Himself! Yes, look here! Look, a hearty number of pages, all fully written! You can find everything in them, written faithfully, that the Lord has said to you. But you are pulling, as it seems to us, not the most pleased face about this; what’s wrong with you?”

[GGJ.05_141,04] Roklus says, “Ah, I have nothing at all against or about this; but if the Lord Himself has demanded that I discuss this with you all and

arrange what He entrusted me with, because of the total restitution of the whole institute, and you now are better informed than I am, I guess I have to ponder a bit what the dear Lord wanted to achieve with me through this small and certainly harmless teasing!”

[GGJ.05_141,05] Raphael, who was cavorting around among the companions, says, “Friend, I will immediately explain that to you; just listen to me briefly! You see, those are indeed your closest civil servants in your institute! The Lord Himself could not give you any other title according to the fullest truth but that which you have received by state and are entitled to have, since your great financial means must give you the right to it. But the Lord wants all people to embrace each other as brothers and only recognize Him alone as the truest Lord and Master.

[GGJ.05_141,06] But since you are now already a lord of your institute, it was also quite in order that the Lord Himself gave you the directions about what you should do in the future and which arrangements you should make. But likewise just as much in order was that the Lord through me allowed your companions in everything at the same time, firstly, in order to save you the unnecessary effort of the teaching, and secondly in order to suppress the certain prophetic feeling of highness which could easily become a little arrogant, and thirdly in order to make the recommended discussion with these companions of yours as easy and effective as ever possible.

[GGJ.05_141,07] For the Lord did not mean a type of demand from you when He said to you: ‘Go there and tell that also to your companions!’ that they should learn for the first time from you everything that you have heard and learnt from the Lord, but instead that you have only to tell them that you have learnt it yourself correctly and understood perfectly what in the future should be undertaken in the institute as changes. Nothing seems, of course, that you, as now alone indoctrinated in the issue, should first instruct the companions?! And you therefore do not need to make any thoughtful face if you yourself have understood the order of the Lord falsely! – Do you understand me well now, or does some other consideration crop up in your head?”

[GGJ.05_141,08] Roklus says, “Yes, now I am also quite in order again and I am now thinking about this point no longer at all; but something quite different now bothers my mind! We will easily bring everything into a very good order – only with the removal of the people’s belief in that we have the solar and lunar eclipses in our power, will be a little difficult for us! For these will always occur, and we will no longer be able or be allowed to say to someone: Look, because you and your people do not do and will not believe strictly and accurately what we have ordered you to do, the gods will darken the sun or the moon in this or that period! How will we help ourselves in this embarrassment? Everything else is good – only there I cannot find the way

out! What do you all think then in this one respect, and what about you, my friend, Raphael?”

[GGJ.05_141,09] Raphael says, “Just discuss this firstly among one another; my advice will then always come still at the right time, if all else fails!”

[GGJ.05_141,10] Says one of the companions: “Yes, that is a very ticklish point! We will not be able to get along well with the people! Since a considerable number of years the people are now used to this, and if the undertaking after an observed darkening of the moon or even the sun comes to us and they ask us very seriously about the reason, why we had hidden the darkening by the gods from them and not shown it – what true answer will we then give to such questions so that we are not too violently harmed before the faces of those who ask?”

[GGJ.05_141,11] A third says, “With a little in house lie we could save ourselves from the puddle; without it I cannot think of any honest way out. But this will not be our only snag, but instead there will be many others, and no less so with the eclipses! We are now sitting positively in the wash! We will encounter the difficulties if we begin to shake and improve the old structure! Like an army of grasshoppers from Arabia the unconquerable, countless obstacles will bar our way on all sides and we will then no longer know where to go! To leave this place and settle somewhere very far from here would be the best advice!”

[GGJ.05_141,12] Roklus says, “Yes, yes, that would all be fine; but what can we do about these possessions and facilities of ours which one cannot leave to our opponents’ free discovery just like that?! Truly, your advice would be very expensive for me in particular! We now have the Lord God for ourselves, who will save us quite alone most certainly from every further fully unnecessary embarrassment – of which I am perfectly sure! Truly we will have some things to overcome; but – as it seems to me now – we will certainly pass a very important school through this from which we will only then create the practical insight about all the things that one must get rid of out of our lives on Earth and how to achieve the true, innermost life from God in us.

[GGJ.05_141,13] Therefore we will remain here nonetheless! But for the sake of all the other matters I have no fear at all; for there I will say to anyone: From now on the awakenings will be dropped for all time! Why? The answer: God does not want it any longer, because the people cannot live accordingly to be worthy of such a particular mercy!

[GGJ.05_141,14] But those who live according to God’s will, will also have the insight about why God has allowed one child or other to die and will allow themselves to be led by His spirit in the future. No one will be able to say anything against that!”

Chapter 142

[GGJ.05_142,01] (Roklus) “As far as the other scientific games are concerned, they can remain; for we have in any case never made any other use of them that to provide a very innocent entertainment from time to time for the guests. We can also destroy them however, and no-one can have anything against it. But above all the artificial full moon must be removed; for firstly it is too cloddy and is no longer suitable for the optical deception of the most foolish people. The speaking trees, bushes, statues, columns, springs and rivers will be destroyed and in their place something better will be placed. The electrical things however can remain, likewise the various concave mirrors; since these things belong to the field of science, and one can heal various diseases with their help. Also our pharmaceutical arts and the art of making, sculpting and flattening glass also belong to this.

[GGJ.05_142,02] In short, what still exists among us as some purely scientific matter in truth can remain, and everything else will end! And when it ends, we are therefore not accountable to anyone; for the institute is our possession, with which we can dispose as we wish through the irrefutable right through the laws of Rome. If we want to do something for the people, we can do it, because we want to ourselves, since we do not stand in the service or fold of anyone. We are people and lords for ourselves and as Romans and subordinates ourselves we have the legal protection just as well as any Roman for us; in addition we also possess so much treasure and fortune that we could not use up even in a thousand years living like Croesus. I then even see in purely worldly respect not at all before whom we should be ashamed! We have no further secrets now before the Lord! But He would be the only one before whom we would have to be ashamed; but with Him we have evened out the issue. If He is now good to us, since He certainly knew in advance that we will set His will into fulfillment until the end of time as purely as we have kept it until now, He will also remain good to us not only until the end of time, but instead also eternally in the other world.

[GGJ.05_142,03] Look and consider how highly stupid it would be for every one of us if we wanted to lead a blind man astray if he stumbled over a stone on the path that is unfamiliar to him and fell to the ground and injured himself. Ah, if he could see, one could certainly say to him: Friend, what are the two eyes in your head for? But one cannot make such a criticism to a blind man; for he does not have the illumination of life, and for him no sun goes up or down. If we were also spiritually blind, and no-one could grab us under the arms and lead us onto the correct path! But if we often fell on the path which we did not see, who can call us to a humiliating account?! Did we know then what we know now? From whom should we have learned it? But now we

know, we will also act accordingly, just as we have acted until now according to what we knew.

[GGJ.05_142,04] It is now not an issue at all of whether we got away with our honor at the new transformation of the institute for our own sakes or not, but instead it is only a matter of that we do not appear before the eyes of the world as suspicious of fraud, because in the future we want to and will work for the well-being of the people on the field of truth, and for that we need a good trust and a certain good honor from the part of the people that we are to teach and lead, which we must not give away at any price if our efforts should bear good fruit.

[GGJ.05_142,05] Therefore everything is already in a very good order, and we can get rid of everything and it will not be anything remarkable. Only the lunar and solar eclipses alone will catch us a little, at least in the beginning, because these will certainly continue to exist! Then soon a number of all sorts of people will come and they will say: Why do you allow such horrors to happen to us?! Are we sinners before you and the gods, why do you not warn us at all so that we can atone and bring you and the gods our sacrifices?! What sort of an answer will we give them then?

[GGJ.05_142,06] Look, there is the actual hook and spear! Well, without a necessary lie it will be very difficult to pull ourselves out of the trap with the purest divine truth! But a necessary lie should never more pass over our lips according to the will of the Lord! What can we do then?! Oh, you very desperate story! As is said, my oxen once stand firm on the mountain and may not pull the plough further up the steep cliff!”

[GGJ.05_142,07] One of the company says, “Well, then ask now the Lord and Master over all things! He will certainly give you the right advice in this respect! We can turn it over in our heads for years and will never bring forth something wise from it! But now we are at the source and can receive the best advice. Would we not be fools, if we did not want to find out in such an important opportunity by the very wisest lord of all things what should be done in order to not do damage to the good of the kingdom of God before the blind world humanity?!”

[GGJ.05_142,08] Roklus says, “In any case you are indeed right, and I can of course do that for the good of the spread of His divine teaching; but we must indeed only then also consider very respectably well first that our seeking in His divine love and wisdom is not in itself already a too great foolishness, with which we then should not come to Him consequently, in that we would thereby either lay our still too great foolishness or a much too small reverence for His undeniable divinity in full view!”

[GGJ.05_142,09] Yet another from the company says, “Yes, yes, you think very correctly and fairly; but do you know, that does us all no good! When

someone calls for help from the water, few will pay attention and be careful to see whether he fell in through an unhappy event or through his own, willing foolishness – but instead he who begins to swallow water truly no longer thinks about what actually brought him into the water, but instead ‘help, help!’ is his cry of fear. Whether he can be helped or not, that is then certainly a different matter and depends casually on the cleverness of the person to whom the unfortunate man has called for help. That is my opinion!”

[GGJ.05_142,10] Roklus says, “You have quite hit the nail on the head! Therefore I will also ask the Master of all Masters now! I will hurry to Him and will present to Him our need!”

Chapter 143

[GGJ.05_143,01] At this Roklus now heads hurriedly over to Me once again and brings his familiar somewhat awkward affair to Me very openly.

[GGJ.05_143,02] And I say to him, “Well, well, as I see, you are already beginning to see a little how any sort of fraud sooner or later must spread certain embarrassment to a person in any case! Therefore I say to you all: Only the fullest truth at any cost; for this lasts the longest and never spreads any particular embarrassment to anyone!

[GGJ.05_143,03] It can of course be and it even is so that from such people who only eke out their lives and reputations with fraud very much hate and fear the truth and therefore also persecute it with fire and sword! But what good is all this evil activity to the persecutor of all such truth?! Only too soon the truth breaks through and its enemies lie ashamed and despised by everyone and shunned in a puddle, from which there will only be a resurrection with difficulty! Well, your affair is a little foolish and cannot so easily be set aside so that a world exam could be spared you totally! But there is nonetheless a means to pass this with the necessary honor.

[GGJ.05_143,04] You made the nation wise to the fact that the gods had given you the power to rule over the solar and lunar eclipses. But now tell the people that gods have stopped existing and ruling and that the one, true, great God, to whom all the heathens have also built a temple under the name ‘to the unknown, great God’ has now come into this world Himself, even physically, and has taken such power of yours and will from now on rule and direct everything Himself and entrust no-one any longer with the leading of the planets and worlds!

[GGJ.05_143,05] At this the people will certainly raise their eyebrows, and some will think that you have kept your position badly and have sinned. Again others will think that they sacrificed too little. Still others, a little more

clearly thinking, will say: They are giving their position back to the great, unknown God very easily; for they had only made it their own in order to keep the blind people all the more easily in check – and the gods who are supposed to have given them such power were the rulers of Rome! But now a truthful man has probably risen secretly who has threatened them and so they are now laying the divine position easily into the lap of the great, only true God, which they in truth have never possessed as entrusted by God. But since they now are already so honest and admit this openly, so it is to be expected that they will admit even more things openly, which will be very good, since we will get behind some truth thereby. The wind which drove them to this must obviously be a good one! Thus the clearer-thinking will think and at the same time secretly laugh behind their hands.

[GGJ.05_143,06] The Pharisees will also rejoice quite secretly and say to the people: See, Jehovah Himself must have done this to these most annoying heathens through a powerful prophet; he has forced them to become traitors of themselves to the people!

[GGJ.05_143,07] But then say: 'Here for once the Pharisees have spoken the truth! This powerful prophet however is no other than the prophet of Nazareth who is already very well known to you! Jesus is His name, and on Earth He is a son of the very well-known carpenter Joseph – who was only his adoptive father, however – born to Mary, the virgin, likewise well-known far and wide, from the house of Joachim and Anna in Jerusalem! And it is the same man who at Easter of this year drove all the disdainful money-changers and sellers from the temple with whips in the hand. But this prophet is obviously more than a prophet! John, the Baptist in the desert known to them all, bore a correct witness of Him which will also be very familiar to them.

[GGJ.05_143,08] 'And this messenger of God certainly took away from you the power you made yourselves over the sun, moon and stars, but in return entrusted you with a much more important and greater position in truth. And this high position consists of this, that you all should now announce to the people in all seriousness and in all truth and say that the kingdom of God is near now and that everyone who believes in the name Jesus shall have true, eternal life!'

[GGJ.05_143,09] If you will speak thus, you will stop up the mouths of the Pharisees very appropriately who were until now indeed your greatest enemies, and they will wisely avoid wasting another word over your received power over the solar and lunar eclipses, and all the more so since they will know well that you from now on stand under the protection of Rome!

[GGJ.05_143,10] Now I have hopefully made this clear enough to you, and you will also see that you will not have anything further to fear! But since you now have the advice and the insight, now go over there and announce it also

to your friends and companions! – Or do you have something else in the background that still bothers you?”

[GGJ.05_143,11] Roklus says: “No, Lord and Master of eternity, now nothing more bothers me, and my heart is full of cheer! For now I am quite safe with my institute, and the black-skirts shall rejoice over the weather that we will make for them!”

[GGJ.05_143,12] I say: “Very good; but now go over and announce it to your friends and brothers, so that they also will have part in your joy! But it will nonetheless cost you all much effort and work, of which you can be fully assured. But where there is no battle, there is also no victory, and where there is no victory, there is also no joy in victory which all people value as the highest thing! Therefore above all courage and endurance, and the victory will not get lost along the way! For this I stand here as of course most certainly the most believable witness and the very most certain guarantor! – Or do you not consider that to be satisfactory?”

[GGJ.05_143,13] Roklus says, “Who should that not satisfy who know You as I know You? I tell You here nothing but my very innermost thanks and now immediately go to my companions and will bring them up to date with this truest gospel.”

[GGJ.05_143,14] With this he bows and hurries cheerfully to his companions, whom in the meantime the curiosity about the good or bad way of information had already very much begun to trouble.

Chapter 144

[GGJ.05_144,01] When Roklus informs his companions of what he has heard from Me, they are highly joyful about it, and the previous speaker says, “You see, my friend, how good it was that I gave you this impulse to seek advice about it from the Lord Himself, since He is still here! Now we know what we are at, and what we have to do and do not need any white lie – but instead we step forward with the most naked truth and will make everyone who calls us to question be silent with only a few words! Oh, that is great and holy advice! Yes, yes, whoever the Lord helps, is truly helped, and thereby he is helped truly also for all times!”

[GGJ.05_144,02] The still present Roklus says, “Yes, you are indeed totally and fully correct there! You have been greatly helped with this advice; but nonetheless with time there will be no end of all sorts of troubles and temptations in your institute, and you will then at all times – remember this well! – count very many friends, but at the same time also always a thousand times as many enemies who will persecute you constantly for being against

them, and also because the Lord Himself has been persecuted on this Earth by the blind and evil people.

[GGJ.05_144,03] For all professional magicians and all the priests, of whichever confession, hate Him, and most of all however the templars of Jerusalem. But since exactly the priesthood was always the very most comfortable caste of people on this Earth and was so advantageously positioned, they will indeed never be completely got rid of; and not much time will pass before even fractions of this now newest religion of God will be picked up by all sorts of rogues and idlers, and a priesthood will rise out of them, against which even the temple caste is hardly a shadow play.

[GGJ.05_144,04] And in comparison with this priesthood you will always have a hard stand. They will of course never do anything to you or harm; but they will persecute you in all ways and places, just as now the Pharisees persecute the Lord in all ways and means. Alone, that will be a true sign to you that you are fully the Lord's and that you keep His word pure in writing and in deed; and for that reason you will have much to rejoice about all the time at such a witness.

[GGJ.05_144,05] But you will not ever fear your persecutors, because you will always live under the visible protection of the Lord; but your opponents will fear you extremely and will persecute you exactly for this reason. All their persecutions however will do them as little good as it does the templars when they persecute the Lord now with all their strength, as which you will soon experience here a little test of. The Lord has announced to you, my Roklus, already in advance that something else would happen before the morning meal! But what – listen!

[GGJ.05_144,06] The wicked ones have learned through a evil refugee from Caesarea Philippi that the prophet from Nazareth is staying here performing His 'mischief', and also that the supreme governor is staying here at His favor. Therefore they have hastily put together a very astute plan in order to capture the Lord, in that they want to make Him seem to Cyrenius an agitator of the people with actual reasons and make Him hateful. The plan has been satanically well laid out so that you will be quite amazed at it.

[GGJ.05_144,07] They will fare badly here, namely with Cyrenius; but this event here will bring about a great stir, apart from the fact that such an undertaking here will be immediately talked round most cheerfully. You will play a little part yourselves, but not to your disadvantage, but instead only to the advantage of the good cause. Therefore just be very attentive to everything; just another little quarter of an hour, and things will kick off! But in the meantime we want to keep very calm; Cyrenius himself still has no idea of this, because that is the Lord's will! But the story will therefore be all the more striking. Therefore quiet now!"

[GGJ.05_144,08] Everything now became calm without any disruption, to which the imminent sunrise contributed a lot; but mainly everyone there was expecting something special and therefore listened with a certain anxious curiosity to hear what would happen.

Chapter 145

[GGJ.05_145,01] But soon the sons of Mark discovered a ship still hesitating at some distance, as if the captain did not know whether he was in the right spot or not, the natural cause of which was that very many things had changed very radically on the shores of the Sea of Galilee since yesterday. The impressive rock in the sea, as a main sign, no longer existed; a strong rock and a huge tree on the snake hill had, as we know, been removed from existence by the negroes. In addition there was the gorgeous new house, the garden and the beautiful harbor with the five new, flagged ships - and so the sailor who should have steered the ship towards Caesarea Philippi did not know where he actually was. He therefore tacked for some time up and down in order to gain some insight into where he might be.

[GGJ.05_145,02] But a stiff east wind began to blow and drove the ship straight towards our harbor with irresistible force. In a few moments the sharp-sighted sons of old Mark could already make out very well that the ship was carrying Romans and a few Pharisees on board. They came immediately to Cyrenius and made such a thing known to him. When Cyrenius heard this, he immediately commanded Julius to perform a strict inspection of the ship which gradually and ever faster approached the harbor. When Julius heard this, in an instant he was down at the harbor like an arrow with fifty men at arms ready for the ship, which did not need much waiting any longer.

[GGJ.05_145,03] When those in the ship became aware of the Romans, they immediately raised a white flag as a sign that they were not enemies, and that one could let them disembark at the harbor without a problem. But Julius, when he saw two arch Pharisees among the Romans who were not unknown to him, immediately sent a messenger to Me and to Cyrenius with the question of what should be done with the new arrivals. Land or water? The people seemed very suspicious to him. It seemed as if also the Romans were only disguised Pharisees or even Herodians.

[GGJ.05_145,04] And Cyrenius' answer came very briefly, "Whoever it is, land!"

[GGJ.05_145,05] At this command the arrivals were set on land and Julius quickly asked for the usual sign of passage which had been prepared by Pilate in Jerusalem according to the legal ordinance. When this short act of

legitimization was done, a Roman asked Julius whether the high governor was still staying in this area. A thunderous ‘yes!’ was the awesome answer on the part of the already quite angered Julius at the pert question.

[GGJ.05_145,06] At this a centurion who was with the ship stepped up to Julius very seriously and asked him, “What gives you the right to answer us in such a tone?”

[GGJ.05_145,07] Julius, even more seriously than before, says, “If I did not have the best reasons for it, I would have answered you in another tone of voice! But your oriental, stupid face tells me that you are no Roman, but instead something quite different! Therefore my answer cannot amaze you too much!”

[GGJ.05_145,08] The centurion says, “What am I then, if not a Roman?”

[GGJ.05_145,09] Julius says, “We will talk about that soon enough! Now you are in my power and have to obey my orders most strictly! My name is Julius, the strictest commander of Rome in this area, and I am a close relative of the high supreme governor Cyrenius! I had to say that to you because you are no Roman; for if you were even in the least a Roman, you would have recognized me already from far off!

[GGJ.05_145,10] You see, this is how we Romans tend to catch the sly foxes! But now only forwards, better things are yet to come! I’m sure the area, now a little cultivated, seemed somewhat unfamiliar to you – otherwise you would have honored us with an unexpected visit an hour ago? But that doesn’t matter, you have now arrived at the right place despite the unfamiliarity of this area!

[GGJ.05_145,11] You see how I know everything in advance! Yes, in Julius’ area one does not arrive quite as unannounced as one supposes! Indeed it embarrasses you a little that your whole appearance has been betrayed to me; but perhaps that does not matter so particularly much for such sly heads as you, which will naturally be shown very soon! Therefore forward to the high governor!”

[GGJ.05_145,12] But here the centurion, visibly very embarrassed, says, “What do you know about us?! Who could have betrayed to you something that is not true?”

[GGJ.05_145,13] Julius says, “Now no further word! The high governor is over there! Therefore onwards with you false Romans – there the next step!”

[GGJ.05_145,14] The centurion with his some eight subordinate soldiers and two very ordinary, well-fed and very tough to the core high-ranking Pharisees then headed towards Cyrenius and gave him there a letter signed by Herod.

In this letter there was nothing further than that a very extensive conspiracy against all the Romans had been discovered in all Coelo-Syria and in a great part of Galilee and Samaria. At the head of the same the infamous prophet Jesus of Nazareth was supposed to be the main agitator, who was performing all sorts of incomprehensible miracles for the common people in a secret union with the ever highly secretly active Essenes for the dazzlement of the people and thereby giving a type of divinely prophetic coating and even was supposed to have the most accursed cheek to proffer himself to the people as a true son of God.

[GGJ.05_145,15] (Herod): ‘Further it has been said truly and faithfully by several people bearing identical witness from various districts that this most bedeviled agitator of the people has even befriended the very highest Roman servants of the state, along with his already very substantial horde of so-called disciples. But the secret reputation declares that the reprobate is simply doing this in order to kill them all on a certain day, after which he will then raise himself to king of all Jews. But after such a thing was revealed to me through the advice of the high gods I make you obliged to this and hope that you will know how to order your own and how to act! – In deepest reverence, Herod – – –, now in Jerusalem.’

[GGJ.05_145,16] For the sake of space the whole letter with all its many flatteries is not repeated here, which is also truly unnecessary; but the main sense is fully presented.

Chapter 146

[GGJ.05_146,01] When Cyrenius had read through this letter very attentively with the most serious face, he turned with a sympathetically friendly look to Me and said, “But Lord, is that even possible to make You suspicious to me in such a very most shameful way?! What do You say to this? For You certainly know what it contains!”

[GGJ.05_146,02] I say, “Call Raphael and Roklus; for it would not be right for Me to talk to these messengers of the Prince of lies!”

[GGJ.05_146,03] Immediately Cyrenius called Raphael and Roklus, of whom the messengers of Herod seemed to know the latter only too well; for they quickly turned their faces away from him.

[GGJ.05_146,04] When Raphael came to Cyrenius, he [Raphael] also handed him a scroll and said, “There you have the duplicate of the letter supposedly written by Herod; read it and recognize from it that I and through me also Roklus were informed before about this genuine pharisaic shamefulness! After the signature of Herod, which he however never got to

see, nor did he know anything of this most shameful plan, there is a small comment which will explain to you the whole content, and which you must also read therefore. But once you have read everything, give it then to the messengers and let them read it too! Further things will happen of themselves.”

[GGJ.05_146,05] Cyrenius took this scroll into his hands and read it through quickly, also the comment, at which he could not wonder enough, since it contained exactly what he had immediately thought himself. When he had read all this, he gave this scroll likewise to the false centurion and said, “Now you too read this out to your companions!”

[GGJ.05_146,06] With a visible embarrassment the centurion took this scroll from Raphael and read it with an ever falling face, and having read the comment even a positive fever came across him, and all the messengers began to change color very significantly, which naturally did not escape the sharp look of Cyrenius and all those present. When the false centurion had read the scroll through entirely – and indeed so loud that what was read could be heard also by his companions – he gave Raphael’s scroll back to Cyrenius again with a deep bow, but said no word; for he, like his companions, had been enormously affected by this event, and their deception now stood before a cliff wall on which there was not even the most miserable path to cross.

[GGJ.05_146,07] After a short while of the most total silence Cyrenius broke the same and asked the centurion, “So, Herod supposedly advises me to offer up everything in order to capture the prophet, and that I should have his head, as well as the heads of all his disciples, struck from his body without a second thought?”

[GGJ.05_146,08] At this question there was no answer.

[GGJ.05_146,09] Then Cyrenius became annoyed and said, “An answer! – or you shall pay for this outrage in an exemplary way! From whom does this letter come, who wrote it, who had the cheek to come to me with such a colossal lie, and what a shameful intention is hidden there in the background?”

[GGJ.05_146,10] At this very energetic question almost all the messengers lost consciousness; for they knew that they were dealing with the most merciless Roman supreme governor. Everyone began to shake and fever as if seized by a panicked fear, and there was no sign of an answer.

[GGJ.05_146,11] Then Julius said, “High ruler, how would it be then if we paid these messengers immediately with the reward specified by the law – for valid betrayal – and then brought them to Sidon in the strongest custody until the time when the revolution will break loose according to their

suggested deadline, on which day then the whole reward for betrayal will be paid, either on the cross or on the block? We can see from an hour's journey away that these Romans are nothing but a heap of the very worst Pharisees, who can be bought with gold for every ignominy!"

[GGJ.05_146,12] Cyrenius says, "You are quite right; but since we are not the only lords here and someone else here has a comment to make, we will wait for this with the greatest calm possible!"

Chapter 147

[GGJ.05_147,01] Here Roklus stepped up and said, "High ruler, allow me to say something to these fiends and pixies in their ears; for my institute has also been very terribly attacked in this letter, which I as a representative cannot possibly allow to happen! I must ask them how and when the evil prophet from Nazareth, so rumored and most reprobate by them, learned the magical arts from us with which he now captivates and misleads the people! By God, if they do not make this colossal slander good again for me on this spot, I will lay hands on them myself and wring their necks, as the Lord God certainly will help me!"

[GGJ.05_147,02] At this one of the two Pharisees steps forward and says, "What can we do then about the fact that the whole issue seems to be only an evil fabrication?! We did not write it and even less create it! Just look at these people who sent us; we, as only the messengers, certainly do not owe anyone an account! We simply expect a true answer which we have to bring back to those who sent us here. That, I believe, should be the long and the short of it!"

[GGJ.05_147,03] Roklus, urged on by Raphael, says, "Fine; but what should then happen if we can prove to you tangibly that only you yourselves are the creators of your evil letter, and that you, if this is possible for you, have to keep the reward of a thousand pounds of gold *AD PERSONAM* from the great gold chest of the temple?"

[GGJ.05_147,04] The Pharisee says, screaming, "Who can accuse us of such shamefulfulness? The letter has been signed by Herod!"

[GGJ.05_147,05] At this Roklus calls Zinka and says, "Like no other in the world you know your ruler's handwriting. Tell us, is that his signature?"

[GGJ.05_147,06] Zinka looks at the letter and says, "Not in the slightest! For Herod can actually not write, but instead in a pinch only read Greek. He has a type of seal to sign his name which he presses on the documents;

therefore this signature must have been falsified! You have my oath on whatever you wish!”

[GGJ.05_147,07] Then Roklus says, “Well, you wise man of God and very truest Pharisee in the name of Moses and Aaron, how do you feel now? I’m sure you would now prefer to be sitting at home with a fat meal than here among such glorious auspices! Yes, yes, there is no other way: If a person is not satisfied with what the Lord God has provided him, he must then give in to fate and its perfidies!

[GGJ.05_147,08] Yes, yes, you do not like the wicked prophet from Nazareth at all, because He threatens to make you a very strong impression through His holiest teaching of truth! That is the crux of the matter! But things have now become so and will never be otherwise, even if it ever pleased Him to show you all through a favor to allow you to kill Him, at least *PRO FORMA*, for He, as life itself from eternity, can impossibly ever be killed. I have now spoken; now it is your turn! What do you say now to all that?”

[GGJ.05_147,09] The Pharisee now stood there as if turned to stone, and none of the messengers dared any longer to utter even a syllable.

[GGJ.05_147,10] After a few moments Cyrenius, who secretly received a wink from Me, called both the arch Pharisees to him in the very craftiest way and said to them, “Calm yourselves now! The storm has passed; do not beat yourselves against our initial very smooth Roman seriousness! Now the second phase of discussion is coming, in which I do not want to hear any fiction with false signatures from you, but instead the pure, full truth. Only through the truth can you be freed from my otherwise merciless power – otherwise prison, the cross and the axe are unmistakably your fate, as certain as I am the supreme governor of all Asiatic provinces of Rome.

[GGJ.05_147,11] But if you speak the truth, whatever it may be, and whatever sense it may have, you may count upon my Roman fullest word of honor, that I will let you go quite freely and unhindered. Now choose what you will! If you want to persist with this lie, you have now heard from my mouth what unmistakably awaits you; for here in Asia I am a completely unlimited ruler in the name of the emperor, and two hundred and sixty thousand warriors wait every hour for my orders. If that was previously unknown to you, so know it now how things stand. Who will call me to account if I simply have all the Jews executed by the sword at my whim?! I have no lack of power and force! – Where can one instigate a conspiracy in all of Asia that I would not hear about within fourteen days?! But then the most terrible pains to the rebels!

[GGJ.05_147,12] If even a little mutiny was still spread secretly according to your statements, I would truly know about it, and my many informers would immediately have much to do about it. Therefore your denouncement here to

me is a terrible lie, just like Herod's signature, through which you would have used me, if I had been blind, to quite other purposes. Alone, you hopefully now have a very appropriate conviction of the fact that such things do not go down well with me and will never. Therefore now out with the truth, so that I will see very clearly on what ground I stand with you! But only note well: Look, as purely as the sun is now rising over the mountains on the other side of the sea, just as purely the truth must be that you now tell me – and then I will also keep my word to you! Speak now!"

[GGJ.05_147,13] Here both the Pharisees, as well as the false Romans, who also were half Pharisees and half Herodians, pulled very terribly desperate faces; for nothing seems less desirable to a person than accusing himself and openly admitting his very worst evil intentions. And so it was now with the Pharisees. But what were they going to do? Cyrenius' lack of mercy, as well as his strictest justice was well known, and there was nothing else left to do obviously than to admit the full truth.

Chapter 148

[GGJ.05_148,01] Accordingly one of the Pharisees summoned up the courage and began to speak thus: "Very highest and mercilessly strict lord and ruler over all lands of Asia and the most part of Africa! Since nothing is left for us now than to admit the full truth, I must then admit openly in the name of all my companions that the letter was pure fiction, and that we persecuted the infamous prophet of Nazareth in the most decided way as our greatest enemy simply for the sake of professional jealousy. For he performs things that supersede everything that has gone before to the very greatest degree; in addition he teaches straight against the temple and its laws, which are not given by us.

[GGJ.05_148,02] On Mount Sinai about a thousand years ago Moses received commandments from the fiery hand of God, and afterwards another large number of state rules. Among the commandments the first is a very important one, saying 'You shall believe only in Me, your one and only true God, and honor and worship no other Gods before Me; for I alone am your God and Lord!' The prophet (of Nazareth) however states that he and no other is the true son of God and even a god himself, and refers back to the sayings of the prophets, which he applies arbitrarily for himself and his deeds.

[GGJ.05_148,03] If that is allowed to go unpunished, the divinely proven institute in Jerusalem will be totally at an end in a few years! What then? How will we who are called by God stand before the people and what will we live on, since we may never legally possess either field or vineyard according to God? On the one hand we have the Samaritans, the Sadducees and the half-

heathens who have fallen away from us, but on the other hand the Essenes, who will soon have the people for themselves – and now the Galilean on top of it all! Surely that is finally a bit too much!

[GGJ.05_148,04] On Sinai, by thunder and lightning, Jehovah gave us laws through Moses and Aaron, sanctioned them and, truly, created an eternal union with us and obliged us most strictly to remain true to this covenant. He, the Almighty, promised us the greatest advantages in life if we remain faithful to the covenant and the Law, but also the greatest disadvantages if we casually break the covenant. However he also gave us the right to pursue our opponents with fire and sword, as Joshua in Jericho and later the great King David did with the Philistines, where even the children in their mothers' womb were not to be spared according to Jehovah's order.

[GGJ.05_148,05] But if now Jehovah wanted to annul the old covenant against His promises and reiterations, perhaps because of our sins and our tepidness and tolerance of our opponents and fully abandon us now, He would certainly do it in an easily possible grandiose way for Him, in which way He established the covenant with us about a thousand years ago, so that everyone would know certainly and undoubtedly what He is doing! But that has by no means happened here now; how then can a magician, whatever extraordinary things he performs, ever begin to agitate against us in the most shameful way as an ever existent statute of God?!

[GGJ.05_148,06] He may heal the sick as often as he wants, and should move mountains to amuse the people and perform other great things; but against the temple and its holy secrets he should not wage war! But he does such things more and more, undermines the faith and the trust of the people, now particularly amongst the Galileans, towards the temple, so that they often no longer want to pay us the tithes and on top of that they call us the greatest and finest deceivers of the people and the nation. If we are that, then Jehovah should accuse us through the mouth of a proper prophet, not through a Galilean magician, who pretends to be one of the greatest prophets, yes, even the son of the Highest, since it is written that a prophet can never arise from Galilee, which is too filled with heathens, and all the less a son of God coming from heaven!

[GGJ.05_148,07] But if we, firstly through God's Law and secondly through the most obvious pressure of circumstances, are forced to persecute a person who is highly dangerous to the old matter of God and wherever possible get rid of him with our own hands with all the divine rights and to remove him from the Earth, do we then do wrong if we unfortunately have to make use of some political means in these days in order to destroy the extremely dangerous subject?! I believe that you will no longer have any doubt of the full truth of this well-founded open admission of ours!"

Chapter 149

[GGJ.05_149,01] Cyrenius says, “Indeed not at all; for this time you have spoken the fullest truth which otherwise does not easily come from the mouth of a Pharisee and you have made my soul very cheerful again! But in any case I must make the remark at the issue which concerns your so dangerous prophet or even the son of God, that He must have a much defamed reputation. Secondly I must openly admit to you that I know the most highly memorable one very well and can give you the open assurance that He is a highly inoffensive man who makes every effort only to be of use to His fellow man and even his very worst enemies too, who you obviously are, despite the fact that all your great fraudulence, of which neither Moses nor Aaron ever dreamt, are only too well known to Him.

[GGJ.05_149,02] Oh, He is entirely a Jew, but only in the purest and genuinely Mosaic sense! But where is Moses and where are you with your new human statutes? He is thus against the non-Moses in you, but not against you yourselves! Already a great number of the most shocking complaints have come to my attention from the people against your disdainful actions and fraudulence, that I have really planned a number of times to put a stop to your game once and for all by force. Only He has kept me from doing this! If He, who is aware of my highest and fullest friendship, were your enemy, He would have certainly only taken great joy in this, if He could have cleaned you quite off the face of the Earth through my hands in the shortest time; alone quite the opposite!

[GGJ.05_149,03] He regrets your great blindness that you however have laid on yourselves. He would only like to lead you back to the truth and to the one true God, from whom you have turned away through your countless worldly desires, and to renew the covenant with you again; but He does not want to destroy you at all. But if that is His very most active wish and will, how is He then your enemy? If you had His means in your hands, how often would you have killed Him already! Does He do anything similar to you, where indeed a thousand of the very most powerful means stand at His disposal every hour of the day?! As it is in my power and strength, I have set Him an extremely difficult exam, which He has passed in the most glorious way.

[GGJ.05_149,04] I have found in Him that person whom I – let’s say – thirty years ago hidden from the cruelest persecution by the old Herod, and He is just the same who thirty years ago, when my brother Augustus introduced the national census and count in the whole wide Roman Empire and thereby also in the Jewish lands, was born in Bethlehem in a sheep’s stall to the young wife of the carpenter Joseph among all sorts of miraculous events, recognized by the wise men of the East through a great comet that led them there and greeted and gifted as a future king of the Jews, even then sung

about as a very particular event for the people of this Earth by the amazed shepherds, whom you must remember at least a little!

[GGJ.05_149,05] If nothing should have come to your ears about it, although you must already be sixty years old, here stands my brother Cornelius, who in those days also ran the Roman centre of census in Bethlehem, as an even very alive witness before you and beside whom I myself, who also already found the highly unexpected opportunity to perceive and to experience the indices of divinity in the hardly fourteen day old child, which did not allow me any moment in doubt among the greatest and most respectful amazement that the child most obviously was more than some human child, however perfect.

[GGJ.05_149,06] When I now in the older years of my life found the child of those days then as a man full of spirit and divine miraculous power, I soon and easily found that He has come from the mentioned child, and it will hopefully not be difficult to understand that I then was forced to bow before Him my old head in the very deepest respect and love, and that through my very own feeling.

[GGJ.05_149,07] And you persecute this man so hastily and want to destroy Him totally and annihilate?! Oh, you very most senseless and blindest idiots! Did Moses then not prophesy about His coming and after him almost all the great and small prophets who were slain by your fathers in their very most miserable foolishness with stones as you now want to slay this man?! You persecute Him, who alone can and wants to help you all, now even with all cunning, call Him an abomination, place the worst curse on Him and want in addition to kill Him?!

[GGJ.05_149,08] You have not recognized the area that you sought because the greatly feared cliff has disappeared and this whole, previously extremely desert bay has been changed into a true Eden. But who did that? I and all those present here are witnesses that no human hand was active even with a finger. He was and is among us and performed such miracles simply through His will!

[GGJ.05_149,09] Here at my side stands a boy; his name is Josoe. He lay almost two years in the grave, and nothing but the decaying bones were left of him. And nonetheless it was an easy task for the man whom you persecute so bitterly and so stubbornly to form him again through a simple word and to reanimate him, as he now stands before you!

[GGJ.05_149,10] Here at the table sit my two daughters, who were robbed of me by some terrible slave traders. While crossing the sea they fell into the water during a storm and swam, surrounded by monsters, perfectly dead on the wide surfaces of the sea. During a fishing expedition the day before yesterday, in which we all took part, they were discovered and brought here.

The word of your enemy – to Him alone be all my honor! – gave them life again as you can now see!

[GGJ.05_149,11] Now I ask you whether a magician would also be capable of performing this, or whether these signs are not already greater in themselves than those which were carried out in the desert in the days of Moses! What I say to you all is as strictly true as I am called Cyrenius, and such things can be supported even more by many thousand witnesses, and you call the doer of such works in a certain way an abomination, you persecute Him and even want to kill Him?! What a hardly comprehensible degree of the very blindest foolishness indeed is needed to do this!”

Chapter 150

[GGJ.05_150,01] The Pharisee says, “Very highest and most strictly correct ruler! We are scribes and have studied the chronicles; therefore I believe that we cannot then be supposed to be all that stupid!”

[GGJ.05_150,02] Cyrenius says, “Look, even this remark of yours was as foolish as possible and just as foolish were your ways and means to catch the holy man of Nazareth! For you could indeed well have thought with even just an ounce of understanding that we Romans would distinguish between a Jew disguised in even very poorly-made Roman clothing and a real Roman and would understand only too quickly that a very refined mean trick is hidden behind it all! Thus you could well have thought also that I would recognize certainly Herod’s signature only too well! Thus you could also have well imagined that you would be seen through and recognized by me on the spot in your vicious intention, and that therefore your undertaking was a highly foolish and risky one, which could have killed even your little bit of fleshly life, which is your greatest sanctum! I tell you all: Truly a child comforted by mother wit could tell you with certainty what will happen to your undertaking! But now it’s enough to make you obey! Your highly wise scribes have not been capable of seeing that in advance!

[GGJ.05_150,03] But do you know the reason for this? I will tell you: The indulging splurger, whose stomach has never felt emptiness, cannot possibly imagine the sensation of a hungry stomach; it never even enters the head of a deaf person how a person feels hearing the harmony of a perfectly pitched Aeolian lyre; thus neither can a completely blind person form any comprehension of the impression of seeing and looking and it seems to his feelings that all people are blind. And likewise and actually even worse is it for a spiritually blind and truly foolish person! He not only considers all people to be as foolish as he is himself, but instead, to be even much more foolish; for he does not consider himself to be foolish at all, but only to be very wise. He cannot understand at all how B could possibly be just as comprehending

and wise as he, A, feels. And there actually lies the reason why such highly imagined foolish people seize things so foolishly during some undertaking as you have just brought only too tangibly clearly to light before me here.

[GGJ.05_150,04] But because you are so foolish, you cannot possibly understand either the unspeakably great signs of these times, as you, despite all your so highly praised knowledge as scribes, have no idea at all, what Moses and all the other seers of these recent times have prophesied and namely about the Messiah of the Jews and His kingdom on Earth. This, just like the present undertaking of yours is therefore only the consequence of your too great and crude spiritual blindness; for with some spiritual light you would have to then realize, for the sake of your Jehovah, that nothing can ever eternally be done with success on your part against a power such as ours, and even less against a man filled with the most all-powerful spirit of God, who only needs to desire it very slightly and the whole Earth will disappear out of existence in an instant!

[GGJ.05_150,05] Truly I say to you: Five times a hundred thousand such people as you I would not fear with a hundred thousand experienced warriors; but what good would a thousand times as many warriors do me against the all-powerful will of such a man? One thought from him and they will no longer exist! And you with your deception and state wisdom want to catch such a man of God and even kill him – and that is without having any valid reason for it? Tell me now very honestly whether you do not yet see your very great and crude foolishness and now can grasp at it with your hands!”

[GGJ.05_150,06] The Pharisee says, “If I am allowed to speak openly to you, I also wanted to say some things to you which perhaps might open your eyes a little, highest ruler, in this affair; but one cannot speak to you and argue such as we wise men of the temple tend to do among ourselves! But if I were allowed to speak to you without punishment quite honestly then perhaps you would also begin to raise your eyebrows!”

[GGJ.05_150,07] Cyrenius, almost with a sort of concealed smile, says, “Truly, I allow you to speak quite freely; no punishment shall follow your words!”

Chapter 151

[GGJ.05_151,01] At this the Pharisee made a positive attempt, stood very straight and began to speak in the following way: “Highest ruler! You know much, and your understanding shines like a purest diamond in the sunlight; but I also know some things, even if I do not always show it and actually may not show it according to our tradition! But wherever there is a need, it shall

become clear! If a person belongs to an institution on this dear Earth and unfortunately through birth, tradition, law and through the earthly pressure of the situation is forced to swear himself to his flag for the sake of his dear stomach, then thereby one is as good as dead spiritually on this Earth. In the beginning certainly not completely; but gradually all the more!

[GGJ.05_151,02] For if one is forced again and again before the eyes of the people without any distinction with all means of earthly force to make a U into an n X, then all thinking stops! One must begin to positively curse oneself for every clearer thought and say: Go away you pure light of heaven! If I am damned to be a devil, then I will be a devil! Whether crafty or foolish, it truly matters no longer any more! If I must be an X instead of a U, then I'll be it; I cannot possibly change such old circumstances!

[GGJ.05_151,03] In time the person gets very used to his devilry and thinks: because you have already been born a fool, and were brought up as such, then remain just as you are! If your stomach is satisfied, all the body is satisfied. Eat and drink and enjoy life as long as and however it may be enjoyed! If the last day comes then, the last hour, then all shackles are released and all laws will end forever for him who has returned to his nothingness!

[GGJ.05_151,04] Lies and truth then stretch out their hands to one another in the very friendliest way, where full nothingness of existence has its home. In such safest and fully truest prospects it is indeed very much the same in which dunce-cap one has spent his life on this Earth. But as long as one lives, one should nonetheless strive for the sake of the own earthly well-being to avoid everything most carefully that can make the little bit of life bitter and unpleasant; everything else is myth and chimera. But whoever looks at life as something higher only deceives himself.

[GGJ.05_151,05] But I do not advance this opinion as an issue with its foundations in nature, but instead only as a consequence that almost every person who firmly belongs to some caste of worldly idiots must reach this opinion and finally fully get used to it, because he cannot think, speak or act differently to how the stereotypical laws of the caste dictate him. I can be convinced very clearly one or a thousand times that things are so with the Nazarene just as your high mouth has made known to me; but what good is it to me? As long as I am a sworn-in member of the caste, there is certainly nothing left for me to do but to scream from the bottom of my lungs with them: Down with him! For he is a danger to our institute and limits our essential income!

[GGJ.05_151,06] Certainly I may think very secretly to myself: The whole caste wants it and has made you into its tool through your lot. And if I then withdraw and act blindly according to the prescription received, above which or below which I cannot and may not undertake anything according to my

private opinion! Further I think however even more secretly: If there is seriously something in the person who is persecuted, he will make short work of us and we as the conquered will hardly ever get to see our holy chambers again; but if there is nothing to him besides a new big-talk as has happened to us a thousand times before, then he will be well got rid of, if one only can get hold of him! For what does he aim to achieve? Nothing but the foundation of a new and perhaps even worse caste!

[GGJ.05_151,07] Oh, at the beginning everything looks so very divine! If we look at the life of Abraham and his first descendents! One sees the divinity very often visibly walking with them and leading them along the path of the righteous – nota bene, we were certainly not there! But at the time of Moses, how did the children of Abraham look like! Moses was again one who must have studied very obediently and thoroughly the old wise men of Egypt! He was indoctrinated in all the weaknesses of the Egyptian court, had probably received the thirst to become ruler of this kingdom himself and cleared the legitimate princes of the Pharaoh out of the way to this end.

[GGJ.05_151,08] The first plan failed. He fled and thought up a different plan in order to agitate his blood-related but otherwise sunken below the animal kingdom people with secret propagandists against the Pharaoh who was emasculated by sex. When he learned that his people stood there at the ready he came himself armed with great magical power, and began to dictate to the king. But to his people who perhaps still had some idea of the previous divine circumstances of the old patriarchs, he presented himself as a messenger of Jehovah, performed very easily comprehensibly incomprehensible miracles for the people and so the people followed him like a flock of sheep the bellwether.

[GGJ.05_151,09] He indeed knew a lot about the character of the sea, that it rises and falls again twice daily. He spied out the possible crossing point long in advance. The whole bay is hardly too moderate hours walk wide. At the time of the sea's lowest point there is a more than an hour's journey wide, firm rock ground always perfectly free of water for a good three hours in the middle of the bay and serves the traveler, when the sea is not moved by any storm, as a best crossing bridge. With rapid steps one can even cross it in a good hour and then find oneself in the shortest way immediately in the Arabian desert, which one would otherwise hardly reach in 4-6 days by land, since the sea spreads for several hours wide on the other side of this ledge and is fairly deep.

[GGJ.05_151,10] Moses calculated this very cleverly, since he, like no-one else from the Pharaoh's court, possessed a very solid knowledge of the territory. He led his masses at a fast pace over the ledge into the Arabian desert and the very most jagged mountainous areas in which, apart from his adopted parents perhaps, certainly no-one else possessed. Therefore this

area and its other natural miraculous characteristics, which our prophet certainly knew how to use, were indeed familiar to him.

[GGJ.05_151,11] But now let's leave that and look a little at the Israelites crossing the sea, and we see them complete the journey as if on the wings of the wind just as Pharaoh, now burning with anger and rage, order his army to storm after the Israelites along the same path. If the Pharaoh had come earlier, our good Moses would certainly not have escaped with his skin intact; but his laggardness and the clearing away of various obstacles kept his army back. Moses got a significant head start and happily escaped his enemies following him. Now when Pharaoh, chasing after Moses had hardly reached the middle of the aforementioned ledge, the sea began as usual to rise very rapidly and to drive its waves over the Pharaoh's army, and it is easily comprehensible that they then found its certain demise in the flood."

Chapter 152

[GGJ.05_152,01] At this Cyrenius interrupted the narrator and said to him, "By no means are you as foolish as I believed in the beginning; but because you seem to understand things so very well in their nature, I would like then to learn from you how you will explain to me the familiar appearance out of the Ark of the covenant, and indeed its daily pillar of smoke and nightly pillar of fire. How then did this appear in your very natural and miracle-less way?"

[GGJ.05_152,02] The Pharisee says with a very easy spirit, "High ruler! Just take a short look into the old art of warfare – and the famous and so much idolized Ark of the Covenant is explained! The box itself was a well-constructed instrument to create electricity to the greatest degree according to the ancient Egyptian type. Behind the highly complicated box there were iron carts to make smoke. They were filled with all sorts of strongly smoking and mostly also very stinking things, like feathers, the hairs of all sorts of animals and also people, spread these smoking ingredients with sulphur, pitch and saltpeter and ignited then this mechanism. This gave out a thick and powerful smoke which in a very short time, particularly with a fast pull of the cart, concealed the path like a thick fog and prevented the vision of the following enemy over the turns and positions of the pursued army, but at the same time, too unbearably adversely for the camels, horses and elephants, brought these animals of war to a turn-around and to the retreat, which was certainly no desirable thing for the following enemy. It can indeed be imagined that behind a fleeing army often several of the now described carts were drawn. That is now in the true imagery the so miraculous and even super-holy Ark of the Covenant of Moses, and I can also say to you, very highest ruler, with a clear conscience: SAPIENTI PAUCA!" [the wise man needs little].

[GGJ.05_152,03] Cyrenius says, “Fine, let’s leave that then! How do you explain, however, the falling in of the walls of the old, great city of Jericho? The Ark of the Covenant was carried around the walls of the city, accompanied by the powerful-sounding trombones in the way that was already normal among the ancient Egyptians in the temples and I believe that the walls collapsed like porridge at the third circle. How was that possible then? The noise of a million trombones would certainly never have been able to do that! Explain that to me too then in your natural ways!”

[GGJ.05_152,04] The Pharisee says with a pretty loud laugh, “Well, that will certainly be tangibly clear! We are told about that ancient Egyptians with the greatest certainty that they destroyed and burnt the ships of the enemy by means of the correct use of electricity. Here we see the certain Ark travel several times around Jericho’s walls – and Joshua will surely have known in truth why he did that! He must have been familiar with the treatment and effect of the Ark! I say once again to you: Sapienti pauca!”

[GGJ.05_152,05] Cyrenius says, “Yes, this is worth hearing; but if the Ark was nothing but a pure machine of electricity, it must then be just the same today!? Why does it not have the same effect today?”

[GGJ.05_152,06] The Pharisee says, “Well, will the reason be very much more understandable? If we take a house that is about a thousand years old, or a ship, or a rock; it will also have a very different appearance at such an age! Even stones often weather away very noticeably in a thousand years – how much more then an old piece of wood and the less noble metals, such as copper and iron; a thousand years can even be seen very well in gold!

[GGJ.05_152,07] We are still in possession of the old, artistic Ark of the Covenant, which has become so fragile however over time that it possesses just as much of the original effective set up as the healthy teeth an old man’s mouth has lost. In addition the Babylonians understood very well how to plunder the temple along with the Ark. But we do not understand how the ark was once set up. Of course we had an identical one built; but it cannot possibly have the effect of the old one, because it is totally lacking and must lack the necessary inner features because in these times no one among us understands any longer how to set it up. I believe, highest ruler, that I have expressed myself about this as clearly as possible!”

[GGJ.05_152,08] Cyrenius says, “Yes, if everything is then so based on a fine, pious deception, how can you then remain with your very healthy opinion and insight a well-conditioned member of such an institute of deceit?”

[GGJ.05_152,09] The Pharisee says, “That is exactly the heart of Satan! Because one has become a member of the caste as a blind person! As a seeing person one would hardly have professed to this! But once one is there and sees that the whole world is a madhouse, well, then one is forced to go

along with it for the sake of the dear stomach, just as for the sake of a healthy skin! A desertion is still always punished by our caste for indeed wise reasons by the by no means pleasant death by stoning! I think to have answered comprehensibly and quite understandably.”

Chapter 153

[GGJ.05_153,01] Cyrenius says, “From all this that you have now told and expressed, emerges clearly however that you as a pious servant of God have never believed in a god; but how can one be even a strict servant of a being that does not exist at all for you all?”

[GGJ.05_153,02] The Pharisee says, “Well, that can also be very easily explained for the previously mentioned extremely cogent reasons that are valid for all time! What can a child do, however enlightened he may be, against the power and physical strength of his parents and often super-foolish teachers? He has to obey them! I’ll give you this situation: You Romans have made us submissive with your irresistible power. Which of us could offer their resistance against your power? You should have, however, instead of your very wise and just laws, for example, given us the most foolish of them to be observed most strictly. Could we weaklings do anything else but observe them just as exactly as we observe these present wise ones? The eternal power works with irresistible power and one must follow its orders. On this earth everything is of course only a sham and no real existence.

[GGJ.05_153,03] We seek the truth, we seek God. But where and what is the truth and where and who is God?! Every nation recognizes and has a different deity and accordingly determines the statutes that are presented to the same people as a holy truth. Are they therefore also a truth for us? We laugh about them and cannot understand at all how a nation can possibly believe such illogical, very most foolish things! But if we go to that nation and inquire about the judgment on our faith, if they know something about it, they will not understand either how we can believe and keep ours! There is something good for the maintenance of the general order everywhere – but by no means any truth and even less a divinity truly present anywhere!

[GGJ.05_153,04] Over there the sun is a truth and the effective divinity for itself and also for us, although we must satisfy ourselves simply only with its shine, thus there is also here on this Earth thoroughly more of a shine than any true existence. Or does the sunshine not affect everything here? Everything that exists came from the shine of the sunlight and its wonderful warmth, and as long as it exists, it exists and lives through the shine of the truly all-powerful sun; for it will always shine on one half from the one side, while the other half has the shade.

[GGJ.05_153,05] Thus in the sky the real sunlight is resplendent in great majesty as the perfect truth. The Earth and everything on it is a work of its light or the shine, thus already more shine than being. Behind the seemingly existence of the whole earth and of all the things there is the shadow as a complete lie; and it is exactly this shade that all travelers seek and love the most and the sleep among the general shadow of the earth that we tend to call 'night', is and remains after the work and effort of the day the greatest, most strengthening and most pleasant revitalization of life!

[GGJ.05_153,06] And therefore it also seems to me that the people can exist under the rule of the possibly purest truth just as little, taken morally, as their physical being can without sleep. Therefore what sleep is o the body is a well-conditioned lie to the whole moral person. And then it certainly does not depend on whatever sort of form a lie is supposed to have! If it only gives the moral person a certain feeling and very refreshing rest of hope and a half-illuminated and easily acceptable confidence, then the lie is good, and the purest truth can go to her begging for its bread.

[GGJ.05_153,07] For as long as people have been living on this Earth this has been so; now it is also that way and will also so until a possible end of all time. The people will continue to seek the truth but at the same time eat from the dish of lies and live. There will always be wise men too among the very many foolish people who will hold out a light of truth to the people. But the brighter they illuminate the people always only on one side the more certain and pronounced the shade will be perceived behind the people who have been illuminated most brightly from the front as a constant consequence of the light!

[GGJ.05_153,08] But as the light also always affects the shade, in just the same way the purest truth also always affects the most complete lie. For without truth there would be no lie and without a lie there would not easily be a truth. But every truth hides at least the capability in it to create a lie, just as the light creates a shadow. Every person should ask himself which of the two is the better for the people, but faithfully and openly without concealing anything! A just judge sentences liars and deceivers according to the law and lives from his position; but where is he who can make things generally understandable for me, that the law itself is a truth? It is an accepted and sanctioned statute, here one way, but different in another place! Where is the truth there where one lie punishes the other? I say again here: Sapienti pauca!"

[GGJ.05_153,09] With this Cyrenius had had enough for the meantime, and let the Pharisee retreat and said to Me, "No, did You hear that? Such a thing has never happened to me! Roklus also understood how to speak in his purely intelligent sphere; but I still remained his master in my innards. But this Pharisee has now fenced me in so much that I cannot say anything at all to

him in return! I have always imagined the Pharisees to be very much more foolish; but he has proven to me that they are not foolish at all! But what should be done with him now?”

Chapter 154

[GGJ.05_154,01] I say, “Just let him explain My miracles now and you will be persuaded that he will know how to explain them in just as naturally a way as those of Moses! Only then will we show him what a great mistake he is making. Call him back and do that; for that is a crafty one!”

[GGJ.05_154,02] Cyrenius hurried to do what I had suggested and the company of Pharisees came before the Supreme Governor bent low in respect and the speaker for the Pharisees asked, bowing most deeply, what they should have to face now according to his high advice.

[GGJ.05_154,03] Cyrenius says, “Nothing other than to pursue the issue of the divinity, human faith, the prophets and the miracles that often occurred in your ever more enlightening way; for I must have clarity one way or another!

[GGJ.05_154,04] Previously you truly made the story of Moses and the old miracles very comprehensible, and I can now sooner think the events according to your explanation to be true than according to any other. Naturally that must remain strictly between us for the sake of the people! But look, despite your explanation a heavy concern and responsibility oppresses me! What have I truly seen with my own eyes and heard in the most miraculous way in the world, for thus there are witnesses here from almost every part of the world. Heathens and Jews, Essenes, the Scythian king Ouran with his entourage, even there is no lack of Persians – sheer authorities of the first rank in this world as wisdom is represented these days.

[GGJ.05_154,05] Observe this magnificent bathhouse and its inner, super-luxurious and invaluable decoration, the garden with the wide-reaching surrounding walls of protection! Look at the magnificent fruits in the garden of all the noblest types and species! Everything beams with lushness and many fruits already stand there completely ripe. Further observe the magnificent sources of water that could not easily exist better! Then turn your eyes to the sea! Observe the harbor and its extremely firm protective wall which reaches down to the deep depths of the sea, and the five magnificent ships, the chain! Then look to that place where once the great cliff that was often very dangerous to the ships once stood! Look, there is no longer any trace of it down to the deepest depths!

[GGJ.05_154,06] Look over there, far over the sea to the area of Genezareth! Didn't a terribly high cliff stand there only a few, or at most four,

weeks ago which stretched its vertical walls deep into the water and whose crown had certainly never been stood upon by any mortal? Millennia passed over its stubborn forehead and the tooth of ages could do nothing against its granite masses. But before the previously mentioned period of about four weeks exactly this prophet of Nazareth who is persecuted by you came there and alongside the many other miracles he performed he also reformed that mountain cliff gently so that it can now be climbed from all sides without any danger even by children with the greatest ease.

[GGJ.05_154,07] Who did not know the highly unhealthy fever area of Genezareth? Everything suffered from the life-consuming fever; particularly the foreigners, who often had to spend years ailing there in order to reach enough health again through getting used to the climate in order to travel on again. Even our soldiers of the greatest health and firmest sort often became fatally ill there and filled the hospitals. The prophet of Nazareth went there, blessed the area, and now it is one of the healthiest in all Galilee, and all the sick became healthy again in an instant.

[GGJ.05_154,08] Well, those are facts which happened before our eyes, and truly no-one can blame us if we were gullible people to whom any con-man from Egypt, India or Persia could pass off his miracles as true. That is where all reason ends. I will admit that everything concerning Moses can be explained in a very natural way; for firstly they bear instead quite strongly the stamp of naturalness – looked at in your light – and secondly we have no other witnesses besides the books that are supposed to come from his hand and which are difficult to understand, who could give us any better information. The Greek scribes know little or nothing about it.

[GGJ.05_154,09] But let him be as he wants now; let's leave what is long in the past and occupy ourselves now with this extremely greatest wonderfully shining present! How might you then explain to me these new miracles? Truly I want to reward you more than kingly and decorate you if you can help me out of my dreams in a similar way, and I promise you even my most active support for the persecution and destruction of this notorious prophet!"

Chapter 155

[GGJ.05_155,01] The Pharisee says, "When was this Nazarene here and how long did he stay here and has he been here once before?"

[GGJ.05_155,02] Behind Cyrenius was old Mark as well and took up the word saying, "This divine man has never before been in this area; he came here only about eight days ago with His handful of disciples and brought nothing but His all-powerful will alone, and His disciples were constantly like lambs around Him.

[GGJ.05_155,03] But the first miracle was that He ordered me to fill all my quite many wine-skins with water, which I then had my children do immediately. And behold, hardly were the skins filled and the water, like that which the sea contains, was already transformed into the very tastiest wine! Here, there is still a full beaker of exactly this wonderful wine! Taste it and then give us your judgment!”

[GGJ.05_155,04] The Pharisee took the beaker, drained the wine almost to the bottom of the beaker and said, “Truly a better wine has never passed over my tongue! However, is your statement, old warrior, also very reliably true?”

[GGJ.05_155,05] Mark says, “Whoever knows me will know that my tongue has never been dirtied by a lie. But whoever still asks, his faith is not a strong one. But in order to bring things a little closer to you and to give your colorful natural condition a shove, I beg you to go down to the sea with this very empty jug and fill it yourself with water, and I stand for it that the prophet who still remains among us simply through His will immediately will transform the water into wine! Or should it occur to you that somehow the jug has already been prepared for this purpose, then take one of your jugs and go down to the sea, scoop up the water there at any place you like, and as soon as it is in the jug it will also become wine, as you have now tasted it in an instant! If I am lying, this new house along with the garden and all my other great treasures shall fully become your possessions!”

[GGJ.05_155,06] Here the Pharisee took a golden beaker out of his rucksack and said, “I will see. If the sea water in this should become wine, then this valuable beaker will belong to you!”

[GGJ.05_155,07] With these words the Pharisee hurried along with his companions out to the sea and scooped up water, and the water in the beaker always became wine.”

[GGJ.05_155,08] When all the companions had also convinced themselves of this great and most wonderful miracle, they hurried, very highly amazed, back to old Mark and the Pharisee said, “Here, take the beaker; for you have won the bet! Yes, reason truly falls by the wayside with me! What should I now say to it? It cannot be possible with natural things! It is very strange: Not only was the taste, but also the spirit of the wine there to a rich degree, so that we all would almost have become intoxicated! There can truly nothing other be active than the will of the Nazarene, and it serves us as proof that seriously also his other miracles were brought about in the same way!

[GGJ.05_155,09] If one has the ever-lasting nature of events on this Earth and has never got to see a miracle in one’s whole life before one’s face – except for the Persian con artists and those written, which are however always clothed in a great mysticism – so finally even what one now in the end

has really and undoubtedly experienced oneself becomes positively unbelievable.

[GGJ.05_155,10] But what use is all this if one cannot see the reason for it? Yes, highest ruler, at these events, which without a doubt occur thus, all natural explanations end! For that is truly a miracle! This can just as little ever be naturally explained as the creation of the world from some original nothing for our comprehension and perceptions. The whole creation is therefore nothing other than a fixed will of the divine original power and the original being of all beings.”

Chapter 156

[GGJ.05_156,01] Cyrenius now says again, “Very well, I have now been quite satisfied with you for the moment, and we have thus to remain with that; but there is now another question, and this consists in this: Since these works here are now unmistakably quite certainly the very purest miracles and Moses and the many other seers and prophets have written about this man exactly in advance and have described him in such a very detailed way that it is not possible to accept that they could ever have had another opinion, it seems to me that their respective earlier actions might still be of a miraculous nature! That some natural things were used also, cannot be denied; but on the whole most of it was certainly a greatest miracle, likewise like this miracle here, only through the all-powerful will of God through the people revealed Himself, was performed. That is my opinion – what is yours then?”

[GGJ.05_156,02] The Pharisee says, “Well yes, if things are of that kind, then as far as I know there is not much that can be said against this high opinion of yours; only one thing is hard to understand: why would then God – if there is one – always allow humanity to deteriorate to such an extent over a period of time before once more awakening a seer or a prophet who has to restore some sight to benighted mankind before himself falling victim to the uncontrolled passions of degenerate men. God grants the prophet indeed unmistakable miraculous powers, which I no longer can doubt; but in the end the prophet usually nonetheless suffers the raw physical strength of people. Almost all prophets known to me were put to a violent earthly death in the end. Why did the all-powerful spirit of God not protect them?

[GGJ.05_156,03] But I do not want to make an accusation against the Godhead and say: It was not clever to let a person filled by the spirit of God pass away earthly through the raw, most material power of man! But his awakening was a much compromised one thereby in the face of the ever selfish humanity. For it is obviously highly strange to see how a person, who previously was capable of moving whole mountains through his pure will, is in a short time bound by man, thrown into a prison and a few days or weeks

later killed often in the very most terrible way. This discourages the followers and admirers of the prophets so that very often they return to their former ignorance, which at least guarantees them security during their earthly life.

[GGJ.05_156,04] How long ago was it then that a certain John performed all sorts of truly great signs in the desert on the Jordan as proof of his divine spirit?! Herod had him captured and soon after beheaded most gleefully and most disdainfully in prison quite secretly. He truly already had a lot of disciples, and many thousands were baptized by him in the Jordan as a sign of their acceptance of his truly quite pure teaching; for he had turned almost all Galilee and Judea into his foray on the Jordan. But then when his many supporters learned what had happened to their master, they became full of fear and worry and easily let on that they had accepted the baptism through water by John; for they were afraid of having to suddenly share the sad fate of their master. This one thing I find seriously somewhat inconsistent with my reason, which until now has never been nailed up, and there seems to be little cleverness and a much too little good will for the well-being of the people according to our understanding.

[GGJ.05_156,05] This is quite thinkable under the invisible rule of some blind fate of the pagans, but hardly under the reign of an all-wise, benevolent, just and omnipotent God. That was also mainly the reason why I turned away entirely from the belief in a God. A true prophet should have a never-conquerable ability to defend himself until his end, against which all powers and strengths of the Earth should never be able to do anything – then the true, divine element would be recognized for all time and also kept; but most seers and prophets take an earthly terrible end and thus make suspicious everything divine that they have previously sown. Moses was never allowed to set foot in the Promised Land, and the Archangel Michael had to fight Satan for three full days and in the end leave without victory. Yes, why then? Why must then the evil principle on this Earth almost always carry off the victory over the good principle?

[GGJ.05_156,06] We say – and with justice - :All humanity, or the moral world, is in disorder and is evil. But if we just look for the reason we will find it more or less in what I have just presented! We people can do whatever we want, but we will neither improve ourselves nor the others; for the powers of the world constantly hold us in check and everywhere it is said: Only up to this point – but then not an inch further! We may neither investigate nor ponder. The iron law will force all heads under the same hat. Whoever dares to move is lost to the world; but has he been won for another world? Well, we have much less convincing certainty of that than of what will happen to mankind in a hundred years after us!

[GGJ.05_156,07] Only true seers and prophets alone could get rid of this evil. The people would thereby always have the invincible power and strength of

God before their very eyes to keep the true faith and thereby be normal, good people. But indeed here and there from time to time, when the people have already sunk below the animal kingdom, a prophet is awakened who preaches wise lessons for a time and presents a fully valid proof of the divinity of his mission to the people through all sorts of amazing miraculous powers; but how long does that last?

[GGJ.05_156,08] As the people who long for God and truth flock towards him in great numbers, the old oracle and completely materially-egoistic caste of priests become grimly jealous because they fear betrayal of their false ways and a violent belittlement of their reputation and their great income, and begin to persecute the prophet. For a certain time they cannot do anything against him, because he forces them back to the dust with his divine power.

[GGJ.05_156,09] But some years later, when he has already opened the eyes of many thousands, the divine power withdraws from him and he becomes the prey of the commonest human revenge! Then his converts stand there full of fear, and do not know one end of the stick from the other. Worry, fear, terror and doubt seize the disciples if they are not very many in number, but if they already form a positive army, then there is usually a very cruelest war of religion and opinion, which has no end until one party has completely destroyed the other.

[GGJ.05_156,10] But now I ask and say: If one as an experienced and reasonably thinking person observes such goings-on soberly, can one thereby reach a living faith in a God? Or must one not rather think: 'Look, sheer works of man!'?! God, however, is eternally far and not near according to the words of the Scriptures! Am I right or not?"

[GGJ.05_156,11] Cyrenius says, "In the way that you tend to think, you might have a point – but only simply in the this-worldly human and social respect. But we are now in the very wisest plans of God with the humanity of this Earth already a little more deeply familiar and know the great divine Why! I can say nothing to you other than that your opinion is a very basically false one. But I hope that you will yet think differently. But now go with your companions, and come back when you are called! First look at the miracles, think about them, and it will become clear to you how foolish and bold your persecution of the great Master of Nazareth was!"

[GGJ.05_156,12] The Pharisees bowed deeply and moved back towards Mark's new house in order to look at it. At a sign from Me Mark accompanies them into the new miracle-house himself, into the garden and then down to the sea, in order to show and explain everything to them.

[GGJ.05_157,01] Cyrenius however says to Me once again, “Lord, indeed I know now from Your own divine mouth why everything in the world is and happens the way it does, and I now know Your divinely wisest plans concerning the education of mankind in all times and all zones of the Earth; but at the same time I must nonetheless admit quite openly that, seen from a worldly viewpoint, this Pharisee basically has a lot going for him. There is truly from alpha to omega no world of love and truth, but instead a very terrible world full of hate and full of lies and falsehoods and injustice! But it could indeed be quite different! But things are so and will never be otherwise, and the Earth is damned to remain a house of misery, and its human children will constantly have to swelter on its surface! But it could surely be different!”

[GGJ.05_157,02] I say, “Yes, yes, it could indeed be different, as it is different on countless many other planets; but then exactly this Earth would not be chosen for the cultivation of those people who are designated and called to become My children!

[GGJ.05_157,03] Can true, powerful love ever become fully aware of itself among human beings who themselves are pure love? What object on which to practice patience, humility and meekness could be given to people filled with love from birth?

[GGJ.05_157,04] If I had endowed every man's nature with the highest degree of perfection from birth, not requiring his own effort, what practice in life- and self development would be thinkable for him?

[GGJ.05_157,05] For what activity could such spirits finally be used? I tell you: The trees of the wood and the rocks of the mountains in the very most indispensable self-activity would be many times more preferred than a person quite perfected in every respect right from birth on!

[GGJ.05_157,06] Picture a man, fully developed physically and always enjoying a table richly laid with the most delicious foods and drinks so that he would never suffer from hunger or thirst. Moreover, he had a most magnificent living-room and besides the mental capacity to see, perceive, enjoy and communicate with everything and everyone in the minutest detail, both nearby and at a great distance, never encountering any difficulties whatsoever. Surely such a man would never leave his comfortable abode even for a moment.

[GGJ.05_157,07] I tell you: Such a man would be as little touched by My greatest miracles as by the snow that at Adam's time clothed the mountains with the mantle of eternal innocence. Or do you think that My boundless, everlasting perfection of life would benefit Me and give Me bliss? Verily not!

[GGJ.05_157,08] My own greatest bliss is felt when I take part in the inner growth of My innumerable imperfect children and lies in their growing cognition and

perfection and resulting activity. I always share their joy over a painfully achieved progress, and it is only when My boundless perfection is more and more imitated and becomes partly visible in them that it has its immense value. You know what I hereby wish to tell you?

[GGJ.05_157,09] Do you think I had ever created a world and on it a living being if it were not so? From eternity all this has been a deep inner need within Me, and without it no earth would ever have been created and populated with all sorts of beings.

[GGJ.05_157,10] Therefore, things must remain as they are. I did not come to bring the earth peace and a dead quiet, but I came to give it the sword, the battle and with them increased activity. For only when confronted with hate does love turn into true and living energy before which silent death must flee. Mankind becomes active and gradually patient, meek and resigned to My will through the difficulties besetting it. If falsehood with its bitter consequences did not exist, what value could truth have as such? Who puts a light on during the day and who appreciates a burning oil-lamp while the sun is shining?"

Chapter 158

[GGJ.05_158,01] (The Lord:) "Everything that accordingly has been allowed once must exist as a driving force for the improvement of mankind. Every being, however, presupposes an activity, and this, the motive and the lever, which naturally must always fully correspond to the activity.

[GGJ.05_158,02] Thus everything which one describes as against moral laws, and so also as terrible and bad, is to be seen only as a permitted lever, and everything is pure and good to the pure. To the weak and impure everything is and must be different, because he still needs some levers of action

[GGJ.05_158,03] When the children of Abraham rejoiced in a visible divine leadership, unlimited wisdom and thereby a very greatest earthly well-being in the days of Moses, Aaron, Joshua and also under the first judges, they became lethargic like the polyps and oysters at the bottom of the sea. I encouraged them through the mouths of the prophets to activity and vigilance and even summoned them; but their answer was: If we do something, we could commit a sin which would destroy all the good we have done; but if we do nothing, we cannot sin and then stand free of sins justified before You, oh Lord! Thus they philosophized themselves more and more into all kinds of lethargy. The consequence of it was increasing affliction and in time physical and finally also moral atony.

[GGJ.05_158,04] In such circumstances they then turned back to Me and praised Me for being active in the correct ordinance of life. For a time things went fairly well again and progressed well; but when the blessed well-being set in again as a fruit of activity, the old lethargy began again from the beginning. They were rich in everything and wanted to shine and demanded an earthly king as the representative of physical wealth and well-being.

[GGJ.05_158,05] A king was given to them and anointed. But as the contract between king and nation did not remain undone, the evil that the nation demanded and received was again nothing more than a painful lever for the people to a newer and higher necessary activity.

[GGJ.05_158,06] When the king soon fell into lethargy along with the people, it was immediately necessary to waken external, very threatening enemies in the form the crude and powerful Philistines. Then war and all sorts of the same accompanying afflictions penetrated the land of My people, woke it, made it active and therefore strong.

[GGJ.05_158,07] In great affliction and need they found their way back to Me and increased in mercy, wisdom and wealth to a hardly conceivable degree. This, however, caused an important exhaustion of the previous activity in the days of Solomon's rule, and the kingdom literally collapsed under the first descendents of Solomon. And so this nation had constantly to be forced through all sorts of misery and affliction to keep them active.

[GGJ.05_158,08] It is now once again generally way below the animal kingdom, particularly in respect of the class of the priests and teachers. But for that reason I came Myself in the flesh in order to prepare the greatest embarrassment and confusion for the most lethargic part of the people; and they therefore seek to catch me and to kill Me, because they fear losing their bread for the lazy through My most active actions and stimuli. But their effort is of course in vain.

[GGJ.05_158,09] The seed of fullest laziness has already set roots in them that are too strong. Therefore the feeling of lethargy must be first taken from them and they must scatter themselves to the four winds and lead a nomadic life or enter the new covenant of life and activity just established by Me, in which no-one will be allowed to let his hands lie inactive in his lap in order to be able to live.

[GGJ.05_158,10] Whoever will not do that will hunger and thirst and have to take up the most worthless and dirtiest job of begging, and people will call to them with hard hearts: Whoever does not work shall not eat! For every worker is worth his reward.

[GGJ.05_158,11] Oh, then everyone will strive to be as active as possible! If however someone nonetheless becomes lethargic and lazy, he will begin to show wearing the rod immediately as an example for many others.

[GGJ.05_158,12] And I tell you: Every nation that becomes lazy and namby-pamby, just like every person individually, will get to carry the constant rod on his back and for ever lose his name from the Book of Life and also his greatness, power and reputation! That will make the people more and more perplexed and drive them on to all sorts of orderly deeds, which will be good. Have you understood this well now?"

Chapter 159

[GGJ.05_159,01] Cyrenius says, "Yes indeed, Lord and Master of eternity; but there is another question, and that consists of this: If people become so very active and hard-working in the most varied branches of life, which has a thousand needs, then it is also clear that they will go across to pure worldly materialism too much from the spiritual path of life, and then there will no longer be any talk of rebirth of the spirit.

[GGJ.05_159,02] But at the same time I have the teaching from Your mouth, according to which one should not worry about the progress of earthly life in the way of the Gentiles, but instead one should seek above all the kingdom of God and his righteousness – everything else will then already come of itself.

[GGJ.05_159,03] How does this teaching correspond to this new lesson of Yours, according to which one should constantly keep oneself busy? Behold, Lord, this I cannot quite manage! It would therefore be good if You, oh Lord, would make this a little more understandable for me."

[GGJ.05_159,04] Say I: "We still have an hour and a half left and I can indeed answer this question for you. But pay good attention to what I will tell you in a parable!

[GGJ.05_159,05] Behold, two people went to a master of an extremely useful and beautiful art! A did this in order to learn the art, in order to earn his living through it in time. He learned studiously and paid attention to everything that was necessary to make the art one's own, and finally was extremely glad when he received a certificate from the master which said that he had now fully learnt the art and was now a master himself. There were indeed still some secrets of the art, of which he knew nothing. In itself that did not bother him any longer; for he now had the proof, with which he could and must earn his living without any great effort.

[GGJ.05_159,06] But the reason which drove B to the master was quite different and therefore had to have quite different consequences. The bread was not important to B, which he never thought about, but instead the art, for art's sake. All his striving was only in order to become most deeply familiar with all the secrets of the art to be learnt.

[GGJ.05_159,07] But the master, since he saw that not the bread, but purely the full knowledge of the divine art was the issue with this pupil, took great joy himself in this pupil, took him with every effort and introduced him most deeply to all the secrets possible in this art. And the consequence was that B afterwards created such unsurpassable art as a perfected master that the reputation and praise even reached the ears of the king and the king then called the artist to show him his art. But the artist did not do that for the sake of expected reward, but instead in order to make certain to provide a very great joy for the king.

[GGJ.05_159,08] When the king then got to see the great work of art and was convinced of the high purpose of the same, he said: What do you want me to do for you, great master? Demand a reward from me and it shall be given to you along with the fact that you may stay from now on a favorite at my court and practice your art here!

[GGJ.05_159,09] And the artist spoke, deeply moved by the king's mercy: Highest lord and wisest ruler and commander! Your mercy and your pleasure in this art of mine are already the highest reward! For I learnt this art with all my strength right into my soul, not for gain, not even for the sake of daily bread, but instead purely out of the pure love for the art, and for that very reason I now have the highest joy already and the highest reward that it has now found such an excellent recognition before the eyes of the wisest king.

[GGJ.05_159,10] What do you think the now even more overjoyed king did with the artist? Behold, he said: Only now I see that you are quite a perfect artist of your field! For if you had learnt this so magnificent art for the sake of reward and bread you would never have produced such perfection. For whoever learns something in order to help his existence, thinks only about his existence and is soon satisfied with the shallow and little learning and at the same time only reckons on how he could cover his lack of knowledge with a false veil so that the people would not notice his weakness and would nonetheless consider him to be a great master. But in the future that will be of little use to him; for his bad and poor works will be his very traitors.

[GGJ.05_159,11] But you, who learnt the art for its own sake, had only calculated how you could enter all their great and deep secrets. You were concerned about the fullest truth of the art, and for that reason you became a rare, true artist, whom I can use. And since you did not worry about bread and reward until this day, so you shall receive from me a true, best and most enduring bread and reward! For I as king have always positions for true

artists and for true educated and wise people and the bread and reward that go with it in abundance! – There you now have the tangible explanation of your objection.“

Chapter 160

[GGJ.05_160,01] (The Lord) “The exclusive striving for the kingdom of God requires the greatest activity. If a true disciple has made this entirely his own, even that king who will also truly reward the true service, and so it remains true through all the good spheres of human life, will also find that – wherever and in whatever a person does what is good and true for its own sake and strives after the true perfection – the just recognition and reward will and must come to him of its own accord.

[GGJ.05_160,02] There is, for example, a person for whom it is important to achieve through this teaching of Mine the rebirth of the spirit - which truly is not withheld from anyone - who has truly striven after it with all eagerness and just love. This model person knows that the love for God and for one's neighbor is the one and only way to this. He now keeps all the commandments of God strictly, loves God in his heart as much as he possibly can, shows to all only goodness according to his good strength and supports the poor richly, and wherever he sees a true wise man of God, he hurries over to him, supports him richly and makes him his friend.

[GGJ.05_160,03] He does that for years; but the promised and demanded rebirth, hoped for daily all the more, nonetheless does not come. He indeed notices here and there light moments, but they are only flashes, whose light will not take form. Then the eager applicant of many years for the spiritual rebirth speaks: Now however I am beginning to consider the whole issue of the rebirth of the spirit to be a sheer fable! I have now spent twenty full years until this hour doing everything that the doctrine demanded of me, and nonetheless I am at the same point where I began to live accordingly and to strive! Thus perceptible truth cannot be achieved; therefore it is the very most intelligent thing to continue to live as a proper person in the world again and withdraw from all the deceptive spiritual connections!

[GGJ.05_160,04] Now here comes the main question: Well, why then could this very honestly striving person not achieve the rebirth of the spirit? – Exactly because he had done all that good only in order to achieve it!

[GGJ.05_160,05] Whoever loves God and his fellow man for any other motive than God for the sake of God and the neighbor for the sake of the neighbor will not come to full rebirth, because this is a most direct union between God and man.

[GGJ.05_160,06] Through such a motive the person always places a partition wall between himself and God, which, however thin, nonetheless does not let the spiritual light through, and therefore cannot fully become one with the spirit of God. But as long as this union does not happen, there can be no talk of a full rebirth.

[GGJ.05_160,07] I tell you: Every type of any self-use must be cleared out of the soul, and the person must stand perfectly free, and only then can he achieve the highest thing! – And now tell Me whether this issue is now clear to you!”

[GGJ.05_160,08] Cyrenius says, “Yes, now I am quite in order, seeing very clearly also this issue! Yes, there is truly an enormous difference between doing one and the same thing! But when one knows this, one can already fully act correctly if one only has the firm will for it, and that can truly not be lacking for a person who has recognized the bright and only true reason and the path on which he has to walk. But much time and effort is needed until someone has realized this; for even if someone believes that he has understood the whole matter, one discovers only too soon that something, even the very most important thing, is lacking. But now I believe that not very much more shall lack in me! If something nonetheless is lacking, then I hope that Your love, oh Lord, will provide me with the same at the right time.

[GGJ.05_160,09] But now, as I can see, our Pharisees are already coming back, and their main leader is caught up in deep discussion with Mark. I am very curious myself to see which effect the deeper insight into these miracles of Yours has made!”

Chapter 161

[GGJ.05_161,01] Say I: “An extraordinary one quite certainly, but they find it impossible that such a thing could have been brought about in an instant simply through a force of will similar to that of God. There are now discussing whether all the same some very secret natural means have been used.

[GGJ.05_161,02] And the main leader is therefore saying to the already somewhat annoyed Mark: ‘Well, we were not present, and all those present can very easily conspire to pull the very thickest wool over our eyes! We know very well how the Essenes bring about their greatest miracles, but against the once defeated superstition or faith of the people we can do nothing any longer. A thousand confirmed accomplices could bring about the greatest miracles and defeat ten times a thousand times a thousand people. You could have spent ten years creating this miracle, observed by no-one but yourselves, in this hidden and isolated corner of the Earth! When it was ready, you then invited foreigners and said then in the agreed way that this

building had been created by this or that miracle-worker in an instant, and likewise the garden and the harbor. And at the first witness of thousands the foreigner must begin to believe the miracle whether he wants to or not. A miracle must happen before our eyes – only then will we also believe in it!

[GGJ.05_161,03] Look, that is what the sly fox of a Pharisee is now saying! I said that to you now so that you can hold out to him word for word immediately when he arrives exactly what he said to Mark at least three hundred steps' distance from us, and that will make him and his colleagues terribly shocked, because it as an obvious miracle will act against his claim like the sharpest sword. He will still demand another miracle, it is true; but no other shall be given to him than this, that we will reveal to him some of his very secret affairs here, which will affect him very much. Therefore be ready, I will not speak, but instead everything will be given to you and you will be allowed to speak and act! And now keep yourself at the ready; for he will now be here immediately!"

[GGJ.05_161,04] Cyrenius now readies himself fully with much eagerness and rejoices that he can deal with the Pharisee so thoroughly.

[GGJ.05_161,05] The Pharisees now draw closer to Cyrenius with a great respectful air and the leader, bowing deeply, says, "High ruler! We have taken a look at everything and could not be enough amazed at it all; for there splendor is so closely connected to the most practical usability that one must almost say right away: That has not been made by human hands, but instead it has been created! Unfortunately humanity has no example from any time period that such a thing has ever happened on the known Earth. In addition in these days of ours the people are so advanced namely in the building art that one should not suppose them to have built such a true work of architectural art. Since the wonderland of Egypt is said to be known to the Greeks and Romans because of many of its works of architecture down as far as Nubia, it is therefore not too extraordinary miracle if they also brought about such a thing with their united efforts. For whether everything that is to be seen was really created in an instant or over a period of time is still a question to be asked and listened to. For many well-experienced people can bring about very much and say with a powerfully armed hand: This and that came like this or that! And the little, powerless and weak people must then believe it, because a too loud contradiction would unmistakably provide them with very significant trouble.

[GGJ.05_161,06] Let's look at the fine Essenes! There is really nothing anymore that they would not be capable of doing. One only has to say that all that is no miracle, but instead has been brought about in the most natural way, and one will soon receive feedback which will truly give you no joy! But certainly I do not want to say with this that it is also the same case here, although it has a very significant similarity with those miracles of the

Essenes. Be that as it may; you have recommended this work to us to be observed as a purest miracle, and we believe it because the unbelief could cost us incredibly dearly. If you, high ruler, ordered us to believe in Zeus and his miraculous divine deeds, we would also immediately fully believe in it externally, whether also inwardly, that is then certainly quite a different question. Forgive me, high ruler, this very honest speech of mine!”

Chapter 162

[GGJ.05_162,01] Cyrenius, seeming a little unwilling, says, “If you had spoken quite honestly, you should have spoken to me just as you spoke there by the sea to old Mark and with your colleagues! Indeed you could not quite hide your insides from me, and some things slipped out of your inner thoughts; but you still think quite differently within and you have also spoken quite differently to Mark and to your colleagues.

[GGJ.05_162,02] It will certainly be very unpleasant for you if I now recite what you said, and even more, what you actually thought, but may the issue be very unpleasant for you, you will now have to hear it all the same from out of my mouth! And so listen to me with your dear companions!

[GGJ.05_162,03] When you were marveling at the ships and the construction of the harbor down at the sea and old, honest Mark asked you what you would say now to all that, you shrugged your shoulders in thought and said: Either very much, or in another respect very little can be said about it. Very much, if this in the end is no miracle despite all the high claims and statements of witnesses, but instead a very natural work; and of course very little or even nothing at all if all this is nonetheless seriously supposed to be a miracle! That I and all my companions cannot accept this as a miracle despite all the high assurances however, every thinking person can see tangibly that we ourselves were not witnesses of it and have not seen or even less set foot in this area for a good ten years. What all could have happened in this isolated corner since that time through the cleverness of Rome! Through spies it is known that we are making a movement in this country to investigate everything that is undertaken against us, and also in order to find out the people who are in the most active movement against us. It was certainly known that we are at the sea of Galilee, sailors were sent out after us and brought us here, where a main camp of the Romans has been set up.

[GGJ.05_162,04] It will hopefully be very easily understandable that this was very surprising to us, if one notices that the Romans do not understand a joke in any way and nothing serious can be undertaken with them. We have noticed for a considerable time now that the Romans only barely halfway tolerate us for the sake of the people, but in secret give the Essenes every

advantage, who naturally take the greatest pleasure in digging us a hole on all sides. We know the blind fooling around of the Essenes and know about their fraudulent miracles; but we are not allowed to stir and must allow things to happen to us which are directly against our religious institutions, like for example the national census, personal taxation and the introduction of customs and tolls. And although it is said in their Code that the children of Israel were free in the land, there is nonetheless no consideration of this, and the children of Abraham are caught before the toll booths just as much as the foreigners.

[GGJ.05_162,05] Even we priests must pay the toll stater, we who were declared free from all taxes by Moses and even have the right to take a tenth from the children of Abraham, Isaac and Jacob, since we are never allowed to have any property! Well, whoever should not find the most decided antipathy of the Romans against us must truly be beaten with the seven-fold blindness! Since we have no joy any longer in the grand rule of Rome and no power to shake off this very most oppressive burden, in the end nothing is left for us except to move like the trodden worms and to seek as far as is possible to save ourselves from the clearly signed enemies of our institute and wherever possible to bring them to silence.

[GGJ.05_162,06] The Nazarene in question, obviously a very eminent scholar of the Essenes, is only too well known to us as a main opponent of our college and a decided enemy of the temple – in addition the son of a builder. He has already made totally renegade a number of colleagues who were exposed here and there Galilee, partly through the power of his speech, and even more so through his miracles in disguise – not to mention the people who are supposed to run after him in droves. Accordingly a reasonable person will not be amazed if we finally take a stand and begin to strive to put such misery to best use for us.

[GGJ.05_162,07] They have even set traps for us here through violence or through guile in order to separate us from the affairs of the temple, and have shown us a miracle of an instant for this purpose, for whose establishment however one could very well have spent several years in secret, and they seek to topple us with this now. Since we however are also people of some experience that will seriously be somewhat difficult! Before the blind people it is easy to perform miracles – but very difficult before a sharp-sighted Pharisee! We know what we are, and what the world is, and how they know how to act to their advantage with the means of all sorts of means, and say therefore: This bathhouse along with the extremely magnificently constructed garden and this harbor gives the lords of Rome as Non- plus-ultra- Architects high honor in any case, even without being seen as an instantaneous miracle!”

Chapter 163

[GGJ.05_163,01] (Cyrenius) “Here Mark tried to dissuade you through his most decent claims from your vague idea, but you said to him, smiling very friendly, tapping him at the same time on the shoulder: Yes, yes, dear friend, I do not hold it against you that you speak like that; for firstly you are yourself a very refined Roman, and secondly there is a certain compulsion there, against which it would be very unwise to speak and to act! Therefore just you stick to what gives you a clear advantage. We however, we will remain with what will give us a sure advantage and will only become fully untrue to it if different greater and permanent advantages are offered to us! We are not hell-bent on our issue which has already slipped into all sorts of bad reputation. But if on the other side greater advantages – as I said – are offered as permanent, then we could just as well, like already many of our colleagues have done disloyally to the temple as we know, turn our backs on the old, decayed institute, and if need be, like many others also worship the carpenter of Nazareth as a god!

[GGJ.05_163,02] But for that we would truly need no miracles, but instead only real earthly advantages, and we are then to be had and used for everything, and all the more so since we as worldly experienced people know only too well and too clearly from countless experiences what one has to think basically about every religion. Miracles are an old means to persuade the inexperienced children of the Earth. Why should they lose value in this time when there is an extremely large number of blind people, particularly if they are driven along a finer way than in antiquity, and even more particularly if the highest rulers take part in it too, certainly not without the very most secretive reasons?! For the firmest observed divine religion is always of more value to the regents than ten thousand of the greatest fortress prisons and twenty thousand legions of the bravest warriors.

[GGJ.05_163,03] The well-constructed divine religions animate the blind people to activity, through which a state and its regent can become very rich and powerful, while the many slaves and the sharp swords of all people who meet them must make them inactive. Thus a person living in a state union must convert to a divine religion for clever political reasons – if he is no idiot and enemy of himself – so in the end it is indeed indifferent whether one worships a Jehovah, a Zeus or even the carpenter from Nazareth as God; for the better laws in any case are given by the ruler under the title: God’s commandments! They in themselves can do then what they want, and in need can put themselves above all the beautiful divine commandments.

[GGJ.05_163,04] If I with my confession can make an advantageous exchange, then I will change, like every one of us, immediately; but should something be taken away from us in the still casually advantageous sphere in which we are now without compensation – ah, then we will know how to take

up arms with all the means that stand at our disposal! For this is a matter of being or not being.

[GGJ.05_163,05] If we are of no particular use any longer with our establishment to the government, they will punish us correspondingly, and we will no longer look at the whole temple junk! It will then bother us little what the emperor will do with the temple. For the Essenes he would be of very good use. They could easily transform it with their new, Indian miracles into a ten times greater money maker! We in any case do not know any longer how to do that and are suspected by the Essenes of all sorts of the most despicable deception. But wherever a theocratic institute has once been suspected through and through by another party in its mysteries, the feeding cancer has already set in on its walls, no matter how firm, which, even if very slowly, nonetheless will and must certainly destroy and annihilate it.

[GGJ.05_163,06] Such an institute resembles a person who is a magician. Some other envious magician only needs to show up and whisper into the ears of some brighter heads: 'The deceiving magician carries out his skills like this or that!' but then also show them practically that his suspicion is a real one. The betrayed magician can soon take to his heels, before things get around everyone in general, otherwise things can go badly for him! Luck to him if he has some powerful person as his protector! Without him in a few days he will be done with all his magic and can begin to go begging if he is lucky. He will naturally defend himself as long as possible – but he will never save himself from going to the dogs!

[GGJ.05_163,07] For what has once been suspected never finds itself in a green spot again, which is also quite natural; for a magician can bring about his deeds only with natural means, in which type they however then also must necessarily appear to be fully worthless and are too bad for the very greatest fool to take pleasure in them, and naturally even less so a wise person. But he for whom the effective reason is not familiar, neither can be, must see it as a pure miracle and wonder and pay; for he must admit himself that according to his comprehension it cannot occur with natural means. But if he is then informed by someone more knowledgeable that his amazing miracle which he had paid for so expensively as something extraordinary, nonetheless was brought about in the most natural way, then the previous magician has stopped being a miracle-worker for him, and now stands as a very common deceiver before his previous admirers. Can he even wash himself clean again before the previous adorer? I say: No and never! It is the end of him for all time!

[GGJ.05_163,08] And since a theosophical and theocratic institute is basically nothing other than a well-conditioned magic, surrounded by all sorts of mystic, but in themselves meaningless ceremony and a legion of all sorts

of wise sayings, lessons and laws, then the same certain fate also stands before him unavoidably, which a somewhat ineffective magician has to cope with every day. But from this, my old friend Mark, you will easily see the pure reason from which for my person every well-established religion is all the same, if I espy the better advantages for life in it; but if they do not step obviously into the foreground, as seems to be the case here, then no-one can hold it against me if I defend my institute with every power and cleverness for as long as my good existence allows me. The reason in the face of the very most powerful Romans will hopefully not be difficult for you to understand why the defense must remain only within the limits of modest possibility. I also now think that you will not want to burden me with this story seriously any longer as a pure miracle?!

[GGJ.05_163,09] Ah, but can you offer me decided advantages if I believe you and very much flatter you, then you can say to me: Look, that Nazarene has called not only all this, but also this sea with all its fish in the very beginning simply through his will, and above all this Earth created two years ago! – and I will believe you! What I thereby want to say to you, you will also have understood very well without any further discussion.”

Chapter 164

[GGJ.05_164,01] (Cyrenius) “Then Mark said to you: ‘Friend, I see from this long speech of yours that you are of an already extremely hardened heart and it will be difficult to advise you and to help you! For if a person can no longer give a real faith to the greatest authorities of truth and considers and declares everything on the Earth to be a deception, then everything has stopped in him which could serve him along his path of life towards a better light! Tell me, or think to yourself, what use would it be to us if we put you in a better light? We have treasures of the most colossal type in an indescribable number; of gold, silver and the most valuable jewels there is no lack; also our chambers are full of corn and the cellars are full of the noblest grape juice, as you have already tasted in a wonderful way – of which you now no longer seem to want to know anything! We have therefore no need of gaining anything from you and speak through ourselves and thorough amazed witnesses impossibly anything other than the purest truth! Why then will you not believe us?

[GGJ.05_164,02] You see, only the very most despicable selfishness holds you and your companions back, for the sake of which you even allowed yourselves to be used for the greatest human abominations according to your words: ‘We can be used for any constant greater advantage in life!’ So even for murder and robbery? No, I have to say: Truly, your open admission is not bad at all and quite suitable for making the greatest honor for even a worst devil! And such people are teachers and educators of the nation! Well, then it

will be indeed easily comprehensible for every even somewhat more humane thinker why we truth-seeking and truth-loving Romans always must become more and more averse and hostile regarding your institute. What should happen to the humanity which stands under you all in a short time at such a method of instruction? Yes, yes, friend, it is high time to set some quite appropriate boundaries for your terrible business – otherwise very soon all the Jewish lands will sink into the mud of death!

[GGJ.05_164,03] At this very cogent remark by old, honest Mark you said nothing for a while – but in yourself you thought: Damn! Now I have burnt my fingers! That's it with the measly truth! As long as one lies through ones' teeth, one gets through the world quite well; but only one true word mixed in among an otherwise very well-placed lie – and the hyenas already sit in wait! What can I do now to get rid of the Romans' severity? I will now take on another shade just like a chameleon, and there will be a devilish affair if I cannot bring the old Roman fox to a better conviction of us, otherwise this foolish talk could bring us into the greatest embarrassment! He will now be lied to by me left and right with the most honest face in the world, and I bet that he will greet us as his newly-won friends in the friendliest way! But there is just one question – how to start a conversation with him again?! It should not be too hard; for he also seems to be thinking how he could somehow win us and transform us for his affair with even more cogent proof!

[GGJ.05_164,04] You see, those were your thoughts in the harbor, and indeed on one of the five great and new ships! Soon you gathered courage and said to Mark: You seem to be angry about my previous comment! You see, I wanted to be dishonest and as sly as a fox; then I obviously would not have spoken quite so openly with you and nor would I have shown you what I actually think and how I actually am in my innards! For we Pharisees know very well how to turn coats in the wind; but since you meant it honestly with us nonetheless as we noticed and despite your somewhat limited realization from your childhood, then it would truly be too despicable if I had shown myself before you in a God knows what sort of a pious and believing mask! Would it then have been a hard thing for us to supposedly believe everything exactly that you told us about the Nazarene? You see, you would have been satisfied with that and would have led us then before Cyrenius as fully converted people! On its own, one honesty demands another; I spoke therefore quite directly and there was not a jot which I held back from my inner thoughts and judgments.

[GGJ.05_164,05] To believe things as they are supposed to have happened here, without personally being a witness of them, is indeed something extremely difficult for a person of an awakened common sense, especially since this would stand alone as something that has never existed before, that one would have to throw all the better experiences that one has made purely into the sea. For until now there has never been anything similar on the

whole known Earth which was created by a man throughout all time, and we know the familiar miracles and conjuring, and also how there were carried out. There were people everywhere who excelled among many hundred thousands of their fellow man through their acumen. They recognized more deeply the powers of the great nature, made use of them and alongside were respected and formally worshipped as people of a higher sort, as prophets or half-gods. Such a genie also soon had certainly a number of knowledge-thirsty disciples around him who made every effort to walk in the footsteps of their spiritually rich master. In his day those were only disciples, later necessarily teachers and later masters themselves, who along with their disciples showed the original master a great honor also according to his present earthly demise, and all the more so since the teachings and works of the original master prove themselves to be ever more benevolent to the people. With time the later masters became priests who made their original master at least into a half-god.

[GGJ.05_164,06] We Jews made such original and arch-masters into prophets. The Egyptians, Greeks and Romans made their half-gods and with time ascribed supernatural miracles to the certainly very most honorable original masters in order to present them more easily and comfortably to the blind mass of people and to get sacrifices. They then often exist many centuries until again some even greater genius slipped out of the lap of an enlightened mother and revealed the lost actions and deeds of a priesthood in such a way before the eyes of a long-deceived nation so that they immediately had to achieve the indubitable opinion that they were deceived left and right and that their priests and at the same time their servants of God were the very worst daylight robbers and deceivers of the people. They either hardly knew anything more about the original purity of the true teaching of their original master or even that which they still know about it they withhold for very wise reasons of state from the poor comfort-less and knowledge-thirsty people, and thus fed them with every possible refuse instead of gold and pearls.

[GGJ.05_164,07] Yes, if such a new great master does open the eyes of the people with little effort, who in any case have become already extremely distrustful of their priests, the old priests are as good as done and can only hold on for a while through all sorts of political attempts to seize power; but in the minds of the people they are as good as fully dead. That now threatens us a lot. The great master has already stepped into the, for us, sad reality, and thousands are turning their backs on us forever. You will surely understand that we cannot be indifferent to what the storm was created over, and also that we must be prepared to save what can still be saved. And thus it would truly be somewhat strange of you, otherwise such an eminent man, if you wanted to become angry at us about this, if we have exchanged some very unveiled words with you, since it was quite our free choice to try to deceive you as much as possible!”

Chapter 165

[GGJ.05_165,01] (Cyrenius:) “At this Mark said, on the way here: ‘There is no talk of being angry; but nor can it please me either about you if you all want to prove to me quite dryly that I am only talking a pleasure out of pulling the wool over your eyes with these miraculous things in order to cause your downfall. I am no liar and no deceiver, but instead – more than you ever were – a greatest friend of the most faithful truth. What could I possibly gain from pulling the wool over your eyes?! I indeed knew in advance that you would find it difficult to believe, despite the fact that things behave according to the very strictest truth; for I know some virtues of the Pharisees, and among them also their total unbelief in all things divine.

[GGJ.05_165,02] How should faith occur among people of the very crudest material kind, whose inner eye of the soul has been suffering for a long time already from the very worst glaucoma?! Yet faith is the eye of the soul, through which the soul admits the spiritual images. The soul begins only gradually to evaluate their worth and purpose within its spirit, just as the physical eye first admits the images of the outer world without being capable of judging the value and purpose of that which it has seen. This often occurs long afterwards through the awakened divine spirit within the heart of the soul. A stone-blind man whose eyes have turned into the densest, darkest matter does not receive any images from the outer world. He has nothing to present to his soul for evaluation and cannot judge the value and purpose of colors. He knows nothing of shadow and light and even less of the form of things.

[GGJ.05_165,03] Whoever cannot believe has a blind soul, which he has blinded through his many sins! And that is now, as has been for a long time, the case with all the Pharisees. Therefore, they can only believe what they are capable of grasping with their hands, just as a physically blind man can only come to an anyway poor comprehension of an object by touching it.

[GGJ.05_165,04] From what I have told you it should be clear to you how I could know in advance that you, in the blindness of your souls, would hardly accept what you were to see and hear about this. But I thought to myself that the blind would give a seeing leader more trust, because they are very much in need of a leader. But you call yourselves as very blind people seers and consider me – if not exactly blind, nonetheless, which is much worse, to be bad. And that is exactly what does not please me about you at all and shows that your heart must be a very bad one and you yourselves must be the greatest deceivers because you cannot place any trust however artificial even in the very most honorable person at all.

[GGJ.05_165,05] You will hopefully see that one cannot possibly be very particularly good to such people; for such people misuse the goodness of those who are often good to them somewhat unconsciously excessively. But

now let's go back to the supreme governor and discuss with him what you have seen and heard!

[GGJ.05_165,06] There you said to Mark: 'Oh friend, that will go badly for us! He will demand the firmest belief from us; and yet it is truly impossible to believe that all this that we have now seen is simply the work of an instant through the pure will of the Nazarene, and yet here and there we have perceived the clear traces of a chisel on the sculpted stones! That is something enormous, if we are to be forced to believe such a thing as a matter of life and death!'

[GGJ.05_165,07] At this Mark said: 'Here no-one is forced to anything! But I believe that you will believe it through another sign freely of your own accord! We are now once again among the eminent company. Now go over to Cyrenius then, he wants to discuss further things with you!'"

Chapter 166

[GGJ.05_166,01] (Cyrenius) "Well, my friend, can you deny to me that you spoke thus beforehand to old Mark word for word and also thought in yourself the same, but then under necessity spoke quite differently?! What is now your word and your opinion?"

[GGJ.05_166,02] Here the Pharisee stands as if turned to stone facing Cyrenius and does not know a single syllable to answer him with.

[GGJ.05_166,03] But Mark is standing behind him and says to him, "Well, you highly wise philosopher of nature, wouldn't you like to explain this miracle to me in a very natural way? I would truly be very curious to hear from you, which secret ploy the clever Romans may have used in order to even empower themselves with your most secret thoughts!"

[GGJ.05_166,04] After a short while the Pharisee finally says: "Yes, that truly cannot happen in a natural way! I did not want to speak about those things that I said to Mark openly at the harbor – for someone might indeed have very sharp hearing, to hear our conversation from further away -; but even to hear what I thought to myself in the deepest secret, that rises far over the horizon of all human knowledge however deep! That is a miracle; but where one miracle of the highest type is possible, then there is also the possibility of everything else, and I am now beginning to seriously believe that this magnificent house was created in a miraculous way! I cannot say anything more for the moment. But if all that happened and happens through the power of the famous Nazarene, then he must obviously be a higher being, a God in all seriousness, whom all the spirits of the air, the Earth, the water

and the fire obey most subserviently, and no human power can ever contradict him.

[GGJ.05_166,05] But we Pharisees are done and will soon have nothing more to do than to lie down in our graves and then pass away like an animal! What should we do with all our old stuff for deception, when such present truths begin to topple the mountains upon us from all sides? We will be chased and persecuted like the beasts of the forest and will be destroyed in the slime of our night and darkness! It came thus, and we can do nothing about the fact that night and day constantly replace one another. As the day consumes the night, likewise the night then consumes the day, and soon after a long night only a very short and cold day follows – and soon again vice versa. The summer follows the winter, and then the winter follows again; everything on the dear Earth is subject to constant change. Whoever laughs today can grieve, cry and moan tomorrow!

[GGJ.05_166,06] That is how things go and it will never be otherwise on this Earth. If a man has had for a long time something magnificent, good and eminent, in the end it will be as indifferent to him as one can ever be about something that one has always had in abundance. But if one finally loses the long-possessed property, only then one knows what one had, and learns to appreciate its value.

[GGJ.05_166,07] We people are foolish and still do not understand how and why everything happens and exists, and therefore we are never fully satisfied with anything, not with good things – and even less with the bad things! The grave seems to me a true harbor of happiness; in it nothing changes any longer, and its inhabitants do not feel any need any longer and so the comfort remains for us worms of the Earth after all the thousand losses that also we will become soon very satisfied inhabitants of the grave, and those who pass our graves will say: Here they are resting in peace!

[GGJ.05_166,08] Yes, as I see, feel and believe, here there is a great light never seen before, but likewise the great night, which follows such a light, will not stay away! Happy are they who on this day will be able to bathe in the sun; but all the more woe to those who will be overtaken by the night following this day! They will raise a great cry for light, they will wake the spirits of night with it and be badly treated. I have now spoken, and your rulers have of course the right to sentence me according to your will!”

[GGJ.05_166,09] Cyrenius says, “I have found nothing in your speech that could be brought before a judge. The fact that you spoke for all your house is a very understandable thing; but here you came, even if with some effort, nonetheless to a better conviction and stopped being an enemy and persecutor of Him whom you would willingly have destroyed previously. And I did not want anything more from you and your companions, and thus you

may move on again from here in peace! But if you want more, then you have only to say so and it shall all be granted to you!”

[GGJ.05_166,10] The Pharisee says: “What should we do now? We have had to lay an oath into the hands of the high priest at home in the temple saying not to move or return home before we have made the Nazarene fully harmless. Well, that has now become impossible many times over! Firstly you powerful Romans, as we have all heard only too clearly, are his friends, against whom we cannot and will not undertake anything; secondly He himself is so indefeasible in all things and in all His paths according to everything that shows His power here, so that no power on Earth could touch Him; and thirdly we have all become His friends ourselves through the innermost bottom of life because of His so incomparably high and unique characteristics, so that there can be no talk among us any longer of further persecuting his person.

[GGJ.05_166,11] But what can we do now? Most of all we would like to be His disciples, so that we would also get to see the day whose morning redness we saw here in its fullness and could walk the track in His path! Well, that will hardly be allowed for us! But we also may not return directly home! What can we do then? We must nonetheless immediately at least remain outward persecutors of this man if we want to provide for our stomach and skin, Whom we would rather carry around on our hands! Here good advice, even if very expensive, is greatly in need!”

[GGJ.05_166,12] Says Cyrenius: “If you mean that seriously, which I now hardly doubt any longer, then advice will soon be given. Whether you can now become His disciples, that is obviously alone His affair and not mine. But since you, as I have heard from your speech, are otherwise very clever and experienced people, then I myself can make use of you and use your service, and all the more so since you also speak the Greek and Roman languages. I however have written His teachings in a book from which you can learn all His will! There will once again be a time in which you will be able to make His acquaintance more closely, and indeed in more worthy clothes than these. He does not love the tunic of the Pharisees because it has been anointed with the bad and foul oil for the practice of deception. Thus is my active advice. If you want to accept it, so tell me and you shall be helped!”

[GGJ.05_166,13] The leader said to his companions, “You have all heard it as well as I! If you are satisfied with this extremely friendly offer, so make yourselves heard, since every one of you has a perfectly free will! I personally have nothing to say against it.”

[GGJ.05_166,14] They all say, “We neither; only, if it is decent, we would first like to get to know the eminent Nazarene personally!”

[GGJ.05_166,15] Cyrenius says, “Not this time; but if you become more knowledgeable in His teaching, then yes! But for now my servant will take over; follow him and he will bring you safely to Sidon, where you will receive other clothes and a position suitable to your knowledge! Go and follow him!”

[GGJ.05_166,16] With these words a servant of Cyrenius came up to them, of whom he had many, gave them a procured them a good opportunity and left with them immediately to Sidon.

Chapter 167

[GGJ.05_167,01] Once this issue had been solved as quickly as possible, Cyrenius asks Me whether he has acted completely according to My will as he perceived it within himself.

[GGJ.05_167,02] I say, “Yes, quite completely! However to see Me and speak to Me they were not mature enough by far! But whenever they become mature, My Raphael will advise you, as well as Josoe.

[GGJ.05_167,03] But now the hour of My departure from here is drawing near. But do not ask where I will go! Everyone should turn from here to his daily task again and take care of his house, so that if I return to you again soon, I will find everything in order! I will spend only another small hour among you all, in order to bless you through and through; but then I must go to many other hard pressed children of this world, in order to bring them just comfort and help.

[GGJ.05_167,04] But do not try to find out where I am, but instead live in the spirit of My teaching, and My person will not remain far from you! Whoever still wants to know something should come and ask!”

[GGJ.05_167,05] At this Cyrenius asks: “Lord, may no-one escort You to the next place, wherever it may be?”

[GGJ.05_167,06] I say: “This time no-one, apart from My twelve, not even Raphael, who will remain until My ascension alternately with you and alternately with My dear Jarah! Yet you may not reveal him to the world in any way; for that would cause his immediate loss! – Which of you still has some issue? He may come forward and investigate!”

[GGJ.05_167,07] Mark brings his wife and his children and says, “Oh Lord, bless them all if You judge them worthy of it!”

[GGJ.05_167,08] And I said: “They have long been full of My blessing, and you also! Indeed I will come again to you once more soon since you desire it

so much. From now on however you will receive many guests! For those who will bathe in your spas will be healed from even the most evil gout; and those who drink there from the bubbling spring in your garden will be freed from every sort of fever. The leprous should nonetheless bath outside the garden wall in the sea, where the bath water flows out into the sea and they will be freed from their leprosy.

[GGJ.05_167,09] Therefore many will come and seek the healing of their flesh here and also find it. With your children alone you will not be able to serve them all. Therefore you will have to employ service assistants. With this at the beginning My dear friend Cyrenius will help you. Later you will have subservient helpers in abundance, for all the unemployed and poor will know how to find you. Whoever comes and seeks work, give it to him according to his strength; but this gospel of Mine should be preached to everyone so that free people are made from out of these serving slaves.

[GGJ.05_167,10] If I visit you again soon, you will hardly find time to speak to Me; but that will not matter. For acting according to My words is more important than all the speaking and preaching.

[GGJ.05_167,11] “For he who merely benevolently listens to My living word, this gospel now spoken to you, without acting accordingly, has no benefit from it but remains the same old worldly fool who will never get onto a green branch of life, let alone a tree of life.

[GGJ.05_167,12] Whoever has much, as you now do, should give much, and whoever has little should give little, so that he who has nothing may also have something!

[GGJ.05_167,13] However, if you see a miser amongst your servants or amongst your guests, drive them both out, for the miserly man is a consuming cancer amongst other better people and contaminates the hearts of men with wrath and anger. Where is the man who would not be angry with a miser for the sake of what is good? He will despise and rebuke him, but his heart will not be bettered while in this mood. Therefore, do drive any miser far from you and have nothing to do with him until he has fully defeated his evil passion.”

Chapter 168

[GGJ.05_168,01] (The Lord) “All vices which have ever been committed by people on this Earth have taken their origin from the greed of individual people. Greed is the father of all sins that can ever be thought of. For at first one hoards up a great fortune, and in every bad and wicked means; fraud, theft and robbery are entirely to be included in this category. Once one is rich, one becomes arrogant and domineering, begins to barricade and secure

himself, orders servants and slaves to drive away anyone who approaches the house of a great and high-positioned greedy man, without being invited. The rich man then soon buys up a great piece of land, becomes the legal ruler of it, often acquires via blackmail every property from his subordinates and treats them like a genuine tyrant.

[GGJ.05_168,02] Once the greedy man is quite extraordinarily rich, he throws himself into the arms of every possible sensual life of luxury, seduces girls, whores and commits adultery and other shameful actions without any moderation or measure. And because he is the first in his land, he leads astray soon a whole nation through his poor example; for they say: The Lord must of course know better than we. If he does it, we can do it too! And so in the end in such a land everyone begins to steal, rob, murder and sleep around, and there is no longer any trace of recognition of God!

[GGJ.05_168,03] Go to those lands and those rich men of the Earth and look in their chronicles and you will find how most of all these rulers initially were highly greedy and avaricious- and profit-seeking normal trading people who over time bought with their treasures lands and people and then made use of them through all sorts of means of violence, even transformed the often very good traditions and religions of the people who had become subservient to them in such a way that there is hardly a trace of the old purity left to be found.

[GGJ.05_168,04] Therefore you, Mark, have to pay attention above all that in this healing institute of yours which will be very much visited by people in the near future no greed should slip in! Yes, from this place even an exaggerated thriftiness should remain proscribed; for that is usually the germ of greed!

[GGJ.05_168,05] Let everyone have what he needs for life; nobody shall have more in your household. Take into safe custody the personal presents which will often be given to your servants by the guests and give them later back with interest to the servants, but not until they have become old and too weak for serving. And when they die, the savings shall go to their children and grandchildren.

[GGJ.05_168,06] Naturally, this advice is meant chiefly for you, but later also for all your descendants. Also, if there is a spendthrift among your servants, admonish him to exercise proper thrift. Deprive him of your favor for a while and show him that a spendthrift is often very selfish and gradually becomes a burden to his brothers instead of helping his poorer brothers with his just savings in times of poverty.

[GGJ.05_168,07] Whoever saves only for himself and, in a wider sense, for his own family, does not save according to My order. I commend the one who saves so that he can help his poor brothers in times of poverty and bless his savings so that he will never suffer want.

[GGJ.05_168,08] I do not say that no one should save for his children and his household, for this is the first duty of parents. But the poor who are strangers must not be forgotten, for I let My sun shine in the same measure also on those who are not My children.

[GGJ.05_168,09] Whoever does as I do, will be as I am and will one day also be where I shall be forever. And who is stingy with his brothers, with him I shall also be stingy and very thrifty.

[GGJ.05_168,10] From now on, do heed this precept in your household, and My blessing will never be taken from it. — Now whoever still has a request, let him come forward and ask!"

Chapter 169

[GGJ.05_169,01] Ebahl, Jarah's father came up to Me and says, "There is indeed nothing else which we could ask You about; for we have experienced the truths and the miracles here in the last seven days in such a number that, divided across seven thousand years, a hearty part would come each year and then humanity would get enough to be amazed about and to think about in every year. We have now become extremely rich in the very most valuable treasures of the spirit; there is only the matter of actually bringing these treasures into life – for otherwise they are worthless for our souls, whose salvation is the one and only issue in this life. Here there is only one question: Will we otherwise only weak people always possess the sufficient strength of will for this? What will we do if in time weaknesses of all sorts come upon us which cannot spare even those of often the best will?"

[GGJ.05_169,02] Say I: "I will be the help, strength and support of every earnest aspiration! In time of need I will never leave anyone who has always walked along My path loving Me and faithfully believing. But if he has turned away from My path through all sorts of enticements from the world, then he only has himself to blame if My help in the time of need does not appear, and that will happen until the fallen one turns back to Me full of seriousness and regret and in full belief!

[GGJ.05_169,03] I will indeed remain one and the same true shepherd who goes after the lost sheep. But the sheep must somehow begin to bleat and allow itself to be found according to its own and inviolable free will.

[GGJ.05_169,04] He who is bowed down under a burden of life too heavy for his strength shall turn to Me in his heart, and I will strengthen and revive him. For this is the reason why I give some person a greater burden to carry, so

that he might feel his weakness and then turn to Me in his heart to ask for sufficient strength to carry his greater burden of life. And I shall strengthen him in all his distress and give him a proper light so that he can walk the dark roads of this earthly life. But he who does not turn to Me in his heart although he does feel the excessive load, only has to blame himself if he succumbs to the enormous burden of his earthly life.

[GGJ.05_169,05] There you have the answer to your question, My friend Ebahl! If anyone else has a problem, come forward and ask!"

[GGJ.05_169,06] Shabbi comes to Me in the deepest respect, the speaker of the twenty Persians who were still present, and says, "Permit, oh Lord, another little word!"

[GGJ.05_169,07] I say, "Speak, Shabbi! That is why I said to everyone, come forward and ask!"

[GGJ.05_169,08] Says Shabbi: "It is quite certain that You, oh Lord, will help anyone who asks for Your help. But what about those people who, through no fault of their own, know nothing about You, either at present or for a long time to come and who, whilst living in the greatest darkness of life, have to bear unspeakable burdens in this life? To whom shall they turn so that they might be helped and strengthened in their indescribable distress?"

[GGJ.05_169,09] Say I: "There is not a spot on this earth which is not lit up by the light of the sun. Likewise, there is no human being who does not at least have some notion about an almighty Deity. Let him supplicate, ask and hope according to his belief, and he will find help. But there are so many people now who have no faith at all. They help themselves and ease their life's burden as far as possible at the expense of others. In truth, they do not require our help. Whoever wants to belong to Satan one day, let him be, for if what a person wants comes to pass, he is not done an injustice. In any case just think back to what I said about the multiple conditions of life of all people on the whole Earth, and for all times, and you will then find everything clearly illuminated!

[GGJ.05_169,10] Now My time amongst you has come to an end. You may stay longer together here in My name, yet I must leave with My disciples. Let no one of you ask Me where we are going. For at the moment even I, as a mere Son of Man, do not know it. Only the Father within Me knows, and this is what He says: 'Rise now and go. On the road I shall reveal your destination to you.' — Peace and My love be with you."

[GGJ.05_169,11] Then I said to Marcus: "Untie the great new ship. I shall board it with My disciples. And you, My disciples, rise and follow Me. We do not need a skipper, yet the ship will return by itself, unharmed, without a helmsman, to the harbor at the right time."

[GGJ.05_169,12] Everyone began to cry when I went onto the ship with the apostles. But I strengthened their troubled hearts, quickly sailed out onto the open sea and soon disappeared from their view. But they remained the whole day and the whole night together and discussed Me, My teaching and deeds. Only on the next morning did they go on to their places, and Cyrenius made arrangements to lead all the converted Pharisees here to their new designations. Several wanted to come after Me; but Raphael held them back and said that I would in any case soon come back to Kis, Genezareth and also here. Then they all became quiet and praised God that He had granted them such mercy. In a few days already a large number of guests came from Tyre and Sidon in order to see the miracles and to enjoy the healing springs, and Mark immediately took in a large number of servants.

Chapter 170

[GGJ.05_170,01] But once we were already far out on the sea, I said once again to the disciples, “Wherever we may now end up, be silent and do not reveal Me as Jesus, the Christ!” (Mt. 16:20)

[GGJ.05_170,02] And Peter came to Me and asked Me whether I did not yet know where the ship would bring us; for he was at the rudder and dearly wanted to know where he should be steering.

[GGJ.05_170,03] But I said, “Let it go wherever it will; the Father knows already where we will have to go this time! We are still on the path of learning, and our journey goes to the other great bay where the city of Caesarea Philippi is at our backs and there we will be able to afford ourselves some rest. But in a few years we will travel up to Jerusalem on this ship and then there will be something quite different to deal with. – But now we are coming to a place quite near to the previously-mentioned city, where, despite our stay of many days on the opposite side of this particular city, nonetheless no man has heard anything about us. Even the great fire of the city was not able to trouble the inhabitants of this place. But it had to be so, so that you all will experience yet another type of revelation at this opportunity.”

[GGJ.05_170,04] But Peter came to Me and said, “Lord, what will happen in Jerusalem, in the place of great perdition? For nothing good or happy for man has ever come from that place, and an honest man has never found anything comforting in this city. Above all, arrogance and persecution are always quite at home there. Therefore I think that it would have been better if You, oh Lord, had chastised Jerusalem like this little town, which has certainly long deserved this punishment. About eight months ago we were in any case in Jerusalem and convinced ourselves that nothing at all can be done with its inhabitants except for a few people who were single swallows,

however, and that does not signal the arrival of summer. Therefore my opinion would be this: we should not make a great fuss about that proud city of abominations, in which John was recently beheaded, and avoid it for all time. For such a city is eternally unworthy that You should step on it with Your holy feet. That is of course only my humble opinion; let me know Yours as well!"

[GGJ.05_170,05] From this time on I began to speak more seriously with My disciples about the fact that I would have to go to Jerusalem according to My Father's will and would suffer very much there from the elders, the high priests and scribes, would be killed by them, but that on the third day I would raise from the dead again (Mt. 16:21). I would then stand there as a victor over all death and over all enemies of life for eternity, as I had already mentioned on Mark's mountain.

[GGJ.05_170,06] At this Peter became quite alarmed and, drawing Me aside, said in a commanding, admonishing tone: "Lord, this must never happen to You! You are obliged both to us and to all men to protect Yourself." (Mt. 16,22)

[GGJ.05_170,07] But I turned around quickly and said in a very most serious tone: "Away with you, Satan; you are a stumbling-block to Me. You think as worldly men think, not as God thinks." (Mt. 16, 23)

[GGJ.05_170,08] Here Peter was very powerfully shocked, fell down before Me, begged for forgiveness and added, sobbing, "Lord, when we were sailing on this sea to the place where we have now just spent several days, You said to me on account of my faith: 'Simon Juda, you are Peter the rock. And on this rock I will build My church, and the powers of death shall never conquer it. I will give you the keys of the Kingdom of Heaven. Whatsoever you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven.' These, oh Lord, were the holy words from Your most holy mouth, literally directed to me, a poor sinner. Yet I have never prided myself because of it but have always regarded myself as the least amongst us all, — and now You call me prince of darkness because I, driven by my great love for You, gave You a warning as a man. Lord, do have grace and mercy upon the poor fisherman Peter, who was the first to throw his net into the sea and leave his wife and children to follow You!"

Chapter 171

[GGJ.05_171,01] Here I turned again to Peter in the friendliest way and said, "I have not disparaged you in the least if I have shown you in the sharp speech your human side! Everything that is human in this world in a person — his flesh and its various needs from pure earthly considerations — is under

judgment, therefore hell and Satan, who is the epitome of all judgment, death, night and falsehood, for the whole so-called life of matter is merely a phantom-life and of no value at all.

[GGJ.05_171,02] He who sinks back into some aspect of matter is also Satan, insofar as he seeks his salvation in matter and its phantom-life.

[GGJ.05_171,03] If anyone wishes to break free of Satan in his flesh, let him deny himself and take up this cross that I already carry in spirit and follow Me! (Mt.16:24) For I say to you: Whoever wishes to save his (earthly) life will lose it (spiritually); but whoever loses his (earthly) life for My sake shall find it (spiritually) ! (Mt.16:25)

[GGJ.05_171,04] For what will a man gain by winning the whole world with all its treasures while at the same time he loses his soul? Or what can a man give that will free his soul from the bonds of matter, judgment and death? (Mt. 16,26)

[GGJ.05_171,05] For indeed it will come to pass that I, now the Son of Man, shall at some future time return in the glory of the Father with all the angels, whose power you know. But then, as now, He will only be able to help and reward every man according to his own works. Whoever will be found dead will remain dead until such time when all those who have remained in the graves of judgment will be raised, too. Even then, every man's judge will be forever his love, will and conscience. (Mt. 16:27)

[GGJ.05_171,06] But those who live according to My words and do deeds of true self-denial and inner free love will never see or feel death. Verily, to My great joy and yours I can say to you that there are some of those who are standing here who shall not taste or feel death and shall be witnesses of everything until they see the Son of Man coming in His kingdom with whom they will reign forever! But for that much love for God and for one's fellow man is required." (Mt.16:28)

[GGJ.05_171,07] Truly, if there is any father or mother here who only care about looking after their children well in this world, and do not pay attention to the higher value of the life of the soul of their children, have dug themselves and their children a grave for eternal death; for whatever is of the world is also of Satan, thus of judgment and the death of matter!

[GGJ.05_171,08] Truly all matter is determined to be awakened through the power of an other-worldly pure spirit to be resurrected from the long judgment; but then matter must transform according to its well-engrained free intelligence into the correct form and wisdom of its other-worldly spirit, which is a light from God. If this does not happen by the matter, the other-worldly spirit returns to its source and the matter that should have been awakened

for ever falls back once again into its old judgment and will have to wait there until once again an other-worldly spirit awakens it to a new test life.

[GGJ.05_171,09] But because things are that way and not otherwise, nor can they be, I came Myself from above to you people of this Earth and am now showing you all the full truth of all forms in life and its good or bad conditions. And you, My Peter, will hopefully now be clear about why I have just said to you: ‘Away with you, Satan!’ – Now forward into the great bay!”

Chapter 172

[GGJ.05_172,01] A good two hours’ journey below Mark’s present bath house was the great bay which the fishermen also called the ‘White Lake’; we steered into it. It was the shallowest part of the sea and was therefore somewhat difficult to navigate with a larger ship because one needed to know the deeper passages of water very well in order not to remain stuck on a sandbank. But our ship nonetheless completely entered the bay and did not hit ground anywhere, at which even the twelve apostles began to wonder very much, since no-one controlled either the oars or the rudder. The ship was thus led by an invisible power and recognized as being led very well by all the apostles, who were well acquainted with ships.

[GGJ.05_172,02] We came already before midday to the site of our new designation and turned there to a poor fisherman, who accepted all of us gladly. The place had no name of its own, it was simply called ‘Fisherman’s village near Caesarea’. Soon a large number of the poor fishermen and women came to us and asked us what we were actually looking for here, and what we wanted to do in this extremely poor place.

[GGJ.05_172,03] But I calmed them down and said, “You will learn that soon enough! But first of all tell Me whether we thirteen can spend several days here in complete peace!”

[GGJ.05_172,04] And our host said, “As far as I am concerned, without any objection! Only I must first tell you all, dear friends, that I have indeed a good will, but no means to give you even a basic accommodation; for since the burning of Caesarea things have been going very pitifully badly for me! The daily small sale of our fish has naturally entirely stopped, and otherwise there is no other earning for us poor inhabitants of this little village. Thus we are completely and entirely reduced to begging, have nothing to eat but our fish, and therefore can offer nothing to prepare and eat other than fish, as we have. But the preparation is extremely simple for us. The fish are simply cooked and consumed without salt or bread and without any other herbs. For to be honest, we have become the clearest beggars more than even the burnt-out Caesareans through the fire in Caesarea and do not even have

enough money to be able to buy salt! Ah, now things are very miserably bad for us; if you want to suffer hunger for a few days along with me and my people, then you are heartily welcome to me!

[GGJ.05_172,05] But now be so good as to tell me what drove you then into this bay that is almost never visited by strangers and which is very difficult to navigate for large ships! Certainly not a storm; for in this corner, surrounded on all sides by high mountains, even that cannot enter. Or are you being persecuted, seeking asylum here until some certain danger has passed? Actually, that is all the same to me! If I can provide some service for you, then it would only give me a very particular joy. My questions are indeed somewhat cheeky, but you dear friends must forgive me! I am curious in my nature and know well who it is that I am sheltering. Your great, almost completely new ship that quite certainly cost around a hundred silver pennies shows me more than enough that you are not poor. For us it is obviously a great, surprising rarity if some strangers come to us by mistake; and whenever such luck was granted us, then there was certainly always some objection with the visitors to this very most pathetic and isolated area. Therefore will you immediately tell me, as the head of this little village of beggars, what I would like to learn most faithfully from you above all, but only quite according to the truth!”

[GGJ.05_172,06] I say, “Well then, if the curiosity is plaguing you so much, then know that we are Galileans just like you, and once again, that we have not been followed by anyone here at all, but instead we came here freely, firstly in order to visit this very strange area, to climb one of these high mountains and, as decently as possible, to help you in your very well-known great affliction! – If you are satisfied now, then speak!”

[GGJ.05_172,07] The representative says, “Quite completely; for no-one would call into question whether you are Galileans or not, and thus one can give your statement full faith, which one naturally cannot do for the Greeks and Romans, because they almost always speak differently to the way they think, which we call ‘lying’. Rest here under the shade of this only tree of mine for the moment and I will go into my hut and see how I can put together a considerable midday meal!”

Chapter 173

[GGJ.05_173,01] The host hurries into his hut with his wife and his already grown children, but soon comes back full of joy and thanks and says in the most joyful tone, “Which of you did that for me secretly then? My larder is so superbly filled that we all have enough to eat for a full year! Yes, now you may stay here a year long, and we will never get to the end of our great provisions! Wherever I and my family must only have had our eyes, that no-

one noticed how you filled my rooms with so many meals?! Yes, now we will not eat any fish simply cooked in unsalted water, since we have salt in a great amount! But now to the good work!”

[GGJ.05_173,02] When the people of this little village returned to their huts because it was midday, I said to the twelve, “What do you think about the people here?”

[GGJ.05_173,03] Peter says, “Yes, what should we actually think of them?! They seem to be very honest people; they cannot do anything about the fact that they are poor. Fishing and a stony ground has never made anyone rich, which I can prove from a many years of experience in accordance with the truth. And such fishermen are these people too; they have perhaps the worst bay of the whole sea. Their huts indeed stand on rocks; but on such earth and ground grows often not even a little blade of grass. How then should they become rich?

[GGJ.05_173,04] Thus they must remain honest; for in this area there is neither anything to neither steal nor even less someone to rob. And if a thief and a robber takes the opportunity, these people must then remain honest for the rest of their lives; for among these people the old saying ‘Opportunity makes the robber’ can never be used here – That is my opinion about these people who are certainly no scribes, and among whom there is certainly no Pharisee.”

[GGJ.05_173,05] I say, “Your judgment is quite right for this world; but behind the present status of a person there is, as you now have learnt and experienced already many times, a soul and in the end a purely spiritual side. How about that side of the people, do you think?”

[GGJ.05_173,06] Peter shrugs his shoulders and says, “Lord, making a final judgment about this on my own will be somewhat difficult! Yet in as far as they are highly simple and necessarily very honest people, they must at least be very fruitful ground for spiritual sowing! For as it is an easier thing to make a fitting tunic for a well-built body than for a crippled and hobbled one, so also such simple and naturally pure souls are certainly more malleable for spiritual clothing than the highly crippled and fossilized souls of the Pharisees and scribes. I believe that if one presented something about the kingdom of God to these people at a good opportunity, they would soon be in the pure. – Well, that is once again my very simple opinion; even if no impressive words appear in it, nonetheless the nail may more or less have been hit on the head with this!”

[GGJ.05_173,07] I say, “Very well judged; therefore we will also test them afterwards and see how suitable they are for something higher! But I will not appear here as a teacher, but instead all of you will do that as missionaries and even disciples of the wise man of Nazareth. Only when they have heard

you and have accepted the word about the arrival of the kingdom of God on Earth you may then point Me out and say that I am exactly that person of whom you have preached.

[GGJ.05_173,08] And so we will perform a great deed here on this smallest and most unsightly place in the whole Earth! But you must not see the work as too easy from the beginning. For as simple as these people may seem to be, they are nonetheless complicated and very confused within!

[GGJ.05_173,09] They think themselves to be wise men of the world and are stuck in over the ears in so-called stoicism, which is the hardest of all to conquer. I have therefore led you here in order to give you the opportunity to test yourselves now also with such people, in that you have learned very much of the true inner wisdom with old Mark.

[GGJ.05_173,10] But I am telling you all in advance that you will have to gather yourselves very much! For it is never harder to effectively give a law to those who do not have the very slightest fear of even the greatest adversities of life, yes, even of the most painful death of the body, and considers any great blessing of life to be nothing at all. And those are exactly such Gentiles who do not care about anything, but do not consider anything of any other virtue than alone simply on making their needs as small as possible, and who simply live and do something because the nature that is all in all for them once called them to life.

[GGJ.05_173,11] We have never had to do with people like these before! Therefore you should collect yourselves! Few words – but none should be brought before them without a firm basis! The best thing about them is that they are very curious cats despite all their stoicism and consider the knowledge of a person in itself to be something. – But now our host is already coming along with his household and is bringing fish and bread in a basket. We will thus take our midday meal here in the shade of this tree.”

[GGJ.05_173,12] Here the fisherman, his wife and his children come to us and set the food basket down before us.

[GGJ.05_173,13] Setting the basket on the ground, the fisherman says, “Here, my unknown friends, is the requested midday meal! We do not have any tables, benches and chairs, plates or several other things useful for eating, and our needs, which are very small, can also be satisfied very well without them. But at the same time our means were always small enough that we never could have created anything unnecessary. We eat only when we are hungry, and then a basket and our hands are sufficient; everything else goes without saying! I wish you to enjoy this simple midday meal.”

Chapter 174

[GGJ.05_174,01] I say to the fisherman, “Aziona, you have a new jug in your house; have it filled with water and bring it here!”

[GGJ.05_174,02] Aziona raises high his eyebrows as I speak to him thus, and says, very amazed, “You could certainly have learnt my name somewhere – but how do you know then that I possess a new jug, which is truly my greatest wealth? Not even my neighbors know that, and you, as a complete stranger, know it? Ah, permit me, that is now something out of a fairy tale! Did perhaps my children reveal my jug to you in secret? There is nothing special about the jug itself – it is of stone, as there are countless many among us in this land; but it means enormously much that you know that there is a new jug being kept safe in my apartment!”

[GGJ.05_174,03] I say, “Nor is there anything special about it, since one can find out such a thing! But it matters more that you go and fulfill My demand for a thirsty person!”

[GGJ.05_174,04] Now Aziona goes quickly and brings the jug full of fresh water. The jug however was one of the great sort and contained a good quarter bucket of water, so that one had to lift it in order to bring it to one’s mouth. When the filled jug stood before us on a stone plate, I blessed the water and it became wine.

[GGJ.05_174,05] I drank from it, passed it then to the disciples, and when they had drunk, I also passed the jug to Aziona and said, “Drink from this too, so that you will perceive the goodness of the water that you have brought to us in your new jug!”

[GGJ.05_174,06] Aziona says, “Should it be bad and foul?! I have swirled out the jug three times, and my rock spring delivers the purest and best water in the whole area! But nonetheless I will taste it to see whether it has perhaps taken on the taste of the new jug!” – He tastes it, makes a number of strong draughts, and then says quite amazed, “Yes, but what sort of witchcraft is that then?! That is no water, that is the very best wine, as I have never had a better one pass over my tongue! Tell me how you have done this! No, making water into wine, ah, that has never been done! You are truly no Galileans, but instead either Egyptians or Persians; for among all the Jews there has never been such a magician who was able to turn water into the best wine. Oh do tell me how such a thing is possible! I will be your slave for twenty years for that!”

[GGJ.05_174,07] John, whom I gave a sign to speak, says, “My friend, all you need is a very firm faith and will. He who has such a faith and never doubts in the least can say to that high mountain there: ‘Rise and plunge into the sea!’, and what he believed and said will happen. Here you have the whole true explanation and instruction which tell

you by what means such things can be accomplished. It is impossible to give a different one because there is none other."

[GGJ.05_174,08] Here Aziona raises his eyebrows even more and says, "Friend, I do not know at all what faith is – how could I then believe in something?! What do you call faith then?"

[GGJ.05_174,09] Says John: "When, in dealing with a very truthful man who tells us many a thing of which we have never heard and learned before, we accept his statement as true, never doubting any of his words, we then believe the very truthful man. Since what we believe is certainly the full truth, we put it into practice and this, then, is the activated, marvelous faith to which nothing that comes within the sphere of this truth is impossible; and this has to be put into practice at all times. — Do you now know what faith means?"

[GGJ.05_174,10] Aziona says, "Well yes, now I know it well, - but how can I know that the man who presents something for me to believe is also in all seriousness a most truthful man? Simply to believe that he is, because he looks more or less so, would be foolish and would reveal a punishable gullibility, which in my opinion would be a lot worse than no faith at all! How does one therefore look at a person in order to realize that the man whom one should and would believe is a most perfect truthful person and that one can believe without any doubt everything that comes out of his mouth?"

[GGJ.05_174,11] John says, "For that everyone of only some better volition has enough reason and common sense in order to make an appropriate test with this man; for only an idiot can buy a cat in a sack! You ask me for the means of testing – and you use it yourself on me! I have long in advance been convinced that you will not buy any cat in a sack!"

[GGJ.05_174,12] Aziona says, "Yes, yes, friend! That is all very true and very fine, and a person truly has nothing but his intellect, with which he tests his surroundings; but where is the measuring stick with which I previously could recognize my reason as being good and sharp enough to test my surroundings?"

[GGJ.05_174,13] John says, "There we have hit the most contentious point! Whoever thinks that he possesses a clearest intelligence is most of all wrong in everything; but whoever sees that his intelligence is still somewhat lacking will soon learn through practice that he will be able to judge with great severity everything that is around him and happens!

[GGJ.05_174,14] An imagined high intelligence resembles a mountain top which juts very flauntingly in its dizzying heights and the higher it juts into the vain air, the more often it is surrounded by all sorts of clouds and mists. The small point of a needle with which one keeps clothing together is almost nothing as far as size and appearance is concerned; but it penetrates through everything, and one could pin together so many mats that the whole

mountain peak would be deeply covered by them. – A garment will certainly never be able to be pinned together by the great and proud mountain tops!

[GGJ.05_174,15] This comparison is indeed somewhat extreme; but it nonetheless describes the relationship of an intellect which thinks itself to be high and wise above everything and that of a humble one, which seems quite unassuming before the eyes of the highly wise and prudent humanity. But while the high intellect stares far into the air and is surrounded equally thickly by mists of its purest view, the humble intellect performs immediately good things and becomes brighter and finer after every task and more serviceable for the future. Among you, as it seems to me, intellect seems to have a great resemblance with the highest mountain peaks, which are only very seldom free of clouds, and therefore it should be somewhat difficult for you to test the full truth of this exactly, of which you should accept one truth as the full and undoubted truth! – Of which opinion are you?"

Chapter 175

[GGJ.05_175,01] Says Aziona: "Well, that would then depend on whether it was fully dependent on my will or not! Certainly we do not easily accept something if we have not seen some striking effects of it beforehand. Now, there is by no means a lack of visible effects for the reasons that I have given; my food larder is full of edibles, and now here the wine from the purest water! That would be, as one says, very prettily tangible proof of it! But now it only depends on knowing clearly whether you then do not possess some very secret specifics, through the addition of even a very small amount of which all pure water must become wine! It will probably not be the case here; but one cannot totally resist such a thought at the observance of this pure miracle; but as long as one cannot do that, the total certainty is just as much nothing as the effect of this full faith well described by you! And therefore I see in advance only too well that all we inhabitants of this place will never be able to create the taste of wine in even a drop of water!

[GGJ.05_175,02] We are indeed situated here as miserably as possible – our food consists only of goat milk, fish and water; for nothing else is available in this complete desert – but we are satisfied with this in our very purest natural condition. This does not exclude the experiences which we have made many times in other places. We went far and wide across all the world; for we were singers and magicians, and I learnt the art of apothecary in Athens, to prepare certain secret specifics, with which one was able to perform a number of miracles for the many lay people.

[GGJ.05_175,03] Short and sweet, I am, as simple as I may appear here now, equipped with a large amount of all sorts of knowledge and experiences! I know the herbs of life of the king snake and know the miracle

stone of Bezoar. I know Asia down as far as India, I know Europe, I was in Spain, in the land of the Gauls and was also in Britannia, I know the traditions and tongues of these lands, I came back again to Greece and got to know there wise men from the school of the great wise man Diogenes and said then: Oh, what a great fool man is! He roams through lands and great kingdoms for the sake of foolish money; Diogenes, the greatest wise man, was happy in his barrel, because he had seen, understood and proved the full nothingness of the world, its treasures and the fullest worthlessness of the passing earthly life very clearly like no other!

[GGJ.05_175,04] I then left Athens ten years ago with my company and moved into this desert away from the entire world. Here we built these huts for ourselves in which we now live very satisfactorily. The small herd of goats that we took with us and the fish that are richly available here, with the abundance of which we undertook a small trade with the city Caesarea simply for the sake of salt, feed us.

[GGJ.05_175,05] But since this city fell prey to the flames a few days ago, naturally this trade also reached its end, and to our great joy in the last four days we all have now made the experience that one can also live without salt, because one has been damned already by some invisible power of nature to live.

[GGJ.05_175,06] For I and all of us consider life to be a punishment for those small natures which are separated from the great general nature, which we animated beings represent. The thinking, self-aware being must feel all the stimuli of life in order to then in the end have to be separated from them through certain death all the more painfully. Therefore the main idea of the true wise man is this: Learn to despise completely the most worthless things in time, and observe death as the conciliation with the great nature and consider it as the greatest bliss for every living being! If a person has become great and competent, he also has achieved the only true and greatest happiness in life. He then lives quite satisfied and longs quite through and through for death, which is the greatest friend of every living being.

[GGJ.05_175,07] We have a great joy in everyone for whom we can do a service with our smallest means; but we also pity out of good and deeply true reasons every person who makes every effort to achieve something in the world. Why should we plague ourselves and care for something which exists only from today to tomorrow? But whoever wants to make us believe something else, we will simply show them the graves of the dead, from which no being has ever come forth revived! Whatever one was, one becomes it again, namely earth for the food of the lucky plants, which are there and do not feel that they are, and do not think that they will pass away. Oh, how great and holy is nothingness in comparison with clearly conscious life!

[GGJ.05_175,08] You all seem to be a very best-placed society of artists and to try to achieve a so-called earthly happiness!? We very happy ones can only feel regret for you, if you want to seek the true happiness in life on some other field than only on that which is to be found remaining. Stay there and build yourselves small huts to live in just like ours! Be satisfied in this void meaningless life which signifies nothing with the least possible, and you will only then gradually see and know how very right and true what I have just said to you!

[GGJ.05_175,09] And you, main speaker, will also understand that this real knowledge of mine is of very much more value than your firm, undoubting full faith! What good is it for you if you with your full faith replace also whole rows of mountains, but in the end must still die and cross into the never-ending destruction? We are all nothing but a game of the great nature between Earth, moon and sun! Between these three laws are casually built, and their consequences immediately animate the face of the Earth. The blind weakly-animated certainly do not see that; but we, who have been penetrated by many beams of the sun, have recognized that and can announce with the best conscience in the world to anyone what life is and what one has to expect from it!"

[GGJ.05_175,10] At this Aziona was silent.

Chapter 176

[GGJ.05_176,01] But John said, "I am amazed at your eloquence and at your opinion of life, which is partly truly not to be thrown out; but in the respect that you think this life has no value at all and is simply a game of the great nature – truly you are very wrong in that! Have you never heard of a God then, who created heavens and Earth and everything that there is through His own power? One can easily see a certain order in everything that there is. The purposefulness of the parts of an animal and even more so those of a person! How well designed are eye and ear!

[GGJ.05_176,02] Can you really accept with even some higher thinking that all that was done by only very dead and lifeless laws alone?! Oh, despite all the great wisdom you think you have, you are still very pathetic, and it is very easily comprehensible to me why you find this earthly life so very despicable and worthless! You have indeed travelled many lands with your companions with some considerable difficulties, you have seen and experienced much – but yet you have never concerned yourself with the best part of life!

[GGJ.05_176,03] At the beginning you sacrificed yourself only for the material salvation of life. But things would not make you happy, as it sometimes happens in the world; for you were not a very particularly

excellent magician and also possessed too little of that external worldly cleverness, through which alone one can convince the world very well from the beginning to end. You therefore could not achieve your life of happiness on Earth you dreamed about previously so often with the help of your art, which, as I said, was not so developed, despite your far journeys. But I will also tell you the very simple reason so that you will learn how one can bring out the innermost and most hidden things of a person through firm belief.

[GGJ.05_176,04] You see, you were very well aware in your heart that you were only a pure botcher in all your skills and your knowledge and that you were not able to dare to produce your worthless skills in any large city in the face of very educated, well-experienced and enlightened people, and yet you would have been able to gather rich earthly treasures only in large cities! Therefore you always had to seek out a very foolish nation which could be more easily wrapped around your little finger. From time to time you even found such a nation; but since a foolish nation is also always a poor one, there could never be a profit for you there.

[GGJ.05_176,05] At this you became mad when you came to Illyria and did very poor business. A Greek came to you in the village of Ragizan, recommended you Athens and promised you golden mountains there. But this Greek was a usual coaster, and he was only concerned about getting passengers for Greece for his empty boats. Whether you would gain anything in Athens or not was all the same to him. In short, you joined the Greek heading to Athens and after a boring three-week journey you arrived safe and sound in Athens, where you were most gleefully booed by the old, classical art city right at the first performance.

[GGJ.05_176,06] That angered you and your company very much, and you began to walk among the Greeks as a wise man based on your experiences, and soon found many listeners who willingly paid you pennies for your stories; for no-one likes to listen to the stories of a traveler more eagerly than these travel-loving Greeks. After you had spent some time thus with the Greeks, you made the acquaintance of a sort of wise man according to the teachings of a certain Diogenes. You liked them because despite their visible poverty they were very cheerful and positive. It seemed strange to you that people who were stuck in greatest poverty gave wise speeches and could always be so cheerful and satisfied, being so highly moderated in their eating and drinking. You began to inquire more and more after the reason, and it was shown to you.

[GGJ.05_176,07] Once you and your companions had been indoctrinated in such a teaching of the satisfaction in life, you soon decided to return home here from where you had started out, and to settle somewhere in the vicinity of the city Caesarea in an abandoned area and to found there an indeed

poor, but as happy as possible human colony. And as you came here approximately ten years ago and settled down here, so you have remained.

[GGJ.05_176,08] As Jews by birth you have abandoned the religion of your fathers, which you certainly never seriously practiced because you opposed the actions of the Pharisees, left it and accepted that of the Gentiles who seemed wiser to you. But in this way you became completely godless and have set the power of great nature in God's place. With this you think you have found the philosopher's stone?! But I say to you and can say with the best conscience in the world that you all have only distanced yourself from it further and further!

[GGJ.05_176,09] If you are a true wise man, then tell me everything that I have done from my youth onwards, what I have learnt, what I was, and what I am now actually! But I have described to you very briefly, yet obviously without a single false syllable, what happened to you from your birth on in this world and if time would allow it, I would have been able to describe your life in the minutest detail! But now judge yourself which of us is the wiser one, I with my undoubted full belief, or you with your full unbelief!"

Chapter 177

[GGJ.05_177,01] Here Aziona stared at the placid John and said, "Listen, you my otherwise highly treasured friend! What I have now heard from your mouth is more than my filled larder and much more than the wine produced from pure water; for what you have shown me is literally true from alpha to omega! You have never seen me before or spoken to me and you know the circumstances of my life and that of all my companions as exactly as if you had been through everything with us! That is a lot – and something which begins to make me very perplexed. The fact that your colleague, who was the speaker at first, knew my name did not strike me as strange at all, since all Caesarea knows where you could have got your information from; but my experiences in life have never been passed on to anyone by any of us, and therefore you cannot have heard them from anyone – and you know every detail, yes, even about the thoughts, decisions and inner intentions I had in those days, often never shared with anyone from our group! Friend that is something that cannot be explained in any natural way!

[GGJ.05_177,02] Truly there were supposed to be wise men in Egypt once who could foretell through the lines of the hand and the forehead of a person what he had done and what he had to expect; there were also certain temple sleepers who foretold in a type of sheep's cheese some things which had existed or which would someday happen and exist. But with what mystical images were all these oracle things demanded into the light of day! New wise men were again needed who explained such highly incomprehensible

speeches of the oracles to the lay people mostly in a humorous and very smart way, after which often very pompous and elaborate explanations those inquiring knew what he either did not desire to know at all or what he had already known for a long time. But things for you went on quite straightforward without any temple sleep, without any viewing of my hands and without any mystical babble! Yes, I will put up with such a prophecy! But now the limping envoy comes and says: How, how is such a thing possible? Except for an all-seeing and all-feeling divine power that is completely unthinkable! Should such a thing seriously be achieved alone through full faith?"

[GGJ.05_177,03] Says John: "Yes, friend, but it does matter very much what one believes. If you firmly believed somebody who told you a lie, such a faith however undoubting would have no effect because a house can only be built on a truly firm ground."

[GGJ.05_177,04] Says Aziona: "This is quite correct; but by what criterion am I to determine whether something that has been claimed to be true is the full truth?"

[GGJ.05_177,05] Says John: "We have already been talking about this subject. However, to give you an extra hint I tell you that God, the Lord of the heavens and the earth, endowed the heart of every human being who strives for the truth with a feeling that recognizes and grasps the truth more readily than any intellect, however trained it may be.

[GGJ.05_177,06] This feeling encompasses also the love for truth, and this love recognizes the truth, soon permeates it with its vital warmth and thus quickens it. As soon as faith, as a truth permeated by love, becomes activated, it begins to stir, move and, finally, act spontaneously. Only such confident action is a guarantee for the complete success of that which is believed without doubt, however, not within the physical brain but within the heart.

[GGJ.05_177,07] In the brain there are only the soul's sight, hearing, smell and taste. From these no life emanates, since they are themselves merely effects produced by life.

[GGJ.05_177,08] For faith to be effective it must be at one with life itself and not, like the eyes and ears, nose and palate, be a single effect of life, without a deeper connection save that necessary on the surface. Once your faith in the truth has become one with your life, it has spontaneously rid itself of all doubt. It has then only to will, and whatever such a living faith wills, will come to pass.

[GGJ.05_178,01] (John) "Genuine, true faith in a person who begins to believe resembles young wine which is put into a wine skin. It soon begins to ferment, if it is the genuine grape juice. Through this fermentation it rids itself of all particles that are not completely wine. Once it has rid itself of all the foreign particles, it will be a pure and strong wine that, so to speak itself life, animates whenever it is enjoyed. However, if you fill the skins with a different fluid, there will be either no fermentation or, at the most, a smelly decomposition that will affect and destroy also the skin.

[GGJ.05_178,02] Man's heart however, is like the wine skin; it keeps growing stronger and more alive through the truth, but is forced through falsehood and deceit to finally pass into complete death, since it is also the centre of life.

[GGJ.05_178,03] If in your heart you believe that there is a God, you will love Him because in the heart everything is permeated by love. And if you love God, God's highest power has entered into your heart and, thus, into your life.

[GGJ.05_178,04] Yet God's power is not somehow limited but pervades the whole everlasting infinity. If in unison with this divine power you are stimulated within your life's ground, the divine power within you is stimulated simultaneously and whatever this wills will happen without fail.

[GGJ.05_178,05] To be sure, outwardly I am a man just like you; but in my heart I no longer stand alone, for through my great love for God, His power now dwells within my heart and has become at one with my love. This is why I, aided by the power of God, could see and perceive all that had happened to you and your company on your travels. This is all there is to it.

[GGJ.05_178,06] Firstly, you must recognize God. For this purpose you possess an orderly intellect. But the intellect alone is not enough. What you understand you must promptly admit into your heart or into your life, thereby quickening it, and you will then surely be on the right road. — Have you now really understood me?"

[GGJ.05_178,07] Says Aziona: "I have indeed understood you. But what must be done if the heart is already filled with every kind of filth, that is, falsehood and deceit? How can this be cast out beforehand?"

[GGJ.05_178,08] Says John: "Just accept the truth. It will do its part without your help. Do you worry when gazing into the darkness at midnight whether or not it will yield to the dawn of the coming day? Who will do away with it? I tell you: Do not concern yourself about it. Wait until the sun of day appears; it will swiftly deal with the ever so dense darkness. In the same manner as God works in the great universe, He works within the human heart through His sun of grace and life. — Do you understand that?"

[GGJ.05_178,09] Says Aziona: “Yes, I understand it now; but now let me go to some of my neighbors, so that I can tell them openly what I have learned here!”

[GGJ.05_178,10] At this our Aziona took his leave and hurried to his neighbors, called loudly and quickly everyone together and told then in minute detail everything that he had now learned, seen and heard.

Chapter 179

[GGJ.05_179,01] These people were highly amazed of this and one said, “Strange, I do not think much of dreams – but my dream that came to me last night seems to be confirmed as very true with this highly strange encounter!”

[GGJ.05_179,02] Aziona immediately asks him in his hasty way, “Well now, just tell us quickly everything that you dreamed! But do not skip anything; for everything could be of great importance!”

[GGJ.05_179,03] The neighbor says, “Just a little patience, my friend Aziona; for first one must gather the dream in a more ordered fashion from all the corners of one’s mind, because one cannot ever come before you with an awkward story. But now I have it more or less together, and so do listen very patiently.

[GGJ.05_179,04] “I was standing on the banks of our bay which is almost impassable for every larger ship. There in the morning I saw a great shine rising, shining brighter than the midday sun. I looked with my eyes up and down and here and there, yet nothing showed itself except something similar to the sun, from which the great shine could have come!

[GGJ.05_179,05] I observed this great shine with an ever greater desire and discovered soon a great ship, which was steering directly into this bay. This ship however was shining so brightly that I soon realized that the previous great shining light could only come from this ship. I also soon noticed people in this ship of light, among whom particularly one shone more than the midday sun. But also the others, except for one, were shining brightly, but nonetheless as if they were like the white sun clouds illuminated by the one. The ship approached our colony quickly. A great fear seized me because of the ever stronger light, so that I sought to hide in my hut hurriedly. But there I woke up and saw that was only a dream.

[GGJ.05_179,06] Although I think nothing of dreams, however, like every one of us, nonetheless this strange dream of light has preoccupied me until now and I said often to myself: No that is no usual, empty dream! It will come to

fulfillment in some very corresponding way! And behold, there it is right in front of us!

[GGJ.05_179,07] But now let's just go over; for I am burning with curiosity to see the ship and whether it has a positive resemblance with the one I saw in my dream! I also saw the people up close so clearly that I could remember their physiognomies very well. It would be truly highly peculiar if the ship and also the people that I saw on the ship in my dream had a similarity to your wonderful guests! Just let us go over there immediately to them so that they do not sail off on us!"

[GGJ.05_179,08] At this immediately the whole neighborhood stood up and hurried towards us.

[GGJ.05_179,09] When they stood before us then, the dreamer cried out loudly, "Yes, yes, brother Aziona, that is exactly the same ship and those are exactly the same people, only without all the shining light!"

[GGJ.05_179,10] Here I Myself called him by name and said, "Hiram, what do you thus think now about your dream? And you, Aziona?"

[GGJ.05_179,11] Hiram said, "Yes, you dear, wonderful friends! I cannot say anything else about it except that it has quite perfectly come into fulfillment with you, as far as form is concerned! Only the light is not visible now; but perhaps we will all get to see it again if this bright sunny day is clothed by the starry coat of night!"

[GGJ.05_179,12] Aziona says, "But I think that no external light is needed, because these dear friends are so proudly full of the incomprehensible inner light of the wisdom of life! And I would even like to think that you, friend Hiram, have seen in your truly strange dream only the spiritual light of these men! However these dear men and unknown friends will soon give you the correct understanding!"

Chapter 180

[GGJ.05_180,01] At this John says, "You see, friend Aziona, how things are beginning to clear up for you spiritually? For you have given your friend and neighbor Hiram a very perfectly correct explanation about the shining of his dream; for things are completely and exactly so! In a dream only the soul looks spiritually with its spiritual eyes and can therefore see only the spiritual – and so you have only been able to see us spiritually in advance, that is, not you, Aziona, but Hiram."

[GGJ.05_180,02] Aziona says, “But Hiram did not only see the light alone, but instead also the matter of the shapes as they are here! With which eyes did he see these?”

[GGJ.05_180,03] John says, “When we arrived today about three hours ago, you and another number of your neighbors were present; only Hiram was not there. When midday came, everyone hurried into these huts for the sake of a scant midday meal; only you remained to look after us. If Hiram had been among those who had received us here with you, you would have seen earlier how at times one can also see and perceive material forms with the spiritual eyes of the soul. But now that must be shown to you little by little; for it now depends on the old saying that Rome was not built in a day.”

[GGJ.05_180,04] Aziona asks, “Yes, dear, wisest friend, but why would I have seen that earlier if Hiram had also been present at your arrival?”

[GGJ.05_180,05] John says, “Yes, you know, all that has its own very wisest ways! Hiram would have immediately recognized us as those whom he had seen in his dream of light, and then our conversation would certainly have immediately gone in another direction, and we would then obviously have got to talk about this point earlier. But now we have only come upon it later, and so for quite natural reasons you can also only get behind this secret only later!”

[GGJ.05_180,06] Aziona says, “Yes, that is certainly something quite natural; for everything in the world is so! The later one begins a task that demands a particular time period, the later one is finished with it!”

[GGJ.05_180,07] John says, “But there is another reason here that you cannot see so quickly yet; but with time however you will then see it clearly, only you have to above all acquire a little more patience! For only with patience can one finally conquer the whole world inside and outside of one’s being.”

[GGJ.05_180,08] Aziona says, “Patience, truly is not my weak point – for there was always a great lack of it; but if it must be so, then I can also be patient!”

[GGJ.05_180,09] John says, “You actually wanted to say that patience is not your strong side, but really only a very weak side for you, which soon and easily gives way, - isn’t that true, my friend Aziona?”

[GGJ.05_180,10] Aziona says, “You don’t need to seek appropriate knowledge of the language among us; for we speak only according to the only speech customs, and that is, as far as meaning is concerned, almost everywhere somewhat different. But because you have just spoken to us

about strong and weak strings, I would almost like to think that you are also musicians and singers!”

[GGJ.05_180,11] John says laughing, “Yes, yes, you may not be incorrect; for music and songs have always been represented the strongest among the Jews of all the people of the Earth since all time, although we are actually neither musicians nor singers, as now appear very often among us in Galilee. Also I meant with the expression ‘weak and strong side’ not the strings of a musical instrument, but only the moral side of the human mind; but despite all that we are nonetheless also musicians and singers, but only quite deeply spiritually! Do you understand that?”

[GGJ.05_180,12] N.B. Here for the understanding of speakers of other languages it must be remarked that in the old Hebrew language the strings of a musical instrument and the sides of a person’s character sounded very similar; for string was Strana, also Strauna, and ‘side’ was also called Strana, also Stran or Stranu, and therefore it is easy to understand why Aziona began to consider us to be musicians and singers. (Comment by J. Lorber)

Chapter 181

[GGJ.05_181,01] At this Aziona says, “Truly, no, that I do not understand at all! How should I understand it then?”

[GGJ.05_181,02] John says, “Since you are a Jew, you will have heard at least once of the Psalms of David, of the Song of Songs of Solomon and of the songs of lamentations of Jeremiah?”

[GGJ.05_181,03] Aziona says, “Oh, yes, certainly, although I have heard little of them and understood even less!”

[GGJ.05_181,04] John says, “You see, that is spiritual music and spiritual song, because it was given to the mentioned singers by the spirit of God! Now, do you understand these things better already?”

[GGJ.05_181,05] Aziona says, “Well yes, it obviously is becoming a little less foggy; but I do not need to begin to praise any clear insight by a long shot! – How do you Hiram, understand these things then?”

[GGJ.05_181,06] Says Hiram: “Just like you! There is indeed a type of spiritual breeze blowing here; but if this dear and wonderful friend should begin to sing to us the Song of Songs of Solomon, then I would go. For you can chase me like a chamois over all the mountain tops with that song; it is a true quintessence of human foolishness as the pharmacists would say, apart

from the fact that Solomon is supposed to basically have been one of the wisest Jewish kings.

[GGJ.05_181,07] I do not really want to say anything about the Psalms of David or about the Lamentations of Jeremiah; for there are supposed to be many very good and eminent things in them and all sorts of pretty dark kept prophecies about a Messiah of the Jews who is supposed to come one day, somehow in the style of the Greek Iliad. But that is all very beautiful poetry, behind which however not even my present-day, beautiful dream of light, which came into fulfillment here, is hidden! The poor mortal people comfort themselves as well as they can, always with sheer good things; but where is the effective reality there? It remains eternally by the wayside, and every person with all his most beautiful hopes cannot finally find the fulfillment in the cool earth down below! That is and remains the eternal and equal truth, everything else is scattered into old void nothingness!

[GGJ.05_181,08] It is true, Aziona said to me previously some very remarkable things, behind which indeed some secret truth is hidden, unknown to us; but since Moses, Socrates and Plato the dear Earth has already borne some extremely wise men, whom one could very well have considered to be gods. They were certainly there, and all the powers of nature listened to their signs! On their own, they nonetheless became older and weaker and more fragile, and at the end of their days it was nonetheless shown that they were also only mortal and temporal people, and they passed over into the very same nothingness like those human trivialities just like us, to whom it never occurred to want to be something in the world. Therefore everything is in vain in this world full of death!

[GGJ.05_181,09] Indeed one talks generally about some kingdom of souls somewhere on the other side; on its own, where is this, who has ever seen a soul and who has ever seen its future habitation? Yes, there are poems and sagas everywhere in large numbers! There are many of us here, that is, for this completely deserted place of the Earth; but among us there is not one who could say with certainty that he himself had ever seen a soul or only felt it very vividly! But whatever everyone, who as a person should indeed also have a right to it, does not recognize in his life, but instead only the various priesthoods and others of their very similar individuals, well, that is hopefully not too difficult for a truly somewhat unlimited clear-thinking person to guess for what reason and basis and to whose advantage such sagas, poetry and even religion were created! It is well for those to whom such airy word pictures could give any sort of comfort and calm! We, dear friends, have clearly recognized and understood something better, namely the ancient ever-same truth in its deepest depths, and find our greatest comfort in it, to one day return to the eternally ancient nothingness; for in nothingness there is obviously the greatest and very most blessed rest.

[GGJ.05_181,10] That we now are here, live, think and feel, is already such a unique incomprehensible game of nature. The winds play with the waves on the sea, and these bluster, sigh and boom as if they wanted to instantly consume the whole Earth along with its mountains; on their own, the winds soon die down, and all the power of the waves, however wild, goes away. Clouds also build up, quite terribly heavy with storms. One should believe that this will bring the end to the Earth; but only too soon the storm blows itself out and after it follows the old calm. And so the great games of nature change. Everything passes away and comes again, only the great nature remains always the same. Sun, moon, stars and this Earth are always the same, and the events and their games also.

[GGJ.05_181,11] You see, dear and very respectable friends, you may do whatever you want and can and likewise speak, write and teach all sorts of wise things, it is all in vain! Only what I have said in my surely chaste and most unselfish poverty, is and remains true. For daily experience teaches this to the people, and this as the most ancient teacher of all creation recognizes no exceptions at all, since all creation is as unique as these two eyes are my own as long as I live. All other wise men and prophets had created their wisdom and their knowledge from their ancestors and wanted to contradict the old experience; but that is all purely in vain and good for nothing! Down below they have long since been undone, and nothing has remained of them but their vainly wise teaching and some of their great deeds. Only weak spirits who hang on tightly to this life of nothingness can find some pleasure, yes, at the same time even an empty comfort from such confusion of the brain.

[GGJ.05_181,12] That now is my opinion in life. If perhaps you have a better one, then let it out, and I would gladly see whether you are capable of saying something more true! Yet I know already in advance that you all cannot come to me with anything more true or appropriate, because there is not and cannot be anywhere anything of the sort.”

[GGJ.05_181,13] Peter says secretly to Me, “Lord, look, he speaks a little like a Hebrew! Truly, if I had not already had such extraordinary experiences with You, he would be the first who could make me quite weak!”

[GGJ.05_181,14] I say, “Oh, just wait, that is not yet the core by any means; even more will come! That is why I told you all in advance that you have to gather yourselves very much in order to bring these people to another conviction and, which is the main issue, to love for life. John, just continue!”

[GGJ.05_181,15] At this John says under his breath, “Lord, put the words in my mouth; for before You have allowed me to speak alone for some moments, and I was immediately – who knows where! Indeed I did not say anything unsuitable, but in short I noticed that I did not remain on track!”

[GGJ.05_181,16] I said, “My dear John, do not worry about that! Everything that you said was quite in the best order, for everything had to come exactly thus. Therefore just continue very courageously and we will have another of the most beautiful victories to rejoice in!”

[GGJ.05_181,17] That encouraged John and he immediately began to speak again, and indeed with even more spirit and courage than before.

Chapter 182

[GGJ.05_182,01] Thus John began and said, “My friend Hiram! You had this night something you called a dream of light and claimed to have seen all of us along with the ship arriving here, and your present admission stated without being demanded that we were the same whom you had seen in your dream of light. Now explain to me according to your wisdom, which in its own way is not at all to be despised, how that was possible! For if we only have bodies alone and no souls which in the end could love on without a body, how could we possibly as souls of those awake and active souls in your dream have been able to show ourselves in this bodily sleep of yours, while these bodies of ours at that time were still very secure in the upper vicinity of Caesarea?”

[GGJ.05_182,02] Hiram says, “Yes, quite well! But if those were seriously your souls which, free from their body, had already swarmed into this bay of ours in advance, then I would like to know as well whether your ship also has a soul! You see, my friend, then we are back to the same old somewhat contentious point at which my friend Aziona already wanted to have an explanation, but was instructed by you to patience. But now I am very curious to hear how you will answer this strongly prickly question!”

[GGJ.05_182,03] At this John takes the jug and says, “Friend, you are thirsty, I see it in your face! Take this and drink, and only then will we talk further!”

[GGJ.05_182,04] Hiram says, “Is this perhaps an Indian magical drink, from which one becomes intoxicated and then enters all the foolishness of mankind?”

[GGJ.05_182,05] John says, “Aziona is standing next to you; ask him whether this is a magic drink from India!”

[GGJ.05_182,06] Aziona immediately says, “Just take a drink, you will immediately feel better for it!”

[GGJ.05_182,07] Hiram says, “It is your responsibility, brother!” Then Hiram took the jug and took a few very powerful and generous draughts from it,

since he was also a very powerful and strong man. When he had quenched his thirst, he said very amazed to Aziona, “Ah, just look there! From which spring did you take this magnificent water then?”

[GGJ.05_182,08] Aziona says, “I already told you that in your hut! That is the same water that was changed into wine by these miraculous friends from my spring which is already very well known to you!”

[GGJ.05_182,09] Hiram says, “Well truly, I would also like to know this art; for such a drink could really spice up this passing life for the likes of us a little from time to time. Truly, that is the very best wine that has ever flowed over my lips. Such a wine could be drunk for a thousand years without the person ever getting tired of it! Go on, let me take another few draughts!”

[GGJ.05_182,10] Aziona gave Hiram the jug and he took more very great draughts, next he thanked John and then said, “That, dear friend, truly went down very well; whether it will go so well for you however with the proof of the soul for the ship is another question!”

[GGJ.05_182,11] John says, “Dear friend, much more easily! But first you must know that every already spiritually perfected soul more closely united with the spirit of God is also a little bit omnipotent, and therefore it is a very easy thing to create a ship in a moment and to show it to a foreign soul if needs be as a product of its creating power also as if existing in nature. And behold, that was the case in the previous night, and so you as a soul were able to see also a ship carrying us without our ship needing to have any sort of soul. You saw us thus clothed as we now are to be seen here before you in nature; our clothes would therefore also need to have a soul! But these are only a somewhat temporal, created product of the soul standing in close connection with the spirit of God.

[GGJ.05_182,12] Thus you obviously saw us as we are with the spiritual eye of your soul in your dream, and we knew well that you, as the most stubborn of your faith, would have to see us, and we also wanted this, in order to have something in advance through which your eyes could be opened a little; for if we had never been in the world or ever anywhere at all – truly, you would never have got to see us in a dream no matter how clear! But because we are and we exist, and indeed according to the spirit in God since eternity, this was also a very easy thing to awake your soul for this already long-awaited purpose for some moments in this dream night of yours, so that it could see what will come in the great light in advance. Can you also call that a game of the great nature?”

[GGJ.05_182,13] Hiram says, “Dear friend, you must not hold it against me if I speak in my usual way just as I think! You see, from your very first words I already knew that you were in your own fashion a great wise man and a

master of speech! It is an easy thing for your talent of speech to make a bear out of a wolf, as the saying was and is among us.

[GGJ.05_182,14] I have told you my dream that I really had very truly and openly, and you have now an easy task to do with it whatever you wish. Do you know, to make a prophet afterwards is truly not such a great art; for one can as a good speaker use all the circumstances very finely and thus, as they say, create an idea off the bat from the air, which in its own way does not leave anything to be desired. Frivolous, shallow-thinking people equipped with little experience would get stuck there and caught; yet the very cold, calm common sense devoid of all passion and fear of a much-experienced person needs more than just an excellent speech by a young and certainly also very eminent, talented person.

[GGJ.05_182,15] To be honest, what you have said to me about my dream is not at all to be rejected, and it is very much worth the effort to consider it more deeply; but I will contradict you with something from my many experiences and knowledge. If you can explain it to me in a satisfactory way and means, then we will be able to soon become able to deal with one another!”

[GGJ.05_182,16] John said, “Wait, friend, in order to convince you some more of the inner spiritual life-force of the soul in the human body, I will now tell you in minute detail, taking it from out of your soul, what you just wanted to tell me as a contradiction to the claim I made to you and as an, in your opinion, hard-to-crack explanation of your vision! For every untrue word you can quite cheekily give me a slap around the ears!”

[GGJ.05_182,17] Hiram says, Then tell us! Truly, I would be highly curious, however without the slap around the ears that you suggest for incorrectness; for all such justifications and chastisements are foreign to us and have never been ours, except in cases of the most urgent defense! Tell me therefore with a very good and cheerful mood what you know about my secret experiences and adventures!”

Chapter 183

[GGJ.05_183,01] John says, “Well, so hear me patiently! You see, you, as yourself a bit of a magician, like all your companions, undertook a journey a few years ago, before you had become acquainted with the pharmacist Aziona in Greece. You went to Egypt with a sorceress called Klia, at which opportunity you found only a very weak reward because of the too great shallowness of the magical arts of you and your helper!

[GGJ.05_183,02] In Alexandria even the urchins imitated your tricks – and among them also even better and more successful ones! Thus you did very little there and moved on to Kahiro. When you arrived there, you wanted to perform; all they said to you was: Let's see everything that you can do! And you gave some samples of your art. They pitied you and said: Dear people, there you have some farthings for the journey! Do not let yourself be seen in cities; but perhaps in some small towns you might perhaps earn your supper.

[GGJ.05_183,03] Then you moved on to Carnac, where you also did nothing, likewise in Elephantine, and you even dared to go as far as Memphis. But there you were fully buried! If a Roman governor there had not saved you from your affliction, things would have gone very badly for you. However, the kind-hearted Roman governor gave you accommodation for three months for the sake of the beautiful Klia and made you acquainted there with a very wealthy Persian society of magicians, so that you could or should learn something from them.

[GGJ.05_183,04] Well, this society of magicians, however, did not want to make a deal with you unless you would remain as their immediate slave for a full ten years alongside the significant fee of education! Then you calculated the deal thus: Ten years their slave plus the great fee of a hundred pounds?! If I am their slave for nine years, in the tenth they can beat me to death as a slave, so that their secret is not betrayed in Greece, and then my hundred pounds would disappear along with me! The magicians would have eaten the hundred pounds – and me, the crocodiles of the Nile! No, I won't do that to myself!

[GGJ.05_183,05] That was thus your good and firm decision very secretly in yourself. But to the magicians you said: 'My highly wise artists, when I have seen occasionally almost all your greatest and most secret pieces as a guest, then I will perhaps enter into an even more advantageous contract with you!' Here the magicians were taken in by you and brought you their greatest and boldest performances to view at their shows, which happened twice a week.

[GGJ.05_183,06] I will not mention the many other pieces that do not belong to our issue, for the sake of valuable time, but instead just those which actually brought you out of all composure. And these consisted of this: An active, somewhat thirty year old Arab came forward and announced with very serious and respect demanding words that he would empower a virgin simply with the power of his will and through the laying on of his bare hands so that she would guess even the thoughts and a number of secret things from anyone on demand. Also she would tell everyone's age, and if anyone wanted, also his future happy or unhappy fate exactly and without any mistake.

[GGJ.05_183,07] That was true thunder and lightning for you. The virgin was now brought forward and set on a reclining couch. The magician laid his

hands on her, at which she fell asleep. Soon after the virgin went into a sort of ecstasy and began to speak to the magician, at which he said: 'Whoever now desires to find out something, may come forward, but only up to three people at once. With the comment that people whom she points at are to leave should also immediately follow her signal, because otherwise something unpleasant could happen to them! If someone should come with a not very pure conscience, he should not come near the virgin, but instead ask the question to me through an intermediary, and the answer will then come quite secretly through me! The condition of the virgin will last one and a half hours!'

[GGJ.05_183,08] At this revelation several people came and asked the strangest questions, and each received their wonderful answer. You also asked your age and your future fate. And what the virgin said to you has happened exactly to the point until now. And whatever has not yet happened, seems to want to be fulfilled in you now and for the future! Tell me whether things have not happened exactly so with you!"

[GGJ.05_183,09] Quite incredibly astounded, Hiram says, "No, that is more than too much, and more than a thousand of those bewitched virgins; for I even told you, friend Aziona, very little and actually almost nothing about this, and otherwise even less anyone else! How can you possibly know that in the most exact way! No, no! Listen, you are a highly strange person for me! I feel truly quite terribly uncomfortable in your strange presence!"

[GGJ.05_183,10] John says, "Hey, just leave that be; for we are not here to ever cause you the least harm, but instead only to make you as happy as possible, particularly spiritually! For without being first spiritually happy, no earthly happiness is of any good to you! Should I now tell you the dream-making of the aforementioned magician in Memphis, which dumbfounded you most of all, and which magical art you first wanted to blame on us with your light dream?"

[GGJ.05_183,11] Hiram says, "Oh dear friend, just leave all of that be! Although I indeed have no idea of how that magician was able to allow his sleeper to dream certain dreams, nonetheless I have been already convinced in advance that all that is exactly known to you and that you could bring the same thing into being in a thousand times more successful way, if you only wanted it. For like your eyes – or heavens knows which of your senses – read in me the most hidden things as if from an open book, that is and will remain a riddle to me until the grave!"

[GGJ.05_183,12] John says, "Not so, my friend! It does not at all depend on the fact that I wanted to explain you the Egyptian dream-making somehow for your knowledge, so that you could later earn your better bread as a particular magician – for there you only have to go to the Essenes, they will do the same to you and perhaps also show you! - ; but it is my intention to show you

the great difference how we could truly spiritually appear to you in a bright dream, and how that magician, who later joined the Essenes and still is among them, made the dreams for that particular sleeper.”

[GGJ.05_183,13] Hiram and also the infinitely attentive Aziona say, “Well, we would truly be more curious about that than about our death! We beg you most seriously to explain it in a comprehensible way!”

[GGJ.05_183,14] John says, “Well then, good, so listen to me! You see, how we have called forth your dream from us and our arrival in you, I have explained that as very faithfully and truly as truly and faithfully my present tale of your Egyptian journey of arts with the blessed Klia, who allowed you then to travel home to Greece alone, because things were better for her in Memphis! I do not need to repeat it to you any more since you otherwise possessed a good memory then as now. It is only a matter of how the magician made the dreams for his sleeper!

[GGJ.05_183,15] You see, the whole society of magicians was very large! There were very few open performers, but there were very many of the guests who agreed with them, who however were never allowed to move into a great city at the same time as the main magicians. They only came gradually, partly as traders, partly as other travelers and partly as curious people who had already heard the strangest things about the great, wonderful artists, who were supposed to be performing in this city, and wanted to see them here. Those were the so-called people’s noise-makers who nonetheless lived all very well from one and the same industry, because they always carried away thousands of pounds from a big city.

[GGJ.05_183,16] Well, these secret members of the society of magicians were only very honest spectators of the great productions, but they knew exactly when, at a certain sign, they should allow themselves to be used to deceive the greater public. Among them were also several who had to perform their secret service at the dream-making. Each had long known what he would dream, if he stepped forward at the demand of the magician as if accidentally from among the onlookers and very solemnly and loudly claimed that he would bet a thousand pounds that the magician, despite his magical seriousness, would not make any dream for him.

[GGJ.05_183,17] The bet was usually accepted, and the blusterer ascended the tribune and had to take a sleeping draught for the sake of appearances, at which certainly not a drop of opium was found in it. In short, the man soon entered a deep sleep on the reclining couch, from which he was no longer to be awakened with all noise. Once our man was sleeping very deeply – but of course, only seemingly so – the magician stepped forward with a great awe-inspiring pathos and said to the people: Is there no-one among the many spectators who would desire to know what this sleeper, who wants to crush under his feet my skills, will dream?

[GGJ.05_183,18] Soon out of the number of the many initiated persons there present one person would step up, perhaps in the form of a gold-strutting, rich merchant from Rome or from Persepolis, or in the form of another always very respected guest, and said: Let me try whether he will dream what I think to myself and want him to dream about me!

[GGJ.05_183,19] At this the magician spoke with all suaveness, “Highly respected lord guest and visitor to this great performance of ours, now have the goodness and share very secretly your thoughts with the other highly-respected guests as evidence, but not with me; for I will suck them up out of the air with this magic wand and immediately then have them appear in a bright dream to this sleeper!

[GGJ.05_183,20] Then all that naturally happened under the very tensest attention from all sides. The magician stuck then his magic wand into his mouth and did as if he was seriously sucking something out of the air. Finally he placed the wand on his head and touched with the other end of the wand the head of the sleeper for just a few moments.

[GGJ.05_183,21] Then the sleeper, in order to make things even more striking, was awoken by a powerful blast of a trumpet, rubbed his eyes for a while, as if he didn't quite know where he was now. But he nonetheless soon came fully to himself again and was asked with all suaveness whether he knew what he had dreamed; for there was a bet of a thousand pounds which he would clearly lose if he had only dreamed what the magician wanted him to dream. But if he had had another dream, the thousand pounds would be paid to him in an instant by the magician. But he was strictly reminded to tell only the purest truth, otherwise the miraculous virgin would be called and he would be punished before thousands for his lies.

[GGJ.05_183,22] Then the sleeper began to tell his dream, seemingly somewhat embarrassed, and when he came to the end, all the guests confirmed loudly that that was exactly the same dream that they had heard earlier before the magician had sucked it out of the air with his wand and then had the sleeper dream it.

[GGJ.05_183,23] At this the sleeper pretended like very humbled by the power of the magician and the magician generally played the benevolent one and gave the willful and inexperienced better the thousand pounds back again with the remark that he would not be treated so considerately the next time at such a cheeky stand, which naturally then incited even more well-disposed applause among the spectators.

[GGJ.05_183,24] There you have now the whole story about the Egyptian dream-making! How do you like the trick now and what difference do you find between it and our dream-making?”

[GGJ.05_183,25] Hiram says, “But Memphis happened exactly as you have now told very long-windedly! O my, that is an infamous deception! Oh, oh, - no that is too foolish that I did not understand it immediately then! Well, the story with the fortune-telling virgin will indeed also be based on quite the same way!”

[GGJ.05_183,26] John says, “Yes, quite in the same way – up to what she had told you in advance; but there was a very invisible magician hiding behind her, who had long directed his all-seeing eye to you! Have you now understood me somewhat better?”

Chapter 184

[GGJ.05_184,01] Hiram says, “My endlessly respected friend, to understand you I need truly more than the eminent and very limited common sense of a cynic! You all are putting beautiful flees in our ears with your strange, never expected appearance and I am almost beginning to perceive that there must obviously be a higher being in humans than just what we as humans imagine with much limitation. And now it seems to me as if I must almost think that this higher being in a human must have both a pre- as well as a post-body existence; for behold, when I was in Egypt, you can hardly have been in the world!

[GGJ.05_184,02] But your inner spirit must nonetheless have existed a long time in advance, so that it as an invisible witness of all my reasons perhaps unknown to me could attend closer continuing deals. In this way alone I can sense a little your all-knowledge and all-insight in all my circumstances of life! Certainly you also knew the circumstances of Aziona’s life just as well as about mine. However, that does not make a large difference; for you as a still pure original spirit have certainly turned your all-seeing spiritual eyes onto him, just as onto me! A pre-existence of your inner spirit therefore cannot easily be denied, neither your physical co-existence; but how are things with the post-existence? All gates and doors seemed to have been closed until now!”

[GGJ.05_184,03] John says, “Much less than for the pre-existence! There is something about this, but not as individual and free as for the post-existence. For in order for the spiritual being to avoid remaining continuously bound to and within the original spirit of the eternal and endless divinity, the divinity itself has placed matter between itself and the spirit that should become human. The aim is that the original divine human spirit, if it wants to achieve a god-like independence, creates for itself from the more etheric and mental elements a being similar to itself, animates it with a substantial, but nonetheless also spiritually intelligent soul and then educates the same without being noticed in the greatest possible freedom of will. And if this soul

has thus greatly increased in all good awareness and the resulting activity, so that it has become similar to its original divine spirit – mainly through the true recognition of the only true eternal God, in love towards Him as well as towards his neighbors – and at the same time full of humility, patience and modesty, then an inseparable union of the soul with the original eternal spirit for all eternity takes place.

[GGJ.05_184,04] But because of that then the following happens: The soul originating from matter then becomes spirit itself; but the spirit then becomes soul in the soul and is thus an eternally free, independent and very god-like free self-active being, equipped with all those characteristics which are of the original eternal divinity.

[GGJ.05_184,05] It then very easily goes without saying that the body has nothing more to do nor can it without any further explanations! For the food which a person consumes daily makes up a periodic part of nourishment for the human body for a certain time, from which the already solid body, and through it then also the soul, takes its substantial and specific nourishment and replenishment. But if the periodic body of food has done what it must, it is then removed from the more solid body, which is still closely connected to the soul, as unusable for the future. If it remains as a very coarsely material part of the body in the more solid and already more related body with the soul, it would obviously lead to the unavoidable death of the more solid body.

[GGJ.05_184,06] But once the soul has been appropriately formed in the body, that is in its shape of being as well as in free however natured recognition, loving, willing and acting, then two cases can occur: Either the soul is then already quite mature for its divine spirit, that is it is already very spiritual, or the soul is indeed formed as a spiritual being and more or less consistent, but the inner, spiritual element still stands very much in question, and it shows as a consequence of its great and necessarily quite free determination much more inclination, again to fully transfer over into matter, than to freely swing over into its spiritual element; so it is freed in both cases from the body.

[GGJ.05_184,07] In the first and naturally luckiest case the divine human spirit has already reached its goal and then eternally needs indeed no material means any longer, because it has already once reached its goal through the same also for eternity. Or the all-seeing and all-feeling spirit notices that the soul formed from the matter called out with time begins to tend again towards the element from which it was actually taken – then its original divine spirit it tears away from the body, even if under the greatest pains, and then forms it only on the other side that is in the kingdom of souls, for itself, but constantly as unnoticed as possible; for every restricted and directed formation of the soul would be worse than none at all.

[GGJ.05_184,08] But this remark has to be mentioned here and stressed that an education of the soul only in the beyond takes a much longer time and nonetheless never can reach that very highest level as opposed to a formation of the soul that happened on this side, still in the body; for in that way also the more noble part of the body is healed as well, and almost all the flesh achieves with the soul and with it with the spirit united with it a type of enlightenment and simultaneous resurrection and then forms for eternity a being fully united with the soul and spirit. But only very few people ever achieve that on Earth – but very many shortly after the death of the body. And behold, you have now got the post-existence of every person before you just as the straightest line of exactly the deepest truth!

[GGJ.05_184,09] If this is still somewhat foreign and difficult to understand, you can easily ask me new questions. Therefore you now have to speak again or even friend Aziona. Think and speak and I will give you another correct answer!”

Chapter 185

[GGJ.05_185,01] Hiram, as the more talented speaker, says, “Dearest friend, there is still no talk among us of a clear insight in what you have just said – but we believe you as a result of your too great wisdom; for whoever has knowledge and insight which penetrate everything in all possible events on this Earth and even can read the most secret thoughts of man as if from an open book must also have been well-versed most deeply and truthfully in all possible spheres and ways of life, of which not the slightest doubt can possibly remain any longer.

[GGJ.05_185,02] We now believe what you have said as firmly as rock. Indeed the purely spiritual pre-existence and the present-worldly material existence of soul development and test according to your presentation does not allow any further questions any longer, because things can only be thought of thus and impossibly in any other way and likewise exist – for the designated and ever same effects must indeed also have the same causes; that is now decided among us! – but as far as the post-existence is concerned, there is indeed still a number of extremely important questions, whose basic answer must then be a little bit more difficult for you.

[GGJ.05_185,03] You see, I cannot imagine above all the reason for even an – as you have said – eternal existence after shedding the body! What should we do then throughout the never-ending eternity? What a terrible boredom will finally have to join, even in the enjoyment of the highest, indescribable bliss! And worst of all is a highly perfected spirit, who naturally will have nothing more to learn! For him a monotony in life will have to set in which we cannot imagine at all.

[GGJ.05_185,04] I would allow myself to remain ten thousand years of life under very favorable circumstances in life for my own sake, but physically on this Earth; for no-one will learn everything and be able to say: Now there is nothing on the whole Earth anymore which is not fully familiar to me! But now I place a highly perfect spirit on this Earth, only equipped with your highly wonderful omniscience! With one sharp glance he will get to know all your secrets of all the future and the past! What happens afterwards, if he has to remain strictly on this Earth? He could gloat over the foolishness of man and spend his time using his power to chase peoples to and fro – otherwise he would have to become bored beyond imagination!

[GGJ.05_185,05] With my common sense I do not see the actual and above all blissful reason for an eternal after-life. In the end even the question of space begins to worry us very much. If for example on this Earth people are created for a hundred thousand times a hundred thousand years like now and everything that is sea does not become land, where – where then should all the people have space and find their food? And what space will all the eternally existing spirits need? For within any space the spirits must also live, because no existence is conceivable outside the space that is supposed to be infinite according to Plato.

[GGJ.05_185,06] Therefore it is in my opinion much more logical and appropriate for pure common sense to accept only a temporary after-life than an eternal one, which cannot be brought to any sort of beneficial relationship either with the feelings of life or with space. And at least if we observe things in the right light, the final annihilation of a temporally animated being still has the greatest advantage over any existence however profitable, and an inner feeling always tells me: Despite all even the highest human wisdom the physical death is and remains nonetheless the last line of all things! – What do you say to that now, noble and most wonderful friend?”

Chapter 186

[GGJ.05_186,01] John says, “Yes, my dear friends, that certainly only depends from which stand-point one sees life at all, quite particularly however the spiritual life. That one also has a correct realization of one’s self, through which a correct and true perception of God and His countless many miracles and creations, which have already to show you things in the area of matter, with whose incredibly amazing observance you will never be finished within eons of years, not to mention then the purely spiritual creations, of which one can say: Until now it has never entered human sense to feel even in the slightest part what God has prepared as blessings for those who truly recognize Him and then love Him above all else and also their neighbor out of love for Him wherever acceptable, with advice and deed. How can there ever be talk of boredom, where the most perfect possible

spirit only begins to see that he is standing only at the beginning of the revelation of the most countless miracles of eternal power and wisdom and the highest love of God the Lord and Father of eternity? Oh, what thoughts take possession of your great limitation in every deeper cognition of life!

[GGJ.05_186,02] Just look at the sun, which gives the Earth the day! What do you know about this magnificent star? Nothing! Yes, you do not even know about its organization and its relationship to this Earth! You think and believe only what you can perceive with your senses; but things are quite different. Not this Earth stands as if in an eternal centre, and the sun does not and never cannot go around it, although it seems so, but instead the sun is the centre for this with the moon and the planets that you are familiar with, and this Earth along with its moon, as well as all the other planets move at various distances around the sun. The almost 25-hour orbit of the Earth around its polar axis creates the daily rising and setting of the sun.

[GGJ.05_186,03] Certainly you may not believe that because of the limitation of your insight, but future peoples, to whom God will give the correct light, will see that very clearly.

[GGJ.05_186,04] You can now believe me since you know that I can have a deepest founded knowledge of all truth. But since we now have touched upon the sun, so I tell you that it is a thousand times a thousand times bigger than this Earth. What miracles you never dreamt of cover its wide expanses! What a number of the most wonderful creatures of God walk there in the greatest harmony on its extremely wide spread out realms of light and rejoice in their blessed being! Their beauty is already of such extent that you can observe and be amazed at a human form from there here on Earth for an eternity without ever having enough of looking at it! What I say to you is entirely and highest truth and not in the least any sort of exaggeration.

[GGJ.05_186,05] But if a life of ten thousand years on this scanty Earth according to your admission in bearably good circumstances of life would not be unpleasant, I would like to then hear from you the number of years which you would like to live out very decently on the sun!

[GGJ.05_186,06] But that is not the only sun in the endless space of creation, but instead there are countless many and among them many of such an immeasurable size that even this enormously great sun for your understanding would be compared to that giant sun hardly like a snowflake in comparison with the size of this Earth.

[GGJ.05_186,07] But if things are so in the kingdom of material creation, how much more than in the endless kingdom of the spiritual creations of the Lord God and Father of eternity! And you want to speak about boredom in the eternal after-life of a person who has completely become a perfect spirit?!

[GGJ.05_186,08] And if you will have observed the ever greater miracles of God for eon times eons of Earth years as a pure, independent and free spirit in the certainly very most heavenly society of the pure spirits related to you, you will for endlessly long not even stand at the beginning! If you really gather the courage, you must indeed receive an ever-increasing joy in life and no revulsion before the same! Speak again now you, how does this suit you?”

Chapter 187

[GGJ.05_187,01] Hiram says, “I am amazed at your knowledge of things. No school of the world nor your imagination gave you this! It almost seems to be because you have developed it here before us so easily and as something very familiar to you since an unthinkably long time; for truly, such a thing cannot be made up from thin air! Now we are telling you only that we understand and comprehend of all indeed as much as nothing basically, but we believe it completely because you tell us so, who have laid for us now in the short time of our being together indeed the very most enormous elements of your all-knowledge and your most incorruptible truthfulness in the simplest and clearest way in the world.

[GGJ.05_187,02] But nevertheless I have another three important questions to ask you as far as the after-life is concerned. If you can give us also a satisfactory solution, we will then give up all our cynical wisdom for your sake and then ask you to teach us a better one. But the questions are very short and simply these:

[GGJ.05_187,03] What sort of spirits are these that place their souls which are to be formed in the bodies of deaf-mutes and in those who are completely sappy from birth and the bodies of fools? What a spiritual development of a human soul allows itself to be awaited in such bodies according to our basic principles of reason? – That is the first question.

[GGJ.05_187,04] What about the souls of children who die long before they actually are capable of their existence, at which there can be no talk at all of any spiritual development? From which other-worldly perfectly pure spirits from God do these come from? – You see, friend that is the second very important question!

[GGJ.05_187,05] And the third question is this: What about those souls which have reached some world education and intelligence on the Earth on their flesh indeed, but then intentionally and very arbitrarily become entirely true abominations to the better human society? Why did the wise spirits certainly from God like you who placed them into existence allowed that, and why did they not care more for them who were called into being by them and

trying to become one with them? Or is that something for the pure spirit whose level of education contains a soul in this world and in its body?

[GGJ.05_187,06] You see, friend, there are still some contradictions to your previous speech which we even with the best will cannot bring under one hat! For either the action of such a union in life a highly serious one, on which the good or evil then the whole eternity depends – and it cannot possibly be all the same to the powerful other-worldly spirit whether his soul, developed either through his power and intelligence from God or out of matter, will become a true abomination even to him as a perfected spiritual being – or this previously-mentioned action is no highly and even holy serious one, but instead only a game of whims. Then we are right above all your wisdom no matter how high undeniably, if we claim that in the great natural world everything is only a vain game of forces, and we are living only as temporal jokes of the great nature, and the end comes with death for ever, unconcerned, which makes somewhere immortal perfect spirits which never worry about all of nature!

[GGJ.05_187,07] For if for example some other-worldly spirit wants to call me into existence through God, but then no longer wants to look after me at all, he is then of no use at all, and if I as a soul should form myself entirely for him, without him helping in any noticeable way, then I can do without such a lazy spirit for all eternity! – Well, friend, how is it going there with your good and wise answer?”

[GGJ.05_187,08] Peter says to Me secretly, “Lord, now I am already at the end of my wisdom too! I am now very worried about how John will get out of that one!”

[GGJ.05_187,09] I say, “Do not worry! Through Me and with Me everything is possible!”

Chapter 188

[GGJ.05_188,01] At this John began to speak again and said, “My dear friends, if your insight was only half as developed, things would have been done with few words; but as it is indeed several will be needed. But so that you understand, I must first give to you all a very new revelation. And as the first calls forth and gives the other, and before you thought about coming to me with the three critical questions, I already knew about it and in my previous true image that I gave to you I built the material creation. Oh, you certainly do not come to me ever with a question which I had not known already long in advance! But if I have known already long in advance about the question to come, as well as your travel stories, you can also easily

imagine that a final answer will not be too difficult for me either. – What do you think at that, Hiram?”

[GGJ.05_188,02] Hiram says, “Oh yes, that seems just like you! But I did not ask you the three questions in order to try your most deeply-tested wisdom even further; but because one already gives the other, I would like to hear from you in this most serious issue then also a final conclusion which certainly no-one but you would be capable of giving me, without coming too close to the certainly also most cogent wisdom of your companions. Do me the goodness and speak – we want to listen to you with the most attentive anticipation!”

[GGJ.05_188,03] John says, “Well then, listen! There are differences in whatever you see on Earth. What would you say if on this Earth all the creatures looked just as similar as for example the sparrows on the roof, so that one could not tell male from female?”

[GGJ.05_188,04] Hiram says, “That would be something unbearably boring!”

[GGJ.05_188,05] John says, “Good! Thus it would also be unbearably boring if all people possessed exactly the same form, the same strength, the same age, the same voice and language and the very same instinctive common sense!”

[GGJ.05_188,06] Hiram says, “Ah that would be something very terrible!”

[GGJ.05_188,07] John says further, “Would the Earth be cheerful and enjoyable to look at either completely without mountains or without any similar differentiation, and if on the Earth there was only one type of tree and only one type of grass, and if there was no sea, but only sheer little, shallow and exactly the same ponds, no greater deep lakes, no great rivers and currents, but instead only sheer straight-sided square little clouds in the sky, which continually moved on very slowly only in one and the same direction?! Would it be pleasant if you saw in the firmament instead of the various constellations either only suns or only moons without any change of the day with the calm night?!”

[GGJ.05_188,08] Hiram says, “I beg you, friend, come to an end soon with all this; for even the thought of it drives a man of our sort to desperation! For only the greatest variation in everything can give life a pleasure!”

[GGJ.05_188,09] Even Aziona says, “Brother Hiram, can't you feel yet where all this is going and how you have been already caught?”

[GGJ.05_188,10] Hiram says, “I am indeed beginning to feel a bit of something of a light breeze! But let's leave the most noble and wisest friend continue for our own good quite undisturbed!”

[GGJ.05_188,11] Now John continues to speak on and says, “Good friends, if already on earth the greatest possible uniformity in all things must fill you with the most horrible boredom, and only the most magnificent and diverse varieties and changes give you pleasure — how can you imagine spirits of infinitely greater perfection, as principal life-intelligences, to live on forever in the greatest monotony, one resembling another to a T, throughout all of everlasting infinity? Oh look, what a shallow and lopsided view you have of God and His unending spirit-realm.

[GGJ.05_188,12] There, as here, countless differences must exist, otherwise no being, once it has reached greater perfection, could feel bliss and rapture at the wonders created by God. Likewise, there are countless differences amongst you people on earth so that you can serve one another wherever necessary. What does it matter whether or not a spirit fully completes in the beyond the work he has begun here? Eternity lasts long enough for him to make up for the things that he here only seemingly neglected to do.

[GGJ.05_188,13] In addition – mark this well! – this Earth in particular is specially chosen and designated by God, so that exactly on her, because of the only possible achievement of the childhood of God here, among the most varied types of people and characters which appear on it there is such a great difference, which after this Earth however in the whole infinity cannot be found to such a great degree on any of the countless many other planets.

[GGJ.05_188,14] But since it is only possible here to attain to the true and sole sonship of God — a fact which is well-known in its profundity to all the primordial spirits in the whole of infinity — you can well imagine that many spirits bring souls from other globes to this earth, so that also a soul from another world can be purified in the matter of this earth. Well, many succeed at their first attempt, but very many fail. If the alien soul incarnated in the flesh of this earth cannot endure the heavy pressure of this matter right from its entrance into it, it is immediately taken back by its spirit to the place from which it came.

[GGJ.05_188,15] Many souls, particularly those from other worlds, cannot stand the sight of this very poor world, which is the least beautiful of all. They are those whose senses are usually poorly developed. They usually hold out for quite some time, imitating the true people of this earth in a few things. However, after such a usually short, but to them deeply significant, life they return, usually after several decades, to their homeland, of course unrecognized by the people of this earth — often successful in their great endeavor, and achieve with certainty what they attempted at the first time.

[GGJ.05_188,16] Some such foreign souls often travel through even very many other worlds, until they then risk coming to this Earth, led by their spirits. Many are from solar worlds. Among them there are soon some very

complete; but some often receive a great anger at everything that happens only on this Earth. From these come the very evil individuals for this Earth, who rob, murder and steal whatever comes their way. Also they usually have no love for the people of this Earth and seek only to harm them in every possible way. Such only rarely escape here the just punishment for their crimes against the Earth laws of order. Quite often they return to their old homeland, where things are not too good for them either, for their spirit often begins to discipline them in a terribly severe and painful manner, and the prouder, more hardened and selfish-stubborn a soul is, the longer will such a process last.

[GGJ.05_188,17] Yes, Sometimes the same thing happens to citizens of this earth who are enticed by the strangers to perpetrate many an evil deed. It is these souls, of whom unfortunately there are many, that are called 'devils'. These will later be tormented by their spirits out of God who will then be their guides until their complete betterment takes place. And look, this accounts for the great diversity on this earth and the peculiar conditions prevailing among the people of this earth. — I think that you, who can obviously think more keenly than other ordinary people of this earth, should now be completely in the clear regarding your questions. Or is there still anything else?"

Chapter 189

[GGJ.05_189,01] Says Hiram: "This is now quite all right, and we have no longer any objections, for now we believe you , who alone will surely know and clearly enough comprehend it, since we know nothing about the countless strange worlds and even less about their mysterious inhabitants, — who they are, what they look like and what their nature is like. But I mean to say one more thing, namely, that at least some of the better people of this earth ought to be informed from above while they are still in the flesh, so that they will be prepared to deal with such people."

[GGJ.05_189,02] Says John: "Listen, there have always been men in the world who informed the people of this earth about these and similar things through all kinds of metaphors. There are several such references in the Song of Solomon. Yet the people, or rather their souls, have merged too deeply with worldly matter and have thus turned their backs on their spirit out of God, wherefore they are no longer able to comprehend and understand any of the highest and purely spiritual things. We came into this world precisely for this reason, to rehabilitate the souls that became depraved through their own fault and to show them the proper roads to their spiritual and eternal salvation."

[GGJ.05_189,03] In the future after us everything will be revealed by the holy spirit of God to thousands of people a thousand times brighter than I could now reveal it to you all. But if then the spirit of God will come upon you all, he

will lead you in all depths of his divine wisdom, and only then will you see also perfectly clearly what you now have begun very weakly to believe. Until then believe and investigate in the Scriptures and also in the whole of nature; they will say to you that it is so and not otherwise! But you will only see the full reason later, as I said. – Do you now have anything to object to?”

[GGJ.05_189,04] Says Hiram: “No, my noblest and wisest friend! Now there is no doubt at all among us about these things any longer! But since we now have talked about some subjects towards the wane of this most beautiful day, I would like to ask you about something else. I am indeed only a pure Greek, but nonetheless I have acquired some things through my time from Judaism which amused me a lot, namely their claim of a Messiah who will be nothing less than the highest divinity Himself. He will of course make them all immortal in an instant and reside in Jerusalem as their eternal, unconquerable king and from there rule the whole world and at the same time naturally the whole eternal infinity as well.

[GGJ.05_189,05] They laugh at us for our mythical religion of the gods now almost in every place and declare it to be the very sheerest old nonsense; but what should one say then to the Jews about their Messiah? By heaven! Such unlimited foolishness and confusion of the human spirit has truly never crossed my path in the entire world that I have travelled! Tell me what sort of an empty joke is behind it all! That is indeed a truly most terrible panache by the particularly very distinguished Jews mainly against us Greeks and Romans, and they rejoice already that their Zeus will drive us out of their lands with an enormous flaming sword, at every well-struck blow of which at least a hundred thousand of the most destructive bolts of lightning will spring forth over all the Gentiles! Well, that is a little bit too much! – What do you say then as a Jew yourself to this old, foolish Jewish joke?”

[GGJ.05_189,06] John says, “This issue is also not quite as senseless as you as a pure Greek might think; and perhaps it is closer to you than you could ever think! But of course in the way that you have heard it from the mouth of the Jews it is obviously a very most colossal ridiculousness, behind which not even a spark of an even seeming truth resides! But what the Jews in the highly foolish way expect and afterwards will expect until the end of the world in vain has already appeared a long time ago hidden in front of their blind eyes and deaf ears – but not to drive out the Gentiles who have long been bothersome to the Jews, but instead quite the reverse: The Jews will be driven out of the land and the Gentiles will be given the word of God forever! Yet we will begin a significant conversation on this topic later; but now we want to begin to sort out an evening meal and accommodation! For we will remain here tomorrow as well and then another few days, and then much will be discussed.”

[GGJ.05_189,07] Both say, quite overjoyed at this assurance, “Immediately on all our sides as far as possible everything will be best looked after!”

[GGJ.05_189,08] With this both leave very cheerfully, and I praised the disciple for his untiring perseverance and for his truly very great patience.

Chapter 190

[GGJ.05_190,01] While both these fishermen with their wives and children prepared the evening meal for us, finally Judas Iscariot, who had become very sheepish, asked once again, who would send the ship back to old Mark if we no longer needed it.

[GGJ.05_190,02] I say, “Worry about something better than such worldly trivialities; for He who built this ship for Mark in a miraculous way will know how He has to bring it back to him! How come you still cannot ever see to something spiritual, but instead certainly you always worry only about something worldly! What do you profit from the world, or what would you profit if you won the whole world, but suffered the greatest harm to your soul? What can you give then to save your spoilt soul?!”

[GGJ.05_190,03] Just look at these poor fishermen! They are the soberest and otherwise the friendliest people, expect no reward for their life after the death of their body, and nonetheless the entire world with its temporary treasures is an abomination to them, and they have therefore retreated from the whole world to this most deserted and void corner of the Earth. Now for the first time they have heard about something more highly spiritual, and already they are full of satisfaction – and a good half of them are Gentiles; but you are a genuine Jew and belong along with Me to the seed of Judah, and nonetheless the spiritual makes little or often no impression at all on you! Tell Me now quite openly why you actually walk with Me from place to place!”

[GGJ.05_190,04] Somewhat embarrassed, Judas says, “Well, yes, now everything has failed once again, because I made myself heard because of the ship! I did not have any bad or dishonest opinion about it! Forgive me, if I have made a mistake by it!”

[GGJ.05_190,05] I say, “Yes, yes, a lot still has to be forgiven you! Make sure that in the end the world does not become your master!”

[GGJ.05_190,06] At this Thomas wanted to whisper a few more words into Judas Iscariot’s ear; but I looked at Thomas and he remained silent in all patience.

[GGJ.05_190,07] But then John, My favorite, stepped up to Me and said, “Lord, are we now more or less in order with these people? For if they should come to us somehow even worse, then I would like to ask You that You Yourself would brave them; for I become crestfallen among them as if my heart wanted to possibly not understand something correctly and fast enough coming from You and then easily say something as if it was Yours, with which I would then be in a fine pickle with these sharp-seers! For they pay attention to every word and to every similar accompanying gesture like a sly fox on his prey! Only one incorrect little word and away with them!

[GGJ.05_190,08] Philopold in Kane near Kis was also almost a similar man; but nonetheless it was significantly easier to talk with them. But with these people it is much more difficult because they truly possess much experience and in addition such a sharpness of understanding as has never happened to me before! Mathael was also an extraordinary spirit; but with this Hiram here he would have had a fine task! Thus I ask You, oh Lord, once again, that at a somewhat sharper start You Yourself would take it up with him!”

[GGJ.05_190,09] I say, “My dear John that will no longer be necessary! Hiram will indeed bring forward some objections concerning the Messiah, which will make you a little embarrassed; but both of us will also soon bring him onto the right path. But just you go now into the hut and make fire for them; for they have now been making an effort since they left us to start a fire by rubbing stones and wood, but cannot produce anything!”

[GGJ.05_190,10] John headed for the hut and said, “Dear friends, it seems to me that today you will not have any success making fire; for I have already observed the hut for a while, but not been able to discover any fire, and my friend said to me: Go over and give the good, worried people a fire! And so I am here now to help you make a fire!”

[GGJ.05_190,11] Hiram and Aziona said, “There you are extremely welcome to us then; for our better stones give no fire and the kindling has become somewhat wet in the hut, and so we have now trouble with making fire. Also it goes no better for the neighbors!”

[GGJ.05_190,12] John said, “Just lay the wood on the stove and the fire will then immediately be created!”

[GGJ.05_190,13] They laid the wood on the stove and Aziona said, “Well, dear friend, the wood is already on the stove! I am truly curious to see in which new way you will now make the fire!”

[GGJ.05_191,01] John says, “Look, like this!”

[GGJ.05_191,02] John simply spoke and said, “This wood burn here on the stove and in the other huts!” and in an instant the fire in the huts burned brightly.

[GGJ.05_191,03] At this both clapped their hands over their heads in amazement and said, “No, that can only be possible for a God! We have indeed seen fire created already by the magicians with the means of rubbing their hands, but simply through the word – never! You must have had some secret powder with which you sprinkled the wood in genuine magician’s speed – which however neither I nor anyone else noticed – and the powder must have then soon caught fire in contact with the wood; the ancient Egyptians are supposed to have had such a powder. Otherwise that is a purest, very most incomprehensible miracle!”

[GGJ.05_191,04] John said, “Things would naturally be best explained with that certain powder; but I took the liberty to remove this affliction in all your huts as you will immediately convince yourselves – and so the certain Egyptian fire powder may now take care for itself!”

[GGJ.05_191,05] Hardly had John said this, when the neighbors hurried up partly with fear and partly with joy and hastily told what had happened in their huts.

[GGJ.05_191,06] Alone Aziona calmed them down and said, “Just return to your huts quite calmly and comforted; for we already know what you have met!”

[GGJ.05_191,07] At this the bringers of the news hurried home and prepared themselves for their meager meal.

[GGJ.05_191,08] But now also Hiram said, “Yes, my dear and wonderful friends, now I will head home too for a short time, in order to consume my certainly already cooked fish without salt or other spices; but then I will immediately be back at your service!”

[GGJ.05_191,09] Said John: “Remain here and be our guest along with Aziona’s household!”

[GGJ.05_191,10] Hiram said, “Noblest friend that would really be more than much too much from your goodness to me which is constantly more and more incomprehensible! But I must care for your accommodation for the night as well, and so it is necessary that I go home for a little and prepare at least for one of you, because of the limitation of space, a comfortable camp for the night!”

[GGJ.05_191,11] John says: “Neither is that necessary, for our ship, on which we can all sleep very well, has been already set up for that; but perhaps we will remain the whole night in the open air under the trees on the beautiful grass as is usual, and so you no longer have to worry about anything.”

[GGJ.05_191,12] Hiram said, “Yes, if so, then certainly I will remain here without further ado! Only there is one unpleasant thing about this area, particularly at night; that is the great abundance of all sorts of evil crane flies and other flying insects; then there are here also a great number of vipers, who at night come out of their holes into the open air and often bother us very much. There are certainly here also a great number of storks and cranes, which fly to this area in hordes and catch their very rich meal; but nonetheless the scum increases so significantly that every evening there is enough to satisfy a good ten times as many storks and cranes. For this reason spending the night in the open air is nonetheless not a very pleasant thing. I would be for preferring to spend the night on the ship, where one does not need to worry about the insects, nor the crane flies and even less the vipers in the rooms!”

[GGJ.05_191,13] John says: “Do not be concerned about all that; for neither the one nor the other should bother you all today, or ever again!”

[GGJ.05_191,14] With this John left the hut and came back to us and wanted to tell Me everything that had now happened.

[GGJ.05_191,15] But I praised him and said, “Everything was in the best order for these people from Me! But I will now tell you something else!”

Chapter 192

[GGJ.05_192,01] (The Lord) “We will have a formal war to fight today towards midnight! For a second deputation from Jerusalem - since the one under Zinka has not been heard from - was sent out yesterday from Jerusalem; – from whom, you can easily imagine! They come by ship and some fishermen who knew you informed them that we entered this bay today around noon. They will indeed tonight have difficulty finding their way into this bay, but in the end with the help of a couple of well-paid fishermen familiar with this place they will nonetheless arrive here. There are also two arch-Pharisees among them and a main shield bearer of Herod. But in the meantime do not tell these fishermen anything about it, because we would thus give them very unnecessary fear, because they still do not fully know us and very secretly still consider us to be magicians of the most extraordinary type!

[GGJ.05_192,02] "But these pursuers will not get off so lightly as those under Zinka! They pursue Me with a rage and zeal of their own and, therefore, their enterprise shall cost them very dearly. For, erring human beings under coercion must be treated in a way different from veritable devils. Today you shall see in Me a merciless judge, in whom at this moment no love shall live! But now be very quiet about this; for our hosts are now bringing the very well-prepared evening meal!"

[GGJ.05_192,03] When Aziona arrives with his food basket, he says, "Dear, divine friends! Everything would already be alright; but no table, no benches and no light! – And yet it has already become quite dark!"

[GGJ.05_192,04] I say: "All that does not matter! Listen, magicians such as we are never embarrassed! We only need to say: Table, bench and light, come here! And behold, it is all already there for our necessary comfort!"

[GGJ.05_192,05] Instantly a large, covered, long table stood there surrounded by good benches, and on the table stood a large Naphtha lamp with bright sun-white light, so that the whole area around about was illuminated as bright as day. Aziona and Hiram almost let the food basket fall in shock and amazement, but soon took control of themselves and sat down, still somewhat cautiously, around the wonderful table.

[GGJ.05_192,06] Hiram soon looked at Me and then at John again with amazed, but still very keen eyes, as if he was asking himself: Now I would like to know which of them the first and actual master of the company is! And finally he said out loud, "Truly, if that also belongs to the kingdom of magic, then that alone would be rewarded with ten thousand pounds of the purest gold in Alexandria!"

[GGJ.05_192,07] At this Judas Iscariot could no longer hold his tongue and said quite loudly, "Oh if only I could do that, - I would not remain an hour longer in this foolish praised land where one is constantly persecuted all the time!"

[GGJ.05_192,08] Here Jacob gave him a sign and reminded him of My previous admonition. So he became silent and said no further word.

[GGJ.05_192,09] Aziona however called all his people from the huts and showed them the new miracle, and his wife called out, "Man, those are no magicians, they must be gods; for such a thing is something unheard-of!"

[GGJ.05_192,10] Aziona said, "You may well indeed be very right; only the question is whether the high gods of Olympus would be happy with our fish!"

[GGJ.05_192,11] The wife, who was a Greek from Athens and thus still a very firm Gentile, said, "Oh, man, such a thing I have heard often from the

high gods! For the gods love only in their high heavens the very highest splendor; on the Earth however they always turn to the plainest and simplest person and content themselves with the very simplest food. Yes, yes, my dear husband, thus is it quite certainly and surely!”

[GGJ.05_192,12] Aziona says, “Well, well, it must be so; but now it’s all better again! Now just go into the huts again and put everything into the best order!”

Chapter 193

[GGJ.05_193,01] With this cue the woman headed with the many children into the hut again and began to praise the great Zeus at her work with the children for such an extremely great mercy, but nonetheless made the remark to the children that from the land in which the gods appeared nothing good was to be expected, but instead sheer bad things like war, hunger, disease and great floods.

[GGJ.05_193,02] But the children said, “But these gods look very friendly! We will ask them tomorrow not to impose too terrible an evil on the Earth!”

[GGJ.05_193,03] The mother said, “Just be calm and silent now! The fathers will soon sort that out with them; for we do not understand it enough.”

[GGJ.05_193,04] Then it became silent in the huts and we consumed our evening meal with Aziona and Hiram, which both of them very much enjoyed, quite particularly, however, the wine and the bread, both of which Hiram could not praise enough. When the fish had been consumed, Aziona got rid of the basket, came back to us, and we remained sitting there with bread and wine at the table and no-one felt in the least bit sleepy. Until one hour before midnight we spent the time with all sorts of rather unimportant tales.

[GGJ.05_193,05] Only this time having passed, Hiram rose, stared out over the bay for a while, and then said with a certain trepidation, “My friends, it seems weird to me, so as if we are threatened by a great danger! I see a ship heavily manned with warriors and pursuers steering into the bay! Truly, they have nothing good in mind! You, friend, who have created this light so orderly, extinguish it so that they will lose direction and in the night drive up upon a sandbank! Tomorrow we will then ask them what they want here, and should they become a good prize for us, we will let them pay us a visit in friendly intention.”

[GGJ.05_193,06] Said I: “Let’s just leave the light to shine! Soon you shall see miracles of our power! But first they must come to us entirely; only then will we show them what according to your saying the gods can perform!”

[GGJ.05_193,07] With this Hiram was satisfied; but Aziona said, “Look, dear friends, I asked you whether you were being followed by some enemies! But you said: Not at all! If you had only told us something about it – truly, we would have soon soured their arrival in this bay in such a way that they would have had enough to think about for thirty years!”

[GGJ.05_193,08] I said, “I knew indeed what would happen without our fault; however, if I had told you immediately, you would have lost your necessary rest. You would have made a very great effort to block up the entrance into this bay – and what for? I have the highest power in abundance for more than a hundred thousand such enemy ships! What would be the use of such preparations? The prize along with the ship belongs in any case to you, and that will not be insignificant! They are carrying great sums of bribes and other money for their good provisions and another amount of other earthly valuables which will come very handy to you in your great poverty. I have foreseen everything very secretly in Myself and have therefore most of all for that reason not said anything to you all about it.

[GGJ.05_193,09] If you had taken the ship as prize through your trickery and force, which also could very easily have been possible, you would have very soon received a ten times greater, more hostile visit from Jerusalem and you all would have been treated as murderers. Alone, that you do not have to fear in the least; for I Myself will be with you in the spirit, if not in the person, always protect you and not let anything evil happen to you.

[GGJ.05_193,10] But now the truly miserable tartars are indeed approaching and will now straightaway come on land along with the two fishermen who betrayed us; pay attention to what will happen to them!”

[GGJ.05_193,11] Aziona said, “Let us hope they do not carry arrows with them!”

[GGJ.05_193,12] I said, “Oh no, they have only a few spears, lances, swords and chains with them; but now quiet, My dears!”

Chapter 194

[GGJ.05_194,01] At that moment we heard rough voices laughing mockingly and calling, “Hurrah! Hahahaha, the funny birds are sitting all together with Greek illuminations, and we have got them finally in our power!”

[GGJ.05_194,02] Immediately the two arch-Pharisees stepped up to our table with the castellan of Herod and several pursuers with very fierce faces and said, “If you do not want to be brought to Jerusalem in heavy chains,

follow us willingly! At the slightest resistance you will immediately be bound and shackled with the heaviest chains!”

[GGJ.05_194,03] But I said: “Is there then no mercy and consideration at all possible among you all at least until tomorrow? For whether you leave with us quite innocent ones today or tomorrow, in order to cool your revenge, will be all the same!”

[GGJ.05_194,04] The castellan and both the Pharisees scream, “No, it must be quite without any mercy! Just get up, and move!”

[GGJ.05_194,05] I now said with a powerful and most serious voice, “Well then! Since there is no spark of compassion in you and you have become true arch-devils, all compassion for you in My heart has also been quite exhausted! Let things be for you according to your hearts, minds and nameless most evil deeds!”

[GGJ.05_194,06] With these words of Mine they all suddenly became stiff and seized by the most unbearable pains, began to cry and beg and promise to do everything that I might ever demand of them – but only for Me to free them from such an unbearable torture! They wanted rather to die a thousand deaths than to bear such most unbearable pain a moment longer!

[GGJ.05_194,07] But I said, “I asked you for mercy and compassion only until tomorrow and found none; therefore you shall now find no mercy or compassion with Me! The only mercy that I will grant you consists of this: that the savage beasts of these mountains will put an end to your vilest life and do to you what you have already done to many innocent people! Yes, even the little children were not spared from your indescribable and unheard-of cruelty!”

[GGJ.05_194,08] You were then as just young sprites the most conscientious of the Bethlehem child murder, because you imagined killing Me then among them. But Jehovah’s eternal spirit, which always filled Me with all power and strength, knew how to prevent that. After that event however you have practiced countless other unheard-of cruelties to the poor humanity, for which human reason has not yet found a name; therefore I Myself have wanted thus for you as devils in human form to come here in order to receive your well-deserved reward!”

[GGJ.05_194,09] At this they howled even more and begged for mercy and promised the most complete improvement of their evil life. Only this one time I wanted to let their mercy be replaced by justice. But at the same time their cries of pain became ever worse, so that Aziona and Hiram and even some of My disciples began to beg for them.

[GGJ.05_194,10] I said, “Believe Me, as soon as I release them for even ten moments from their most perfectly deserved torture, they will immediately fall upon us like the angriest tigers and want to strip the flesh from our bones! Oh, I know best of all how one has to deal with angels, people and genuine devils! Truly, for these arch-devils who have smuggled their way in among My human children there is no compassion any longer in My heart!”

[GGJ.05_194,11] But the villains howled even more and begged for mercy.

[GGJ.05_194,12] But I said, “Those who will put an end your pains will be here in an instant, and your black souls shall inhabit the dragons of the hottest deserts of Africa for ten thousand times a thousand years, buried in the glowing sands, Amen!”

[GGJ.05_194,13] Now from all sides there came a powerful roar from the mountains, so that all the poor inhabitants of this place began to be very scared.

[GGJ.05_194,14] But I comforted them and said to Aziona, “Both the fishermen should now be freed from their pain; but you take them capture and lead them into the hut!”

[GGJ.05_194,15] Aziona did this. When both of those who had been led astray by money had been taken into custody, and Aziona came back to our table, immediately a whole herd of tigers and big bears sprang onto the now already terribly howling tartars, grabbed them with their teeth and sprang away hastily into the mountains as if they had only sparrows in their claws. And soon all the howling stopped; for the beasts, which I had already driven down even from the Ganges for this purpose, had soon finished their meal and then headed back quickly to their homeland.

[GGJ.05_194,16] But I now said to each of them, “Never let a word pass anyone’s lips about this; for such a thing would be very bad for him! Both the fishermen however will find favor only tomorrow, and will not commit any other betrayal in this world.”

[GGJ.05_194,17] Only now Hiram summoned up the courage to speak again and said now to Me, “Only now I know which of you is the lord, and I must admit that I consider you to be obviously a truest god! You are indeed goodness itself; but your anger is certainly the most terrifying thing in the whole world and under all the stars! What very miserable sprites must they have been that you would not and could not have the very least compassion with them!”

[GGJ.05_195,01] I said, “I tell you: These days there is nothing more miserable on the whole Earth! I tell you: There is now on the whole Earth many, appallingly many, extremely bad and evil people, who unfortunately have become bad mostly through their up-bringing from their birth. However there has truly never been a lack of the best education for these, and they were instructed in all good teaching. But already in their childhood years they knew how to disguise themselves through all sorts of hypocrisy, so that they were preferred everywhere and received distinctions wherever possible. This way they came even in their early years to very respected positions, but began soon with often the coarsest abuses of the power of their positions to oppress the people too badly and thus became more and more dead hearted and unscrupulous. But their guile helped them on everywhere, and so they came, namely the three main leaders as schoolmates, to very high positions and were in the right place to give their true satanic greed the crudest free rein possible, and everything that their arch evil mind gave them was set into action at any cost.

[GGJ.05_195,02] How many girls and boys of eight to twelve years did they rape to death, even with utmost torture, and their flesh subsequently thrown to the many dogs they had! And if the doleful parents dared to investigate even remotely what had happened to their children, they had to be ready in advance that their last hour would soon have run out. And their bloodhounds and sworn-in servants did not behave any better, but instead wherever possible even more cruelly. If you think about all that and another thousand even worse cases, you will be capable of understanding very well My anger here.

[GGJ.05_195,03] But they knew also very well that no one could betray them to the Romans as easily as I, because they had already heard many a thing from Me. Thus they also always sent the bloodhounds off to investigate My person, but always without success; therefore they now wanted to carry out the desired job themselves. But then My spirit said within Me: Just up to here, and no further! And so they have now received their long-deserved reward here quite in full.

[GGJ.05_195,04] Collect up their weapons and chains; for you will be able to utilize them as useful household instruments and for catching fish in the winter! There under that cliff wall in the forest you will find their torn clothes, because they were eaten there by the animals, also gnawed bones. But only go there after one month, until the ants also have done their job! You will find also a number of earthly riches which in time and at a good occasion can be sold well to Greek traders; but for the meantime take it easy!

[GGJ.05_195,05] The ship contains five hundred pounds of gold, silver and a number of other valuables – that all belongs to you along with the ship; but be just and unselfish with the distribution, and take only according to your

need! The ship here is as good as stranded here, stands without a captain and belongs entirely to you according to Roman maritime law - *PRIMO OCCUPANTI IUS*! Are you satisfied with that?”

[GGJ.05_195,06] Aziona and Hiram say, “Lord and Master in all power, wisdom and strength of the perfect spirit of a very highest divinity! Who could not be satisfied with that?! And all the more so because we now see that this is truly only a gift from above!”

Chapter 196

[GGJ.05_196,01] (Aziona and Hiram) “We both are now already quite in order to believe that you above all are a half-god, and this young man (John) also; the others indeed have not let anything be noticed of their divine characteristics, but there will certainly be such a thing, because they belong to the two of you! Only the one there with a somewhat gloomy manner still has a strongly human appearance and will be among you all only a somewhat better person, because we previously have noticed, when the enemy ship approached our harbor, how much he, being very concerned, tried to hide his money pouch under his undercoat very actively; for gods do not need this rubbish of the Earth!”

[GGJ.05_196,02] Here some of the disciples almost began to laugh, and Thomas clapped Judas Iscariot pretty firmly on the shoulders and said, “Good shot, shepherd! Your arrows go straight along the line! That was a blow at the right time! I would have willingly rebuked your ogling with the ship and with that cliff wall over there very loudly; but I thought to myself: Such a thing will perhaps be done by someone else! And correct, I was not deceived in my truly most longing expectation! Look, you could easily have been carried away by a passing bear behind the cliff. If you casually had not been eaten up with the others by some genuine Indian sweet tooth, tomorrow morning you could have made all those valuables over there your own! But now things look a little ominous!

[GGJ.05_196,03] Well, because you have only brought your mite at the approaching danger into the dry under the undercoat, so you are in any case to be praised as a good landlord and economist! But you know, a secret collection, like you tried in Kis - you know in the great courtyard there! – and with Mark in the tents of Ouran, will not work here! Yes, this time there is truly no hope for you, poor chap! In your place I would have turned my back on this company long ago!”

[GGJ.05_196,04] At this Judas Iscariot actually doesn’t know what he can say in return and so he puts everything away calmly; for he has received a

great fear of Me at My merciless punishment of the tartars. But he soon laid himself down on the grass and began to sleep.

[GGJ.05_196,05] At this Hiram said, “Yes, yes, now I have seen the man very well! He is the same that I saw in my light dream known well to you quite darkly and without any light; you, Lord and Master, however, were the most shining! – But tell me now, you heavenly friends, have you then according to our human beings no sleep and no tiredness? We would now like to look around all sorts of matting that we have and other equipment for rest!”

[GGJ.05_196,06] I say, “Oh, leave that all be! We are now resting very well at this table and on these benches now even equipped with good backs. I will even tell you as in a physical and medical respect that people could prolong their earthly life span by a good third if they used good couches and easy-chairs like the ones you see here, instead of lying flat in their beds, for the blood circulation varies too much between day and night when a person lies flat. This variation invites already at an early age all kinds of obstructions and changes in the alimentary canal. However, if people slept on chairs, they would remain well for many years.

[GGJ.05_196,07] Abraham, Isaac and Jacob slept only in certain arm- and resting-chairs and never used any beds; they were very moderate in everything and lived to a ripe old age, retaining the full vigor of the soul. Yet in later times, when people no longer observed these rules, their life span was reduced by more than half.

[GGJ.05_196,08] Those who suffer most from the harmful effect of lying flat are the pregnant women. Firstly, the infants become stunted and weakened already in the womb; secondly, the difficult and often very malformed births are due to the flat position at night. — Let Me tell you this for your physical health! Whoever will turn towards it will feel the physical good consequences of it.

[GGJ.05_196,09] Besides, in summertime you shall sleep outdoors whenever possible rather than in the rooms and stuffy huts, — and you will soon feel the good consequences. Only in wintertime can you use the moderately warm, yet always clean and dry rooms. Therefore, he who lives according to the original order and is moderate in food and drink will have little to bother with physicians and pharmacies.”

[GGJ.05_196,10] Hiram and Aziona say, “Oh you true, divine Lord and Master of life, we owe you also for this a truly never-ending thanks, and we will put your extremely wise advice into action according to our power and insight!”

[GGJ.05_196,11] “I would like to add here personally,” says Hiram, “The Master of all life must know best what actually is of best use and avail in life!

But as once the very first people must have lived on this earth, there is the question in which natural way they lived!"

Chapter 197

[GGJ.05_197,01] I say, "Yes, My dear friends of much experience and insight, a for you understandable answer will be difficult for us. For firstly this Earth is already a terribly old planet for your concept of time; there is no comprehensible number for you by which one can count the many years of its existence.

[GGJ.05_197,02] Yet people of the kind the earth is now carrying have actually been in existence for only a little over 4000 years. The then living first people were people like you, but because of their way of behavior they split up into two classes, that of the children of God whose hearts recognized God and remained faithful to Him, and that of the children of the world who more and more forgot God and, like most people nowadays, only served the world in everything. They built cities and all kinds of temples for their idols but, as now, their god was mammon. They lived in the same way people live now. Therefore, their life span was short, just as it is now.

[GGJ.05_197,03] It was a totally different matter with the children of God. They lived only in the mountains, led a very simple and natural life and very rarely visited the plains. There were no cities, hamlets, villages or timber dwellings, but only neat expanses of lawn surrounded by living trees. Towards the trees they made a kind of embankment and, wherever necessary, covered the side facing the trees thickly with moss. This inner circular mound served as a comfortable resting bench during the day and as a bed during the night.

[GGJ.05_197,04] Their food consisted mainly in good ripe fruits and in all kinds of tasty roots and milk. As time went by they learnt, taught through inner revelation, to manufacture the necessary utensils from iron and other metals. So they carried on agriculture, made flour and managed to prepare a very good bread and many other things, but all very simple, — they were only concerned with the expediency of everything —, and thus for nearly 2000 years they lived very simply and reached a ripe old age.

[GGJ.05_197,05]] Only when, gradually, they let themselves be beguiled by the splendor and great beauty of the children of the world were they punished in that they were often subjugated by the children of the world and virtually made their slaves — save a very small number, who up to the time of Noah and ever after remained faithful to God, — but because of it they changed in everything. They became physically smaller and weaker and seldom reached a life span of 100 years, whereas before they had often lived to

almost 1000 years.

[GGJ.05_197,06] However, as is commonly known, all the first men of the earth who had become completely worldly were at the time of Noah through their own fault drowned by the tremendous Deluge, for the flood rose above the greatest part of the then populated earth, so much so that the mighty waves produced by the storms and gales sometimes slapped several yards high over almost the highest peaks. Therefore, all life was wiped out save Noah and his small family and, likewise, all the animals except those that Noah sheltered in his ark. But, as you know, with Noah there began a totally new epoch of the earth. [Dealt with in greater detail in the Lorber work 'The Household of God.' Ed.]

[GGJ.05_197,07] Thus you now have a very briefly summarized, but faithful image of the original people of this Earth and may see from that more vividly that the advice I gave to you is a very good and correct one.”

[GGJ.05_197,08] Hiram says, “But you alone extremely wise and most powerful Master of life and Lord of all people! If the Earth is so terribly old already, what existed before the actual human race like us on this Earth? For it could not have orbited the giant sun void and empty for half an eternity until your first humans four thousand years ago! Or was it until then really just void and empty? It is indeed very improper of me, to ask such a thing of you; but I see that in you and this young man there is truly a type of all-knowledge unmistakably, and so in this respect you will satisfy my inquisitive intrusiveness.”

Chapter 198

[GGJ.05_198,01] I said, “Oh just ask, there should never be a lack of answers, and constantly in such which alone hide the constant and indestructible external and inner truth of life in itself! Thus just pay very good attention to what I will tell you in answer to your question!

[GGJ.05_198,02] You see, as on countless other worlds similar to this earth, there had here existed prior to the first true men beings that in their outer form bore a considerable resemblance to the present-day human beings. And there have been many epochs on this earth, in the course of which an earlier generation completely vanished and was always gradually replaced by another that was superior in some respect.

[GGJ.05_198,03] A very long time ago, before such races replaced one another usually every 7,000 years but definitely every 14,000 years, the Earth became only animated by all sorts of plant life on the waterless parts and only after that all sorts of great and small warm-blooded animals

gradually emerged. The kingdom of water animals and afterwards the amphibians however was already before the greatest vegetation of the dry lands extremely strongly and powerfully represented, just as the kingdom of all sorts of flying insects like the fly and thousands of their sort, and with them almost the same original types of birds, which of course now no longer exist, although the fly as the first living creature and as the beginning of all flying animals is the same till today on the planet and will remain so in the future.

[GGJ.05_198,04] When the Earth became ever more humus-rich and through frequent inner, greatest outbreaks of fire, through which the hardened underwater ground was broken up forcibly in many thousand points into long and outstretched ranges of mountains and also so formed through other powerful storms of the air and in the waters, so that both as a consequence of the greater and drier spaces, as their more solid ability to bring forth vegetation already more perfect beings equipped with more intelligence could find their subsistence. Only then the created men were called into individual existence through the wisest, eternal and almighty spirit of God.

[GGJ.05_198,05] From then on they changed, as has already been shown, during for you all incomprehensibly long times of the Earth, and always one more perfect race suppressed the previous, less perfect one.

[GGJ.05_198,06] You see, over this dry point, which certainly stands raised more than twenty men's height over the sea level of this small lake, the sea has stood many thousand times a thousand times. It certainly was dry again with an often greatly changed form just as now. And before 6000 years will pass by from now, it will find itself under the sea again and then in a time of again about 9 to 10,000 years find itself dry again like now. That change will constantly happen on earth until the earth, or rather its matter, will have completely been transformed into life."

[GGJ.05_198,07] Hiram says, "Oh Lord and only Master of all life and existence! How will things stand for the people who will certainly also still exist then at another flood? They will all then be miserably drowned again!"

[GGJ.05_198,08] I say, "Oh not at all; for such periodic floods of the sea occur always very slowly and quite unnoticed, so that all the people can find sufficient time to escape the sea to the southern parts of the Earth, in which the sea through its retreat will liberate extremely large dry areas of land, because in such periods it will flow more towards the north again. And like that it will be again at its retreat to the south.

[GGJ.05_198,09] Thus people have nothing at all to fear any more, and My spirit will lead them then so that they will take the right precautions a long time in advance. Have you understood that now a little?"

[GGJ.05_198,10] Hiram says, “Yes, it indeed seems to me as if I have understood it; but in order to reach a very clear insight into these never-before imagined and even less heard-of wonderful circumstances, which lie somewhere in the most enormous great nature of the great world and its order, there more than my infinitely limited understanding is needed! I cannot possibly understand it in its basics; but I believe you at your word; for you are wise enough to know all this very exactly, since your spirit, as Aziona told me today, is supposed to be quite one in power, in sight and in highly most perfect realization with the spirit of the very highest divinity, which I do not see how that is possible, but I believe it, because you now have given us such extremely powerful evidence of this. Perhaps a time will still come for us in which we will see things better than now; but for now we must only believe.”

Chapter 199

[GGJ.05_199,01] Here Aziona says, “But tell me, you incomprehensible wise man, is there in the endless universe of creation then other such worlds, on which, let’s say, people have the same job just like us in everything?”

[GGJ.05_199,02] Say I: “Friend, just look at your body with a correct attentiveness and you will notice a number of different limbs and parts! Can these only have one designation? Can the brain and the stomach have one and the same designation, or the eye and the ear, the hands and the feet, or the nose and the mouth? Look, the human body is put together from so countless many smallest parts in the very most artistic way, even the two very next and most similar parts, forming one and the same organ, do not have the very same character and designation!

[GGJ.05_199,03] For example, firmly side by side sit two individual nerves. Both receive the same food and are animated by the same fluid of life, and their job is to hold two hairs standing firmly side by side onto the head and to make them grow. Well, these two most insignificant nerves should also be fully similar to one another in determination as the same cause of exact effects! But I say: Oh not at all! These two nerves are just as little similar to each other in designation as a man and a woman, and therefore also their inner organism is a thoroughly different one.

[GGJ.05_199,04] But you now think and say to yourself: Yes, then two male and two female nerves must indeed be fully similar to one another! And I say to you: Not at all as absolute as you imagine! For if that were the case, all the hairs would have to grow on one and the same place on the head, or a very similar next male nerve organization would, only one millimeter away standing over a differently created main place, not bring any other hair to grow. Yes, it can even happen that the necessary and by all nature required

desire for assimilation will also become stronger in the nerves of the roots of the hair, than is in order. But what would be the consequence of that? You will soon and easily be able to count the hairs on your head!

[GGJ.05_199,05] Such an event in the body of a person is certainly an involuntary one; but nonetheless it mostly rests as a posit of the disordered striving of a sensual and material soul. The drive for assimilation is indeed necessary for reproduction and maintenance of natural life, but in its strength over or under the degree set by nature itself it is the death of the same.

[GGJ.05_199,06] Let's suppose there was not the very slightest appeal to assimilation between the male and female sex, as among the animals, then the reproduction of the natural life would certainly have an end. You will both see the reason very well. The complete lack of this attraction would accordingly be also the obvious death for all natural life. But likewise an assimilation appeal and really drive which crosses all limits equals obvious death of natural life and with it also very easily the life of the soul.

[GGJ.05_199,07] For example, the eye has the desire for assimilation with light. If this is not kept within correct limits and a person begins to look directly into the sun the eye soon becomes dead and thus blind through such a powerful overstimulation. And so it is with all human senses.

[GGJ.05_199,08] But the mutual appeal for assimilation can be kept in its saving limits only if the free soul is given laws according to which it can direct the way of its natural life with sure steps. Naturally such laws can only be given as fully effective and bringing blessings by Him who created heaven, spirits, sun, stars, the moon, this Earth and everything that is in it, on it and over it, breathes and live. And from the side of the creator this is also happened at all times; only there was always only few who have seriously observed such laws in everything. Those however who lived according to such statutes have always also harvested the true temporal and eternal blessings of it; the lethargic, the despisers and the unbelievers however have experienced the opposite in themselves as well as in their peers.

[GGJ.05_199,09] From everything that has been said, however, it emerges for your main question that in the whole endless universe of creation there is no other planet which has exactly the same and – I say – very highest designation and inner and outer set-up needed to reach the same as just this Earth.”

Chapter 200

[GGJ.05_200,01] (The Lord) “To be sure, you will find everywhere animals that resemble those on earth, likewise people, — but nowhere in such a variety

and diversity, for everywhere there are fewer species, both in the kingdom of plants and in that of animals, and the people do not live according to a free order but are more under judgment and act instinctively rather than according to some free cognition won spontaneously and based on experience.

[GGJ.05_200,02] On the vast, great solar worlds everything that is found on the planets revolving around them is fundamentally represented in the corresponding solar zones or regions. Also, there is much wisdom among their various people capable of speech. But their language and often considerable wisdom are instinctive and given rather than free and somehow freely acquired through personal endeavor and activity. [More on this subject in the Lorber work `The Natural Sun`. Ed.]

[GGJ.05_200,03] But therefore there is no such thing there as merit, just as it is on this earth no merit for the bee to build the artful honeycomb out of the substance it has gathered from the flowers and then prepared. For surely the bee must appear to every thinker as a tool of an otherworldly spiritual intelligence rather than some independent, freely acting being. Almost the same thing applies to the human beings on all other earth globes, even though their external forms often are incomparably more beautiful and noble than those of the people on this earth.

[GGJ.05_200,04] But indeed all the other human beings inhabiting the various celestial globes are yet far in advance of the instinct of the animals of this earth; for there is within them a certain tiny life-sphere, within which they have a kind of free cognition so that they are able to recognize a Supreme Deity, Whom they worship in their own way. Of course, the manner of worship on these very diverse earths and worlds varies very much.

[GGJ.05_200,05] Nearly all the animals of this earth also have more or less a tiny trace of a freedom-sphere within their souls, wherefore they can be tamed and taught to perform certain tasks, but this cannot be compared to the small sphere of free cognition in the human beings of other worlds. — Now I think My answer to your main question should satisfy you. Do you two now understand these things?"

Chapter 201

[GGJ.05_201,01] Says Hiram: "Now everything would already in the best order, since we now believe every word that you say, oh great, most eminent wise man. But since absolutely everything already seems to be possible for you, it shouldn't be impossible then for you to allow us to take a closer look at such a totally different earthly world – but for both of us at the same time, so that we can give a valid testimonial to others afterwards!"

[GGJ.05_201,02] Say I: “Oh, there is nothing easier! But with your physical eyes alone it would indeed be impossible. I will thus unite the eye of your spirit, your soul and your body for a short time, and up there in the sky you will see quite a large and moderately bright star – it is the so-called planet Saturn. If you now turn your eyes to it, you will see it quickly becoming larger and larger, and that will continue until you find yourselves like being on it completely! Then you may tell one another what you have seen! Now do this!”

[GGJ.05_201,03] At this both of them began to focus at the star and quickly it becomes larger and larger. Soon they see even its cleft ring and several of its moons. Soon the moons become as large as the moon of the Earth and quickly even larger; but the planet itself already stands in an awe-inspiring size and majesty before their eyes. Their loud amazement is already beginning to exceed all limits; for while they look at all this ever more perfectly, they express loudly with their mouths everything that they see.

[GGJ.05_201,04] They are now actually very close to the first, but actually most distant moon of this planet, and Hiram calls out loudly, “Ah, that is a huge, but unfortunately very barren earth! There are indeed people and animals and plants there; but everything is as if very atrophied, and it looks as if these people have only little intelligence – and they are not at all good-looking. The animals are also very poorly represented and look very strange. The plant world looks very monotone as well and severely atrophied. No, we don’t like it there at all!

[GGJ.05_201,05] Ah, another world is coming towards us! Oh, that one is even worse! There’s a third, it’s also nothing – that would be the right world for wise Diogenes! We have seen it! Hey, there is a fourth and it looks no better! Just move on! Here comes a fifth already, there everything is very small; but the inhabited part nevertheless looks better than with the previous ones. The children are jumping around very cheerfully just like apes! There is no house to be seen anywhere. The animal kingdom seems to be represented very simply and very sparsely there as well, and likewise the beloved plant world! But here comes a sixth and even smaller world, and even a seventh! Oh. These are terribly ugly!

[GGJ.05_201,06] But now, oh, all lightning, hail and thunder! Now an enormous world is coming towards us! Oh, it has no end at all! (N.B.: It is the outer ring.) Ah, it seems to go on in the straightest line eternally with no end! Oh, it looks quite magnificent there! Extremely long mountain ranges seem to go on forever, and a number of lakes and rivers are visible, and people and plants have more similarity to ours. But there seems to be no trace of a noticeable culture there. The people, who look very strange, seem to know no cheerfulness and are tremendously huge. But there are no houses, nor even less any towns.

[GGJ.05_201,07] Aha, now a second such large world is coming towards us yet again! That is just as if one extremely large world was stuck inside another! But otherwise there is not much difference between this and the previous great earth – and here, here comes a third already, almost the very same! Well, well, how many earths are hidden then inside one another?! But here the somewhat smaller people seem indeed to be very phantom-like, and everything is very barren – and almost no culture at all! No, we would not like to live on this world either!

[GGJ.05_201,08] But here comes once again a sort of little world towards us! Well, well, in close proximity now it nonetheless looks quite acceptable; but there is nothing of any creature to be discovered! But oh, all the elements! Now here an earth is coming towards us for which one must have all respect!"

[GGJ.05_201,09] At this the observation bound with every possible exclamation of amazement lasted almost half an hour, and I called the two back again to their natural state and left them the fullest memory of what they had seen in their souls and even in their brain, and then asked them how they had liked Saturn.

Chapter 202

[GGJ.05_202,01] And Hiram answered, "Oh Lord full of omnipotence and wisdom! That was something indescribable!! Truly, the last and really innermost, immense earth was a world full of the most splendid wonders. Everything was of such a colossal size that we felt in comparison with the people there — who, by the way, were very good-looking — like mice compared to an elephant. Everything there, particularly halfway up the mountains, was on this scale, but below in the valleys things resembled more the conditions on our earth. It would require a hundred years and even more to describe everything we have seen there.

[GGJ.05_202,02] Now we can thoroughly understand that the sole destiny of the earth is to carry true children in the image of the Supreme God, and we also understand that you must be completely filled with such a Supreme Spirit out of God. Otherwise you could not reveal that star Saturn so magnificently and bring it close to us for inspection. Indeed, Lord and Master, He Who created such things must be great, mighty and wise beyond our comprehension. Surely it would mean far more to us to know Him better than to retain the wonderful vision we just had and gaze at all the countless stars at close range."

[GGJ.05_202,03] We will now accordingly beg you and also this young man from the bottom of our hearts to teach us to know the actual creator of the whole spiritual and material world so truly so that we can form a very proper understanding of Him, and so that we – as, according to your words, the most perfect people and thus as positive children of His – also know what we have to do for Him in order to be as worthy as possible of what we are already through His will and what we should be even more. For we are serious people and have a will that is difficult to bend; but what we once accept and advocate, is then also advocated by stone-hard people and no changelings.”

[GGJ.05_202,04] I said, “Now see, we have now come to the actual point for the sake of which alone we came to visit you, and through us you shall get to know the creator of all the countless miracles not only more closely, but as completely as possible, as well as His will, which is easy to fulfill. This is so because every person only becomes a true child of the very highest and only true God, equipped with all gifts of wisdom and power, through the perfect fulfillment of the perceived divine will. But we have already mentioned the supposed coming Messiah of the Jews! But I would like to hear from you now a very true opinion about this issue of the Jews! Thus speak without any shyness!”

[GGJ.05_202,05] Hiram thought for a few minutes and then said, “Yes, yes, Lord and Master in all things and events, we have mentioned this briefly earlier today! I have read in the Jewish books almost everything covering this; in itself, everything sounded so strange and was so full of all sorts of mystical, incomprehensible images that I, at least, could not learn anything! I asked very intelligent Jews about it at the best opportunity and convinced myself only too soon that they did not know any more about it than I, and so I must say to you out of my previous common sense only what partly I and partly also other very clear-thinking people have concluded about it.

[GGJ.05_202,06] Well, at least until now, every people on the Earth has been more or less, barring some higher revelations, the self-creator of their religion, their traditions and habits and their positive hopes and will probably remain so for the most part! And that also seems to be the case with the Jews.

[GGJ.05_202,07] In a larger nation things go worryingly or even badly for more or less nine tenths of people, and only one tenth can say: It is just about bearable until death! What is left then but to somehow animate the faith of a poor nation and to comfort them through all sorts of hopes sprung from the innate human poetry, either with an Elysium on the other side or with a wonderful Messiah (savior) quite identical to a first divinity. In addition naturally generation to generation goes to the grave in such hope full of blessed expectation and then rests quite calmly without faith or hope in the

friendly, cool Mother Earth. I for my part do not criticize the issue at all; but things are not the way that people imagine it, despite all my sincerity!”

Chapter 203

[GGJ.05_203,01] (Hiram) “Yes, indeed, a true Messiah of the nations would consist in a pure teaching through which the people could recognize themselves in their whole inner being and only thereby God as the most wise, mighty and loving cause of all being, and strive above all to keep such knowledge alive for their descendants! But it is the chronic cancerous evil of the world that no teaching, however pure, can survive in its purity for even 500 years, and this because it is only too soon perverted through the many false and impure precepts. Besides, with every new teaching, no matter how pure and true, only too soon certain elders and superiors arise who form a caste of priests. These no longer lay their hands on a plough or spade, but the only thing they do is teach, whereby they gain more and more power and, thus, lead a carefree and good life. Well, the examples of all nations now known to us show us how such a privileged caste then handles the pure religion, and it would be a shame to waste even one more word about it! And so I am of the certainly not authoritative opinion in comparison with your wisdom that a person such as you are, or even like this young man here, could actually be the correct Messiah of the people, because you all possess the correct true-to-life wisdom and the power that comes from it more than in abundance.

[GGJ.05_203,02] But for that end certain great provisions would have to be made! Firstly a sifting of all people who are basically corrupted, then secondly a total obliteration of all present temples, schools, prayer houses, priests and teachers! Not a trace of the presently existent cultural state should ever remain! Only people like you and here and there some others should still remain and above all carry the greatest responsibility for the pure maintenance and transmission – let’s say – of your teaching, which sets everything else of this Earth to one side according to our examples. So all people could truly be helped in time by such a true Messianic movement. But all other types of improvement and patching up are and remains in general a fruitless effort for the good of humanity.

[GGJ.05_203,03] Yes, here and there greater and smaller societies will indeed be formed which will accept, understand and also keep your teaching pure for a time; but soon either powerful worldly tartars, as we saw here a few hours ago, will fall upon it and spoil it, or the societies will set up new teachers and protectors of this teaching, out of which in time quite the same priests will develop, as we can now observe in many thousands everywhere.

[GGJ.05_203,04] But above all, for the fruitful acceptance of your teaching a total turning away of the human mind from all material and worldly

advantages, however they may be, is necessary. The people should never want to raise themselves above the plough, spade, axe and saw for the preparation of the most necessary needs of life and should lay no value on anything but alone on the purely spiritual, inner formation of life; then it could work. But where is that now possible with the present worldly culture of the people?! Who would abandon the countless material worldly interests?

[GGJ.05_203,05] Yet if your ever so divinely true and pure teaching is sown into this old, worldly quagmire, I wonder what masses of weeds will crop up among its noble young shoots. Truly, if we could have a country of our own, far from all other people and inaccessible to them, with us the teaching would be safely preserved in its purity for the longest time, but I doubt if it will fare so well in the rest of the world.

[GGJ.05_203,06] This, as mentioned before, is my opinion about the Messiah, whom the Jews are expecting in vain, in their own way. I may have made a big mistake there; but since, according to your word, every man can reach the perfection of his life only through his own activity, that is, through the cultivation and proper conduct of his heart and inner life, he needs no other Messiah but one just like you, namely, a true teacher who is knowledgeable and thereby most wise in all spheres of life. Everything else is a poetic chimera and stands alone without any trace of truth just like a rose bush full of buds and thorns, whose fruit is as good as none at all, because it gives the people no nutrition and is little or not at all suitable for anything else. What is your opinion then of this view of mine?"

Chapter 204

[GGJ.05_204,01] I say, "I am quite in agreement with your opinion as regards the main issue, but cannot wholly accept it when you attack the way in which such a teaching is founded, spread and preserved, although in a certain respect your view also has something going for it.

[GGJ.05_204,02] As regards the sifting of men and all their worldly works of culture, such a sifting at Noah's time visited most parts of the then inhabited earth with small exceptions the way Moses described it, though in metaphors. But a truly wise man familiar with the science of correspondences can easily discover from them the historical facts.

[GGJ.05_204,03] But how was humanity, although descending only from the extremely pious and wise Noah, after only a few hundred years?

[GGJ.05_204,04] Already at the time of Abraham, Sodom and Gomorrah, with the other ten cities, were on account of their great depravity destroyed by fire and brimstone from above, including all the people and livestock, so much

so that no trace was left of them. Where once these cities stood you now have the Dead Sea, in which to this hour no animal can survive, and even the birds avoid crossing it.

[GGJ.05_204,05] At the time of Moses the depraved Egypt was sifted for years through the well-known seven plagues so that two thirds of the people and livestock perished and the Israelites, who were the best workmen of that kingdom and had initially migrated there as the brothers of Joseph a few hundred years earlier out of poverty and who were suffering great suppression and persecution under the cruel Pharaoh, were led out of the country, so that the whole kingdom sank into the greatest poverty and anarchy. But it gradually recovered and became rich and mighty, and when it became too mighty it was again punished through war, famine and pestilence. Look at it now, and you will find it to be like the rest of the world.

[GGJ.05_204,06] From these few true facts presented here you will comprehend that a sifting of sinful mankind does not have by far such a beneficial effect as you imagine, for the moral deterioration of a human being, or a whole generation of men, is not so much due to a fundamentally evil volition on the part of men as you think, but rather to the vital susceptibility of the soul, that is, to the indolence to move earnestly along the recognized paths of light.

[GGJ.05_204,07] But because the soul likes rest and inactivity so very much, it seeks helpers and servants who work for it or at least help it. Thereby it soon becomes wealthy, rich and mighty and begins to rule for its own benefit, gives laws and passes all sorts of decrees which bring it some advantage. And behold, in this way it usually turns into a refined soul that is not inclined to activity. This is the reason why the moral condition of whole nations has deteriorated, so much so that the nations more and more abandon the spiritual for the material.

[GGJ.05_204,08] Thus the lethargy or the ever-increasing desire for idleness is and remains the root of all evil, and this characteristic of the human soul is that most evil spirit which the Scriptures call 'Satan'. Therein consists the original sin from which all men suffer and from which no one can free them except a true Messiah who comes from the heavens of the fullest life and its highest activity.

[GGJ.05_204,09] All the sages living in the known parts of the world already have seen and recognized that there is an original sin among the people of this earth, but they have not been able to fathom in what it consists and how it can be fought. And exactly this will be the task of the Messiah, to redeem forever through precept and deed the people from this evil, whose outcome is the death of the soul.

[GGJ.05_204,10] But man's redemption will be true and effective for him only if he follows the given directions strictly and faithfully, — otherwise after the

arrival of the Messiah he will be exactly the same sinful man he was prior to it. For the Messiah from the heavens will redeem from his original sin only the one who lives in every respect exactly according to His teaching. No-one should hope for any particular magical and wonderful effect from Him as regards the salvation from the mentioned hereditary sin!

[GGJ.05_204,11] To be sure, the Messiah will work great miracles to testify that it is He, but the miracles as such will benefit men's souls only insofar as they will awaken the faith and activate the soul into putting the given teaching into practice.

[GGJ.05_204,12] Therefore, the Messiah is like a wealthy and good landlord and innkeeper who prepares a great feast and sends his servants to all the hamlets, roads, streets and lanes and kindly invites all to come and take part in the great feast. Poor and rich, small and great, weak and strong, insignificant and mighty alike, they all will hear the voice of the messenger inviting them. Those who come will have their hunger satisfied, but those who do not want to come shall not be forced. Whether or not they come will make no difference to the innkeeper; yet only those following the invitation will receive the blessing of the great feast.

[GGJ.05_204,13] The great feast will be the very teaching of the Messiah. Whoever listens to it and acts accordingly will be a true participant in the great feast and receive the blessing in its fullness. However, for him who listens to the precept without fully putting it into practice it will be like a well-laid table is for someone who does not eat of all the good food, and so it will be all the same whether or not he comes to the feast, although he is invited. Well, there you have the Messiah as He is, will be and shall remain. — What do you think now of such a true Messiah?"

Chapter 205

[GGJ.05_205,01] Says Hiram: "Well yes, this is exactly what I am talking about. Mankind must be taught the fundamentals of truth and then be encouraged to practice them strictly according to the precept. In this way it will be easily redeemed from the unfortunately greatest arch-evil, called 'indolence', and thereby also from all the other lesser evils of body and soul resulting from it.

[GGJ.05_205,02] Since You know the arch-evil from its roots, You would be an ideal Messiah to do this. Well, I may be mistaken in this, but on the other hand I am of the opinion that no Messiah will be able to give mankind a different precept from the one You are giving, You Who truly knows all things, matters and circumstances of all men and creatures, and to Whom also all the forces of nature and all the spirits and gods of all regions are faithfully and

obediently subject. For us here, speaking most honestly, You and the young man there are a fully true Messiah; as far as the other numerous people of the Earth are concerned, they affect us even less than nothing. If You are not enough for them, they may bring one over from India, Persia or Egypt!

[GGJ.05_205,03] But as far as the teaching of Yours as a true maxim for life for the people of flesh and soul of this Earth is concerned, I believe that I have it figured out its basic elements! Love for God, respectively You, and from this the true, most unselfish love for one's neighbor is and remains eternally the foundation stone on which the whole system of life seems to rest. To this rule there must be no exception, in whichever sphere of affliction a person might need genuine help. If one stops steadfastly for this reason and then becomes active with all strength, it must unmistakably happen that one is released at least from the main hereditary sin in the shortest time! Am I right or not?"

[GGJ.05_205,04] Say I: "I knew indeed that you would find your way; for a truly wise man is always a true Messiah for the unwise natural man, that is, he is a mediator (Mesziaz) between pure human reason and divine-spiritual wisdom and, thus, only reason can gain entrance into divine wisdom and become at one with it through the Mesziaz.

[GGJ.05_205,05] The wiser the intermediary is, the better success he will certainly achieve among his followers. And if the follower then walks steadfastly along the path of inner spiritual light, he will also remain in the light and make the life of light his own, which death cannot follow, because the life of the spiritual light is the eternal, unchanging and eternal truth, which must also eternally remain as what it is; for two and two will always give a total of four in all eternity.

[GGJ.05_205,06] The way it goes with this truth which is just an example, it goes with all divinely spiritual truths from heaven. They are and remain eternally, and they themselves are alone the actual true life, because they would not be truths without life. So a soul, once it has entered such truths entirely, can never taste death, and as light and truth itself also has completely embraced the life inside itself, and that is of course a result of a genuine mediator.

[GGJ.05_205,07] Therefore, My dear Hiram, you are quite right in assuming that I am a true mediator and redeemer. But it says in Scripture that the promised mediator will be a Son of the Supreme God. According to this, no mere son of the earth, however wise, could be a true, great mediator between the fallen men of the earth and the Supreme Spirit of God. He would surely have to be in full possession of a divine nature and divine attributes and, where necessary, display these openly. — What is your opinion to this?"

Chapter 206

[GGJ.05_206,01] Says Hiram: "Well, is this is not the case with You? He who, like You, is effectively endowed with all the divine attributes does not lack the divine nature either, and who has this is also a true Son of the Most High. And the Most High must be immensely pleased with such a Son and, because of this joy, be completely at one with Him.

[GGJ.05_206,02] For God as a purest and most all-powerful spirit, filled with the deepest wisdom, can indeed only take His joy in what is to the highest degree as similar to Him as possible, and not in the smell of the burning flesh of oxen, calves and sheep. But You are extremely similar to Him and in the spirit even as good as He Himself! What else would be needed to be as a temporal fellow son of the Earth also at the same time a perfected son of God?! With You, Lord and Master, that is already quite unmistakably the case, and so You can also be the intermediary between all nations and God, quite aside from the fact that You have visited us in this hidden corner of the Earth, as if we were the only people on the Earth whom You have completely seriously decided to raise to Your spirit.

[GGJ.05_206,03] This, Lord and Master, is my opinion of the Messiah, in general as well as in particular and with regard to Your person, and both I and Aziona are in complete agreement on this point.

[GGJ.05_206,04] I, a Gentile from birth, know only as much about the Jewish religion as I have found out partly from Aziona and partly from other Jews. Most of all in these days particularly a Messiah is being spoken of among the Jews, because they do not like the Roman pressure and will like it much less in the future, and therefore it is understandable that they imagine all sorts of ridiculous and miraculous images of Him and allow Him to enter this world. But for the sake of the Romans no Messiah needs to come to the Jews at all; for the Romans are in some respect a type of small Messiahs for the Jews themselves, namely for the poor, who without Roman protection the temple would long ago have sucked out the last drop of blood.

[GGJ.05_206,05] But exactly because of the too cheeky Jews of the temple who tread on everything that is higher, purer and true with the dirtiest of feet and because of the Jewish people who have been eclipsed und addled by them, a Messiah of Your sort is now necessary to the highest degree and a true savior from heaven for the poor. I have now spoken, Lord and Master, if You would now give us a few words once again!"

[GGJ.05_206,06] Say I: "Yes, I must confess openly that I will not have much more to say to you all here; for you both now understand everything from such a correct position that there is little or nothing more that can be said about it! Truly, I have not found such correct understanding in all Israel! I am

therefore also in all truth what you both have recognized Me to be. But now you alone have recognized the salvation of your lives; but there are many of you in this area. How will you teach them this? You must not do it suddenly, but instead just little by little, because otherwise their freedom of will would suffer great harm; but there is still the question of how you will start.”

[GGJ.05_206,07] Aziona says, “This issue will certainly be a little problematic; for the others are even greater cynics than we are! But everything looks better in the morning, and we will surely manage. I believe that it is also somewhat easier to deal with intelligent people in the subject of faith than simply with gullible ones who indeed accept something to be true very quickly, but afterwards are not at all in a position to judge what they have accepted. But these people here never buy a pig in a poke, but instead they look at the wares from all sides in the light; and if they can make a good judgment, they then accept a genuine and good object at any price. And so we believe that we will also manage with our members and companions very easily and well.

[GGJ.05_206,08] And now in the east it is already beginning to dawn, and soon it will become very active in the bay – for one must head out to fish here before the sunrise if one wants to catch anything; fishing by day does not reward a lot of effort and work. The neighbors are already beginning to stir, in order to gather together the fishing tackle. We both will also have to get started soon, so that we will have a fresh breakfast. Since we have captured from You so many most magnificent things for our souls in this night, our first duty now is to ensure that you all may find positive hospitality here, not only as a consequence of your wonderful generosity, but also as a consequence of our heightened activity.”

[GGJ.05_206,09] Say I: “Just leave that be! It will be seen to that you all have enough fish! If you now want to do something, then collect the lances, spears, swords and chains lying around here and put them into safe-keeping; then clear the ship as well, and take its treasures! Then immediately you will be able to use the ship very well for a great fishing industry. But bring the two fishermen who are staying here, so that they will receive instruction as to how they will have to behave in the future at all times!”

Chapter 207

[GGJ.05_207,01] At this Hiram and Aziona went into the hut and straightaway brought the two fishermen to the Lord. Then they woke their family in the neighboring huts and busied themselves with the work commanded. Their wives and children could indeed not stop being amazed at such rich gifts and were full of questions and thoughts.

[GGJ.05_207,02] But Aziona and Hiram said, “Now we are only supposed to work. Only afterwards the necessary explanation will follow!”

[GGJ.05_207,03] At this they cleared up cheerfully, and the work soon reached its end. Immediately several pieces of fishing tackle were brought onto the ship, and the already somewhat grown-up children of Aziona and Hiram immediately began to fish and in a short time they had caught a large amount of the noblest and largest fish, so that they soon filled their containers in the water completely.

[GGJ.05_207,04] But in the meantime I had also laid My opinion most firmly on the hearts of the two fishermen, so that they then wrote very seriously into their hearts that they would never again in their whole lives, for all the treasures of the world, commit even the slightest betrayal of anyone. I assigned them an old, but still perfectly useable fishing boat of Aziona's and ordered them to make themselves scarce and not to tell anyone from where they came, and where the big ship had remained. For those whose property it was, were no longer, and those to whom it now belonged possessed it as a legal property along with everything that it carried.

[GGJ.05_207,05] At this they both thanked Me, promised to keep everything most holy their whole lives long, then boarded the boat and hurried away as fast as possible. But they had several hours to go before they reached their home, where they were badly received, because they had not brought any payment home at all; for both had bad wives and had to then fish most arduously for a whole week in order to make up for what they had missed. Indeed they were pestered with all sorts of questions – such as: where they had been and what they had done – but they remained as silent as fish in water and gave no-one any account.

[GGJ.05_207,06] Hiram and Aziona however came, after they had put everything away, and thanked Me from the bottom of their hearts for the great and rich flotsam and asked Me about the breakfast.

[GGJ.05_207,07] But I said, “What you have, fish that are fresh and caught this morning, bring them here, then bread and some wine! But make enough that also your better neighbors can take part, which you may invite them to do! At the breakfast we will then discuss and explain several extremely great and important things. I will give you good introduction as to the business of converting your neighbors and make your task much easier. Now you may go and order your things! But I will now rest for an hour with My disciples.”

[GGJ.05_207,08] At this both of them went away, arranged everything in the kitchen and then went themselves to the neighbors, who were partly still occupied with the fishing, and gave them the invitation to the morning meal. The neighbors were very amazed and at the same time very cheerfully touched at such an invitation, but at the same time they mentioned their

amazement at such an unusually large catch of fish of theirs, which freed them of all further work for a whole month, and they had now won time to improve their housing a little.

[GGJ.05_207,09] Aziona, however, said, “Such a thing will be even easier since in this night, while you all were resting well and good, we received in our possession as a good prize a number of tools which are necessary!”

[GGJ.05_207,10] The neighbors asked what had happened in this night; for they had heard in their huts even in their sleep a strong howling and crying. It had also seemed to them as if it had been almost as bright as day the whole night long. Indeed, some of them had gone out of their huts to see what was happening – but they had not been able to make out what it was over the small mounds and heaps of rubble that lay between the huts. They had behaved very calmly, partly only guarded their huts, wives and children and also thought in all the usual cynical rest of the mind: Well, the day that is soon to come will bring us the necessary explanation!

[GGJ.05_207,11] At this Hiram said, “Yes, it will indeed! Oh brothers, that was a night last night! I have never experienced and nor will I probably ever experience one like that again! But now nothing more about it; at the breakfast at the tables of Aziona some things will become clear to you! But for now gather yourselves; for the morning meal will not let us wait long!”

[GGJ.05_207,12] At this another asked, “But since yesterday some strangers, namely Jews and Greeks, came to Aziona by ship! What sort of people are they? Are they still here, or have they already left again? Did these people make that row in the night?”

[GGJ.05_207,13] Hiram says, “Just leave all that be! These strangers are our all-round luck; they are people of the noblest and most perfect sort and will remain today and probably another number of days with us and will take the morning meal with us today. They are extremely wise and wonderfully powerful in will. In short, they are mostly what one otherwise says in the truest sense about the most perfect gods, namely that they are highly wise and that all laws of nature must definitely bow under the power of will. There you have a description of the strangers in all briefness! You do not need to have any fear of them, however; for they are extremely good and cheerful people, who cause only all the best to a person and never anything bad! And now see that you get ready!”

[GGJ.05_208,01] When the neighbors had heard that from Hiram, they immediately collected themselves and came over to us with Aziona and Hiram.

[GGJ.05_208,02] When they found us still sleeping in front of Aziona's hut, however, one of them said, "Ah, they are still asleep; that means we can pop home again and tell our family members what they have to do for the whole day!"

[GGJ.05_208,03] Aziona says, "Oh, forget that! The people will know already what they have to do; for my strangers will sort it out as they sorted it out yesterday evening as well, so that fire came to the hearths everywhere to boil the fish and salt in every house in abundance."

[GGJ.05_208,04] "What?" says one neighbor, "The strangers did that?! Ah, they must indeed be very extraordinary magicians! They have certainly got to know about us in our affliction somewhere on our journeys, inquired about us among the Romans somewhere in the vicinity of Caesarea Philippi and came to visit us and perhaps to help us out a little!"

[GGJ.05_208,05] Aziona says, "Indeed they know all about our doings and existence; but they have never seen us personally anyhow on our journeys or visited us anywhere, and they are everything other than magicians, which I also considered them to be in the beginning. But what they and particularly their Master are, you will learn sufficiently in the course of this day. In short, the Master in particular is something that has never been seen before, since men have been thinking on this Earth and since they have written down their deeds on the brazen tablets of great world events! For now that is enough; just think about it! But I want to have a look in the kitchen to see how things are going with the morning meal."

[GGJ.05_208,06] Aziona goes into the hut and finds his people hurrying around very busily with the fetching and preparation, and on the hearth it is burning very actively, and all the grills, spits and pots and pans are stuffed full with fish, from which the bones had been removed in the oriental way. There is also no lack of tasty-smelling herbs, with which the fish are made tastier. Aziona also looks into the larder, to see how the required bread is doing. He finds everything full, and several large jugs and other valuable containers, booty from the ship, are full of the best wine.

[GGJ.05_208,07] And Aziona calls out loud very delighted, "To You alone all praise and all honor, oh Lord; for all that is Your unique goodness and power!"

[GGJ.05_208,08] But his wife heard this, and she asked him what sort of lord he meant; for until now she had thought that they were quite free people without a master.

[GGJ.05_208,09] Aziona, however, said, “You are a wife, therefore foolish, and you understand nothing, except how to prepare fish very well! Who provided us with all this then? Behold, He who did this is also our Lord and our greatest benefactor! And now do not ask any further, but instead do your business well!”

[GGJ.05_208,10] Then his wife was immediately as silent as a mouse; for she knew that there was not much to be said or done with her husband in such situations. But nonetheless the word ‘Lord’ would no longer leave her heart, and she thought about it very much to herself.

Chapter 209

[GGJ.05_209,01] Aziona, however, came back to the neighbors, who in the meantime had mostly lain down on the grass already. Hiram asked him whether the meal would soon be ready, and whether one should do something to the sleepers so that they would wake up and begin the morning meal.

[GGJ.05_209,02] Aziona says, “I believe that this will be completely unnecessary with these people; for their spirit, awake above all, certainly never sleeps and knows about everything that is there and that happens, and so it will certainly also not pass him by if the meal is fully prepared!”

[GGJ.05_209,03] Hiram says, “Yes, yes, you are right; they are more awake in sleep than we are even when we are as awake as in the day! Let’s just wait here until they wake up; we have enough time for that indeed!”

[GGJ.05_209,04] Another neighbor says, “Do you believe, Hiram, that these people now hear and see everything in their sleep that is happening around them?”

[GGJ.05_209,05] Hiram says, “Not only what is and happens here, but also what is and happens now in the whole world, yes, even in the whole of infinity, what has happened for eternities and what will happen for eternities to come!”

[GGJ.05_209,06] The neighbor says, “Friend Hiram, hasn’t the heat of the sun had too great an influence on your brain? These words of yours are indeed of such a confused sort that we all are beginning to seriously feel sorry for you. Who of all mortal men can ever reach an understanding of the infinity of space, who can understand the eternal flow of time? These people are certainly as ordinary as we are – and especially in sleep! Yes, they may be very wise and powerful in will; but the full realization of the infinity of

space, the essence of eternal time, powers, light and life are understood by no limited wise man on this Earth, and so neither by these strangers!

[GGJ.05_209,07] But whether in earnest such a divine being exists which is fully in the clear about this concept, that is a great question which until now certainly no mortal wise man has ever answered to the satisfaction of other people, so that they could say: 'Now we have at least a vague idea about it!'

[GGJ.05_209,08] Yes, dear Hiram, much has been spoken about this concept in the high school in Athens, which I also attended, but always without even the least satisfactory result! What came from the many discussions and speeches in the end? This would be the greatest crowning triumph of a wisest man, if he accepted that he knows nothing and even as the wisest man he does not stand on the lowest step of that temple in which the great goddess of wisdom keeps her treasures under strong lock and key!

[GGJ.05_209,09] Yes, my dearest friend, it is somewhat difficult to talk to me about this point! But let's leave it for now; the strangers are beginning to stir, and they should not find us discussing the concepts of impossibility as they awake!"

[GGJ.05_209,10] Hiram says, "You are now truly the firmest old Greek and you think that my brain has been damaged by the sun; but there you are powerfully wrong! In two hours you will hopefully judge and speak otherwise! For everything that is hidden behind these people, you will begin to gain a better understanding of that only after you have spent some time with them yourself. I am indeed no weathervane, and our director Aziona just as little; but we have both now become quite different people and have thrown the old Diogenes overboard. The same thing will certainly be the case with you also, and with all the others. But now the Master and His disciples are rising, and we must immediately ask Him whether He already wants the morning meal."

[GGJ.05_209,11] I say, "Wait a little until the sun has appeared above the horizon, then set out the morning meal!"

[GGJ.05_209,12] At this the disciples also begin to stir and to rise from the grass and from the benches. Some of them go straight down to the sea and wash; but I do not do that, and Aziona hurries to Me and asks Me whether I need water for washing.

[GGJ.05_209,13] But I say to him, "Friend, all this water came from Me; how should I take it in order to wash? But so that no-one is annoyed, bring Me a jug full of water from the spring!"

[GGJ.05_209,14] Aziona now hurries and looks for an empty jug, but he cannot find one; for all the jugs and other containers are filled to the brim with the best wine!

[GGJ.05_209,15] He comes back again very embarrassed and says, “Oh Lord, forgive me! There is not a single container in the whole hut which is not filled to the top with wine!”

[GGJ.05_209,16] I say, “Well, then bring Me a container filled with wine and I will wash Myself with wine for once!”

[GGJ.05_209,17] Aziona was quickly back with a jug of wine, and I washed Myself with it.

[GGJ.05_209,18] But at this the wonderful smell of wine reached the noses of the guests and some of them said, “Well, that means living more magnificently than a patrician of Rome! For it is still not yet known to us that anyone has ever bathed in such a tasty wine, although otherwise in other pleasant-smelling oils and waters!”

[GGJ.05_209,19] But when I gave Aziona back the jar into his hands, it was just as full as it had been before, although it had had the appearance when I was washing as if I had used every drop of it. Aziona immediately showed it to his neighbor, and he became silent from sheer amazement.

Chapter 210

[GGJ.05_210,01] One of them, who had previously exchanged words with Hiram about the expressions ‘infinity’, ‘eternity’ and so on and who was called Epiphan, now said to Hiram, “Well, that would be a genuine little Persian trick that he has succeeded with very well! But there is just one thing that I do not understand, and that is this: Where did Aziona get the delicious wine and the valuable jar?”

[GGJ.05_210,02] Hiram says, “Yes, my friend Epiphan, I tell you, those are sheer miracles of will of the One who has just washed Himself with wine! Didn’t you hear what He said to Aziona in answer when he asked Him whether He needed water?”

[GGJ.05_210,03] Epiphan says, “Yes, I heard it; but it had entirely the character of an Indo-Persian magician! For they also understand how to pretend to be the creator of fire, water and this and that thing with the greatest, most powerful phrases to the laymen, and then stride forward in a nimbus that even Zeus would hardly create if he existed and walked on the Earth. Well, you saw it yourself in Memphis, with what terrible pathos the magicians there made their predictions! In the end they had even nailed our reason almost three quarters, and we ourselves had already almost begun to worship them. Whoever knows how to produce something extraordinary can speak with a clear conscience; and for him that will be no less the case! What

is striking here now, however, is the wine, as I have just remarked. Where did Aziona get it from?”

[GGJ.05_210,04] Hiram says, “I wanted to say that to you earlier; but you got there before me. Look, this man here, who said to Aziona: All the waters of the Earth and also of the heavens are from Me; how should I use it to wash?, created the wine simply through His will from the water, and now even out of the air; for He had emptied this container before entirely! And now, what do you say to that?”

[GGJ.05_210,05] Epiphan says, “Yes, if that is so, it is indeed very much! Indeed certain Indian magicians are supposed to have an extraordinary power in their will and glances, so that they can bewitch the wildest animals in an instant to such an extent that they must stand still on one spot as if lifeless and allow whatever such a magician wants to be done to them; they are also supposed to be able to command the winds, clouds and lightning effectively! That has thus been seen before. Well, whether they can also make the best wine from water or air, I truly do not know; only one knows as much about the old magicians indeed that they were able to turn water into blood and rain into sheer frogs and snakes. In itself, that requires indeed a strong faith; for we have never seen such a thing. But this one we have seen ourselves, so we can likewise think: If that is possible, then the other can also have been possible. We will not judge this any further. Aziona is coming already with the morning meal, and we are already quite hungry, and so we will put the further discussions off until later!”

[GGJ.05_210,06] Then everyone was called to the meal. Everyone gathers around the extended table and begins at My command to tuck in actively and to eat. The fish are soon eaten up and next bread and wine are served.

[GGJ.05_210,07] When the neighbors, who were still uninformed, taste the extremely tasty bread and the likewise excellent wine, they really become alert, and Epiphan says with an investigative manner: Well, now I am beginning to believe myself that we are dealing with no ordinary and natural magic; for such a thing has never been heard of by man, as far as I with my rather extensive knowledge can tell! Ah, the wine is indeed endlessly good!”

[GGJ.05_210,08] I say, “It is just right that you used the expression ‘endless’! For you already accused Hiram of having a sun-burnt brain, because he began to speak to you about the fact that the power of My will is an eternally effective one, working through the whole infinity of space and all eternity of time, and how all power, all light and all life is united in Me, and how then also everything that fills the endless space spiritually and naturally came forth only from Me. What are you now thinking about it? What do you understand under the expressions: infinity, eternity, space, time, power, light and life?”

[GGJ.05_210,09] For do you know, dear friend, if someone says to someone else that he has a sun-burnt brain if he occupies himself with such great and ambiguous expressions in relation to an extraordinary person, then one must have even better expressions about it; for only then can one say to one's neighbor that he is crazy, if one has better insight into the issue oneself. Therefore tell Me now what you think about the previously-mentioned expressions!"

[GGJ.05_210,10] Epiphan becomes somewhat embarrassed at this question of Mine, but nonetheless he soon controls himself and says, "Yes, good master, to give someone clear words about it should be indeed one of the greatest impossibilities for every mortal man; for here it indeed literally truly depends on the fact that no-one can give another what he does not possess himself!

[GGJ.05_210,11] How can the limited, small man ever understand the endless space? He may penetrate in all directions the depths of eternal space very much with his train of thought, but nonetheless he remains always on the same spot in comparison with the unlimited entirety of space, which is nonetheless as much as nothing in comparison with the entirety of the eternally endless space; and likewise a person can never measure time forwards or backwards because he is also just as limited in his future, being and past as in space.

[GGJ.05_210,12] It is an old matter of experience that one can say something about a limited space and about a measured, limited time; for the limited can understand something similar indeed, but never anything which is dissimilar to the highest degree. And it is almost the same with the comprehension of the expressions power, light and life. Indeed man possesses a power, a light and a life; but beyond that no wise man has ever has ever been able to give a clear and exhaustively comprehensive definition about it until now, and thus neither can I since I am indeed everything but a wise man. You, good master, have asked me, and I have answered you. If you can give us a fully satisfactory solution about these expressions, however, we would be very grateful to you for it."

Chapter 211

[GGJ.05_211,01] I say, "Well then, I will try to do that, and so pay good attention to this! Your claim consists of saying that namely he who is limited in himself cannot understand the unlimited; and yet I say to you that every man, just like the eternal space around him, hides infinity and eternity in himself, and indeed in every fiber of his material body, not to mention in his soul and quite particularly in his spirit.

[GGJ.05_211,02] Just think about the infinite divisibility of every part of your body, however small! Where is the end of it?! Then think about the infinite reproduction capabilities of man, animals and plants! Where does this end?

[GGJ.05_211,03] Have you ever discovered the borderline up to which an enlightened soul can lift its thoughts? But if the soul has already an endless area of thought, what do we want to say then about the eternal divine spirit in it, which is in itself power, light and the very life?

[GGJ.05_211,04] I tell you: It is this spirit that works and regulates everything in man. Yet the soul is, as it were, only a substantial body, just as the physical body is a vessel of the soul until such time when it has achieved some solidity within it. Once this has happened, it passes more and more into the spirit and, therefore, into actual life, which in and by itself is a true energy and a true light and evermore out of itself creates space, forms, time and the duration of the forms within it, animates them and gives them independence. And as they come forth out of the infinity and eternity of the fullness of true life, they grasp of it also the infinite and eternal for all times of times and eternities of eternities for and in themselves.

[GGJ.05_211,05] Therefore, no one can say and maintain that he, as man, is a limited being. There is contained in his minutest parts still something of the infinite and eternal, and for this reason he can grasp the infinite and eternal.

[GGJ.05_211,06] Whoever believes that he lives only for a very limited time is badly mistaken. No part of man is mortal, although of necessity changeable, just as all earthly matter is and must be changeable, since it is destined for the sake of the purity of life to pass into pure life, which is no longer changeable.

[GGJ.05_211,07] Therefore, even if the many different components and parts of matter and, thus, of the human body are transformed, they do not cease to be but continue to exist forever in a more spiritualized and, therefore, more noble form and kind. Or who of you can say that he died when only a child because now, as an old man, he has not retained anything of his original child-like form?

[GGJ.05_211,08] There you have a grain of wheat. Place it in the earth! It will decay and quite unmistakably pass away as what it is now; but you will see a stalk growing out of the decay and on the top of the same an ear will form, topped with a hundred grains. But which of you now sees such power in this grain, which however must be in it, since otherwise an ear with a hundred grains of the same type could never come forth from this only one grain?

[GGJ.05_211,09] But we have 100 grains now which we want to place in the earth! From them we will receive 100 ears, each with 100 grains, thus 10,000 grains in total. And behold, the 10,000 grains, the 100 stalks and ears must also already be available spiritually in the one grain, just as this grain itself must be available in that one grain that first fell to a fertile field of this Earth out of the hand of God, since otherwise indeed no reproduction could possibly be thought of. You all have proof once again how even infinity and eternity are at home in such a grain.

[GGJ.05_211,10] You all will think and say to yourselves: Yes, that is indeed the case with a grain which is sown again as a seed into the soil; but what happens with that which is ground to flour and then eaten as bread by people or even by animals? I tell you all: Truly, it's fate is even better; for it goes into a more perfect life, in which it as an integral part of a higher life then just as well and even more can multiply into countless ideas and living forms of expression and only the very material husk is cast out as excrement, where it then also becomes a more noble fruit humus of the Earth, from which the spirit of the sprout forms various grains of seed and attracts immortality. But whatever happens with the straw and framework of the plants also happens in a much nobler way with the fleshly body of a person.

[GGJ.05_211,11] And so you do not find anything perishable and limited in man but only a variability towards a certain spiritual goal, and it is, therefore, quite possible for man to grasp the infinite and eternal, time, space, energy, light and life, because all this is contained within him."

[GGJ.05_211,12] But certainly it depends above all on the education, which is a light of the soul. If this is lacking, as is now the case among most people, then everything is also lacking, and the human soul sees and understands even less of what is in it without such spiritual light than a blind man in the night understands what is around him and approaches him.

[GGJ.05_211,13] And now tell Me, Epiphan, how you have understood and accepted this opinion of Mine! Only afterwards will I tell you whether I penetrate with My spirit indeed the endless space and eternity. Now speak quite freely and without shyness!"

Chapter 212

[GGJ.05_212,01] Epiphan said, "Good master, this explanation of yours seems to me to be like lightning in the night! For a moment the path and the area is lit up indeed, but if one wants to go further, then one sees nothing at all. But it is becoming somewhat lighter for me nonetheless, and I take from your words that you are a very competent expert in nature and a great anthropologist.

[GGJ.05_212,02] According to your opinion, man hides infinity in himself of course, and thus also eternity; but whether he also can understand infinity and eternity himself, the substantial power, the light and the life, even with the best instruction, is another really very significant question. I do not want to talk about the impossibility of that, however, as if such a thing should be quite unattainable for a very enlightened human spirit – for the talents of man are various, and one person understands something very easily which remains locked away forever for another despite years of effort, thinking and striving – but anyone who has been around even just a little ever over the old limits of usual human animalistic life on the Earth will agree with me that it is no easy thing to get to grips with these expressions.

[GGJ.05_212,03] Man can understand and temporally learn much; but to shed a clear light on such expressions, for whose full explanation an eternity must be necessary, that I would indeed like to call into a certainly not unfounded question nonetheless. Man only learns one thing after the other and needs time for this. If he learns much, he will also need a lot of time for this, and should he learn endlessly much, he will also need endlessly much time for this. The human life, however, is only a short one, and thus it will obviously need to have a very clear path in order to learn endlessly much.

[GGJ.05_212,04] You have indeed said something about an original divine spirit, which is stuck in the soul as the soul is in the body, and that this spirit as the creator of man in infinity and eternity is quite at home as identical with such expressions and penetrating everything with its light and with its eternal life. Well, that sounds indeed very wise and also very mystical – something which however was always known to all the theosophists, wise men, priests and magicians, but which has nothing to do with the issue, by the way – but where and how can a person put himself with such a spirit of his into a connection that is well and clearly known to him and generally effective, so that he stands there as a perfected spirit man of God, sees and understands everything most clearly and is a true lord and master of all nature with the power of his original will? That, dear master, is quite a different question!

[GGJ.05_212,05] Whoever can answer me this question purely, truly and equally effective for life, for him I will have great respect. But he may not come to me with the certain mystical flowery words and phrases; for from this nobody has ever learnt something very good and very true, and the whole of humanity has for that reason never come any further or higher, but instead only ever deeper in its spiritual intelligence. Thus everyone who wants to teach his fellow man something higher should speak clearly and understandably, otherwise he would do better to be silent. Whoever is a magician and can perform miraculous things should do that for the pleasure of the lay humanity with just as great a mystical secrecy; for there it is in the best place and does not harm anyone. But if the magician wants to form pupils in his art who should achieve over time the same that he performs,

then the secrecy should be put aside and the very purest and unrestricted truth should step into its place.

[GGJ.05_212,06] Why did Plato and Socrates find so few practicing followers? Because they were mystics, they certainly did not understand each other and thus even less so were ever understood by anyone else! Diogenes and Epicure spoke clearly and understandably according to their understanding and therefore found also a great number of practical disciples, and that for a religion which gives the people here on this Earth almost no pleasures at all and makes them cease totally after the bodily death.

[GGJ.05_212, 07] Epicure was rich and recommended the good living for the duration of life because after death everything was over. Diogenes wanted to be more generally useful with his religion, because he saw very well that Epicure's teaching can only satisfy the rich, but must make the poor only even unhappier. He therefore taught the greatest possible privation and restraint of human needs, and his supporters were and still are the much stronger, because every person could get to grips with his clearly presented principles indeed without all mysticism.

[GGJ.05_212,08] Aristotle was much admired for his powerful and clever manner of speech and was a great philosopher. But his disciples have never grown too large in number, and even the few were constant investigators and specialists of deduction and their theories of possibility often went as far as to be laughable; for whatever seemed to them to be possible any way logically, could also be physically possible in certain circumstances. Truly, a very useful teaching for magicians, and the Essenes have long been occupied with it, although they are Epicurists and also partly cynics for themselves and for their own household!

[GGJ.05_212,09] But where is the great truth of life hidden, which shows some moments in the course from which one at least might ask the question and say: Should that all seriously be a game of whim of the casually ruling chance? Should the cause be indeed more foolish as a produced and ordering principle than his works, or can a fully blind power form a being that is aware of itself and thinks maturely?

[GGJ.05_212,10] The mystics present an all-powerful and highly wise God – and millions ask: Who is He, and what does He look like? But to this question there never follows a plausible answer. Yet people soon make use of poetry, and at once the Earth is swarming with great and small gods, and the idle people shy of thinking believe in it, and such a belief is almost a double death to man; for it makes him physically and morally lazy, idle, inactive and thus dead.

[GGJ.05_212,11] But whoever is a true wise man, he may step forward with the grain of truth into the open daylight of people and show them clearly the

original foundations and the purpose of his being, and he will set an eternal monument in the hearts of millions of people for all times of time; for a true person will constantly welcome the pure truth to the highest degree.

[GGJ.05_212,12] You, dear friend, as it seems, want to be a true teacher of the truth, and there also seems to be no lack of capabilities for this; therefore answer me these questions which as far as I know no person has ever answered clearly, brightly and truly enough, and you will give our hearts an extremely great encouragement! But do not come to us with a half truth; for there is in any case already no lack of them among us!"

Chapter 213

[GGJ.05_213,01] I say, "My dear Epiphan, if I had not given Aziona and Hiram already the clearest and brightest answers and teaching, I would gladly follow your very justified demand immediately; but as I have already done that, and both of them know exactly where they are in relation to Me, they will tell you already in just as an illuminating way as I told them, and then you will only need to live accordingly and your spirit itself will then reveal everything that you have to necessarily know on the correct path.

[GGJ.05_213,02] "You must not completely reject faith, for without it you would find it far more difficult to reach the goal.

[GGJ.05_213,03] But there are, of course, two kinds of faith. The true faith, full of light, is held by one who trusts in a truthful and widely experienced man without harboring any doubts and accepts what he says as a full truth, even when he does not immediately grasp it in its full depth and clarity.

[GGJ.05_213,04] For behold, whoever wants to study higher mathematics must in the beginning of his studies accept everything. Only after he comprehends the true value of the numbers and units does he gradually come to understand clearly one proof after another. And look, the same applies here.

[GGJ.05_213,05] If a very truthful man tells you something he has personally experienced, you may at first only believe what you have heard, but then promptly become active according to such a belief in the manner shown, and you will then through your own activity and experience gain the light that you would never have seen as a result of an ever so logical verbal discussion.

[GGJ.05_213,06] Somebody could go to the trouble of patiently describing to you the city of Rome in great detail, but you would never be able to form a true and clear picture in your mind of that great metropolis. However, you fully believed what the story-teller told you and were filled with a mighty longing to see Rome personally and looked diligently and eagerly for a chance to visit it.

Soon you had your chance and came to Rome. And now you marveled at the city and found it exactly as it had been described to you, — but how different the real Rome looked from the city you had pictured in your imagination!

[GGJ.05_213,07] Was the fact that you had believed in the true description of Rome of advantage or disadvantage to you when later you really beheld Rome? Obviously, only of a tremendous advantage. For one thing, you would never have entertained the idea of visiting Rome save for the description given you beforehand. Then, supposing you had entered the great city without knowing anything about it, you would have walked around like one blind, would hardly have dared to ask anyone about this or that, but would of sheer fear and boredom have tried to leave this metropolis as soon as possible. However, had you not believed at all in the faithful description, well, it would anyway have been as good as none, and half a belief is not much better than none at all, for it does not prompt anyone to a true and lively action.

[GGJ.05_213,08] Thus you see that one must, at least in the beginning, not be without faith when listening to a new precept. To be sure, man can examine the precepts and what gives rise to them, but he must first accept them as truths of high value on the strength of the authority and truthfulness of the teacher, even without at once comprehending them in their depth; for the comprehension occurs only when the condition imposed by the precept itself has been fulfilled. Only if this does not occur could he say with a shrug of his shoulders: 'Either the precept was a fabrication, or the conditions imposed have not yet been completely fulfilled by me.' Then it is high time to discuss the matter thoroughly with the master and to find out whether the faithful observation of the principles of the new teaching has also failed to produce a hoped-for result for everybody else.

[GGJ.05_213,09] However, if it did work for somebody else but not for you, the fault obviously would only be with you. You would then without delay have to make up for many a failure and omission in order to achieve what your fellowman did. But if no one had achieved anything by observing ever so strictly the duties imposed by the new teaching, well, then it would be time to turn your back on such a false teaching."

Chapter 214

[GGJ.05_214,01] (The Lord) "There is, unfortunately, beside the true, necessary faith also a gullibility, as a result of which certain indolent, non-thinking men hold anything another tells them jokingly or, more often, out of sheer selfishness, to be the pure truth. Well, there is now a by far greater number of people of this kind of faith on earth.

[GGJ.05_214,02] You really cannot do much with such gullible people, for they hardly care whether or not they achieve anything through their faith. They

merely believe, now and again marveling about it unconcernedly, and carry out what a teaching imposes on them, but without any inner benefit to their life. It does not matter to them that they never achieve anything through it, except from time to time boredom. They are too indolent and neither know nor have any determination. Therefore, they can be likened to those ephemerides that only buzz about pro forma in the sunlight of the day so that the swallows find it all the easier to catch and eat them.

[GGJ.05_214,03] Superstition and gullibility are anyway alike, the only difference being that superstition always arises from gullibility and actually is a result of it.

[GGJ.05_214,04] The incalculably dire consequences of superstition are unfortunately only too visible and perceptible all over the earth; all the millions of pagan temples were built by superstition, and this often under great and heavy sacrifices."

[GGJ.05_214,05] But now the time has come that it should be destroyed, and thus there is a big work here; but still there is a great lack of competent and brave workers. I therefore have a large field before Me which is to be prepared, and I am hiring workers. You all would be already very good people for this business, if you were familiar with the correct path with good insight; but it goes without saying that you yourselves must be fully indoctrinated in My new teaching for life beforehand. But once that has happened, then you would be very suitable for use thanks to your various experiences in life. But that the reward here and particularly in the next life will be no small one, of that you can all be most perfectly sure in advance. What do you say now, My friend Epiphan, to this suggestion of Mine, which was certainly quite unexpected for you all?"

[GGJ.05_214,06] Epiphan says, "Hm, why not? Once I have been thoroughly and convincingly penetrated by a truth myself, then I will be a teacher even without reward, only for the sake of the truth and have no fear of having to starve to death for it. For although the people in these days are indeed very spoiled and live in the greatest self-centeredness, they are nonetheless not against a good new teaching; if only a correct teacher comes to them, they still take him in, listen to his teachings, and when they begin to sense only some higher and truthful things in it, then they soon leave aside their egotism and become nice and generous.

[GGJ.05_214,07] In this respect a small degree of gullibility among the people is not bad either; for without that it would often be difficult to give the people a teacher. But only the correct teacher should then strive above all to not let his disciples sit and be stuck in unfounded gullibility, but instead work with them and lead them until they have penetrated the brightest light of his teaching right to the foundations. If he has caused this through his hard work,

then he has given something truly good to the people and can count upon it that they will not be ungrateful to him.

[GGJ.05_214,08] How many benevolent deeds do very false teachers enjoy among the gullible people, since they pretend that they understand something, and in this way they soon find a number of listeners who admire them and positively compete to make themselves noticed by the teacher with all sorts of presents! How much more will they do that to a teacher who can show and explain to them the greatest secrets and conditions of life thoroughly and with good insight theoretically and of course, wherever necessary, also practically! I am already here and can be found at any time for this; but of course I must know myself beforehand most thoroughly what this whole story is about. Well, I am not hard of hearing, nor am I hard of understanding; whatever Aziona and Hiram understand, I and all my neighbors will also understand. But naturally – we are never sold a pig in a poke, and we never deal in the dark of the night! Well, friend and master, what is the actual essence then of your business and, let's say, new religion?"

Chapter 215

[GGJ.05_215,01] Say I: "In order to show you the issue with a few words, I say to you: "My task and teaching consist simply in showing man where he really came from and what he is, and in pointing out his destiny which will be fulfilled in accordance with the fullest and most evident truth.

[GGJ.05_215,02] Already the Greeks, that is, the sages, said: 'The most difficult, important and highest knowledge is the greatest possible degree of self-knowledge.' And behold, exactly this is My concern, for without this cognition it is impossible to recognize a Supreme Deity as the cause of all coming into existence, being and permanency.

[GGJ.05_215,03] But whoever does not recognize this and does not direct his life, his senses and striving towards this one true purpose in life, in order to recognize himself and a Supreme Deity as the Eternal First Cause of all being and growing, is as good as lost.

[GGJ.05_215,04] For, just as a thing devoid of an inner, incessantly growing and more and more consolidating and permanent consistency soon disintegrates and as that which it formerly was ceases to exist, so also a man who is not fully at one with and within himself as well as God.

[GGJ.05_215,05] Man can achieve this only by fully recognizing himself and, consequently, God as his first cause and then, in accordance with such knowledge, becoming active in his whole life- sphere.

[GGJ.05_215,06] Once a man has reached this maturity and consistency within himself, he has also become a master over all the forces emanating from God and, through these, spiritually and materially also a lord over all creatures and is then in and for himself no longer destructible through any force and, thus, has gained life eternal.

[GGJ.05_215,07] And behold, that is now the summary of My whole new teaching, which however in the basis of basics is actually the very oldest teaching since the beginning of man on this Earth! It has only been lost through the idleness of humanity and is now given as if new again by Me as the lost original Eden (Ye den = it is day) to the people who have a good will. Tell Me now, Epiphan, whether you have understood Me correctly and what you opinion is of this!”

[GGJ.05_215,08] Epiphan says, “Yes, I have understood it in any case and must also openly admit in addition that such a recognition would be possibly accepted generally as the very most desirable and highest thing among the people that a mortal could ever achieve on this Earth, and the instructive path there could be very extremely well and clearly known to you and to your companions! But only I remember at this opportunity an old Roman saying which truly is very wise and bears various investigation and comparison very well. And the saying goes thus: *QUOD LICET IOVI, NON LICET BOVI! – PROPHETA, POETA ET CANTORES NASCUNTUR, – RHETOR FIT!* For small, insignificant things and tasks even an ox can be very well dressed up, but he will never eternally entice away a Minerva from hard marble with hammer and chisel!

[GGJ.05_215,09] The wisest of the ancient Egyptians and Greeks certainly used all diligence for the recognition of themselves and a divine original being; but how far did they get? Only as far as they saw that reaching such a necessarily comprehensive recognition is a very purest impossibility for the limited people, and the saying: *Quod licet Iovi, non licet bovi!* found there its fullest validation!

[GGJ.05_215,10] Well, in any case there may be some exceptions with You which I have heard from Your other words and particularly seen from Your deeds; but whether also the usual person of for example my sort will be able to form any lasting concept, that is another question! For some, certainly rare people, the so-called geniuses, often possess even strange capabilities in very many and varied directions. The one is already in the cradle a seer and a prophet, the second is a singer of an extraordinary type, the third is an artist, the fourth a mathematician and a magician almost in the mother’s womb. One has an extremely strong memory, another a pair of such sharp eyes that he can make out and if necessary even recognize a person several hours away.

[GGJ.05_215,11] And so there are very many among the people of great talents; but all that which is only of a genius can never eternally be learnt very thoroughly so that it could then be reproduced by a disciple to any perfection, as the great master possessed in himself. Such a thing is and remains nonetheless constantly just an almost worthless incompetence.

[GGJ.05_215,12] And so I am also then of the almost decisive opinion that we will understand you indeed at least halfway in such a new teaching of yours, whatever you say to us, but we will never manage to achieve a thorough practical representation. Yet now, you are in any case a rarest master of your business and will indeed know what sort of people you have before you; but we will then see what we are capable of understanding and doing! We are indeed very sympathetic towards pure science, although we can also easily do without it, since our previous view of life – as our local condition shows – is more than satisfactory for the minimum of the needs demanded for the maintenance of life; but – as we said – for that reason we are no enemies of pure science.

[GGJ.05_215,13] Hiram and Aziona indeed gave me the most sincere news about you that I had to believe because I know both of them as extremely truthful people. But now it only depends on the conviction of all the theoretical and practical paths; if I have these, then you should have no bad or lazy spreader of your new teaching in me! I have now spoken and now you should speak!”

Chapter 216

[GGJ.05_216,01] I say, “Dear Epiphan, I indeed told you that both your brothers will give you a good, true explanation of this; but since you are in full seriousness a very rare open spirit, I Myself will give you at least a good introduction to this, so that then Hiram and Aziona will be able to build on it easily.

[GGJ.05_216,02] You see with your sharp eyes that I am only a very modest and simple person just like all the others and like you. I eat, drink, wear clothes in the manner of the Galileans and speak with the same words that you speak with. In this you can find no difference between Me and you; but if you speak and fill your words also with the very firmest will, they will nonetheless remain only words, after which if necessary and after some efforts an action will follow, but certainly only with the very meager effects. And behold, that is tremendously different for Me! If I fill one of My words or even one of My thoughts, which are actually only a word of the spirit, with My will, then at this word the most perfect deed must follow without the slightest movement.

[GGJ.05_216,03] And what I am capable of doing through My word, each one of My true disciples must be capable of doing out of himself because his innermost being is guided by the same spirit as My Innermost Being.

[GGJ.05_216,04] And look, that is something in My new teaching that has never been seen in such fullness and completion since the beginning of the world among man! Look here, I have no tools with Me and no secret ointments and medicines, in My tunic and coat you will find no pocket, and the same also with My disciples – yes, we do not have and we do not even carry no staffs and go forth quite barefoot!

[GGJ.05_216,05] Word and will is therefore our entire possessions, and nonetheless we have everything and suffer no affliction – except if we want to bear it ourselves voluntarily for the sake of softening the hard human hearts. Well, why can then I do everything with My word and will, and why can you not then also?”

[GGJ.05_216,06] Epiphan says, “Yes, there it will be very difficult for me to give you a correct answer about! I have indeed heard the same thing about you from Hiram and Aziona and have also enjoyed the wine that you created from the water, which truly left nothing to be desired. Well, if that is capable of being performed simply with the word filled with will without any other secret means, and if such “how” is also taught by you, then one must certainly indeed have the highest respect for you, for your teaching and for your words! For as far as my somewhat extended knowledge goes, such a thing has never happened before.

[GGJ.05_216,07] I could indeed say to you now: Friend and Master, give me now a little test of such a power living in your words which are heavy with will! But such a thing has at least for me no need at all, because I always prefer to let myself be taught through clear, wise and powerful words than through signs. But if you want to give me an extra little test once again, then it will not harm me, nor my neighbors. Yet just see that as only a desire and by no means as any sort of demand!”

[GGJ.05_216,08] I say, “Teaching is better than signs; for signs coerce, while teaching leads and awakens the power demanded in itself, and that is then the truest and fullest possession of man, which he himself has received through his own activity. But of course, people such as you have already long ago set yourselves above all issues of forced faith and its measured limits, even the greatest signs no longer have any forcing power, because they do not receive any force to compel observers like you for as long as they have not been accepted by your theory of life in respect of the “how” as clearly enlightening and very visible. And so I can already perform a little test without any harm for yours and your neighbor’s mind.

[GGJ.05_216,09] But My signs, which I perform to confirm the truth of My new teaching, should always be set up to give man besides the great moral use also the physical, and so I believe for you all and at the same time in you all that it would be of great use to you in the future if you, as now My very respected new disciples, would not find yourselves so completely and totally in a very barren desert, but instead if this area was immediately turned into a very fertile one. Do you all agree with this?”

[GGJ.05_216,10] Epiphan says, “Oh Master, if that were possible for you, you would truly have performed a highly praise-worthy sign! But truly, if that were possible for you, then you would indeed be obviously more than all the greatest wise men and Jewish prophets of the world, yes, then you would be very actually seriously a god, and your new teaching would have to be the fullest truth! For a man should just look once at this true Dabuora (desert of pitch and naphtha)! Nothing but bare cliffs, reaching up to the clouds; only the foot of this genuine mountain of pitch is covered here and there with sparing shrubs. Only a few sources spring forth out of its innards into daylight, and there under the sharpest cliffs a meager cedar wood vegetates as a true sanctuary of this pitch mountain; everything else far and near is naked and bare like the surface of the water!

[GGJ.05_216,11] Well, that shall now be transformed into a fruitful area of the Earth through your powerful word of will?! Such a thing is indeed a little difficult to believe in advance; but you said in the introduction to your teaching, which, although it sounds very puzzling, nonetheless must be true in this respect, because you are a man who firstly thinks too purely to make fun of people such as us, and who secondly has already performed some extraordinary things here. I entreat you therefore, if it seriously costs you nothing more than one single word of Your will!”

Chapter 217

[GGJ.05_217,01] I say, “Then pay attention, and I will tell you nothing further than this: I will it so! – And now just look, My very dear Epiphan, at this area and tell Me how you like it!”

[GGJ.05_217,02] Epiphan along with Aziona and Hiram and all the others present here beat their chests and become quite silent with amazement, and Epiphan observes the now very magnificent area with wide eyes – the mountains covered with forests and the shore area which had an extent of almost a thousand acres [thousand morgen = 0.25 – 0.36 hectares] and was covered with nothing but only sparse grass as pasture for a few goats and sheep and now lay there in the most fruitful opulence – and then again at Me with a searching look.

[GGJ.05_217,03] Only after a good while of amazement does he (Epiphan) open his mouth again and says, “Yes, in order to be able to perform such a thing in one instant, one must already be more than a god! For a god, as I know from the various religions of the Egyptians, Greeks, Romans, Jews and even Persians and Indians, takes his time and performs his miracles quite calmly and seems to make use of a number of great means and apparatus. There must be a sun, a moon, several planets, a countless number of other stars. These help him in certain circumstances, places and situations to perform miracles on this Earth, where however apart from a bolt of lightning from the clouds everything happens very prettily slowly.

[GGJ.05_217,04] But you have performed something in an instant here that a god, as I know several from the books and scriptures, certainly even with all the industriousness of man would have taken another couple of hundred boring years of time to do. From this I take the undeceiving conclusion that you must obviously be more god than all the other gods about whom I have heard and read very much! Lord and Master of all masters of the Earth! How, how, and once again how is that possible for You? And should that also be possible for the likes of us in time, if one has become completely familiarized with Your new teaching?”

[GGJ.05_217,05] I say, “Yes, My dear friend Epiphan, otherwise I would not have said it to you! But how that is possible, however, I have already said to you and even shown it clearly – and I tell you this as well, that My true disciples will do and perform even greater things in time on this Earth than what I have done and performed. But of course it always remains to all My true disciples to recognize and to know that they will only be able to perform all such things if they become fully one in their spirit with My spirit and so at every opportunity seek advice in their spirit with My spirit, whether such a thing is necessary in order to achieve some good purpose. For if someone, even living exactly in My teaching, feels prompted to save his life himself, demanded by some powerful person, to have to perform a sign to confirm his highest mission, I would say to him in the spirit: Do not do it; for it is not My will now! So then the disciple will also want what I want; but if he should nevertheless try to perform a sign, he will not be able to, since My will was not one with his.

[GGJ.05_217,06] Only with Me, that is, in constant union with My spirit and will, will you all be able to perform everything, but without it nothing; for I am the Lord and will remain so eternally. And look, that is also part of My teaching! Have you understood Me?”

[GGJ.05_217,07] Epiphan says, “Yes indeed, Lord and Master of all masters! But I find there something which according to my judgment does not go so well with the actual fullest freedom of the human spirit. For if for example I can only perform a sign when You also want to perform such a thing, then my

will is indeed eternally more dependent, more bound to Yours and thus not free.”

[GGJ.05_217,08] I say, "Oh, there you are very much mistaken. On the contrary! The more closely a human spirit is united with My Spirit, the freer it is in spirit and will, since I Myself contain the greatest and most unlimited freedom. A man curtails himself in his freedom only insofar as he does not unite with Me. Yet he who is completely at one with Me is capable of doing all that I do, for nowhere outside of Me is there an unlimited might and unlimited power of action.

[GGJ.05_217,09] No one who is fully at one with Me is deprived of even one atom of independence. Can you think of a greater and happier advantage to your life than to be together with Me, that is, with My Spirit, almighty and active like I am, and yet at the same time completely independent? — Tell Me now how you like this."

[GGJ.05_217,10] Says Epiphan: "Greatest Lord and Master! I know far too little about such a new and unheard-of way of life; therefore, as everybody can easily see, I cannot possibly grasp it clearly or form a definite opinion about it. Yet as far as I can reconcile Your words with my own concept, such a life would certainly be of great advantage. For surely it means the supreme perfection of life to share an almighty Divine Spirit's omnipotence and possess at the same time the fullest independence of life, and all this may well be true because You told me and all of us so.

[GGJ.05_217,11] But we will not worry ourselves about the 'how'; for that would be a vain task, since as the newest disciples of Your teaching we are lacking far too much the necessary understanding. In addition we are all now too astonished and too agitated by the too unheard-of great master miracle in order to be able to reach any calm judgment. Therefore, oh Lord and divine Master, let us now rest a little and collect ourselves inwardly, so that we then can give you a better answer in a greatest calm of mind to You, oh Lord and Master, than we have just given You now!"

Chapter 218

[GGJ.05_218,01] I say, "Yes, yes, you have spoken quite correctly and perfectly well; Peace, the true, inner peace of mind is for every man the most necessary spiritual element, without which he is unable to grasp anything that is of an inner nature and great in a spiritual sense, and so I gladly grant you your wish.

[GGJ.05_218,02] Yet such a quietness, in which the body and its limbs are deprived of action, is not a repose but rather consists in a great inner activity of

the soul that is striving to become more and more at one with its spirit which it has begun to perceive. Happy you as everybody else, if you have a longing for such a quietness. Only after regularly practicing such inner rest or rather soul-activity once a day, will you begin to feel what a great, true benefit you have gained for your life.

[GGJ.05_218,03] But now you may all retire to your huts, which are now improved somewhat along with this previously desert land and take a look at everything that has happened for your good. Then come back again towards evening!

[GGJ.05_218,04] I, however, will occupy Myself with what has been set out for Me by My Father who lives in heaven and is fully one with and in Me. But whoever wants to spend the day here with Me can do that indeed; for there is no obligation that someone should leave this place, but instead only whoever wants to, and the one as well as the other will be of great use to him. And now do whatever your will desires!”

[GGJ.05_218,05] At this everyone except Hiram and Epiphan rise and hurry full of curiosity into their huts to find out everything that has happened in their houses and everything that has changed. And when they reach their home, they cannot be amazed enough and wonder at the very note-worthy houses, which now take the places of their previous, most miserable huts, and at the many fruit trees, vineyards, fields and pastures, and they praise God the Father, of whom I gave them the information that He has given a person of the Earth such a power.

[GGJ.05_218,06] Epiphan, however, controls himself and says, “Oh Lord and Master of all masters! But I prefer nonetheless to remain here; I too, will have obtained what the others have been given through Your goodness and divine power, a benevolence for which we all and our children’s children will never be in a position to thank You enough and to worship and praise You.

[GGJ.05_218,07] But as immeasurably great this benevolence of Yours shown to us is, it is nonetheless in no way comparable to what has become part of our souls through Your teaching. For only through that have we, as previously quite wild human animals, become actual real people. You have just shown us the correct life and taught us to know its value.

[GGJ.05_218,08] Before we had only love for death, but now we have a true and great love for life, which is capable of an extremely great perfection in all directions, while death remains death eternally and never can permit any gradual perfection. And exactly for that reason do I now prefer to remain with You, oh Lord and Master, so that I miss out on nothing that Your – let’s say – most truly holy mouth will announce further.”

[GGJ.05_218,09] I say, “What the others did is good; but what you are doing is better. For every word that comes from My mouth is light, truth and life; if you seal My words in your hearts and act accordingly, you will receive with the words heard already also the true, eternal life.

[GGJ.05_218,10] But if someone hears My words but then does not do and act accordingly, he will not gain life through My word but only judgment and death. This is not My will but only God’s eternal order; yet then I cannot help him because he is meant to help himself.

[GGJ.05_218,11] For if food is given to a starving man and he does not eat it, but only observes it, then the giver is not to blame if the hungry man dies of starvation, but obviously the starving man himself because he did not want to eat any food. And it is just the same with he to whom I give My word as the truest bread from heaven but who simply hears it and does not want to become active accordingly. Therefore no-one should be a pure listener, but instead an actor of My word, and he will be most truly filled with the bread from heaven in his soul and will never see, feel and taste death in the future, since he has become himself quite life from God. Do you grasp that?”

Chapter 219

[GGJ.05_219,01] Epiphan says, “Oh, this is the very most complete truth and is quite clear to me without any further explanation! Let’s assume I or somebody else wanted to build a new home. He therefore seeks advice from an expert, so that he would explain to him with words and images how he as a builder should build his house. The builder however does not act according to the valuable advice of the expert, and because it seems too tiresome and too time-consuming to him he assembles blocks and beams without tie-up, then settles into his new flat and lives without suspecting any danger for a short period of time. But then when a great storm comes at night and beats against the house’s flimsy walls and these immediately collapse and crush the owner and builder. What has this man then gained since he did not want to direct himself according to the advice of the knowledgeable expert?!

[GGJ.05_219,02] And so, I believe, it is quite the same case between You and us blind and ignorant people. You are obviously that builder who has built the world, the whole of space and also the people as it is, spiritually and materially in a certain way and thus also must know best what is good for them, and what he as a reasonable, thinking, self-judging and self-determining being has to do and to leave alone. And if You showed him, the person, now through words and deeds that You are undeniably the same to whom he has to thank for his being, and further showed him what he has to do in order to achieve what You have created him for, then the blind and foolish person can only blame himself if he forfeits eternal life for himself out

of some void, material reasons and receives death for it. And so I think that every person who has once been taught by You Yourself and has recognized You as He who You are, cannot possibly neglect to live and to act most exactly with all love and joy as You have commanded him.

[GGJ.05_219,03] Well may some hurdles and difficulties crop up for the follower of Your teaching among the now very wicked, totally blind and to an unlimited degree selfish, proud and power hungry human world, since there are very many more terrible human spirits than good ones; but if one already knows what one has in Your teaching and what one has to expect through the observance of it, then the mountains may set themselves against him and all the storms may rage against him, and one will still be able to stand up to them all with the most constant courage in the world. For a hiker attacked by enemies often defends himself with the courage of a lion in order not to lose this short and in any case quickly passing life, which truly in any case has not much value if it is lost – why then not defend oneself with a true courage of a thousand lions against enemies who threaten to take away eternal life through this life from the wandering people?! I believe that I am quite of the right opinion in this aspect.

[GGJ.05_219,04] Yes, people who cling to this vain world, seek their whole salvation in the dung of this earth and have not been penetrated by Your teaching like I have and do not see the value of their life and may not, will not and cannot understand it, will certainly lose all courage in danger and soon sink back into the old dung again; but people such as us will not allow themselves to be driven so easily into a dead end.

[GGJ.05_219,05] I tell You, oh Lord and Master: Whoever has no fear of the death of the body, emperors and kings will have difficulty making laws for him! Now let the whole Earth go to ruin, and I will not fear the certain downfall of my body; for I know indeed now from Your words that my soul will not be destroyed with Your life spirit in it! With this confidence enemies may then come from wherever and however many they want, and they will truly present me, Aziona and Hiram no shock; their veto will remain unheard and their threat unnoticed. And now tell us, oh Lord and Master of life, whether I am right or not!”

[GGJ.05_219,06] I say, “You are perfectly right, and all the more so because you also would behave so in an emergency, just like all of you in this place. But since we now are together in trust and have indeed got to know each other, but certainly it is very important for Me that you all will not waver at all sorts of events and trials, I must now make you all familiar with some other things. And so listen to Me!”

Chapter 220

[GGJ.05_220,01] (The Lord) "I am, as far as My body is concerned, a mortal man like you, with the result that I, too, shall shed this body, namely, on the cross at Jerusalem as a witness against the evil Jews, high priests and Pharisees, and for their judgment. For this alone will break their power for all time, and the prince of spiritual darkness who now rules mankind will be weakened and no longer able to seduce and ruin the people to the same extent as up till now.

[GGJ.05_220,02] But the prince is called 'Satan', that is lie, deception, pride, greed, self-love, envy, hate, lust for power and murder and all sorts of prostitution.

[GGJ.05_220,03] The highest arrogance can only be destroyed through the deepest humility, and thus it is necessary that such will be done to Me. But do not be frightened when you hear this, for I shall not stay in the grave and decay, but rise on the third day and return to you, exactly as I am now with you. Only this will be the greatest and truest testimony in your soul to My divine mission and will greatly strengthen your faith. I have told you this in advance so that you will not take offence at Me and abandon My teaching when this event will happen. — How do you, My dear Epiphan, like this?"

[GGJ.05_220,04] Epiphan says, "Lord and Master, You are wiser and more powerful than all the wise and mighty of the whole Earth! If You allow such a thing to happen to You, then You must certainly have a good However, the greatest and most unheard-of humiliation and chastisement for some of the most depraved and evil people at Jerusalem and in the whole Jewish land generally would obviously be their inability to completely kill the man they hate most even at the most despicable cross, so that after three days he would be back, exactly the same he was before! I can already understand this quite well and clearly. Yet it seems to me as if Your wisdom and power could well decree otherwise.

[GGJ.05_220,05] Presuming the priests and others in authority at Jerusalem saw You work a sign like the one You just worked here, do You not think they would have to be blinded by all the furies of Tartarus not to recognize You as What and Who You are? Their hatred against You must immediately be transformed into the greatest reverence and the most ardent love for You, and it goes without saying that You then need not let Yourself be nailed to the degrading cross which is meant only for the worst criminals."

[GGJ.05_220,06] Say I: "Yes, if it were so, then you would be right; but unfortunately, it is not so, but immensely different! Believe Me: This nest of adders and the brood of snakes of the Templers of Jerusalem know exactly what I am teaching and what I perform; but that only increases their hate and

they become only more and more bitter towards Me from hour to hour, a fact for which Aziona and Hiram can vouch with a faithful account of the events before midnight last night. They are all totally rotten, blind and deaf in their hearts, and at the same time full of the greatest and most limitless pride and full of greed and the greatest lust for power. And behold, no gospel is to be preached to such creatures nor a sign worked before their eyes! For My teaching and My signs destroy their ancient reputation and vast incomes, and this is the reason why the Templers do not want them and are My most implacable enemies.

[GGJ.05_220,07]] I would certainly have the power to destroy them instantaneously on the whole earth as has happened once before, decreed by My Father's Spirit that is dwelling within Me, at the time of Noah and, later, at the time of Abraham when Sodom and Gomorrah and their ten neighboring cities were wiped out, but what good did it achieve?

[GGJ.05_220,08] Today the vast Dead Sea still bears witness to that judgment and the Scriptures point their finger to it. Yet who takes heed and sees it as a just warning? If you now mention it to a true Pharisee, you are in danger of being derided, severely reprimanded, and even impressively threatened with a heavy penalty. In such a case there is nothing one can do but what I foretold you. This will be a most severe judgment for those obstinate ones and for My followers the culmination point of My love and, likewise, My resurrection will be a resurrection for all those who are of My intention and will.”

Chapter 221

[GGJ.05_221,01] (The Lord) “Oh friend, I tell you this: If it were possible to push the cup of suffering to the side, it would also immediately happen; but such a thing is unfortunately impossible, and thus let's leave it now! You now know that such a thing will happen and also why, and nothing else is necessary indeed. But when I have risen again, only then will I Myself baptize you all with the Holy Spirit from Me, and it will then lead you all in all wisdom and power, and you will then, if you remain in My religion, be able to do everything as My true children that I can now do. And now tell Me again how you like this proposal and this promise!”

[GGJ.05_221,02] Epiphan says, “According to what we and all good people have to expect from Your words, it of course pleases me very well; but what You, oh Lord and Master, have to expect from the incorrigible foolishness and evil according to Your words, that does not please me at all! But if it is not possible in any other way once and for all, then let it happen all the same according to Your will!

[GGJ.05_221,03] It is now only too clear to me that You will not die in Your true, inner being; for who should awaken You from the death of the body apart from You Yourself with the power of God that is in You?! This is thus indestructible; what is the importance then of the death of a body which You can awake again whenever You want?! But this great suffering connected obviously with the killing of Your body is nonetheless not very pleasant for me!”

[GGJ.05_221,04] But You are the Lord, full of the highest wisdom, power and love, and You know best what to advise and how to help, and so everything will happen all the same only according to Your advanced advice and will, as it is also Your will that we people on this Earth have to bear often a burning hot summer and an ice-cold winter, which is not something pleasant and at the end of this earthly life often a very painful, bitter death, and we cannot change anything about it, since that is Your will. And so I believe that it is also Your will even less as far as Your very highest being is concerned, to change anything about us weak worms of the Earth! And so let it be and happen as You want!

[GGJ.05_221,05] But what the likes of us could do nonetheless to prevent You suffering as You have just told me in advance would be that for example I, Aziona and Hiram could go to Jerusalem to the Templers and would as eloquent Gentiles teach the obscurants to know better about You with very chosen words, and they would certainly set aside their anger towards You; and if this happened, You could in this way indeed push aside the mentioned cup of suffering.”

[GGJ.05_221,06] I say, “Yes, My friend, there is nothing else for Me to do but to alone accept your good will for the work; for you see, as little as you are capable of bending an old cedar, just as little will such a great Pharisee or even a high priest accept any teaching from you! But what he will do, I can tell you quite exactly:

[GGJ.05_221,07] He would listen to you obligingly and with the kindest face and greatest friendliness encourage you to tell him every minute detail about Me. He would even oppose you by raising minor objections and seeming doubts, — but only for the purpose of making you more talkative, and as soon as he would see that this was all the information obtainable he would present a different face to you. At a secret sign masked men in great number would appear and apprehend you, and you would hardly ever see the light of day again. Such a high priest would then, combined with Herod, promptly dispatch a whole army, promise great rewards for My capture and on My account persecute the whole Jewish population all over Galilee, wherever I had been received with My disciples.

[GGJ.05_221,08] You see, that would truly not be what we all could see as desirable! That you can see, and it is thus better so: one effectively for all, than all for one without effect! Do you now see that?"

[GGJ.05_221,09] Epiphan says, "Yes, Lord, now everything is very clear to me! But now the food is prepared and we want to break off from this and then fill the time with something else!"

[GGJ.05_221,10] I say, "Yes, that is good too; but go over and wake My disciples from sleep!"

Chapter 222

[GGJ.05_222,01] The disciples, since they had slept too little the evening before, had lain down after the morning meal under the shady trees, had fallen deeply asleep and thus knew nothing about the exchange between Me and Epiphan. But he now went at My command and woke them from their sleep.

[GGJ.05_222,02] But when they became active, they opened wide their eyes and asked one another very amazed where they were now; for the area looked so very different after its transformation from the previous desert that they could not understand it at all. Previously Aziona's hut had been built rather in a do it yourself way, partly from shapeless stones and partly from mud and reeds, and now in its place stood a remarkable house, surrounded by fruit trees and a beautiful garden; and a very good stable for the domestic animals and a great barn for grain were set up very well not far from the house. In addition the previously very barren mountains were now thickly wooded, and the likewise just as barren banks of the lake were transformed into rank farmland, and thus it was understandable that My disciples could not understand.

[GGJ.05_222,03] Peter, James and John asked after Me, and Epiphan said that I had gone into the house in order to order the midday meal. Again they asked the one who awakened them where they were now, and he said, "On the same spot, which however through the power of the One has now indeed received a very different appearance!"

[GGJ.05_222,04] But the disciples did not really believe Epiphan and thought much more that the Lord had placed them in a very foreign area through the air like He did on the mountain of Kisjonah. Only when I Myself joined them and informed them that things were just as their friend Epiphan had said to them, did they believe that it was so, and began to be amazed at the power and strength of God in Me.

[GGJ.05_222,05] But I said to them, “Why are you so amazed then at this sign now? Did I not do the same thing for Mark?! But the only thing to be amazed about here would be actually how you were able to fall asleep so well in the middle of My discussions with this Greek here! But the flesh, the blood indeed also needs rest, and so now wake up so that none of you will fall into some temptation!

[GGJ.05_222,06] But now it has already become midday, the meals are on the table, and so we will then go and give our bodies an appropriate strengthening, so that no-one can say to us that someone has suffered need with Me. There are indeed some in Jerusalem who have and observe strict days of fasting in the opinion that they will reach the kingdom of heaven in that way; but they will be very wrong, since they expect a kingdom after the death of the body which is truly not anywhere to be found.

[GGJ.05_222,07] But I do not want to say that you should therefore be wastrels, squanderers and drunkards; but instead you should always be sober and moderate in everything and love one another, and so the world will take from this that you are truly My disciples! And now let’s go to the table!”

Chapter 223

[GGJ.05_223,01] The table was well laid with the best fish, with bread and wine and all sorts of tasty fruits. But at the table I sat with the twelve and Hiram and Epiphan. Aziona served us, but after the meal nonetheless took a place at the table. When we were sitting thus together, our glances directed out over the beautiful surface of the water, the sharp-sighted Epiphan noticed several ships tacked the great bay. They wanted to enter the great bay; but since they could not recognize the area any more after its immense transformation as that which was previously familiar to them, they sailed up and down and only sent out a scout boat into the bay.

[GGJ.05_223,02] But these ships were a sort of back-up of what here had been taken as good beach booty in the previous night by the fishermen at My command. These back-up ships had indeed sailed around all night already and also this good half day, but nowhere could they find any further trace. They were therefore of the opinion that this ship had somehow got lost in this bay that was difficult to cross and perhaps even had suffered some damage. But this bay no longer looked like the previous one, and so the back-up sailors did not know where they were, and thus sent out a small scouting boat into the bay.

[GGJ.05_223,03] When I explained this to the three, Aziona said, “Well, if they find that great ship here, then we will have to flee, otherwise we are all lost!”

[GGJ.05_223,04] I say, “Take it easy; this scouting boat will soon turn around! I will send a wind that will certainly speed up the boat’s retreat.”

[GGJ.05_223,05] In an instant a great storm picked up and drove the scout boat along with the several back-up ships out onto the open water as swift as an arrow.

[GGJ.05_223,06] But Aziona said, “Lord, look, now they have indeed gone out of sight; but they will come back again as soon as the wind dies down! Oh, these people are like the bad weather and stubborn like an evil disease! They never leave their intention and their goal, and if it is not these – who can hardly leave off from their search – then very soon others will come and pursue the same goal; and if they find the ship here, then it will be bad for us, for against the strength of the mighty there is no law! I would like to rather destroy and annihilate the whole ship of sinners than to be in constant fear with its possession!”

[GGJ.05_223,07] I say, “But if I tell you that you need to have no fear of this at all, then you can indeed be calm! These people who were to be seen now will never come back, nor even less a second or third back-up; for in these times the Sea of Galilee is widely known to be very stormy and except by some fishermen it is little sailed, since one cannot trust the storms – and in several months this whole event will be as good as completely forgotten!

[GGJ.05_223,08] For if it is certainly reported to Jerusalem that the searchers for Me had an accident somewhere on the sea, so that nothing more could be found of them despite all searching, in the temple the certain designated temple servants of male and female sex would wait for three hours simply ceremonially, and afterwards no-one in the temple would think anymore about the missing, but instead one would find others for the same purpose, give them full authority, money and the necessary weapons and send them off under all sorts of strictest commands, and these would then move out and mostly return home again in vain, or more often not at all, like those who visited us yesterday. And so you now have the whole matter revealed and can keep without any fear what I give you, secure and protect.”

[GGJ.05_223,09] Epiphan now says, “Friend Aziona, under such circumstances I would not shy away from even taking possession of all of Rome, if this Lord and Master would say to me: Go and say, The Lord gave me the whole city and I am thus moving in so that from now on everything that stands, lives and grows here is my fullest property! And behold, no person in the world could argue such a right given to me by the Lord, and everyone would have to bow under the omnipotence of the divine will!

[GGJ.05_223,10] And the same thing is the case here! What earthly power will try to start a fight with this divine power? For before they would lay hand to the handle of the sword to fight, they would already be destroyed! Yes, if

the Lord and Master will allow it, that His enemies should lay hand on Him, they will indeed even be able to kill Him in the body; but as long as He Himself has not spoken the unknown secret 'FIAT!' in Himself, no-one will dare to touch even the hem of His garment – and he who dares will suffer the same fate that yesterday's criminals did! Thus for those who walk with this true man of God as true friends through all the greatest dangers of the world, highest security is already assured.

[GGJ.05_223,11] Look at this most magnificent area of ours! Hardly an hour ago it was a most inhospitable, bleak desert, a true picture of death – like we were in our previous soul condition, which He also transformed through His word into a living one – and now the unknown wonderful power of His word itself drives out of the hard stone, which it first crushed and transformed into a good, rich soil, the most luxurious plant life.

[GGJ.05_223,12] If at His breath the stones bow and all countless natural spirits must become active, if at His same breath the nations of the Earth bow – what should we now worry as certainly His friends with fear in our souls as if in all seriousness something evil could happen to us under His protection?! I hope that you, considering this, will become free of all vain fear.”

[GGJ.05_223,13] Aziona says, “Friend, you have now spoken very well and correctly, and I was previously, as also now, certainly of your opinion with my whole life; but man remains still always a man, particularly when some danger begins to draw near to him! One forgets very often the most important things in a sort of confusion of the soul, does not think with the inner, peaceful composition of the soul, but instead goes head over heels and thus enters such a fear that one no longer even thinks about the best weapons of protection that one most obviously has with oneself.

[GGJ.05_223,14] And that is how it was going for me just then when I learned the meaning of the scout boat which was coming into this bay out of the mouth of our God and our Lord and Master. But now I am once again in all order, to which your words contributed very much.”

Chapter 224

[GGJ.05_224,01] (Aziona) “But since we are now sitting so comfortably together with bread and wine, I would like to then hear from Your mouth, oh Lord, how things are with the life of the soul after the passing of the body!

[GGJ.05_224,02] According to the sagas, one has always almost all so-called religions with few exceptions a double condition – namely, like among us, let's say, Gentiles - : an Elysium, where good and worthy souls live on eternally in an indescribable bliss, and then a Tartarus, where the bad and

evil souls are tantalized with all sorts of unheard-of plagues and tortures also for eternity.

[GGJ.05_224,03] The Jews have their heaven and their hell, all of which is in a certain way quite the same thing as among the Gentiles their Elysium and the Tartarus. Likewise in certain forms, names and derivations the Indians have a double omnipotent being, a good and an evil one. So all the gods of Elysium are good and those of Tartarus are evil.

[GGJ.05_224,04] And among the Jews there is a highest good and wisest Jehovah and myriads of likewise good spirits at his service who are called 'angels' and are prepared to provide humanity with the best protection; in direct opposition to the good, all-powerful Jehovah and his angels however then there is also an almost no less powerful Satan, also called 'Leviathan', and at his side a countless number of the very evillest spirits which are called 'devils'.

[GGJ.05_224,05] It is true that the good Jehovah always makes an effort to make the people good and to draw them to him. But this is not of much use; for Satan knows even better how to catch the souls for himself, and constantly drives them away from the good Jehovah in hordes and hordes. Indeed the good Jehovah threatens Satan with all sorts of punishment and judgment; but at this Satan always laughs and does nonetheless whatever he wants. Now, Lord, what should we think about such fables? Oh Lord, give us the correct revelation about this!"

[GGJ.05_224,06] Epiphan says again before Me, "Just look at our director, Aziona! He is truly even more intelligent than we all! We have now already asked many things, and this most important point of life has occurred only to him! Yes, Lord and Master, such things I have read many times already myself in all sorts of scriptures and have also always thought for my good part myself! Either the otherwise in many respects wise old men have everything that they knew written down in a language of images which is incomprehensible for us, or they have simply created fables and spoken nonsense just like children and idiots purely according to their highly uncultivated imagination.

[GGJ.05_224,07] I as a very simple person of limited understanding, equipped with a – as one says – humanly good heart, can indeed with reason only imagine a continuing life of the soul on the other side, because it had begun to live either casually good or more certainly badly, only in that way that it finds itself for ever after in a progression at least up to a certain, possibly highest degree of completion. Further, that there are only wise and correspondingly purposeful corrections out of varied causes and reasons for a here already badly begun and certainly even more badly ended life on the other side, so that also a soul which has performed a bad life here, would

achieve, if even later, a better cognition of itself and of a true, highest divine being and also its true state of life and duties.

[GGJ.05_224,08] But then to suffer eternal punishments in a most indescribable hardship and very most inhumane severity there for a short, unfortunately badly carried out life, and that purely for no other purpose except for an all-powerful god eternally cooling his never ending revenge at the expense of a most powerless being – no, I cannot allow to dream nonetheless of a god like You, oh Lord, at least for us are obviously one, also in a very vilest heat of fever which already borders on the strongest craziness!

[GGJ.05_224,09] A lion is certainly a very evil beast, just like a hyena, a tiger, a wolf or a bear; but nonetheless they can be tamed and then often become guards of the people and thus useful creatures. But if beasts of the mentioned type can be trained to do something useful, why not a soul turned bad often without own fault?! Thus, dearest Lord and Master, tell us how it look then with the strange things and circumstances about which Aziona asked You very wisely!”

Chapter 225

[GGJ.05_225,01] Say I: “Look, My dears! What the heathen books say about it is only a highly mutilated echo of what was revealed to the original people of this Earth brightly and clearly through the same spirit who now lives in Me.

[GGJ.05_225,02] Only the Scriptures of the Jews contains the full truth, but not unveiled but clothed in corresponding images, and indeed for the very wise reasons so that the holiness of the truth kept inside is not polluted and unsanctified by the actual dirty children of this Earth.

[GGJ.05_225,03] For there are two kinds of people on this earth, most of whom are entirely of this earth on account of the systematic gradual progress of the soul through the various kingdoms of nature, and they can be called 'children of the world'.

[GGJ.05_225,04] However, a much smaller number of people of this earth are of the earth only where their bodies are concerned, but their souls are either from various stellar worlds or, sometimes, they are even pure angel spirits from the spirit-heavens, and they can be called 'children of God'.

[GGJ.05_225,05] It is these who are capable of grasping the secrets of the Kingdom of God and of passing them on to the children of the earth through teaching, so that also they can become children of God and citizens of His Kingdom.

[GGJ.05_225,06] Well, these actual worldly people, once they have grown out of the mud of this Earth, are naturally still very much of a sensual nature, since their souls have never gone through any sort of human preparatory schooling of a free, self-determining life. They can therefore only be led in the beginning through purely sensual images to the realization of a very highest and eternal spirit of God.

[GGJ.05_225,07] And you see, for the sake of most of the people of this Earth the revelations about the kingdom of the spirits are clothed in sheer somewhat sensual images, which can only be revealed by the children of God from time to time more and more, according to the ability of the children of the world to understand – but never too much at one time, but instead only as much as they are capable of bearing and digesting in their spiritual stomachs. But from what has been said you can all now draw some conclusions.

[GGJ.05_225,08] The life of a person's soul after the shedding of the body is, as is very easy to understand, a continuing progression, since the completion of the same cannot possibly be the work of one instant, and that is for the reason that the soul is a being limited spatially as well as temporally and in a way forced into the certain beautiful human form like its previous material body, and therefore according to space and time as well as to the very most unlimited power of the spirit of God and his works can only gradually take in and understand infinity and eternity.

[GGJ.05_225,09] Now it comes down to the standpoint of inner breeding, in which a soul left its body. If this has followed any existing good laws, the otherworldly condition of the soul will certainly be such that it can immediately set out for a higher level of perfection of the free life and always and always progress to a higher level.

[GGJ.05_225,10] But if the soul has had to leave the body either out of a lack of education or in the worst case for a lack of any good will at otherwise good familiarity with the existing laws, without previously having turned even a little towards the true and better in the physical life and its circumstances, well, then it will be very easy to understand for any even somewhat clear-thinking person that such a very weak, miserable soul will have to be placed on the other side into such a certainly not enviable position in which it will be purified and healed according to the highest love and wisdom of God from its animal crudeness and with time may rise to a higher level of life, from which it will then go ever more easily to an even higher level."

[GGJ.05_226,01] (The Lord) “Now there are, however, people on this Earth who as children of extremely rich parents have enjoyed every possible upbringing and education. But when they became older and achieved great posts and high positions of honor, the devil of arrogance rode into their hearts. They began to rule, to hate their fellow man, to deceive and to oppress and give in only to the desires of their senses. Their heaven, for which they strove with all greed, was called external well-being in all softness, splendor and luxury. Whatever would not serve them was often persecuted in the most terrible way and destroyed without any mercy.

[GGJ.05_226,02] But now the time and the hour is coming in which such human souls will have to leave their so beloved body according to the ordinance of the all-mighty God. What now?

[GGJ.05_226,03] You see, this type of souls have then made themselves punishable, which every only somewhat correctly thinking person must admit! And nonetheless they will not be condemned by Me, but instead placed exactly in such a condition and in such a life that is just the same as the one they had on Earth, only with the difference that far and wide their neighbors have, are and want quite the same as those who have just arrived. And then it is not long at all before the very bitterest war; for each considers himself to be the highest and most powerful, wants to rule over everyone and considers everyone who does not want to follow his orders and laws to be a punishable insurgent.

[GGJ.05_226,04] If only one, two or even three think and feel thus, but the others were humbler and more obedient spirits, then there would be a sort of monarchy in the kingdom of the spirits, where one orders and millions obey him. But it is not so there; for there everyone wants to be a monarch and rule over his just as domineering neighbors quite tyrannically. And such terrible passion then bears an almost inextinguishable mutual hate, a constant argument, conflict, persecution and a positive war, at which indeed no-one can be killed – but the mutual unlimited hate and anger transforms itself like a furious destructive fire, which burns out of the fighters, with which fire they then torment and fight each other.

[GGJ.05_226,05] Now it all depends, if such an evil club should ever achieve a sort of rest again, that a powerful spirit from the heavens will be sent out to them and creates rest through an even more powerful fire which spreads well tangible, indescribable pain, partly only for a moment, but partly also lasting for a longer time. If such souls have achieved a complete rest through this, then more and more their foolish passions are muted, the fire that torments them is extinguished and the angel spirit then teaches them about their great blindness, stubbornness and foolishness.

[GGJ.05_226,06] If one or the other unhappy and certainly miserable soul turns towards this, it will immediately cross over into a better condition; but if

as the result of its inner, secret arrogance it does not want to, well, then it remains the same old fool and will receive just the same again to tackle at the earliest opportunity. And one can then say with the Romans: *VOLENTI NON FIT INIURIA* –even if such almost incorrigible souls were to torment themselves thus for eons of Earth years!

[GGJ.05_226,07] I believe that you all must be now quite informed about what you actually asked Me; but despite all of this I want to and I will nonetheless add something else for you – so listen to Me further!”

Chapter 227

[GGJ.05_227,01] (The Lord) “If someone were here of such a giant strength that he could uproot the strongest oaks and cedars with his bare hands, but had no resistance, but instead only mud and water around his trees to be uprooted, would he indeed be capable of uprooting a tree that had stuck its roots firmly into the firm soil a few fathoms deeper? I say: No; for as soon as he tried to rip the tree out of the Earth with his powerful arms, he would sink into the depths of the water and mud and thus not be able to achieve anything with all his great strength.

[GGJ.05_227,02] If a giant thus wants to present the great muscular strength of his hands to be effective, his feet must also have a very firm ground as a necessary support, which certainly every one of you will see very clearly. But here I will present another exemplary case which is very possible for Me and even more enlightening for you.

[GGJ.05_227,03] Let’s assume that here before us there are a few hundred very strong warriors, one hundred on one side and one hundred on the other. As soon as they begin to attack each other, I lift them high into the air with My inner power and let them be scattered by a powerful wind in all areas and directions. The question: How will these begin and continue their fight again without any firm standpoint? Will one be able to move forward even one step in the air even with the most powerful feet or be able to make a very powerful blow with the hand and at the same time keep his upright position?

[GGJ.05_227,04] I see that you all are now beginning to consider a little how such a thing could be possible. But it is within My power to show this practically to one of you, and if you only tell Me which of you wants to undertake indeed such a test! Do you, Epiphan, want to convince yourself of the truth of My statement at a man’s height over the Earth?”

[GGJ.05_227,05] Epiphan says, “Oh yes, Lord and Master; for in Your care nothing evil can possibly happen to me! I am therefore decided.”

[GGJ.05_227,06] I say, “Well, good, lift yourself a man’s height from the face of the Earth into the open air, and then tell the others how you find it!”

[GGJ.05_227,07] Epiphan now found himself floating freely in the air, and indeed quite calmly in an upright position, and I now said to him, “Now make several movements, and pretend that you wanted to go somewhere or defend yourself against an enemy, and tell us what you feel and how you like it!”

[GGJ.05_227,08] Epiphan tried this, but naturally immediately lost the comfortable, upright position, and the more he worked with his hands and feet, the more he came into all sorts of highly uncomfortable positions. In the end he turned around in the air like a floating leaf, and an only quite gentle breath of air began to push him away, and indeed according to My will towards Aziona’s house, against whose walls he found a firm support, changed his uncomfortable position into the comfortable upright one again and then, holding on to the exterior of the wall, sort of pushed himself down to the ground again.

[GGJ.05_227,09] When Epiphan had reached the ground again with his feet, he, praising Me, was extraordinarily glad, came quickly to us at the table and said, “Oh Lord, everything that You want – but only no more such desperate tests! I should indeed have told you all from the air what I sensed and felt! Yes, I could have told that in the upright position indeed, which was accompanied by a quite pleasant feeling, how I felt actually quite pleasant and very kindly; but when I began to move according to Your order and had to leave behind all positions because I was not capable of changing them, then it was the end of speech. I would have in any case, if I had not been ashamed, been able to begin a terrified scream of help, but there was no chance of any comprehensible words at all! Seized by a thousand fold dizziness and feeling more powerless than a fly – speak, he who may; for me that was the very greatest impossibility!

[GGJ.05_227,10] Lifted from the firm ground into the air just the height of a man, and one is in an instant a being devoid of all strength and power! The lightest breath of air which can hardly move a little leaf on a tree carries you away without any possible resistance, and that mostly in a very uncomfortable position. No, as I said, everything – but only no more tests! But the phrase from Your mouth, oh Lord, has now been confirmed as a shining truth, that namely the greatest power without a firm foothold, which I see as a necessary opposing force, is as good as no power at all. That is now my vivid and truest conviction.

[GGJ.05_227,11] Your previous explanation of what Orcus, Tartarus or hell consist of is now more or less clear; but I still cannot do anything with Satan and his assistants, the so-called devils! Since You, oh Lord and Master, have

already explained one thing so well in the fullest and fairest truth, explain to us this as well, if it is Your holy will!”

Chapter 228

[GGJ.05_228,01] I say, “That is why I gave you all the examples, so that you would be able to understand more easily the following explanation of Satan and his angels; and so listen to Me now further!

[GGJ.05_228,02] You now see very well that after the experience you have just had the very strongest giant without a very firm opposing support, which we will call a counter-power or a counter-pole, is not able to do anything. But the same relationship extends also, even if going into the endless greatness, to the very highest divine being!

[GGJ.05_228,03] If the eternal, very freest, wisest and all-powerful spirit of God had not given Himself right since the beginning of eternity a counter-pole, it would never have been possible for Him as a pure positive God to call suns, worlds and all the countless many beings on them into existence.

[GGJ.05_228,04] But what does this counter-pole look like and what does it consist of? Is it a very foreign thing to the positive, free pole of divine life and power, or in a certain respect just the same? Is it a lord of itself, or does it depend in all its parts only from the positive pole of divine power?

[GGJ.05_228,05] You see, I will answer these very important questions as fully as possible, and you will then see immediately who the so-called Satan, and who his devils actually are! And so now pay attention!

[GGJ.05_228,06] If a person for example wants to present something, he begins to think, and a number of fleeting images storm through his mind as individual thoughts. If the thinker gives himself longer time with the examination of his inner spiritual images, which one calls ‘thoughts’ and also begins to hold on to them more and more, he soon and easily becomes aware that some better thoughts have been attracted and in a way have already joined into an idea of light. The soul then contains such an idea as a defined image strongly in its memory centre, and one could call that a basic idea.

[GGJ.05_228,07] But now the train of thought goes forth, just like the water of a current, and under the many thoughts flowing above something more appropriate comes again, is immediately attracted by the basic idea and unites itself with the same, whereby the basic idea then already becomes brighter and more definitely defined.

[GGJ.05_228,08] This happens for a time until besides the basic idea several following side ideas have formed harmonious with the first and thus already represent the comprehension of some concrete issue or action to be undertaken and its consequences.

[GGJ.05_228,09] Once the thinker has come to such a completely defined, clear expression, he finds pleasure in it and seizes and penetrates it immediately with his love's fire of life. The love wakes the thinker's will and the ability to act, and then the inner comprehension is lifted to a material realization.

[GGJ.05_228,10] Now the previous, purely spiritual expression no longer stands alone as a spiritual image in its full clarity in the sensorial of the soul, but instead also as a likewise created firm symmetry of the inner spiritual image in the material nature and is set up for the use of him who had previously thought it up.

[GGJ.05_228,11] The individual thoughts and ideas, from which a fully concrete expression was built then, are still totally of a spiritual form and make up with the spirit one and the same pole, and we will call it the main pole of life.

[GGJ.05_228,12] The concrete total expression, consisting of many different thoughts and ideas – if also as a pure, spiritual image in the soul – is, because it has already a certain fixed existence, no longer obedient to the main pole, but instead to the counter-pole, because in a certain way it exists as an excluded whole in all its parts in comparison with the soul and can be set out through further activity quite as a material thing and thus as a definite and fixed thing can no longer belong to the sphere of life of the spirit and the soul. Now listen to Me just a little longer!"

Chapter 229

[GGJ.05_229,01] (The Lord) "You, Epiphan, indeed thought to yourself that also an idea put together out of several individual thoughts can already be a comprehensible image and thus also can belong to the counter-pole, yes, even an individual thought existing for and in itself quite defined! There you are quite right; if so, then the fixed thought is however and likewise such an idea no longer any idea, but instead already an individual expression existing for itself, because it stands in comparison with the soul as a well-formed image or as an already ordered action and thus makes up the counter-pole of the pole of life.

[GGJ.05_229,02] In the first (positive) pole there is life, activity and freedom, in the second (negative) pole there is death, lethargy and judgment; and

behold, this is what hell, Satan and the devils consist of – thus a corresponding description of what I have now described as the counter-pole!

[GGJ.05_229,03] You see, the whole creation and everything that you can ever perceive with your senses are fixed thoughts, ideas and expressions of God – also you people in your sensual body; and in as far as the soul is connected to the body with its nerves and blood ether, it is also responsible for judgment and thus for death, from which however it can free itself and become quite one with its spirit from God in that it strives through its free will for the purely spiritual according to the laws of God, whereby it has transformed into the free, eternal life as self-active and independent from its old death.

[GGJ.05_229,04] But now make note of something very important! Perception and love determine the whole person to any good or also bad activity. If the realization is a spiritual one leading to God, the love will also tend towards the spiritual and thus to God and also become active, and this activity is a good one and its consequences are the blessings from the heaven of life.

[GGJ.05_229,05] But if a person from the cradle is enriched with nothing other in his recognition than only what serves love, his love will also turn completely to matter and soon head over heels become active in order to collect even more material treasures and through them to spread all the more unpleasantness for the body. At this moment the soul then completely transforms into matter, as the counter-pole of the freest divine spirit, and forms thus with the counter-pole, as caught by the same, the counter-pole, The necessary consequence of this is judgment in and through itself, the curse of life into death and in a certain way the eternal death itself. And who is guilty then – but the person himself who has done this out of his perception, love, desire and action himself!

[GGJ.05_229,06] Remember this! Wherever you speak to people, investigate there whether they know something about the soul in themselves and about the eternal life of it! If they begin to shrug their shoulders and in a certain way only say with pity: Yes, we have heard speak of it many times indeed; but daily experience teaches us that there is very little or no syllable at all of truth in it – whatever is above is nothing but a hollow entertainment of certain work-shy hungering! Then you can come to the certain conclusion that the souls of such people have been as good as completely consumed and are found now one and all in judgment.

[GGJ.05_229,07] It will cost much to release them again from their judgment and their counter-pole prison – already very difficult on this side and on the other side even more difficult, although not quite impossible. But for that a very long decline into their own judgment and death will be necessary, until all the same a little spiritual of the soul has quite consumed the own often

global matter in itself and finally is forced by hunger to feel a great longing for a spiritual food. That will happen, but only after a length of time which is unthinkable for you all.”

Chapter 230

[GGJ.05_230,01] (The Lord) “You see from this that even God, if He had not given Himself out of Himself the counter-pole which is endlessly great for your comprehension, would not have been able to call forth from Himself and set up any creation as existent materially, because the great counter-pole is creation itself. This must be so established, firmly, as good as dead and constant, if it should correspond to the purpose set by the creator. And because it is what it is and how, it is also good in God’s eyes. It is only evil in man’s eyes in its effect because these have the designation in the soul and in part also in the flesh, as a being woken from death for eternity with the pure, positive spirit from God to unite with God, without thereby ever giving up its most absolute freedom and independence.

[GGJ.05_230,02] Now indeed the most important of all life questions comes forth of its own accord and asks: What does man therefore have to do and to observe in order to protect his soul from the return to the old judgment of matter, which is dead?

[GGJ.05_230,03] He should observe exactly the Ten Commandments given to the people through Moses, which however consist very briefly of one believing firstly in a true God, loving Him above all with all the forces of life, but loving his brothers and sisters like himself and in emergency even more!

[GGJ.05_230,04] In these in reality only two commandments, lies however the whole Mosaic law, as well as all the prophets who have taught nothing other than only the same with many words for the sake of greater understanding.

[GGJ.05_230,05] Whoever does that will certainly keep his heart and thus also his soul safe from every arrogance, every hardness, from anger, hate, selfishness, envy, greed, graspingness, domineeringness and worldly well-being and love for the world and thus enter easily the pole of life of the divine spirit; for love for God fills the whole person with the spirit of divine love, and the love for one’s neighbor embodies and strengthens the same in the soul, whereby it then becomes necessarily identical with God Himself through the spirit of God’s love in it.

[GGJ.05_230,06] But if it is identical to God, it will also be identical with the positive pole of life in God that has now been made known to you all and will

reign with Him over all matter, from which it will never possibly be able to be caught and consumed.

[GGJ.05_230,07] Whoever follows this will also reap what has now been shown to you most clearly and eternally keep it in constant increase. Now tell Me, My dear Epiphan, how you have understood and taken this in!”

Chapter 231

[GGJ.05_231,01] Says Epiphan: “Great Lord and Master! Great was Your previous miracle for our physical best – but even greater is Your wisdom in this teaching given to us; for it proves to us Your divinity an incomparable amount more intensively. You showed us indeed unmistakably with the miracle that You must be filled with the strength and power of God, otherwise such a deed would have been impossible for You; but with this lesson You have shown us that You are directly the One whose thoughts and ideas form the certain established firm counter-pole!

[GGJ.05_231,02] I and surely also Aziona and Hiram have now understood very well what You, oh Lord, have said to us about our certainly very important question, and we now see how things occur and actually cannot occur otherwise. But exactly this point draws another important question for the whole humanity of this Earth.

[GGJ.05_231,03] Look, great Lord and Master! We now know what man has to do in order not to be consumed by Your counter-pole in the soul, which certainly is a highly sad fate for everyone who could not save himself from it. We know through Your mercy and extremely great goodness the correct path and will very certainly and surely walk along it. But what will happen with all the other people who inhabit this great Earth? They know nothing about what You have now revealed to us! How countless many people have walked the earth before us and what a countless number will walk it after us!

[GGJ.05_231,04] Those who were before us have certainly known nothing about this teaching and lived according to their material desires. What can their other-worldly fate be other than the sad capture from the side of Your counter-pole? Who will, whoever can free himself from it, and when? What do the many people tell in general, who, because they originally were more spiritual, have also more easily turned towards the purely spiritual and thus after the casual laying aside of this material body have gone over to Your main pole very easily and unhindered? If I count up all those according to the books in which the pious and purely spiritual great people are described, I hardly reach the sum of a hundred thousand! But what is that in comparison with the number of those who have been consumed by the counter-pole for an unthinkable long time? There I ask nonetheless every only somewhat

reasonable and comprehending person whether it would not be better never to have been born?

[GGJ.05_231,05] Likewise it will be with those who perhaps still will see the light of the world for half an eternity after us. They will indeed also receive some very confused expressions of this teaching of Yours; but who will teach them more clearly as You have taught us? But if such an extraordinary teaching is not given in the clearest light, it will also be accepted with difficulty by someone with a living eagerness for the direction of action, and matter will carry off the greatest victory constantly as previously.

[GGJ.05_231,06] Your present greatest teaching to us is indeed extremely great and holy; but this gap is unavoidably there, which I would like to have filled through Your benign answer to this question of mine which is certainly very important for my mind! If it is Your good and holy will, give us the correct explication for it as well!"

Chapter 232

[GGJ.05_232,01] I say: "If things with the foreign nations and peoples were as you depicted in your question, then it would truly look very sad for the salvation of the soul of the people on Earth; but it does look a bit different, and thus every person is given the opportunity, regardless of faith, to turn more to the spiritual than to the material. If that is the case, a soul can already on the other side no longer be attracted quite as much by the material pole, but instead it remains with its ever perfectly free will in a sort of equilibrium, in which it belongs neither to one pole nor to the other. I am describing this condition of the soul as a middle kingdom, in which the souls of the already perfected spirits are directed and most of all led to the better pole.

[GGJ.05_232,02] Certainly the issue of a complete turn-around goes quite slowly; but that does not matter, because there can never be any talk of a complete loss of a soul in any case. And if it should be consumed totally for the sake of a too great stubbornness by the full counter-pole – which certainly would be very bad – it will then have to let it fall again after a circulation of time, either on this Earth or also on another, of which there are countless many in endless space, to go through a test of fleshly life once again, without knowing and only guessing that it has already been through a test of the fleshly life once before. Nor would it help them to have such knowledge, because it would fall immediately again into its original evil as necessarily sensual and thus a second test of life would be purely in vain and scattered. In order to see that more easily, I will give you all an example:

[GGJ.05_232,03] About two thousand years ago there was a highly domineering and cruel king who out of sheer desire for murder had thousands of people executed in the cruelest way and also had given in to all other possible tortures. Where his soul went after the death of the body is easy to guess!

[GGJ.05_232,04] As I have shown you earlier, such a soul can never reach anywhere there except only the likes of itself. What will happen to it after a short time there, where its society is just the same as it is and in time even worse, because through a certain time period their anger and their rage constantly increases, any of you can easily imagine that; for everything has its limits still with the material souls, only arrogance and domineeringness do not, which some kings have shown only too clearly in antiquity during their lifetimes, since they presented themselves to their people as a god and demanded from them that they worshipped him as the only true god and honored him with all sorts of sacrifices that he demanded in the highest way. The familiar story of the former king Nebuchadnezzar of Babylon shows that only too clearly.

[GGJ.05_232,05] But that happens there to a much greater degree. Every such soul offers itself to the others immediately as the very highest and most powerful god, takes on immediately a terribly commanding position and straightaway demands everything from the other souls who think and act the same way.

[GGJ.05_232,06] Indeed you cannot imagine with what rage the other similar souls, who have battled among one another for a long time for the same reason, fall upon the confident soul and put it to the most terrible tests; but such an extremely foolish soul even accepts all the imaginable torments and tortures for a time, because it is of the blind opinion that it will be recognized and accepted by the others as a god and ruler above all after having withstood all the true tests of hell.

[GGJ.05_232,07] But since in the passing of time they then do begin to see that they were only the ridiculed, they burn with anger and rage towards their torturers, and then there is a battle and again fire to the highest degree, and these souls almost dissolve themselves in such a fire of anger, yes, they would in the end quite destroy themselves, if such a thing was possible!

[GGJ.05_232,08] But such a permitted storm, however terribly it rages, always has its good side, in that it destroys a great part of the most harmful matter in such souls and thereby makes the soul somewhat purer. After many similar storms here and there the soul becomes soberer and seeks to get away from such a tumultuous society and seeks a way out; and then it is usually allowed to go to a better society, or it is engendered back into flesh

[GGJ.05_232,09] And now we are back to our example king, whose soul has made such a journey that I have just described to you in detail. The soul of a previous king of antiquity, who did his terrible deeds in furthest Asia, which has returned to this world, now comes to quite a different part of the world in the usual fleshly manner in a child's body, naturally born to some poor woman. Then such a soul is a child again and knows not the least about its previous condition, and it would be highly wrong if it had even the slightest memory of that.

[GGJ.05_232,10] The child, once again of the male gender, now grows in poverty to a man and becomes a very honest and competent worker in any domestic or agricultural work after poor upbringing and other education, recognizes God and prays to Him and thanks Him for his daily bread. In the end he finds a true desire to serve other people for a paltry reward and to be useful. In the end our worker becomes old, weak, miserable and ill, and dies like all people on Earth.

[GGJ.05_232,11] What happens now with his soul? It comes once again to the very good, working and active souls and has its joy to stand low and to serve everyone according to need. Such a good direction of the mind causes the soon awakening of its spirit from God, which is its other-worldly alter ego (second self).

[GGJ.05_232,12] If that is the certain case, the full union with him will not be waited for long. Once this has happened, the full consciousness comes back to such a soul and with it the clear memory of all its previous states, and it praises God's wisdom, power and love, which even in the most pitiful circumstances has led him back to the true eternal life.

[GGJ.05_232,13] But from this you can now see clearly enough how God is able to lead every soul that seems to you quite base back to true life and light on His path that is not investigable for any mortal."

Chapter 233

[GGJ.05_233,01] (The Lord) "God, as the purest love in Himself, cannot do otherwise than to love His thoughts and ideas, even if they make up His counter-pole as creatures. And so even a stone cannot eternally remain a stone, and in an unthinkable number of years for you even this Earth, as all the countless other stars, become very old and soft like an old dress. And then everything will be transformed into independent spiritual things that are related to God, but for that new material creations will come forth and will, each in his own way, be led and developed.

[GGJ.05_233,02] But certainly an extremely long time of more than eons of eons of earth years will be needed for this. However it is not to be understood that one day these present creations will suddenly rise up and be called into a very new being, but instead that happens only partly, as in a virgin forest indeed the old trees die, rot and in the end completely become water, air and ether, thus become another, spiritual being, but in its place a number of other trees always cover the ground again. But as the spirit of God works in the small things, likewise he works in the big things, if one can call God 'big' at all.

[GGJ.05_233,03] Now I have shown you all everything clearly, without having used parables at all, as the old wise men did. But I have only shown it to you because you possess the necessary ability to understand; you do not need to pass it on to other world humanity however, except only that they should believe in My name and keep the commandments of God, since they are truly commandments of love. Everything else will in any case be revealed to the converted people by their own awakened spirit which is from God, according to the need of the soul. The children should only be satisfied with milk; once they have become manly and strong, then they will be able to digest firmer food too.

[GGJ.05_233,04] Now think about all of this in your hearts, and should anything still be somewhat unclear to you, I will remain another five days as your guest, and you can ask Me or also one of My disciples about it, and light shall be given you! But I will not give you any other teaching from now on, since I have in any case already shown and taught you everything; but as your friend I will remain, as I have said, another five days or so with you, and from time to time show you some earthly good and useful things. Now let us go however to see all the new buildings and orchards, fields, pastures and animals!"

[GGJ.05_233,05] Everyone thanked Me from the bottom of their hearts for this teaching, rose and went with Me to the neighbors. When these three new disciples had convinced themselves of everything that had happened there, they could not be amazed enough and taught their neighbors about Me and about the high and holy purpose of My arrival and the neighbors now believed quite without any objection their words and were full of joy at it.

[GGJ.05_233,06] I Myself, however, taught them about the use of the many things and objects that they now had, and thereby made them into very competent farmers, which they were not before. It goes without saying that everyone had a great joy in this. And this way these remaining five days were spent in this place.

Jesus in the vicinity of Capernaum. (Chap.234-243) Mt.17, 1-13

[GGJ.05_234,01] On the sixth, but actually on the seventh day I said to the disciples, "We have now worked honestly for six days and have reaped a good harvest even in this desert. But now it is time to move on again; for in other places there is still a number of fields and deserts lying fallow which we will cultivate, bless and make fruitful.

[GGJ.05_234,02] But before we move on from here, you few should stay here a time until I and Peter, John and James return to you from this high mountain, at the foot of which we are now standing, and which I will climb now with these three!"

[GGJ.05_234,03] But those who were to remain asked Me why they were not allowed to also climb the mountain.

[GGJ.05_234,04] And I said, "Because I wish it to be so!"

[GGJ.05_234,05] Then they became silent and no-one dared to ask Me about anything further.

[GGJ.05_234,06] Only Aziona commented quietly to himself: "The highest mountain is that one just before us, but it is immensely difficult to climb because of its steep rock faces"

[GGJ.05_234,07] I said, "Believe Me that no mountain is too steep for Me, and none is too high! In a few hours we will come back again and so keep a midday meal ready!"

[GGJ.05_234,08] At this I took the three mentioned disciples with Me and we set off on our way. (Mt. 17:1) On one side the mountain was easy to climb, and we reached the highest peak in a few hours; but the mountain could only be climbed by usual mountain climbers in twelve or thirteen hours because of its height, and thus this climb of ours was a sort of miracle.

[GGJ.05_234,09] Now we were on the highest summit, from which one can see almost all of Galilee, Judaea and Palestine, also a part of the real, great sea. When the three disciples, in rapture over the most glorious view, became downright transfigured, thanking Me from the bottom of their hearts for the immense pleasure, I also was transfigured, so much so that My face shone like the sun and My garments turned white, like fresh snow lit up by the sun (Mt. 17, 2). And the three disciples were full of amazement so that they could hardly speak.

[GGJ.05_234,10] After a while Peter gathered himself first and said, "Lord, are we now in heaven or simply only in paradise? It seems to me as if I can hear very quiet whispering angel voices around me!"

[GGJ.05_234,11] I said, "Neither in heaven nor in paradise IN SPECIE [specifically], but instead quite simply and naturally on the Earth! But in that we have both heaven as well as paradise in us through the power of the word of God, inasmuch as it includes what is true and good, we are indeed also in heaven and at the same time in paradise. This is exactly what transfigures your heart, and while you were transfigured in your heart before Me I also became transfigured externally before your eyes so that you might become aware of being at the same time in paradise and in heaven, since your heart is full of the true of faith and, issuing from this, the goodness of love. For, what true heaven and true paradise mean is that you believe in Me and do what I teach you and, finally, that you love Me truly with all your heart, thereby carrying the true Kingdom of God within you, which is nowhere else to be found. Once you have it within, it is also present throughout all infinity, and no matter where you may be, either here on this earth or on the moon or on one of the many stars, which are nothing but celestial globes, you are surrounded by your blissful brothers, although you are not able to see them with your physical eyes on account of your body."

Chapter 235

[GGJ.05_235,01] Said Peter: "Lord, I believe it says somewhere in Scripture: 'The souls of the dead will rest in the bowels of the earth till doomsday, when they will be called forth from their long sleep by the mighty trumpets of the angels. Then the righteous will rise to life eternal in the Kingdom of God, but the wicked will be cast forever into hell and will henceforth be tormented by the devils.'"

[GGJ.05_235,02] I say, "I have already explained to you how the speech of the prophets is too be understood and all the same things so many times that it would now be extremely superfluous to give you any further explanations. But in order to heal you actually from your highly false opinion, I will now open your inner eye of the soul and you will then see yourself how this rest of the souls of long deceased fathers looks like and what sort of face the bosom of the Earth has!"

[GGJ.05_235,03] At this I said loudly, "Epheta!" That means: Open up!

[GGJ.05_235,04] And behold, two prophets appeared, Moses and Elijah, and spoke clearly to Me about what would happen to Me in a few years, and whether such a thing could not be changed. (Mt.17:3) But I insisted to them that I could not possibly do anything other than only what the Father, Who is in Me and lives in Me, wants.

[GGJ.05_235,05] Then both the prophets bowed deeply and said as if with one voice, "Oh Lord, Your will is alone holy and may it happen always and

eternally as with us in heaven, so also among all people and spirits on Earth! We both were in our earthly lifetimes great and respected for Your name's sake; yet we wanted rather now to be with You on Earth, like these three and the others also who are not here, although they now and for a long time will be despised and persecuted for Your name's sake!"

[GGJ.05_235,06] I said to Elijah, "You were also with Me on the Earth recently – did Herod's work on your flesh please you?"

[GGJ.05_235,07] Elijah said, "Not on Earth, but it pleased me all the more so here, and I would like despite all the great blessing that is now mine for eternity to walk the path of the flesh another hundred times for Your sake, no matter how miserable and thorny it is."

[GGJ.05_235,08] At this point, the disciples were overcome by sleep, so much so that they sank to the ground and for a short time were fast asleep.

[GGJ.05_235,09] But I spoke with the two prophets and said to Elijah, "At the end of times of this Earth you will indeed be sent once again in the flesh to the people of this Earth, but no longer with a veiled inner spiritual vision, but unveiled and even brighter than on the two previous occasions when you came under the name 'Sehel' and later 'Elijah', and the brother Moisez (Moses) will lead you, but purely in spirit; for his flesh will remain until the end of time the property of the Earth.

[GGJ.05_235,10] But then all flesh of this Earth will be transformed into the spiritual; you will however never need it as I gave you a new body for eternity anyway. Watch well over the children of Israel until I return soon when My greatest work will have been completed! Then I will also give you a firm chair in My new kingdom. For behold, the time is now here that I once showed you on Earth, when I will create everything anew: first My spiritual worlds, and later the same thing will happen to matter, until it has reached the correct level of full purification! But now let us wake the three again from their sleep!"

Chapter 236

[GGJ.05_236,01] At this the three became awake again, rose from the ground and beheld Me, Moses and Elijah, without the shining light. This was very pleasant for them, since they had been extremely powerfully blinded by the previous too strong light. They told how they had spoken with many prophets from ancient times about all the states of the future life, just as if being and acting on Earth, and many secret matters had been explained to them.

[GGJ.05_236,02] Moses and Elijah however taught them further about the numerous states of the great beyond.

[GGJ.05_236,03] Then the three became so delighted and happy that Peter called out loudly to Me, “Lord, it is good for us to be here! If You wish, I will make three shelters here, one for You and one for Moses and one for Elijah!” (Mt.17:4)

[GGJ.05_236,04] And while he was still speaking about the building of the shelters, a thick, bright cloud suddenly overshadowed them, so that they could not see or make out anything for a moment.

[GGJ.05_236,05] And behold, a Voice spoke from the cloud: "Behold, this is My beloved Son, on Whom My favor rests, — you should listen to Him." (Mt. 17, 5)

[GGJ.05_236,06] The three heard this like the powerful roll of great thunder, and were terrified and fell on their faces. (Mt.17:6)

[GGJ.05_236,07] But I immediately came to them, touched them and said to them, “Stand up, and do not be afraid!” (Mt.17:7)

[GGJ.05_236,08] As they lifted up their eyes from the ground, they saw no-one but Me alone and began to wonder greatly at everything that they had seen and that had happened. (Matth.17,8) But the three now wanted to ask Me about some other things, and namely about the meaning of everything that they had seen in their dream.

[GGJ.05_236,09] But I said, “All that will be revealed to you by your spirit - which is actually My spirit within you - in your soul, so that it will be fully alive within you; for if I explain it to you now, you will accept the explained facts in your knowledge and then believe that it is so because I have explained it to you so. But then you are not in the full truth by a long shot, and that is because what is explained is not your possession, but instead only His who has explained it to you out of His living treasure; but when your spirit reveals it in your soul, then the revelation is your possession and you are then in the full truth.

[GGJ.05_236,10] But the spirit which I call your spirit, is really My spirit in you all and knows about all things and conditions just like I Myself. It can lead you into all wisdom. But now it is not yet awake in you and effective, that means that it is indeed in itself awake and effective, but its awareness and effect is still something foreign to you and not your belonging, because your soul is not yet pure enough to fully become one with My spirit.

[GGJ.05_236,11] But when I shall have ascended up into My heavens after the suffering that I have already told you about, then I will pour out the holy

spirit of all truth over your souls and unite it with them. This spirit, which then will be fully one with you for eternity, will also then lead you in all truth and wisdom.

[GGJ.05_236,12] But before My ascension that I told you about do not tell anyone about what you saw here, just as nothing about what I did at Caesarea Philippi and down here with the fishermen! And now let us head down again from the mountain to the village of our fishermen!”

[GGJ.05_236,13] And we set off on the way back, and on the way I also warned the three not to tell even the other brothers anything about what they had seen until the designated time, that is, until after My rising and ascension. (Mt.17:9)

Chapter 237

[GGJ.05_237,01] But Peter came up to Me as we were still on the way down the mountain and asked Me what that should mean, if the scribes said that Elijah must come before the arrival of the Messiah and restore all things and thus prepare the way for the Lord. (Mt.17:10)

[GGJ.05_237,02] At this I said to Peter, “The scribes are right, and you too with this question of yours! Elijah is indeed coming first and will restore everything (Mt.17:11), yet I say to you all: Elijah already came, but they did not recognize him, just as little as they now recognize Me and did to him whatever they wished. So also the Son of Man is going to suffer at their hands, as I have told you already many times. (Mt.17:12) I say unto you: This whole corrupt kind will not move before they have reached the goal of their revenge and through it then also their judgment!

[GGJ.05_237,03] John, in whom Elijah’s spirit lived, did signs, taught and baptized and prepared thus the people for Me. What happened to him for this?

[GGJ.05_237,04] I Myself teach only the purest religion of life and perform signs which have never been seen before on this Earth and will never be seen again in such size and extent; therefore they have all the more anger and rage at Me and will do to Me with the permission from above what I have already pointed out to you.

[GGJ.05_237,05] Of course, the old question again and again arises in your hearts as to why I Myself allow men to do such a thing to Me. But you have been instructed often enough on this topic, and so let us go down to our people in the valley!”

[GGJ.05_237,06] When I had finished this speech, the three saw only then that John the Baptist was actually Elijah. (Mt.17:13)

[GGJ.05_237,07] But as we were still going down into the valley Peter asked Me another time and said, “Lord, but there is something strange about Elijah! He was really seriously on this Earth three times and always – let’s say – in the flesh?”

[GGJ.05_237,08] The first two times as Sehel and later as Elijah, he did not die, but instead only ascended into heaven with the highly surely very transfigured body, although he was born into the world of a woman just like the last time; this last time however he had to really be de-bodied. What happened then to his previous two bodies, and what will happen to them now? In Your kingdom of heaven, when everything has been completed, will he go around with three bodies? For it is said that on the final day even the bodies will arise and be reunited with their souls! How should we understand that?”

[GGJ.05_237,09] I said, “What the resurrection of the flesh and what Judgment Day means I have given more than sufficient information on these at Caesarea Philippi and down there in the village. Did you not pay attention to My speeches? Shall I repeat for you the same thing again and again? You know something about it, but out of context, and what must be blamed for this is your still very strong Jewish faith which makes you still take everything literally in your old, queer fantasy despite My numerous explanations.

[GGJ.05_237,10] Do adopt the right viewpoint and become sensible in this My truly purest light, and you will no longer ask about such things that should have been clear to you before anyone else!

[GGJ.05_237,11] Is not the day on which a child is born into the world its youngest day?

[Translator's Note: Doomsday or Judgment Day in German = Jüngster Tag, or Jüngstes Gericht (youngest day, youngest judgment). Youngest in the sense of latest.]

Or, is not even each day of your life your youngest day and your birthday, which was once your youngest day, now your oldest?

[GGJ.05_237,12] The flesh of which your body now consists will decay, transform into worms and plants and into their souls, and quit foreign beings will come from this which then will no longer have anything to do with your soul and with your spirit. Understand this! According to what has been explained to you, the youngest day [Judgment Day] for your soul will obviously be the one on which you will be taken out of your body.”

Chapter 238

[GGJ.05_238,01] "By the resurrection of the flesh do understand the charitable works of true neighborly love. These will be the flesh of the soul and will rise, simultaneously with the soul, on the soul's youngest day in the spirit world upon the true trumpet call of this My teaching as a superior ether body destined for eternal life. Even if you had a hundred times carried a body on the earth, you will have only one body in the beyond, namely, the one we have discussed. — Do you now understand this?"

[GGJ.05_238,02] Peter said, "Yes, Lord and Master, it is now clearer to me than ever! But I can still remember a text by a prophet which said something like this: You will meet your God one day in your flesh, therefore keep it pure and do not make it unclean by all sorts of sins! You will never see the face of God in a sinful body! That is approximately how the text goes, and it is hard for human reason to interpret it differently. How, then, is this to be understood in its true sense?"

[GGJ.05_238,03] I said, "Just like the previous one! 'You will never see God in your body' means as much as : In your good works according to the well-known will of God you will see your God, because it is only the works which the soul performs with its body, which has simply been given to it as a tool, which give a soul either honor before God or also the opposite. Pure works give purity, unclean works impurity. Pure thinking in compliance with pure knowledge and otherwise chaste and clean behavior alone without works of neighborly love are by far not sufficient to provide the soul with a spirit body and, therefore, with a contemplation of God.

[GGJ.05_238,04] For he whose soul is still so blind that he fails to understand that it is not just knowledge but chiefly the works done in compliance with pure knowledge and faith that give true permanency to the soul, is still in a pitiful condition and like a man who is quite capable of building a house but cannot decide to set to work, although he has great quantities of the best building materials on hand. Say, will he ever own a house in which he can find shelter from the uncontrollable forces of the raging elements when the winter storms come?

[GGJ.05_238,05] What use to you in a storm are all the best-founded knowledge and understanding about what well-built walls of a house can offer as resistance to a storm, as a result of which those living in the house are fully secure from its power, if you do not own a house and on your travels across the harsh desert of your life you cannot reach any other one anymore?

[GGJ.05_238,06] Yes, My dears, knowledge and faith however pure has no firm walls which can protect you in times of storm; but the works of true love for one's neighbor can indeed. They are the true, enduring body of the soul, its house, its land and its true world. Remember this well, not alone for your own sakes, but also above all for the sake of those to whom you will preach the gospel after Me! If they will ever know and believe the word of salvation, admonish them to do the true works of neighborly love that I so often bid you do.

[GGJ.05_238,07] For truly I tell you: If someone says he loves God but does not heed the misery of his poor brother, he will not ever behold God in his flesh! For the Pharisees and doctors of the law also say that they serve God in the fullest measure and sense and that they continually reconcile sinful mankind with God through their prayers and sacrifices. On the other hand, they rob the people, and neighborly love is far from them. Of what benefit is this? It benefits neither the Pharisees nor the people.

[GGJ.05_238,08] For one thing, God has never needed any human service, much less any burnt offerings of slaughtered animals. However, God looks kindly on the sacrifice offered Him in good works of love by true neighborly love and always gives His blessing in such a case. - Do you now understand, Peter, what it means to 'see God in your flesh'?"

[GGJ.05_238,09] Peter says, "Yes, Lord, now I am perfectly clear; for You, oh Lord, have now shown it to us so clearly that we have seized it already with our hands and feet. We thank You for it! But now we are back at the place again – yet instead of midday it will already be closer to evening!"

[GGJ.05_238,10] I say, "That matters nothing! We will take some bread and wine and then head on our way immediately! Therefore let's go the little path only very quickly!"

Chapter 239

[GGJ.05_239,01] We doubled our pace and soon reached Aziona's house, where the other disciples were waiting for us and Aziona, Hiram and Epiphan already were keeping a good meal ready for us, consisting of fish, bread and wine.

[GGJ.05_239,02] Here Peter took Me aside and said: "Lord, on the road You mentioned only bread and wine, and now there is also fish. May we eat fish too?"

[2] [GGJ.05_239,03] But I rebuked him for such petty scruples smacking of temple Jews and said: "Eat what you are served and it will harm neither your body nor your soul, but let everyone guard against excesses, including all of

you.

[GGJ.05_239,04] What is more than moderation is evil for man. Excessive eating causes diseases of the stomach, — but excessive drinking not only creates stomach and chest ailments but also lewdness and unchastity of every imaginable kind.

[GGJ.05_239,05] , be moderate and sober in everything and you will have a healthy and cheerful soul in an always healthy body. Whoever prepares food for himself and others, let him prepare it fresh and wholesome so that it will not harm him. Bear this well in mind, along with all the other things."

[GGJ.05_239,06] But Peter still asked and said, "Lord, do the often very respected heathens not sin when they eat the flesh of unclean animals? For it is forbidden for us Jews, and whoever eats it would commit a great sin against the Law of Moses."

[GGJ.05_239,07] I said, "In emergency even you as a strict Jew can also eat the flesh of any animal, and it will serve you well; for all nourishment that a person is forced to take in need is purified by Me – only he must observe an even greater moderation!

[GGJ.05_239,08] The flesh of pigs is good, but the slaughtered animal must bleed out and then be pickled for seven days in salt, vinegar and thyme and have a weight placed on top. It is then to be taken out of the brine, well dried with a linen cloth and hung for seven weeks in a smoke from good wood and herbs until it is completely dry and hard. Who then wants to eat it shall boil it at first in half water, half wine with the addition of thyme and parsley and will thus have a good and healthful food on his table. However, these animals must always be slaughtered in wintertime.

[GGJ.05_239,09]] In the same way as the pigs also the other unclean animals must be handled if their flesh, eaten in moderation, is not to be harmful to man. What applies to the land animals also applies to the various species of birds of the air and the various animals in the great oceans.

[GGJ.05_239,10] And now, Peter, you will know what you may eat and how, so that you do not sin against your stomach and neither against your soul! But now let us take this meal quickly and immediately after move on!"

[GGJ.05_239,11] We sat down at the table and took the meal.

[GGJ.05_239,12] But Aziona came and said, "Lord and Master, wouldn't You rather move on tomorrow morning than now in the evening?! It is hours from here to any place known to me, and the night will catch You up before You reach any place!"

[GGJ.05_239,13] But I said, “Remain with Me and in My teaching in your hearts, and I will also be here with you in your time on Earth and eternally after! But now I must go away from here; for not far from here many people are waiting for Me. Thus I must hurry and help them. But I will visit you in the winter again for a few days just like now; for I will spend the winter not far from here, in Kis near to Cana. But now release our ship for Me from its post, and I will then straightaway head away from here with My disciples!”

[GGJ.05_239,14] After this everything that I had ordered happened quickly. I boarded the ship and quickly set out over the water and left with a good wind. We sailed around the northern foot of the mountain and soon came into a small bay, which lay opposite the place where we had just spent several days, over the mountain that we had climbed.

[GGJ.05_239,15] On the shores of the bay lay a village where a lot of people lived and came together; for it was a trading place where one brought the best salt to market, also the purest mountain oil, wood, crockery and all sorts of other domestic implements. And therefore this place was a very wealthy one and always frequently visited by many people from all regions and places, and at the same time it was also the place where My disciples had come when I had sent them out for a short time before Me a few moons ago so that the people should prepare for Me, and from where I had called them then to Me in a miraculous way on the mountain near Kis; and so I was already well-known there in a certain way, and even My disciples who had spent several days there on that occasion.

Chapter 240

[GGJ.05_240,01] We alighted, fixed our ship and stepped onto the land while it was still day. But on this day there was a great fair and many people were present.

[GGJ.05_240,02] When we came to the people, we were recognized immediately by many people, and one came, fell at My feet (Mt.17:14) and said, “Lord have mercy on my son, he has great suffering; for he is a lunatic, as the doctors say, and has great torment in it, so that he often falls into the fire and into the water! (Mt.17:15) When Your disciples were here not so long ago and healed many very ill people by the laying on of their hands, I brought my son to them also; but they could not help him.” (Mt.17:16)

[GGJ.05_240,03] Then I said to those of My disciples whose faith had not yet become a rock and who a few moons ago had worked in My name, “Oh you unbelieving and amiss kind! How long shall I stay with you and how long shall I put up with you? Bring the boy here to Me!” (Mt.17:17)

[GGJ.05_240,04] Then the father of the sick boy rose, hurried into his house and brought him to Me straightaway. When the boy was with Me, he made a terribly distorted face; for the terrible spirit by which the boy was possessed, tore him a few times before Me and forced out of the very contorted mouth of the boy several terrible curses and obscenities, which are not necessary to be repeated here. But I rebuked the terrible spirit very much and commanded it to leave the boy's body instantly and to go down to hell. Then the evil visibly flew out of the boy and the boy was immediately fully cured. (Mt.17:18)

[GGJ.05_240,05] But the terrible spirit had the form of a great black, fluffy cat and asked Me, saying, "You, son of the very highest, free me from hell and punish me in some other way!"

[GGJ.05_240,06] But I said, "Rise from here to the bare gorges of the moon where you were before and purge your many abominations that you performed eighty years ago when you were still on Earth in the flesh!"

[GGJ.05_240,07] Then the terrible spirit took the form of an ape with great bat-like wings and immediately flew up and away like an arrow. The people were amazed, and many were terrified at such a sight.

[GGJ.05_240,08] But I calmed them and said, "Do not be afraid; for I have been given all power in heaven as well as on Earth, and this spirit which tortured this boy for seven years will never again come close to this Earth!"

[GGJ.05_240,09] But then the father of the now fully healthy boy asked Me, "Lord, why did this have to happen to my son, who has never sinned in any seeming way, just as my whole house has always kept strictly to the Law? And yet it was the very most innocent of all who had to be so miserably tortured for such a long time! Such a thing can only happen with God's permission! But why does God allow such a thing?"

[GGJ.05_240,10] I answered and said, "God tests those whom He loves in particular, and if the tested passes the test well, then he has found his salvation for eternity!"

[GGJ.05_240,11] But the soul of your boy is from one of those great worlds, countless many of which fill the endlessly great space over and under this Earth. It needed this for its salvation as well as the test of the flesh, through which it already received the power in the youth which many a soul does not achieve even if it had to bear the pressure of its heavy flesh for a hundred years.

[GGJ.05_240,12] Believe Me, the people do not know it, and nor can they know, why such a thing is and happens; but God knows about absolutely everything!

[GGJ.05_240,13] But eighty years ago this terrible spirit was a very usurious pig trader and had an important trading business, became very rich and in the end as a Jew even ran a slave trade, where he made use of great cruelty. Finally he died a miserable death, and his fate was to reach the kingdom of the devils as a devil himself.

[GGJ.05_240,14] And because it suited him there very badly, he began to go into himself and thought in his innards: Why did I have to become a devil then? My bad, gluttonous body was guilty. Let me go back again into the good, sober flesh of an innocent boy and I will become an angel in it! And if the boy's flesh should feel even the slightest desire for gluttony, then it shall immediately be chastised by me!

[GGJ.05_240,15] And behold, since this was a very serious decision of the indeed very terrible soul, it was practically granted to him. The success of it however is a good one for the boy, and the previously very terrible soul has now a better direction and taken on even something more human. Anything further will be done by the highly barren and inhospitable abysses of the moon!"

[GGJ.05_240,16] At this the man asked me further and said, "Is the moon a world as well? And how did my son become a lunatic then? For besides the possession he must have been that, because the full moon had a great influence on his suffering."

[GGJ.05_240,17] I said, "You will not understand, or only with difficulty, that the moon is also a type of Earth and world, although it is so; but My disciples understand it, and the later descendents will understand and see it only too well. But that your boy always had such a great fear of the full moon was not dependent on his nature, but instead in that of the spirit plaguing him, which originally came from that very scanty and highly inhospitable world. Anything further you do not need to know."

[GGJ.05_240,18] When many standing around also heard this, they said, "That is an extraordinary person! He performs miracles like a great prophet, but immediately afterwards he begins to speak nonsense and speaks like a madman!"

[GGJ.05_240,19] But the man went up to them and said very seriously, "He is certainly not crazy – but we are, because we are not capable of understanding his wisdom!"

[GGJ.05_240,20] Then there was a short heated exchange among them, which the healed boy brought to an end with a few very cogent words.

[GGJ.05_240,21] At this My disciples came up to Me and asked, saying, “Lord, now tell us why we could not drive out this spirit; for we drove out many others in Your name?” (Mt.17:19)

[GGJ.05_240,22] I said, “Firstly because you have so little faith! For I tell you all: Truly, if you have firm, undoubting faith as small as a mustard seed, you can say to this high mountain: Move from here to there over the sea! And it will immediately lift itself up, and nothing will be impossible for you! (Mt.17:20) But this kind [of spirit] does not go out except by prayer and fasting. (Mt.17:21)

[GGJ.05_240,23] When you were here, the boy had not yet reached the highest degree of fasting and prayer, as his possessor demanded. But now the case has happened and the most believing of you would have been able to drive it out, although the spirit would certainly have proved to be very stubborn. But now it was better thus. Now it is already becoming evening, the sun is sinking there under the horizon, and so we will go to the house of the man whose son I have healed!”

Chapter 241

[GGJ.05_241,01] But the man heard this and became extremely glad that I had decided to take up accommodation with him. The man prepared an evening meal and was very friendly to us, likewise his whole house as well. Only he advised us not to go to Jerusalem; for he had recently been there for business and had heard only too clearly what an intransigent hate the Pharisees had particularly towards Me.

[GGJ.05_241,02] But I said, “Friend, I know their most secret thoughts! And what they want to do to Me and even will do, I know very well. But even if they kill Me, nonetheless it will not help them at all; for after three days I will defeat death and rise again and be with My people again until the end of the world! But now nothing more about it, but instead give us a good bed for the night, and we will lie down to rest, since our limbs have become very tired!”

[GGJ.05_241,03] The host did that immediately and we lay down to rest. The night was quickly slept through, and we were already on our feet before dawn. And our host already busied his whole house and had them provide a morning meal for us. When that had been taken, the disciples asked Me what else was to be done.

[GGJ.05_241,04] And I said, “Now we will travel on; for here there is not much to do!”

[GGJ.05_241,05] Then the host asked, saying, “I would have been of the opinion that there is a lot to be done here; for on this place there are a great number of people!”

[GGJ.05_241,06] I said, “That is true indeed; but they are mostly sheer traders, and they have either little or no meaning at all for us. Thus we want to go somewhere else where there are not so many traders and money changers.”

[GGJ.05_241,07] At this I rose with My disciples and we boarded our ship and quickly sailed away. Towards the middle of the day we came along the bank to our old Jesaira after our journey which was somewhat slower this time. When the people here saw us, they ran towards us in crowds and begged Me to heal their sick.

[GGJ.05_241,08] But I said, “I did not come only to heal your sick, but instead much more in order to tell you that the kingdom of God is near to you, as I told you not so long ago; but you did not pay attention to it then, because you knew Me from Nazareth, and only now are you thinking anything of it! And so I will not remain with you and nor will I heal your sick! Go to your doctors; they will no doubt come to terms with your sick!”

[GGJ.05_241,09] At this some of them became sullen, but others remained and continued to ask Me to heal their sick.

[GGJ.05_241,10] But I said, “It will be well for those of you who believe that I am the promised Messiah, who lays his hands on the sick in My name, and it should be better for him, whatever evil he has been beset with!”

[GGJ.05_241,11] Then many shouted, “We believe, we believe!”

[GGJ.05_241,12] At this they left the bank hastily and hurried to their sick, of whom several had already become fresh and healthy. But those who did not really believe in their hearts laid their hands on their sick in vain and ran back to the bank again in order to seek advice from Me about what was lacking, why they could not succeed to do what their neighbors had done. But I was no longer in that place, but already quite far away, and indeed almost at the place where Peter had his fisherman’s hut, not far from Capernaum.

[GGJ.05_241,13] We remained there for a few days and rested from our efforts a little and helped Peter’s family to fish. Here we also left the ship and then made the journey to Galilee by foot and visited a number of places, villages and areas. I and the disciples announced the gospel, found a good reception from many, but also many opponents. For on this journey I performed few miracles, for there was too little faith for it. But in general, northern Galilee was too much peppered with Greeks and Romans and always crossed by a number of conjurors and magicians who did their

business there, since miracles did not mean much there and were not treated with much respect. It was therefore better to only sow here the good seed, allow it to grow and then, a year later, give it further care.

Chapter 242

[GGJ.05_242,01] When we had come to the end of our journey through northern Galilee, the disciples asked Me and said, “Lord, we have now moved around upper Galilee for a few moons from place to place and almost from house to house, and have preached Your teaching, and many have accepted it with much love and faith and have thus converted from paganism to Judaism. We are now almost finished with Galilee; what should or will we do now? Should we move to Judea, Iturea, Trachonitis or to Palestine, which are so hostile to You and to us?”

[GGJ.05_242,02] I said, “If you teach the people My word, your speech is good and wise; but when you say such things and the most foolish things of the world to Me, then you are just like quite ordinary people and think and speak like they do! When My time of My suffering predicted already many times to you all comes, it will be there without fail; but as long as it is not, we can go to Jerusalem and Bethlehem a hundred times and no-one will lay a hand on us! Have you understood Me?”

[GGJ.05_242,03] Peter said, “Yes, Lord; for You have now spoken again very clearly! But now tell us for once very exactly what Your suffering will consist of!”

[GGJ.05_242,04] I said, I told you all already with the old Roman, Mark, and again among the poor fishermen and also even earlier, when we went to Caesarea, what will happen to Me in a few years from now in Jerusalem. Why do you ask then again? Yes, you have a great fear of it, and so you ask for the sake of your fear; but so that your soul get used to it, I will tell you all once again:

[GGJ.05_242,05] In that future time it will happen that I, but only as a son of man, am going to be delivered into the hands of man. (Mt.17:22) They will indeed kill in Me what is of the son of man; but on the third day the killed son of man will – let’s say – rise again with skin and hair and go forth from the grave more living than now as an eternal victor over death and hell, and you will have Me again in your midst as now. (Mt.17:23) But no hair on your heads will be harmed! Understand once and for all how things will be!”

[GGJ.05_242,06] Everyone said, “Yes, Lord, from now on we understand it and see also more or less, and it seems to us as if we heard words saying in us: One must first even have a mortal body if one can open the eyes of the

very mortal, blind and evil people to life in the fullest way.”

[GGJ.05_242,07] And I said in addition, “Amen, so is it; for whoever is not spiritually alive through and through himself, cannot secure the full eternal life of another one! But I came to this world in order to do that in word and deed, and so this must also happen. For also My body is now still as mortal as yours; but it will become immortal, and henceforth I shall be able to fully secure eternal life in its fullness for you.” Have you understood that now?”

[GGJ.05_242,08] Now the disciples understood better and became calmer.

Chapter 243

[GGJ.05_243,01] With other conversations of the same type, through which the disciples came out of their worry, we came into the area of Capernaum. And there was a toll booth; this stood near to the Sea of Galilee and demanded from everyone the road toll.

[GGJ.05_243,02] Therefore the tax-collector, to whom we were very well-known, went to Peter and said, “Does your teacher not pay the tribute money?” (Mt.17:24)

[GGJ.05_243,03] And Peter answered, “Oh yes, if anyone demands it of Him; but firstly we are no foreigners who alone have to pay the tax according to the law, and secondly none of us, including the Master, has any money. You know that there on the sea, hardly two hundred steps from here, is my house. We are now going there and will certainly spend some days there, and I will bring you over the tribute money straightaway.”

[GGJ.05_243,04] Then the tax-collector spoke. “There is no hurry with it; except for your master, who is no citizen of Capernaum, the rest of you are free, because you are locals.”

[GGJ.05_243,05] At this decision we then went home to Peter’s house, and when we were there, I asked the disciples and said, “What do you think now, Simon Peter? From whom do the kings of the Earth collect customs or poll-tax? From their sons or, as I well know, only from strangers?” (Mt.17:25)

[GGJ.05_243,06] Peter said, “As I have just dealt with the tax-collector at the customs house – only from strangers!”

[GGJ.05_243,07] Then I said further, “Thus we as children are free! (Mt.17:26) But so that we will not annoy these greedy people, and since you according to the affirmation of your family members possess not a penny of money in the house, take a strong hook, go down to the sea and throw the

hook, and the first fish that you catch, take it in; and when you open its mouth, you will find a Stator in it (two-drachma coin)! Take it, bring it here and give it to the tax-collector for Me and you!” (Mt.17:27)

[GGJ.05_243,08] Peter now immediately did as I had ordered. And behold, a seven-pound salmon caught the hook, brought the Stator – and us a good meal; for this type of fish are the best and healthiest of a lake. When Peter returned from the customs house, he said that the tax-collector refused to accept the whole Stator, but only wanted to accept half. However, he, Peter, had reassured him that all twelve of them had travelled as far as the Master alone. The tax-collector found that well-reckoned and finally accepted the whole Stator.

[GGJ.05_243,09] But I said, “Well, just have the fish prepared, and we’ll let the tax-collector be who he is!”

[GGJ.05_243,10] But James asked Me how the Stator had got into the fish’s mouth.

[GGJ.05_243,11] And I said, “The Romans from Capernaum occupied themselves by throwing drachma into the water for their ship’s boys who could swim, and these then fetched them out again. But our salmon snapped this one up and chewed it for a time. But since the metal would not be chewed nor swallowed, it remained stuck in the fish’s mouth and Peter caught exactly the same hungry salmon all the easier because it was very hungry. The miracle for man is only that I knew about it. But now see that we are served wine and bread and in addition the fish!”

[GGJ.05_243,12] Everyone hurried there now to fetch what had been demanded. The wine of course had to be manufactured in the familiar, miraculous way. Very soon everything was ready and we sat down at the table.

Chapter 244

The Lord in the house of Simon Peter. (Chap.244-251)

[GGJ.05_244,01] But as we were eating and drinking and in the end were filled with good things, which lasted almost an hour, several disciples rose from their seats, came up to Me and asked Me, “Lord, You have now told us a lot about the actual form of the kingdom of heaven, and how there are various levels of eternal bliss, of which some close to God and others further and once again some stand in a way the furthest from the Sun of Grace. We found that quite right and according to all reason; for there must also be differences in heaven, both in form as well as in the various levels of bliss

and the blessed. We however would like to hear from You now who will be the first in Your heavens and who, as one says, will be the greatest according to God.” (Mt.18:1)

[GGJ.05_244,02] But in Simon Peter’s house there were several children of the neighbors; I called one of them to Me and made him stand right away in the midst of the inquiring disciples (Mt. 18:2) and said to them, “Truly, unless you are converted from such worldly arrogant thoughts and become just as humble as these children, then even you yourselves, although you are now My disciples, will not enter the kingdom of heaven! (Mt.18:3)

[GGJ.05_244,03] Whoever then humbles himself like this child and feels no trace of any arrogance in himself, he is the greatest in the kingdom of heaven; for only true humility of a pure heart alone determines the degree of blessing in heaven. (Mt.18:4)

[GGJ.05_244,04] But who ever receives one such child in My name, receives Me! (Mt.18:5) But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck and that he be drowned in the depth of the sea. (Mt.18:6) Truly I say to you: Woe to the world because of its stumbling blocks; for those who cause the stumbling blocks will find the most merciless judge!”

[GGJ.05_244,05] At this a disciple turned to Me and said, “Lord, at this speech of Yours and according to its meaning the kingdom of heaven will look very empty; for where on Earth lives the man who, without wanting to, has not annoyed one or another child? And I suggest the case that such a child would never be annoyed by anyone. Nonetheless in his adult age he will be very instinctively annoyed by his own awakened drive and partly through the necessary knowledge of the Laws of Moses. Nonetheless tell us clearly what You wanted to say to us with such a speech, which is very hard!”

[GGJ.05_244,06] I spoke further and said, “Do not be foolish in your thoughts! What only somewhat wise person will count it as your sin if you, without knowing and wanting it, have annoyed someone?! Indeed certain stumbling blocks must come into the world, but they are permitted from above; But I only say now: Woe to him through whom it comes evilly und intentionally!” (Mt.18:7)

[GGJ.05_244,07] Here another disciple took up the word again and said, “But what will happen then if my own nature annoys me? Who will be held responsible? Obviously he who gave me such an irritable nature will be guilty!”

[GGJ.05_244,08] At this somewhat too free and quite cheeky question on the part of the somewhat excited disciple, I also became somewhat excited then and said, “If your hand or your foot causes you to stumble, cut it off and throw

it from you; it is better for you to enter the kingdom of heaven crippled or lame than having two hands or two feet, to be cast into the eternal fire!" (Mt.18:8) And if your eye causes you to stumble, pluck it out and throw it from you; for it is better to enter the kingdom of heaven with one eye than, having two eyes, be cast into the hell of fire!" (Mt.18:9)

[GGJ.05_244,09] At this Peter, who did not really like this lesson, rose and said, "But Lord, do You no longer remember the words that You said among the poor fishermen about the essence of hell, about judgment and about the eternal punishments of the lost souls? Yes, those were lessons which every healthy human reason must greet with the highest joy! But what You have now taught in a sort of excitement wipes away everything previous, and the old hell with its eternal punishments and its Satans and devils and fires stands again as before in the fully unchanged form before us, and we also have a very angriest God before us again! I knew that we would come back to the old things and the Indians with their terrible atoning mutilations have thus the only true and correct religion for life!

[GGJ.05_244,10] You see, I present the example that exactly this left hand of mine annoys me! So that it cannot possibly further annoy me, I take an axe at Your command and cut the annoying hand off, which would obviously give me death without a fast help from a doctor. But I present the valuable case that I am healed and then go on very cheerfully. But it happens that the right hand begins to annoy me then. According to this lesson of Yours, I should cut it off too for the sake of the kingdom of heaven, which is however completely impossible now. So it now begs the question what I have to do in this case in order not to lose the kingdom of heaven!

[GGJ.05_244,11] My dear Lord and Master! With this teaching it will not be as You have now said! But whether there is another meaning behind it, that is a question which would be very difficult for any man, however wise, to answer. Before he thus accepts it naked as true and legally serious as You have just said, he will take his time and certainly remain with his old religion. I myself, as valuable as Your kingdom of heaven is and can be, indeed want to earn it through all possible self-denial, but never through cutting of my hands and feet and plucking out my eyes! Instead of that one would rather take his whole life, and then one is quite safe from all stumbling blocks!"

Chapter 245

[GGJ.05_245,01] With these words of Peter's all the other apostles except for John agreed. But this one however took up the word and said, "But, dear brothers, how can you all now get so worked up about this as if the Lord had given us quite a new religion! Do you not remember then the words of the Lord on the mountain in Samaria! Then the Lord spoke about the stumbling

blocks almost the same way and also gave us the correct light on it. Then you all understood everything in the right way; how then not now?"

[GGJ.05_245,02] Said Peter: "It now indeed seems to me as if there has already been a mention of it; but about how it is to be taken and understood, I know just like surely the other brothers no syllable more, and it would be very desirable that this would be explained to us one more time."

[GGJ.05_245,03] Said I: "Such words were even written down like just now these words which I have now said about the disadvantages of stumbling blocks are to describe so that you do not forget them again so easily.

[GGJ.05_245,04] But what does a human hand correspond to? The action, whether it is good or bad, is an action which is represented in the correct correspondence through the word and image 'hand'; but the firm will is the axe, with which alone you can separate your bad activity from yourself for ever. But how can you now be so foolish and think that I commanded the physical mutilation?

[GGJ.05_245,05] I spoke commandingly also about a foot that annoys you. Who indeed will ever be able to really cut off their own foot? And how foolish would I Myself be to order such a cruel mutilation of the own body so that the soul would be saved from hell!

[GGJ.05_245,06] But just as the body must have feet in order to proceed and to be able to be active in the right place, so the soul must have love and desire for something so that it will become active in it and for the purpose of its comfort, however characterized.

[GGJ.05_245,07] If now love and desire of the soul are not according to My teaching, which is clear to be seen, then it is bad and annoys your whole body, and if you take the sharp axe of will again and cut off such love and desire and change and act then alone with good love and desire, you will then very easily enter the kingdom of heaven on these new feet of the soul!

[GGJ.05_245,08] Thus it is basically to be understood thus: Every person on this world has of necessity a twofold love and a desire issuing from it. One is - and must be so - material, since without it no one would till the soil or take a wife. For man on this earth to do this, he must have a material love and outward desire motivating and carrying him to such an action. If such a love and desire for the material world becomes too mighty, it offends the whole man and makes the soul languish because the soul is pushed too deeply into matter. It is then high time for man to take courage and, with a firm will, free himself completely of such a love and desire and strive with all his might only for that which is purely of the spirit. If this is the case, it is in itself sufficient to gain the Kingdom of God, although he should, on account of the proper order of things, do both for the sake of neighborly love.

[GGJ.05_245,09] There are now already, and in the future there will be even more who will completely turn away from the world and its work and alone strive for that which is of the spirit. I do not say that they will thereby one day be completely justified. But, as I said, they are still much better off than to be, as offended material men, sucked in by the opposite pole of life about which I spoke at the fisher Aziona's, which means as much as to go, or be thrown, into hell.

[GGJ.05_245,10] By the tearing out and casting away of the eye is to be understood the worldly intellect of man. It is an eye of the soul, with which the soul beholds and judges the things of the world and compares them with the things of the spirit. Whenever the eye turns too much to the world and completely away from that which is of the spirit, hardly remembering God, the soul is badly offended, since thereby it also passes totally into matter. It is then high time to renounce the mere worldly wisdom and, for the sake of heaven, think purely of that which is of God, the spirit and the soul.

[GGJ.05_245,11] Whoever does that will also stand there justified and behold the countenance of God. But such blessed spirits of those who have raised their worldly wisdom through words and deeds to a divine level will yield significantly to them.

[GGJ.05_245,12] I now think that you all will have indeed understood this now, and if I in future should come back to this topic again, do not ask Me any longer about the meaning of such parables which I am giving you thus clothed, because they are purely placed there for the soul, which now is clothed for every person on this Earth through the flesh from every fleshly eye! For it is one thing about a teaching concerning the whole man, and another about a teaching which is concerned only with the soul. Do you understand all this now?"

Chapter 246

[GGJ.05_246,01] Now Peter said, "Yes, Lord and Master, now we are quite perfectly in the clear about this; but therefore I ask You for the future to immediately give us the explanation at other similar lessons so that we do not have to become annoyed at our own lack of understanding!"

[GGJ.05_246,02] Said I : "I will do that where it is necessary; but where I want to strengthen your own ability to think and make your soul more active, then I will not reveal the images immediately. For whoever wants to be a correct teacher must give his lessons so that his disciples always have much to think about and to seek, otherwise he makes them into lazy and idle researchers of all sorts of truths.

[GGJ.05_246,03] "I also say unto you all: The Master who teaches must always be a wise man and must understand himself indeed from the deepest foundations what he is teaching. But the disciples should, as long as they are disciples, from now on be like these little ones here, who accept and follow a lesson given to them even if they have by no means seen the inner meaning of it; the correct insight will come to them in their more mature years."

[GGJ.05_246,04] But at this some of the disciples were still thinking to themselves silently that it would take a very long time before they would be wise and understanding themselves, if they should now behave as foolish and uncomprehending as the foolish, uncomprehending and inexperienced scruffy children, among whom none had ever yet learnt in any school the alpha and even less the omega!

[GGJ.05_246,05] But I said, "See that you do not despise one of these little ones! For I say to you that their angels in heaven continually behold the face of My Father who is in heaven!" (Mt.18:10)

[GGJ.05_246,06] Says Peter: "Have we no longer any angels in heaven, who also at all times look on the face of Your Heavenly Father? Also, You have said that Your Father dwells in You and is fully at one with You, and then again You transfer Him to the endlessly remote heaven. Well, this is something we again cannot fathom. How are we to understand that? Does Your Father take turns between dwelling in You and dwelling in the heavens? And how come that You are sometimes the Father Himself and at other times only His Son? — Kindly give us a little more enlightenment than we had before on this point."

[GGJ.05_246,07] Said I: "You certainly also have your guardian angels in heaven and would not be My disciples without them. But the little ones have them, too, and for this reason you shall not look down upon them, for they are fully your equals. I told you this because I know you do not like children."

[GGJ.05_246,08] If you cannot love these tender, dear and angel-pure little children, how will you then love your neighbor and how will you love your God?

[GGJ.05_246,09] If you want to educate human beings after My heart, you must already begin with the children, for truly I tell you: The instruction in the cradle is worth more than all the learned institutes of the world. Whoever wants to form children into human beings must love them and be patient with them. Such a child is by nature poorer than a hundred beggars; for it is poor in spirit, poor in physical strength and poor in possessions.

[GGJ.05_246,10] Therefore, I tell you and through you all the people to whom this gospel will be preached once again: Whoever receives such a child in

My name receives Me. Once he has thus, full of love, received Me, he has also received the Father in Heaven and his household will be richly blessed. For such children are themselves a genuine and true blessing of God in the house where they live and where they are cared for, nurtured and formed into true human beings. And it does not matter of what sex they are, male or female, in their youth they are like the angels of heaven.

[GGJ.05_246,11] Now that you, Peter, ask about My Father in Heaven and why I sometimes say that He is in heaven and at other times that He is in Me and at one with Me, all I need is patience with your memory, otherwise I could in the end be angry with you.

[GGJ.05_246,12] What heaven is and where it is I have only recently shown and explained to you all, and in particular to you, in every detail and the clearest light, up on the mountain. Moreover, I have spoken almost too much and too often on the indivisible and inseparable relationship between Me and My Father, and behold, now again you know nothing about it!

[GGJ.05_246,13] Is not the Father the eternal love within Me? But where it is and lives, is that not heaven and the true kingdom of God?

[GGJ.05_246,14] Am I, as a man, not the Son of that same love that dwells in Me and that has created from eternity all there is and fills infinity? And since this eternal and almighty love of God is within Me, am I not, then, completely at one with it? — Now say whether you still cannot grasp this."

[GGJ.05_246,15] Peter says, "Yes, I now quite certainly see it better than I saw it previously. But nonetheless there are still some things in it which, to be honest, are still not fully clear to me! And what is still not so clear to me consists of the fact that I still do not see why You said once about Yourself that You are the Son of man, another time the Son of God and once again Jehovah Himself! If You will give me another little light about it then You will do good to us all; for I believe that none of us has the correct insight in this yet!"

[GGJ.05_246,16] Say I: "I have also quite clearly explained this to you at occasions when I spoke about My impending suffering; but if such a thing is not explained at least ten times so that you can touch it with your hands and feet, you do not understand it! I will tell you then one more time:

[GGJ.05_246,17] Neither Jehovah in Me, nor I as the soul of His eternal Son, but only in the flesh as the Son of man will be killed in Jerusalem, but on the third day will rise again as fully transfigured and then for eternity be one with Him who is in Me and reveals everything in Me that I as a son of man have to do and to say, and whom you still do not fully know although He has been

speaking and working among you for a good time already. And now, Simon of Judah, you speak again!"

Chapter 247

[GGJ.05_247,01] Says Simon Judah: Yes, Lord and Master, there is still many a word coming from Your mouth that should be discussed as it is not quite comprehensible in the fullness of its light to even the soundest human reason. And there in the background, grinning like a monster, is the strict and indisputable necessity of the suffering in store for the Son of Man, and I dare to maintain firmly that no ever so healthy and excellent man's reason will be able to quite clearly see this necessity.

[GGJ.05_247,02] No matter how necessary such an act may be for the accomplishment of a principal goal set by You eternities ago, all this is of little or no avail and has no calming and illuminating effect on human reason, which will at all times raise the question: 'Why did the Almighty have to be to such an extent ill-treated by His created beings in order to give them eternal life and bliss? Were not His purest teaching and His miracles, which are only possible to God, sufficient? If all that does not better men, how can His suffering and death be expected to better them?'

[GGJ.05_247,03] I, as one of Your staunchest followers, do quite frankly declare: Your suffering will become a stumbling block for many good men, so much so that they will become wavering in their faith. Therefore, I am asking You already now to give us a proper light so that we can at the right time give those who ask us a proper enlightenment and, thus, set their minds at rest."

[GGJ.05_247,04] Said I: "You are here probing into a rather good and just matter which you, as a mere man, will never be able to comprehend completely and properly, even if I now give you the right explanation. Only after My resurrection, when you will be reborn in the spirit, will you be able to find the answer to the great 'why' in all purity and clarity.

[GGJ.05_247,05] I, as the sole supporter of all being and life, must now also redeem that which, eternities ago, had fallen to judgment and death through the firmness of My will and must, through the very judgment and the death of this My flesh and blood, penetrate into the old judgment and death. Thus I can, for the sake of the material side of things which as such has matured, loosen and undo the fetters of My own divine will so that henceforth all created beings will be able to pass from eternal death into a free and independent life.

[GGJ.05_247,06] And it is exactly for this that the Son of Man has come into the world to look for what was practically lost from eternity, to redeem it and render it suitable for eternal bliss (Mt.18:11)

[GGJ.05_247,07] What do you think Suppose a man has a hundred sheep. If one of them strays somewhere in the woods, does he not leave the other ninety-nine on the hillside and go in search of the one that strayed? (Mt. 18, 12) And if he should find it, truly I tell you this: Will he not be more delighted over that sheep than over the ninety-nine that never strayed? (Mt. 18, 13).

[GGJ.05_247,08] And behold, the same thing applies also to God, although He has through His almighty will created everything contained in infinite space out of the eternal fullness of His everlasting, innumerable thoughts, ideas and concepts that He put, as it were, outside of Himself through the firmness of His will. If everything had to stay forever as it is now, in rigid judgment and death, it would be like the lost sheep that could no longer be found anywhere. And what pleasure and joy would a forever dead, material creation give to God?

[GGJ.05_247,09] This is mainly why I now came into this world, clothed in matter, namely, to look for this lost sheep and lead it to its blissful destination.

[GGJ.05_247,10] God's Spirit and will are now being appeased and, as it were, made pliable and loosened up in this My body, thus in matter. Once this has been accomplished, this My matter must, in the greatest degradation and humiliation possible, be detached and then broken and the Spirit of God that dwells within Me and is at one with My soul must awaken and enliven this broken matter, purified through the fire of His love, and it will then rise as a conqueror over all judgment and death.

[GGJ.05_247,11] I have told you in advance that at present you will not yet clearly understand how and why this must — and will — happen. But you can conclude from this that such an act, however abhorrent it may look to a mere human eye, is yet necessary if all creation is to be led back in the proper course of time to a free, independent, pure life in God.

[GGJ.05_247,12] Now that I have unveiled this sufficiently for you to understand, you will inwardly see — since you now understand who the little ones really are — that it is the Father's will that not even the least and most insignificant of them should ever be lost (Mt. 18, 14).

[GGJ.05_247,13] And I therefore presented these children to you all and showed you in a well-ordered correspondence to the will of Him who lives in Me and is a Lord for eternity over all creation in the whole infinity. And since I now have spoken such to you and we have time and leisure in abundance, you may speak again and show where you are still lacking. Peter, is there something else?"

[GGJ.05_247,14] The disciple said, “Oh Lord and Master, there is indeed something! But I must digest this a little bit more; for if I now came with something new, what I have just heard would leave me right away, and You would have given the great light in vain.”

[GGJ.05_247,15] At this there was a short pause in the speaking and the disciples thought very hard about what I had just said to them.

Chapter 248

[GGJ.05_248,01] But outside Peter’s house a loud disagreement started up between some fishermen returning home, and Peter thought that we should go out in order to calm the bad argument.

[GGJ.05_248,02] I said, “Yes, you do that then, it is a good deed to settle quarrels amongst men so that their anger subsides, which is an offspring of hell and for years contaminates the heart and darkens the soul.”

[GGJ.05_248,03] At this Peter went out and asked the two who were still arguing outside his house what the matter was over which they had got into such a bad argument.

[GGJ.05_248,04] Then one of them, who was somewhat calmer, said that the servant of a citizen from the town, who had no fishing right and was standing there in their midst, had fished with rods on one of the best fishing spots, made a very rich catch and, as they as the authorized fishermen had caught him there, chastised him and taken away his catch according to their rights, he had set himself against them and had begun to prove with the crudest expressions that he also had the full rights and could fish wherever he wanted. However he had no license and was only claiming the right, which they could not and would not tolerate.

[GGJ.05_248,05] When Peter heard this, he said, “The man is indeed a thief; but nonetheless let him go now. If he dares to be cheeky again, only then give him over to the judges; for you know yourselves that we should forgive our enemies seven times according to the Law!”

[GGJ.05_248,06] Then the fishermen, who were holding the fish thief firmly, said, “We have forgiven him his cheek seven times already; but the Law does not speak of forgiving eight times, and we therefore now want to place him before a judge.”

[GGJ.05_248,07] Peter said, “You indeed have the full right to do that; but for my sake do the better thing here and forgive him also this last time, although

it is already the eighth time! But if you catch him a ninth time at his cheek, then you can exercise your good right on him!”

[GGJ.05_248,08] At these words they let the thief go, after he had promised them never again to commit the crime, and thus the bad quarrel was calmed, and the arguers returned to their houses calmly.

[GGJ.05_248,09] When Peter came back into the room to us, he said, “Lord and Master, the argument is indeed calmed, since I have persuaded my neighbors to overlook the fisher-thief’s cheek for an eighth time; but legally this eighth time would indeed have been to hand him over to the court. It would be also very good, oh Lord, if You would explain somewhat more clearly the Laws of Moses in this earthly legal area, particularly in these days when also the laws of Rome have begun to reach into the Jewish lifestyle very strongly and one no longer really knows whether one should hold more to the laws of Moses or of Rome. In some respects the Roman law is obviously more humane than Moses’, which can no longer be used literally in many cases as a state law. What would now be correct according to Your greatest love and wisdom?”

[GGJ.05_248,10] Said I: “I know that the things are now so and it is difficult for a judge to decide between the two laws and also difficult to determine how and when one person has sinned against another, because for example the one law calls good what according to the other law is a sin.

[GGJ.05_248,11] In order to give you all and through you for all people an assignation, according to which everyone can direct himself, remember this and also write it down:

[GGJ.05_248,12] If any brother of yours sins against you, go and reprove him in private; if he listens to you, you have won your brother. (Mt.18:15) But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses of the community every fact may be confirmed. (Mt.18:16) And if he refuses to listen to them, tell it to the community; and if he refuses to listen even to the community, let him be declared a Gentile and a tax-gatherer by you, by the witnesses and by the community. (Mt.18:17)

[GGJ.05_248,13] And let that be enough for you and for everyone; anything else is from evil and creates anew even greater evil. This determination is taken from My divine order and is valid not only here but also for the great beyond. For truly I say to you, whatever you shall bind on Earth shall have been bound in heaven; and whatever you loose on Earth shall have been loosed in heaven. (Mt.18:18)

[GGJ.05_248,14] Again I say to you, so that you shall cope better with all argument and all discomfort, that if two of you agree on Earth about anything

that they may ask the Father in My name, it shall be granted them by My Father who is in heaven, and thus on Earth. (Mt.18:19)

[GGJ.05_248,15] Therefore If someone has sinned against you, forgive him wholeheartedly and ask the Father in My name to set the sinner's heart right, and this will happen in proportion to your faith and your forgiveness towards the one who has sinned against you.

[GGJ.05_248,16] Again I say to you: where two or three have gathered in My name concerning a matter which is good and within My order, there I am in their midst in the spirit and will heed whatever they ask Me for. (Mt.18:20)

[GGJ.05_248,17] And I believe that you and everyone will very easily come to terms with such a designation now given to you by Me in all possible critical conditions of life and also in the middle of thousands of often so contradictory world laws!"

[GGJ.05_248,18] Then Peter came and said to Me, "Lord, that is all now good and true, and it goes without saying that we will certainly most actively observe such designations of Yours and also will lay them on the hearts of other people for true observance; but there is now one critical point, and that consists of this: How often shall my brother sin against me and I forgive him? Up to seven times, according to the Law of Moses?" (Mt.18:21)

[GGJ.05_248,19] I said to him, "If it should happen according to a number, then Moses' number of seven is too little, but instead seventy times seven should it happen! (Mt.18:22) For this mainly is the Kingdom of Heaven, that there be the same love, harmony and spirit of forgiveness amongst men as prevail amongst My angels in heaven, some of whom you have already met."

Chapter 249

[GGJ.05_249,01] (The Lord) "But in order to represent to you the kingdom of heaven in its most correct relationships even more visibly, I will describe it to you in a corresponding parable. For this reason the kingdom of heaven may be compared to a certain king who wished to settle accounts with his servants. (Mt.18:23) And when he had begun to settle them, there was brought to him one who owed him ten thousand talents. (Mt.18:24) But since this slave and servant of the king did not have the means to repay, his lord commanded the lazy servant to be sold, along with his wife and children and all that he had, and repayment to be made of what the slave and servant owed him. (Mt.18:25)

[GGJ.05_249,02] Since the servant saw that he now was sold along with all that was his as a slave, he fell on his face before the still present king and prayed to him fully by saying in tears: Oh, you great, most powerful king and lord, have just a little patience with me! Prevent the sale, let me free for just a little time, and I will strive with all possibility to repay to you the whole debt! (Mt.18:26) When the king heard that, his heart was softened. He felt compassion and released him and forgave him the debt. (Mt.18:27)

[GGJ.05_249,03] But soon after, this servant went out into the city of the king, where he had some things to do and to order here and there. And behold, it happened that he met one of his fellow servants, who recently owed him a casual hundred denarii! But when the fellow servant saw him, he asked him for just a short forbearance, and he would pay back the debt. But our servant so highly spared by the king did not listen to him, but instead grabbed him with all anger, choked him and shouted: Pay back what you owe me immediately; for I have waited long enough for you, and my patience is now fully at an end! (Mt.18:28)

[GGJ.05_249,04] So his fellow servant fell down and entreated him with tears: Have just a little patience with me and I will pay you everything! (Mt.18:29) But the servant and serf of the king did not want to know anything more about any patience, but instead had the poor fellow servant seized by the executioners and thrown into prison until the whole debt had been paid out of his confiscated income. (Mt.18:30)

[GGJ.05_249,05] But when the other fellow servants learnt this and saw, they became very grieved and full of anger about such an uncompassionate servant of the king, went over and brought everything that had happened before his ears. (Mt.18:31)

[GGJ.05_249,06] When the king heard this, he immediately demanded the uncompassionate servant to come before him and spoke to him with an angry face: Listen, you wicked servant! Did I not forgive you all that debt because you entreated me? (Mt.18:32) Should you not also have had mercy on your fellow slave, even as I had mercy on you? (Mt.18:33)

[GGJ.05_249,07] Then the servant became mute with fear and terror, since he saw how good and just the king was, and he uses to strictly chastise the any evil-doer of his mercy and love. At this the king became very angry and handed the uncompassionate man over to the just as uncompassionate torturers until he should repay all that was owed him. (Mt.18:34)

[GGJ.05_249,08] And behold, likewise My heavenly Father shall do to you too, if each of you does not forgive fully from his heart his brother's sins and mistakes. (Mt.18:35) And that is what the actual kingdom of heaven consists of in great and in small detail, that there among the blessed ones there is

nowhere any enmity or envy or even hate, but instead it must be the greatest harmony, the greatest agreement and the greatest mutual love.

[GGJ.05_249,09] Therefore it is not necessary that any protective law court exists on this world, which has the right to determine between the offender and the offended, but instead your only valid protective law court from Me is your good and peaceful heart, and you will come clear very well and with the least expense and judgmental legal fees with this law, and the sinner against you will become rather your friend of truth, than if he had been forced to it by a sentence – And now tell Me whether you have understood all that so correctly form its foundations!”

Chapter 250

[GGJ.05_250,01] Peter says, “Lord and Master! Certainly, and it is indeed the very best now; but even if we observe everything most exactly, as well as very many other people who will receive this teaching from us, then it still very much begs the question whether the worldly courts will therefore no longer endure.

[GGJ.05_250,02] You see, if someone has sinned against me in some way, I will then quite certainly forgive him even seventy times seven times, if my offender should seriously let it come to that; but if he as a terrible, gloating person has not had enough and drives his insults over the great number of seventy times seven times – what then with such a person? I am now of the opinion that it should then be high time to hand such a criminal over to worldly judgment, just like our compassionate king in the end, since his great patience brought no fruit, then indeed handed over the uncompassionate servant to the torturers. What do You, Lord, say to this opinion of mine?”

[GGJ.05_250,03] I say, “My dear Peter, then I does not say much at all, because in any case I already gave you quite openly the full directives for such an incorrigible case right after the fishermen’s argument in front of your house and each of you then certainly understood what is to be done and decided!

[GGJ.05_250,04] It goes without saying that there must be in this world powerful and great worldly courts of justice that deal with great and hardened criminals offending against the rights of men, otherwise no one's life would in the end be safe any longer. However, as far as the minor offences are concerned that not seldom occur amongst you men, these shall be settled before the tribunal of the compassionate and forgiving heart, so that the minor offences committed by people against each other do not grow into great and serious crimes, for truly I tell you: Robbery, manslaughter and murder are, after all, nothing but the consequences of minor offences initially committed by men

against each other merely out of trivial considerations of worldly self-interest and self-conceit. — A little parable shall explain this to you more clearly:

[GGJ.05_250,05] A rich and respected father has a very beautiful and dear daughter, in whom a young, but poor, although very well educated man was head over heels in love, and all the more so since the dear daughter had already given him to understand a number of times through all sorts of friendly winks and signs that she was inclined towards him in her heart. Well, this otherwise honest and decent young man finally gathers the courage and goes with a very natural good intention to the father of the beautiful daughter and demands that she would be given to him as his wife. Only the father, extremely proud and hard because of his great wealth, allows the honest, poor applicant for his daughters' hand be shown the door by his servants and chased out of the court by his hounds.

[GGJ.05_250,06] This improper reception of the poor man now filled his heart with anger, rage and revenge, and the more he now thought about the purest impossibility of becoming the step-son of the rich man, the more also grew the thought of revenge, to humiliate the hard and proud man in the way that would hurt him the most. And when the terrible thought became fully mature, the plan, decision and will and deed were already there, and the young man became the murderer of the rich man.

[GGJ.05_250,07] He would certainly not have turned into that had he been treated like a human being by the rich man. The rich man in his proud arrogance did not even think he was doing much by turning the poor suitor out in the described manner. However, it was too much to take for the one thrown out and so he turned into a criminal and murderer who for fear of worldly justice hid in the dense forests from where he terrorized the population.

[GGJ.05_250,08] And now see from this small example that only the hardness of man most of all makes their poorer fellow men into criminals. Thus take care about this everywhere towards those who have sinned against you in some way, what I have commanded and shown to you clearly, and great criminals will be seldom on the Earth, and the good people will then reign over the poor of the Earth. Did all of you understand and comprehend this well?"

GGJ.05_250,09] Now everyone confirmed that they had understood this lesson very well. The disciples, who according to their own statement had now understood this lesson well, still thought nonetheless about some things which were contained in it, and John and Mark wrote down the main issue, and James and Thomas also wrote down for themselves, but more the explanations. They were busy with this for about two hours.

[GGJ.05_250,10] And when all the most necessary had been written down, Peter said, “Now this lesson can never again be lost, and thus much has been won with this! But it is now becoming evening, and I will have to begin to arrange things so that we get an evening meal.”

[GGJ.05_250,11] Said I: “But who told you then that it is now already becoming evening? Look out at the height of the sun! I tell you, if we now rise and sail with a good wind along the whole length of the sea, we will certainly still come to the border of the Jewish lands on the other side of the Jordan before the sunset!”

[GGJ.05_250,12] At this Peter looked at the height of the sun and began to wonder greatly at how he could have been so seriously mistaken with the judgment of time; for the sun had still a good three hours before its setting.

Chapter 251

[GGJ.05_251,01] But Peter gathered himself quickly and asked Me about the reason for such a deception, and I said to him, “Go out to the sea and you will soon become aware of the reason!”

[GGJ.05_251,02] Peter did what I had ordered him, and he saw, as far as his eyes could see, the surface of the water completely covered with grasshoppers. Even our ship, which lay in Peter’s harbor, was quite full of these insects. Peter was horrified at this sight, hurried back to Me into the room, and asked Me whether these myriads of grasshoppers which now covered the sea had been the cause of his mistaking the time.

[GGJ.05_251,03] And I answered and said, “Of course! When they flew over from Egypt, they darkened the sun so much like a thick cloud that you here in the room obviously had to think that it had already become evening. But I saw in Me the cause of the evening that had come too early and made you aware of it – and that is now already everything that I have to say to you about it!”

[GGJ.05_251,04] Peter was satisfied with this and went out again to look at the great spectacle of nature.

[GGJ.05_251,05] Andrew and Philip however were quite interested in nature and asked Me how then such huge grasshoppers could exist, where actually then their place of origin was, and what they were good for.

[GGJ.05_251,06] Said I: “Dear friends, it is quite commendable to look around in nature — for it is a great book, written by the almighty hand of God, and serves every honest seeker as irrefutable proof of the love, wisdom and

power of the heavenly Father. Yet if a seeker is too fanatical in the course of his concentrated search, he can easily be led astray, so much so that he completely forsakes God and, finally, comes to the conclusion that all being and all coming into existence are merely the work of the blind and mute forces of nature.

[GGJ.05_251,07] And behold, it is exactly such phenomena that above all can lead genuine naturalists completely away from God, for they perceive in nature an immense capacity for reproduction, without design and purpose, that could well dispense with some wise God. To be sure, they will never by way of material research be able to perceive an inner cause for such phenomena because their souls are so deeply immersed in matter as to render them incapable of ever touching and seizing God's Spirit of light and love.

[GGJ.05_251,08] But whoever has touched and fully seized the spirit of God in his soul will then be taught by his own spirit how and why such events come into existence - and then only such a spiritually awakened person should research the things of nature and, unveiled, show them to his ignorant and dependent brothers so that they will become all the keener to awaken their own spirit within their soul.

[GGJ.05_251,09] But in order to get back to our grasshoppers, they indeed appear all over the warmer parts of the Earth, but mostly at certain times in Egypt and in south Asia. That is the strongest production of spirits of natural life because of the substance of the climate, or they develop there most often and frequently because the material ground of the Earth, the heat of the sun, its strong light, the constantly powerful dew and another number of other conditions influence so strongly that constantly a large number of previously even more bound Earth spirits become free, soon join with the spirits of the air, then cocoon themselves in a certain way in a light matter and further in the pupae then clothe themselves with a body and transform into animalistic Earth life.

[GGJ.05_251,10] In this way in the very warm lands of the Earth the grasshoppers often exist, and indeed very often, although they can also be hatched from their own eggs.

[GGJ.05_251,11] I say to you all: Everything, trees and plants and animals of the Earth are determined to release the directed spirits from hard matter, and that goes from level to level up to man. What then happens with man, you already know, and so I have nothing more to explain about the natural phenomenon lying before us – but now call Peter in to Me; for I will announce something to him and to you all!”

[GGJ.05_251,12] Andrew and Philip immediately do what I had ordered them and Peter, hardly entering the room, immediately asked what it was that I was willing to tell them.

Chapter 252

Beyond the Jordan on the Sea of Galilee. (Chap.252-276)

[GGJ.05_252,01] And I said, “All of you get ready for a journey; I want and must today leave here, and indeed completely from Galilee to the land which lies beyond the Jordan and borders on the Jewish lands! (Mt.19:1) We have not been there yet, and there is a large number there of very curious people, and we will there make a good business even today.”

[GGJ.05_252,02] Peter said, “Lord, we have to travel there by ship which is full of that grasshopper vermin; in order to clean it, two hard-working people would need half a day for such a task!”

[GGJ.05_252,03] I said, “There you have spoken truly, two workers would need to work even a whole day; but I will be faster through with such a task! Let us now just go out onto the sea, and the ship will already be cleaned!”

[GGJ.05_252,04] And when we came down to our ships on the lake, behold, it was quite clean, and there was no trace of a grasshopper to be found anywhere!

[GGJ.05_252,05] When the disciples saw this, they were very amazed about it, and Peter said, “You are truly a greatest master in all things; even the grasshoppers have to bend to obey Your will! Should we now immediately board the ship and sail away; or should we first consume an afternoon meal with some wine, since the journey is quite far?”

[GGJ.05_252,06] I said, “What need do we have of all of that? Until now we have never suffered hunger wherever we were, and so we will also neither have to suffer hunger nor thirst in the land where we will now go to. In your house you have in any case arranged everything, and so let us board the ship! Stretch out the sailcloth, then release the ship from the block, and someone sit at the rudder by himself! I will have a good wind come and we will soon be at the right place where I want to go.”

[GGJ.05_252,07] But Peter still asked Me whether he should not take a couple of his deck hands with him to the far harbor on the other side for the sake of the care and maintenance of the ship.

[GGJ.05_252,08] And I said, “Yes, do that; for we will not come back here again so soon!”

[GGJ.05_252,09] Then Peter called two of his deck hands. They brought the ship immediately into order; the wind also began to get up and we sailed away almost with the speed of an arrow.

[GGJ.05_252,10] When we had thus surfed across the far surface of the water with the true speed of a storm and this was only moved by very small waves despite the strong and powerful wind, this occurred to the two boys of Peter’s and they asked him where they should find the cause. For as very experienced old fishermen and sailors they had never experienced such a thing.

[GGJ.05_252,11] But Peter said to them, “How can you now ask such a thing! Have you then already forgotten all the things that the great master of Nazareth as our Messiah can do?!”

[GGJ.05_252,12] Then the boys said, “We already knew that he performs great miracles; but we didn’t know that even the wind and the sea obey him! He must truly be a great prophet, as great as Moses and as great as Elijah!”

[GGJ.05_252,13] And Peter said, “Endlessly more than Moses and Elijah! But now do not ask any further, but instead pay attention to the ship; at the correct time you will all gain experience more about the divinity of the Lord! We are now soon coming to the delta of the Jordan, and there it is necessary to pay attention so that we do not go out into the current, from which it is difficult to get out without a good counter-wind.”

[GGJ.05_252,14] At this both of them grabbed the oars cheerfully and as fast as an arrow we were across the somewhat dangerous part and had soon reached the bank after barely an hour’s journey.

[GGJ.05_252,15] There was a village where we stepped onto the bank, and the village was inhabited mostly by fishermen, mainly consisting of Jews, but around a third was also inhabited by Greeks, who were trading all sorts of things. When we came to the bank and set feet on the same, there were many people there, since several Pharisees from Jerusalem were present and collecting their tithe in this place. That the people ran up to us and some of the better ones among the many people also soon asked who we were, what we would do here, and whether we would like to buy some things, goes without saying.

[GGJ.05_252,16] But Peter took courage and said to the curious ones, “Let us first find accommodation, then you will learn soon enough who we actually are, and what we want in this place!”

Chapter 253

[GGJ.05_253,01] Hardly had Peter said this than immediately a respected innkeeper came to him and said, “Turn to my house; for I have indeed the largest accommodation in the whole village and I am not an expensive host, although I am a Greek! You are Jews to all appearances, but that does not matter at all; for several Pharisees from Jerusalem have also been living here for a number of days already who are collecting the tithe from the Jews.”

[GGJ.05_253,02] Peter said, “That is not really very pleasant for us! In any case it depends purely on our Master; whatever He wants will happen!”

[GGJ.05_253,03] The host said, “Who of you is then the Master, that I can go to him and talk to him myself?”

[GGJ.05_253,04] Peter pointed to Me and said, “This is He!”

[GGJ.05_253,05] Then the innkeeper came up to Me with a deep bow and said, “Do you want to take up accommodation with your people with me? My house is large and very spacious and has many chambers; in addition I am one of the very cheapest innkeepers in the whole, not insignificant village.”

[GGJ.05_253,06] I said, “You are indeed – but we have nothing to pay you with; therefore we will prefer to spend this night on our ship! In addition you have sick people in the house and also a doctor who cannot help your sick, although you have had him come from Jerusalem and he costs you much money. And look, as one says, it is not good to take accommodation in a house which is beset with all sorts of evil diseases!”

[GGJ.05_253,07] When the host heard this from Me, he was positively shocked and asked Me very amazed how I could know that as a stranger in this place.

[GGJ.05_253,08] I said, “I could tell you many other things too which would make you even more hostile; but now nothing further about it!”

[GGJ.05_253,09] Here the innkeeper became very embarrassed and began to beg Me to nonetheless stay with him for the sun had already reached the horizon and the evening was waiting at the door.

[GGJ.05_253,10] At this I said, “Then go and bring Me your blind son and we will see if I will be able to heal him!”

[GGJ.05_253,11] At this the innkeeper quickly left the bank, hurried home and brought the fourteen-year old totally blind son, placed him before Me and

said, “Here, dear friend, is my blind son! He was born as blind as he now stands before you. All doctors and conjurors have already tried their craft on him; but everything was completely in vain! Now, as you have already noticed, a positive miracle doctor from Jerusalem is with me in the house; but he can also do as much as the previous ones! Now it depends on you, dear friend! Truly, if you heal him, half my fortune belongs to you!”

[GGJ.05_253,12] Then I said, “If you can believe that I can make this blind son of yours see, then he will see!”

[GGJ.05_253,13] And the innkeeper looked at Me steadily and said, “Yes, friend, I can believe you! There is something so decided in your eyes that they tell me: Through your mouth has never come a false word! And so I believe now firmly that you will heal my son.”

[GGJ.05_253,14] I said, “The other doctors have their ointments and the magicians have their magic wands – but I have neither an ointment nor even less any magic wand; My will is everything and so I now will that your son shall immediately see!”

[GGJ.05_253,15] When I had said such a thing, the blind instantly became perfectly seeing and cried out loudly in joy, since he now saw the people, the sea, the area and everything that was there.

[GGJ.05_253,16] But the innkeeper came right up to Me and said, “Oh, you great and truest savior, how should I now thank you enough for such truest mercy from you? For truly, whoever can do what you can, can alone spread mercy; for what use are a thousand mercies and benevolent deeds to a blind man on the part of the great authorities of this Earth if they cannot give him the light for the eyes with all their other power and goodness!? But you have given him the light for the eyes with some inner power which is quite incomprehensible for me and thereby shown me and my dearest son an unspeakably great mercy. But as reward for that, what I previously promised you is much too little! Oh, just say what I now owe you, and I will fulfill your desire with all love and joy!”

[GGJ.05_253,17] I said, “Today give us accommodation, do good to the poor and thus make good again what you have often done badly to them!”

[GGJ.05_253,18] The innkeeper promised to observe everything most strictly and to do and asked Me most fervently to follow him into his house. And I and the disciples and also the two deck hands of Peter’s went now with the innkeeper, and all the people who had been witness to the healing of the blind boy followed us on foot.

[GGJ.05_253,19] But on the way many of the people cried out, “Oh, you truest savior, heal our sick too, of whom we have many! For behold, whoever

becomes sick among us never again becomes healthy; he is deteriorating in health very slowly to the grave! This is the very evil character of this otherwise beautiful area. Oh, you dear savior, show us poor people also such a mercy of healing, as you have shown to the blind son of the innkeeper! Your will be done!”

[GGJ.05_253,20] And I said, “Now good then, thus let it be according to your desires and faith! But now go to your sick and convince yourselves whether there is any sick person left in your houses and camps!” (Mt.19:2)

[GGJ.05_253,21] At these words of Mine all but few who had no sick, hurried away to find out at home whether their sick had truly been healed. When they arrived at their houses, already almost evening, they found no sick, but instead everyone, whatever sickness and illness they had had, were so healed as if they had never suffered from any sickness.

[GGJ.05_253,22] The sick however did not know what had happened, that they all at once had become healthy, and immediately asked after the cause of such an unheard-of event. Then their family told them about Me, and how I had made the blind son of the rich innkeeper see on the bank of the sea, and how now also surely all other sick of the innkeeper had been made healthy.

[GGJ.05_253,23] When the healed had heard this, they hurried out of the houses and came in front of the innkeeper’s house. Then they demanded in request to see Me and to give Me their thanks.

[GGJ.05_253,24] Then I went among them and said to them, “Go home now and sin no more; for if you fall back again to your sinful ways, you will thereby also fall back into your old sickness! Keep the commandments that Moses gave you and you will remain far from all evil.”

[GGJ.05_253,25] At this I let them all go and our innkeeper, who was now extremely cheerful and joyful, since all his other sick had also been healed, did not know at all what he should do for us for the benevolence we had shown him.

Chapter 254

[GGJ.05_254,01] But since the innkeeper was a Greek and also even a Gentile, but yet he knew very well that the Jews were not allowed to eat everything that the Greeks as Gentiles ate, then he asked Me, saying, “Oh, you great Lord and Master, what do you and what do these disciples of yours tend to eat in the evening? Although I am a Gentile, I know nonetheless from my own personal experiences that the Jews do not eat many things that we tend to eat, and so I am asking you then what I can serve you all, dear men,

with. For now you are quite lords in this house and I am only your most obedient servant, and thus if you will only command me mercifully and I will do my best to satisfy every wish of yours in the greatest hurry in the most assiduous way!”

[GGJ.05_254,02] Said I: “Give us some bread and wine and a good place for the night on top! We need nothing more.”

[GGJ.05_254,03] Then the innkeeper became almost sad, because I had not demanded something further and better. But nonetheless he went out into his larder and brought us bread and wine himself, and in a generous quantity. We took our places at a large table and the innkeeper and his children took place at the same table, ate and drank with us, and when the wine had loosened his tongue a little, he began to tell us some things from his experiences, and thus the miracles of the Essenes and those of the Pharisees also came to his conversation, just like also the ten commandments of Moses.

[GGJ.05_254,04] Then the innkeeper thought that these commandments were indeed very good - but they would not be observed, and least of all by the Jewish priests who indeed were supposed to lead their fellow believers at all times with a god example. Since I was such a great and certainly highly wise savior, I should be able to give him a correct explanation of it. But mainly I should give him good advice about whether he should, after repeated challenges by Pharisees, convert to Judaism or remain with the Greek faith. He basically liked the religion of the Jews better than his own, which was actually only a poetic fantasy image, behind which only very little truth existed.

[GGJ.05_254,05] At this I answered him, saying, “Remain in appearance what you are, but inwardly be a true Jew, which you can be all the more easily because you are not obliged in any way to any priest! You will see very well that the Pharisees would rather have you as one of theirs because of your great wealth than to have you as a stranger! Therefore remain as you are, and seek the truth and the reason of life and existence! For only the truth will make you free and with it you will stand high above all the priesthood and over everything that the world calls wisdom. Have you understood Me now well?”

[GGJ.05_254,06] The innkeeper said, “I have understood you; only there is one other particular question to ask, namely: What is the truth? Yes, the pure truth would make the people indeed very certainly free – but where is it, who can show it to me, who can give it?”

[GGJ.05_254,07] I said, “I and every one of My disciples can do that – but I Myself most certainly of all; for I Myself am the truth and the life, as He who lives in Me is the same through eternity!”

[GGJ.05_254,08] The innkeeper said, “Lord and Master, I do not understand that! How should I take that?”

[GGJ.05_254,09] I said, “Here around Me sit My disciples, they are asking about it, they will explain it to you; for it is better to have people speak about you than to speak yourself! I Myself however will go out in the meantime and strengthen Myself in the cool evening air.”

[GGJ.05_254,10] At this I rose and went out into the open air quite alone. But the disciples taught the innkeeper now about the most important things that concerned Me. And when the innkeeper came to the conclusion of who and what I am, he immediately came out to Me in the open air and thanked Me along with his children most fervently for the great mercy shown him. The children did the same. I blessed them all, and we then headed to our rest; for it had already become quite late in the night.

Chapter 255

[GGJ.05_255,01] When we had risen from our beds in the morning, well-rested and strengthened, and gone out into the open air, our innkeeper was already up and about, and both of Peter’s servants were also already on the ship to sail away immediately. But we called them to wait for breakfast, which our innkeeper immediately had brought. Then they sailed away, since we would not need the ship for a long time now.

[GGJ.05_255,02] Then we also went to breakfast at our host’s invitation. We had hardly finished it when other people came to see and to speak to Me, the miracle man, as they said. But among them were Jews and Greeks, and they told one another everything that I had performed through My pure will.

[GGJ.05_255,03] But, as already mentioned, since Pharisees were also staying in this very house, they also soon learned everything that had happened yesterday evening, and soon worked out that I must be the son of the carpenter from Nazareth already known to them. They then came into our room and began to test Me with all sorts of questions, which I constantly answered in the certainly most competent way and that way closed their mouths.

[GGJ.05_255,04] But there were living here several people who were unhappy with their wives. These sought divorce from the Pharisees present.

[GGJ.05_255,05] Then one of the Pharisees asked Me, “Listen, you wonderful and all-wise Master! Is it lawful for a man to divorce his wife for any cause at all?” (Mt.19:3)

[GGJ.05_255,06] Then I looked at him firmly and said, “Why are you asking Me about this now? Have you not read in the Scriptures that He who created men in the beginning made them so that they were only one male and one female?! (Mt.19:4)

[GGJ.05_255,07] And when the first human couple stood before Him who had made them, and He saw well that the man liked his beautiful wife very much, this One whom you have never yet known said: For this cause a man shall leave his father and mother and shall cleave to his wife, and the two shall become one flesh! (Mt.19:5) If things are then according to the word of God, consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate!” (Mt.19:6)

[GGJ.05_255,08] Then the Pharisees spoke, “If you are such an expert in the Scriptures, you will then know well that the very same Moses who described the creation of man as good as fully left behind a formal certificate of divorce and commanded that one divorce oneself from one’s wife for a well-founded reason.” (Mt.19:7)

[GGJ.05_255,09] To this I answered, “Moses indeed gave you a certificate of divorce, according to which you can divorce yourselves from your wives; but he only did such because of the hardness of your hearts. From the very beginning of humanity on this Earth it has not been this way, but instead as I have just told you all. (Mt.19:8)

[GGJ.05_255,10] But further I say to you: Whoever divorces his wife, even because of immorality, and marries another commits adultery. (Mt.19:9) But you already know what sort of sin adultery is, and I do not need to give you any further enlightenment about it.”

[GGJ.05_255,11] At this the Pharisees left Me without a further word.

Chapter 256

[GGJ.05_256,01] But in their place My disciples came to Me and said, “Lord, if the relationship of a man with his wife is so, then it is truly like this, it is better not to marry!” (Mt.19:10) For now and then there are wives who are true devils towards their husbands, and so we think that it would not be so unsuitable for Your ordinance to divorce oneself from such a wife and find another for the sake of the household. For if a man keeps an evil, adulterous wife, there is an eternal argument and disagreement in that house and many evil words, which must create a constant evil annoyance in the house itself and among the neighbors. But if the man divorces himself from such a wife, complete peace will soon reign in the house. And in this case we also believe

that the certificate of divorce of Moses finds complete justification before all better human common sense.”

[GGJ.05_256,02] At this I said to the somewhat embarrassed disciples, “Not all people accept the word (which was spoken to the Pharisees), but instead only those to whom it is given to understand (Mt.19:11), and until now you have not yet understood it, although it has been given to you to understand; but you should nonetheless understand it, and you will!

[GGJ.05_256,03] Firstly I direct you all back to what I have already said many times about this issue, and in an exhaustive manner.

[GGJ.05_256,04] But secondly it goes without saying that I would never have informed you of a certificate of divorce through Moses if in certain cases the necessity was not visible to Me, which can be well justified. But don't you know then what a destructive abuse the Pharisees of these days and for a long time have been making with divorces?! They themselves secretly plant all sorts of dissatisfaction in an otherwise good marriage and finally bring things so far that the couple have to divorce. Well, the divorce is performed by the Pharisees and costs a lot of money, and that is exactly the reason why divorces occur so frequently these days, and why I have placed the original Law of God before the eyes of the Pharisees in this respect. They know My power, and so they went away with a secret anger.

[GGJ.05_256,05] But thirdly I say to you all something else and pay attention to it and even write it down! Behold, there are among the people of both sexes some who were born eunuchs from their mother's womb, eunuchs, but only male ones, who were made eunuchs by men for whatever reason, and there are also very many who made themselves eunuchs for the sake of the kingdom of heaven! Whoever is able to understand that, let him understand it. (Mt.19:12)

[GGJ.05_256,06] In short, these people are no longer suitable for marriage, and such a marriage performed with these eunuchs is fully unlawful and can be dissolved completely without any further thought, and the person who is not a eunuch can marry again without committing adultery.

[GGJ.05_256,07] But if someone's wife is barren, he should do in the correct sense what the old fathers did so that they bore a seed, and he will not be called before any judgment for this. I now believe that you will finally have understood this.”

[GGJ.05_256,08] Said Peter: “Except for one thing; when someone has a wife who despite all warnings and loving chastisement nonetheless is adulterous out of inborn pure randiness and is totally incorrigible, should one then not divorce such a wife? Or what is the correct thing one should do according to Your will?”

[GGJ.05_256,09] I said, “You can certainly divorce such a wife who is obviously an adulteress – but you may not take another wife while she is still alive! For you cannot know whether the wife in the future will not repent and return to your house full of regret and you then will have an improved, faithful wife. But if you have married another one in the meantime and the previous wife then came back to you improved and full of regret, you would not be able to accept her because of the new wife, and behold, that would be something very bad for you and even worse for both of your wives; for you could not show compassion to the older one and could not divorce the younger one, and yet you should be compassionate as the Father in heaven is compassionate. But if you cannot practice compassion, what are you then and what will you do in order to remain in My plan? But if you have a strong desire and much nature, then look back to the old fathers; but in your heart be faithful to God and protect yourself from desire and lust and adultery! For whores and adulterers will never enter the kingdom of heaven. Have you now understood that well?”

[GGJ.05_256,10] Peter said, “Yes, Lord, now I am also quite in the clear!”

Chapter 257

[GGJ.05_257,01] But now the innkeeper immediately came up to Me and said, “Lord, does that also apply to us Gentiles?”

[GGJ.05_257,02] I said, “Of course! For there is only one God and Lord; He wants to bring up all people equally, and I therefore came into this world to open the door to light and life also for you Gentiles. And the time will come and it is actually already there when the light will be taken from the Jews and given to the Gentiles.”

[GGJ.05_257,03] Then the innkeeper spoke, “Very good, Lord and Master, it is good that I now know that; I will ensure that my companions remain in Your teaching and act accordingly. For I already guess whom I am dealing with! You are a God and no man; for no man has ever performed Your deeds, and the words which You have spoken have never flowed out of the mouth of a man. Such a thing is possible only for a god!

[GGJ.05_257,04] But now I have another plea for You, who has now become a true god for me. Behold, we have a large number of children in this area, and I believe that if You would bless them in Your truly all-powerful way in future that would be of a great moral use in their maturity! Lord and – let’s say – my God, have I placed a decent demand on You?”

[GGJ.05_257,05] I said, “Well, go and let the little ones come to Me!”

[GGJ.05_257,06] At this the innkeeper sent his many servants out in a hurry to the whole area to announce to everyone that they should bring their little ones, where the wonderful Savior would bless and strengthen them.

[GGJ.05_257,07] Soon afterwards a number of little children were brought to Me, so that I could lay hands on them and say the prayer of blessing over them.

[GGJ.05_257,08] Since the children pushed their way forward to Me, because some more active ones wanted to be the first with Me, the disciples rebuked them for their impolite pushing and chastised their spoiled attitude. (Mt.19:13) Then the little ones became shy and no longer dared to come near Me.

[GGJ.05_257,09] But I rebuked the disciples and said to them, “Let the little children alone; for the kingdom of heaven is theirs!” (Mt.19:14)

[GGJ.05_257,10] Then I encouraged the little ones to come to Me without fear or shyness. Then the little ones took courage again and hurried to Me. And I laid My hands on all of them and blessed them.

[GGJ.05_257,11] When this action had been done, everyone went home again after giving thanks. (Mt.19:15)

[GGJ.05_257,12] Then the innkeeper came to Me again and said, “Lord and my God! Would You show my house the great mercy and stay here for some days or weeks and months?”

[GGJ.05_257,13] I said, “As long as you remain in the teaching that you have heard from My disciples, He, whom you called a God in Me, will remain with you; but if you leave this new religion in belief and in action, this God of yours will also leave you. But I, as also a man in the flesh, must now soon depart from here; for living with Pharisees under one roof would not be particularly good – neither for the one side nor for the other.

[GGJ.05_257,14] I have now shown your house and this whole area a great benevolence without being asked! Remember this day, and if any affliction should ever press you all again, call Me only full of faith in your hearts and you will be helped!”

[GGJ.05_257,15] Then we rose quickly and departed from this place.

[GGJ.05_258,01] When we were a short hour's journey from the place where we had been, a young man from the very same place came to us along the path. He had also been a witness the evening before of My deeds and teaching and had been even a very competent scribe for his young age, but not by profession. When he saw and recognized Me, he stopped Me and asked Me to allow him to ask Me a question.

[GGJ.05_258,02] I did that and he spoke: "Good Master, what good thing shall I do that I may obtain eternal life, of which your disciples told so many wonderful and certainly very true things yesterday at the Greek innkeeper Rauris', and achieve it on a shorter path than the one that your disciples described?" (Mt.19:16)

[GGJ.05_258,03] But I looked at him seriously and said to him, "Why are you calling Me, who as far as you know am only a man, as a scribe yourself, good? Do you not know that apart from God no-one is good? But if you want to enter into eternal life, then keep the commandments!" (Mt.19:17)

[GGJ.05_258,04] Then the man asked further and said, "Which commandments then?" But he asked this question because he thought that I had some very new and fully unknown commandments.

[GGJ.05_258,05] But I said to him, "Those which Moses gave: You shall not commit murder, you shall not commit adultery, you shall not steal, you shall not bear false witness! (Mt.19:18) Honor you father and mother, and you shall love your neighbor as yourself!" (Mt.19:19)

[GGJ.05_258,06] Then the young man asked, "But who should or can I see as my neighbor?"

[GGJ.05_258,07] At this I told him the familiar comparison of the compassionate Samaritan, and he now understood who was to be seen as his neighbor.

[GGJ.05_258,08] But when he had heard such things from Me and also accepted them, he then said, "If it is so, then I give you the fullest assurance that I have kept these things since my childhood! What am I still lacking?" (Mt.19:20)

[GGJ.05_258,09] And I answered him, "If you want to be complete, go and sell all your earthly possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me; become My disciple and learn from Me the secrets of the kingdom of heaven! (Mt.19:21)

[GGJ.05_258,10] But when the young man had heard such a thing from Me, he became grieved, because he had many and great goods, turned his back to Me and went on his way. (Mt.19:22)

[GGJ.05_258,11] The disciples were surprised and they said, “But that is very strange! The man seemed to be very sure that the spirit of God was speaking from You; but for the sake of the vain treasures of the world he preferred to turn his back on the all-powerful spirit of God than to obey His command! Strange, extremely strange! What will happen to such a person one day?”

[GGJ.05_258,12] I said, “It is hard for a rich man like this to enter the kingdom of heaven! (Matth.19,23) Pay attention to what else I will say to you all! Truly, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God!” (Mt.19:24)

[GGJ.05_258,13] And when the disciples heard such a thing from Me, they were very astonished and said, “Oh dear – if it is so, then who can enter the kingdom of heaven and be saved?!” (Mt.19:25)

[GGJ.05_258,14] But I looked at the very embarrassed disciples in friendship and gave them comfort by saying, “With men such a thing would indeed be impossible; but with God all things are possible!

[GGJ.05_258,15] But I have already spoken at length about this issue with the fisherman Aziona, how it is possible that the souls of even more terrible people can become saved on God’s secret path, and so it would be quite superfluous here to say another word about it. You will still know something about it, I hope?”

Chapter 259

[GGJ.05_259,01] Peter said, “Oh yes, that is still very much in my memory and certainly in that of all of us! But I will take the liberty here in the name of all of us to ask You what will be for us one day who have left everything and followed You faithfully?” (Mt.19:27)

[GGJ.05_259,02] At this I answered and said, “Truly, I tell you all who have followed Me: In your full rebirth, when I have risen and sit on the throne of My eternal magnificence, you will sit on the twelve chairs beside Me and like Me and judge the twelve tribes of Israel (Mt.19:28), which means as much as that you will once be just as active as Me in My heavens with Me for the eternal good of all people of this Earth and also the other worlds. And you will watch over, guide and lead these people here and on the other side as invisible guardian spirits for the people of the Earth! For only in a constantly growing, true loving activity does the true kingdom of heaven and its growing bliss consist.

[GGJ.05_259,03] And I also say to you all: Whoever leaves his house, brothers or sisters, or father or mother, or his wife, his children, or also his fields, or gardens and pastures and herds for My name's sake, will receive everything in My kingdom a hundredfold and thereby inherit true, eternal life. (Mt.19:29)

[GGJ.05_259,04] But remember this also: Those who are now the first will very easily be the last there, and those who are the last here will also easily be the first there!" (Mt.19:30)

[GGJ.05_259,05] The disciples did not understand that, and Peter asked, "What should that mean, what did You mean to say by that? For what You say has its reality for all eternity, and we want to know everything quite exactly and understand what comes from Your mouth! This seems to refer to us, and it would not be very good if we should be the last in another kingdom because we were the first here!"

[GGJ.05_259,06] I said, "My dear Simon Juda, not for that reason; but if one of you were to think himself better because I had chosen him first, he would thereby fall into arrogance, with which he could never be the first in the kingdom of heaven. Suppose there would be one whom I had woken and chosen after more than a thousand years, he would certainly be the last according to choosing; but if he was humble to a great degree, so that he always considered himself the least worthy for such mercy, but nonetheless was faithful and enduring in his job, although he had no proof of the full genuineness of what was given to him, but instead only had to proceed with the single faith – would such a called person not be one of the first in the kingdom of heaven?

[GGJ.05_259,07] But I would not have made this remark to you all if you had not asked about the reward for what you believe you are now doing for Me! That, Simon Juda, was not very noble of you and you all, since I have only shown you the greatest benevolence spiritually and physically by the mere fact that I chose you all, so that you have now began to inquire after a reward as well! Have I then done something incorrect to you if I gave you a small nudging?"

[GGJ.05_259,08] Peter said, "Oh by no means, Lord and Master; as I now see it, that nudge was far too light in comparison with our great foolishness! – But there is something else to be asked and that is this: Where are we heading now?!"

[GGJ.05_259,09] I said, "We will visit a very hidden place and take our rest in that place; for we have worked very industriously until now. But industrious work also needs its rest; therefore let us just stride forwards with courage and we will soon reach the hidden place! There you will truly see My angels going up and down; thus just stride on courageously!"

Chapter 260

[GGJ.05_260,01] After a few hours' journey we reached the hidden settlement which, like many others, had no name. The Jews as well as the Greeks often did not name their settlements so that they could not be found so easily by the Romans and the tetrarchs because of taxation; for once such a village was found, described and given a name, it was also eligible to pay tribute.

[GGJ.05_260,02] But besides this there was another reason for the so frequent occurrence of no-name small villages, and that was this: Among the Romans it was usual, because of the faster and easier colonization and cultivation of the infertile and barren areas, that a new colony along with its newly-built village would remain untaxed for twenty, thirty, forty up to fifty years, according to how long one or other village needed for its full cultivation. Well, the Jews and Greeks, who never were particular friends of taxes, knew very well how to exploit this humane Roman law for their own good, no-one will have any doubt in that. Therefore they gave a newly-built village no name and if they were ever asked by any Roman commissar, the village was only ten years old, if he had already more than a half a century behind it. Then the village inspected by the commissar received a number, but no name; and only beginning from this point in time was the new village taxable after the end of the legal period and it received a name.

[GGJ.05_260,03] And thus this small place which we had just reached was a nameless, but for that still tax-free village. This situation often suited us very well; since the inhabitants of such a new or even better untaxed village were much friendlier and accessible. And so it was once again the case here. We arrived just as the sun was going down on the day before the Sabbath in this truly very hidden village.

[GGJ.05_260,04] But the village lay in a high mountain valley which was very fruitful and particularly suitable for raising cattle; but that was only on one side, and even there very inaccessible. People who tend towards dizziness would hardly dare to head over these steep paths. The valley itself lay according to the present measures over four thousand feet above sea level, which is certainly not saying much in Asia, because there were and still are inhabited villages at much higher altitudes.

[GGJ.05_260,05] When we thus arrived in this village, immediately several inhabitants saw us and quickly called their eldest and chief, so that he should come and check us out, why we had come there. The chief, an already grey haired Jew, was immediately at hand, looked at us and then asked us what we wanted there, and what had forced us to climb to this village so cut off from the entire world.

[GGJ.05_260,06] But I said to him, “Peace be with you and with this whole, truly not insignificant village. The kingdom of God has come close, which you plain and simple people will learn to see well enough during My rest that I will take with you! But for now I ask you whether we cannot have shelter with you for a short time?”

[GGJ.05_260,07] The chief spoke: “You are no evil people that I worked out at the first glance; but you are some adventurers, yet that does not matter, and so you can indeed find shelter under my roof. But you must tell me very much about what is happening in the world; for I have not got away from this place for almost twenty years into the wicked world, and thus know as little as nothing about it! Also the inhabitants of this village go only from time to time to the next little village or area of Nahim for salt, which we do not have here. But we have not been in Jerusalem for almost twenty years, although we are strict Jews. For there was nothing then but lies, deception, domineeringness and the very worst arrogance from the temple down through all the layers of society. How do things look there now?”

[GGJ.05_260,08] I as a genuine Jew moved here for that reason out of true love for God with some others who were like-minded, and we gave God, the only Lord, an indeed free, but as pure as possible, faithfully devoted community, and He has blessed us very richly for it.

[GGJ.05_260,09] You are also Jews and will trust your great part of salvation for the soul in the temple in Jerusalem? But you were never scribes and servants of the temple and can therefore have no idea of what terrible cheek, disgusting to ever better human mind, takes place there with the holy rights of man inside the holy walls! That made me and several of my friends indignant! We searched and found this valley in which we immediately found the necessary nourishment.

[GGJ.05_260,10] With time we built here these very cozy houses and now we live very comfortably and peacefully together and always give God alone the honor. I ask you only one thing, that you do not betray us to anyone on your return to the world! Otherwise you are our very welcome guests. Now let us go to my house which is certainly more pleasing to the Lord God than Solomon’s temple in Jerusalem. In the house over a good meal we will discuss some things and you shall get to know us well then!”

Chapter 261

[GGJ.05_261,01] We now went into a quite cute and spacious mountain valley cabin and were immediately served with bread, salt and fresh milk. The chief excused himself for not being able to offer us any wine; but he had

many skins of forest berry juice, which tasted as delicious as any wine. If we wanted to try it, he would with great pleasure have a few jugs full set out.

[GGJ.05_261,02] I said, “Do that; we want to try your forest wine! If we like it, then we will ask you for a few more jugs.”

[GGJ.05_261,03] Then the host went to his cellar and brought us a few jugs full of the forest berry juice, which tasted just like wine, since in principle it was actually wine; for the little grape, now also called blackcurrant, also belongs to the various types of vine, whose fruit is approximately the smallest type of grape. Short and sweet, we drank this forest wine very willingly, mixed with some water, and the host had great joy in seeing that his wine pleased us so much.

[GGJ.05_261,04] When both jugs were empty, the host wanted to go and fill them immediately; but I now said to the already very talkative forest wine producer, “Listen, just you leave that and fill the jugs instead of with very fresh water, and I will immediately turn the water into the very best wine!”

[GGJ.05_261,05] Then the host raised his eyebrows and said, “Well, I am truly very curious about this trick!”

[GGJ.05_261,06] Both the large jugs were immediately placed on the table, filled with water, and the host said, “Now what you demanded is already on the table, and you, friend, show us what you can do!”

[GGJ.05_261,07] And I said to him, “Take one or other jug into your hand and try the contents!”

[GGJ.05_261,08] The host tried the contents and was so surprised at it that he immediately called his whole household together and let everyone taste. All claimed that they had never had such an extremely good wine pass over their lips. But now everyone wanted to know how it was possible to make such a heavenly good wine out of the purest water.

[GGJ.05_261,09] But the host said to the many enquirers, “Yes, my dears, ask him there in the center! It is the greatest riddle for me myself! Such a thing has never happened since human thought began and is quite unheard-of!”

[GGJ.05_261,10] At this the host turned to Me and said, “Master of Masters in your wonderful art that is incomprehensible to me! Give us a very small hint as to how and in what manner such a thing was possible for you! And can You do several other such tricks?”

[GGJ.05_261,11] I said, “Dear friend, I can give you no answer to your first question for now; but tomorrow you will work it out for yourself! But to the

second question I can tell you this: that actually nothing is impossible for Me and I could perform countless miracles for you simply through the power and strength of My will alone! Do you agree with this?”

[GGJ.05_261,12] The host said, “You speak highly of yourself, since you are only a man! Do you not think that only God alone is all-powerful?! If all things were possible for you, you would be God Himself, or you would have to do such things with the help of Beelzebub, who is the highest of all devils, for which you seem to me to have a far too honest, pious and open face, about which one can say: Look, that is a true image of God!

[GGJ.05_261,13] But I do not want to speak as if with authority and I think back to the times when I was in Jerusalem and also in the other cities, particularly in Damascus, where I got to know an Indian magician, who also announced about himself with the greatest exaggeration that nothing was impossible for him. He seriously performed great things, the possibility of which was just as little visible to me as the way you now turned the water into the best wine. But among all magicians and artists the exaggeration of their nonetheless wonderful capabilities to us lay people is such a usual thing that one willingly gives it to them, because they are basically extraordinary people. But I would like to see something more from you this evening, Master of Masters!”

[GGJ.05_261,14] Said I: “Behold, every man judges according to his understanding, and thus you also, and it would not be fair of Me to contradict you in any way! If you achieve any deeper insight, then you will judge otherwise; therefore nothing further now! You have asked Me for another so-called trick today, and I will do it. But so that you do not think that I can only do what I know to do, tell Me what I should do for you!”

Chapter 262

[GGJ.05_262,01] The host said, “If nothing is impossible for you, then you must also be able to make a very sick person healthy?!”

[GGJ.05_262,02] I said, “Oh yes, do you have one?”

[GGJ.05_262,03] The host said, “Yes, unfortunately – one of my dearest daughters – but she will be difficult to help! She is now twenty years old and was a cheerful and active child. A year ago she went to Nahim with this oldest and strongest son of mine for salt. On the way home she slipped where it is steepest and fell more than the depth of five men onto a cliff that juts out and with such a fall she broke her arms and legs. For more than three quarters of a year she suffered the greatest pain; in time the pain indeed grew less, but nonetheless she shrank to such a cripple that she will

never be able to leave her bed again. Master of Masters, if you can heal this daughter of mine, then I would like to begin to believe that almost nothing more is impossible for you!”

[GGJ.05_262,04] I said, “Bring her here!”

[GGJ.05_262,05] The host said to the strong brothers of the sick sister, “Go to her room and bring her here together with her bed!”

[GGJ.05_262,06] Then the brothers hurried and brought the poor and truly very sick sister and set her before Me.

[GGJ.05_262,07] I looked at the poor patient and said to her, “Daughter, would you like to be as healthy again as you were a year ago?”

[GGJ.05_262,08] The invalid speaks with a weak voice: “Oh yes that would be a great benevolent act for me; but no healer can heal me any longer – such a thing is possible only alone for God the almighty!”

[GGJ.05_262,09] I said, “If you think and believe such a thing, then stand up and walk and give God the glory!”

[GGJ.05_262,10] In an instant the girl became as healthy as if nothing had ever been wrong.

[GGJ.05_262,11] When the host and everyone that was in the house saw this, they began to make very respectful faces, and everyone became almost speechless in amazement, and only after a while did the host say with a wondering voice, “No, that is no longer in the realm of what even a very ingeniously talented person on this Earth could learn, but instead it is an extremely rare gift and mercy from God, and we must therefore bring God, the only Lord, our general and highest praise, that He gave a man on Earth once again such a purely divine power, strength and force for the multiple salvation of man as only the great prophets ages ago possessed!

[GGJ.05_262,12] But now I understand already this first greeting of our dear, wonderful guest: Peace be with you! And: The kingdom of God has come near to you! Listen, my entire household that is a rare favorite of God, a new, great prophet! We must honor him highly for God’s sake and must listen to him!”

[GGJ.05_262,13] At this the host turned to Me and said, “You, eminent friend and master of all Masters, I have no words with which it would be possible for me to express in any way my feeling of thanks towards God and towards you, his truest, great prophet! Oh, forgive me if at the beginning of our acquaintance I expressed myself somewhat inappropriately towards you! But

as you have decided to stay with us for some time, I will strive with all my strength to show you and your disciples the greatest possible thanks.

[GGJ.05_262,14] Oh, you have given me my dearest child again and thereby more than if you had given me all the riches of the world! Therefore you deserve from me the highest gratefulness after God!”

[GGJ.05_262,15] Said I: “Be calm now, Barnabe, and see that your daughter Elisa gets something to eat; for she is now fully healthy and must now also eat and drink completely so that she becomes fully strong again!”

[GGJ.05_262,16] This happened, and the healed girl rose from her bed, dressed herself quickly out of necessity, then hurried to Me, grabbed My hand hastily and pressed it to her beautiful mouth with tears of thanks and then said, sobbing with thanks and great, blessed joy, “Oh, you truly all-powerful friend and Master! Since everything is possible for you, it will also not be impossible for you to look into my heart; there you will find thanks written with the glowing letters of love, which I will owe you forever!”

[GGJ.05_262,17] Said I: “Remain with such love, and it will bring you many blessings! But now sit down at our table, eat and drink and be of a cheerful spirit! But if you go again to Nahim, you must not skip about like a gazelle, but instead proceed very modestly along the somewhat dangerous path, and you will have no other physical harm to suffer! Only remember that, My otherwise very most beloved daughter Elisa! Now sit down, be quiet and eat and drink!”

Chapter 263

[GGJ.05_263,01] At this Elisa went to her father, who pressed her to his heart with many tears of thanks, then showed her a place between him and his wife and gave her to eat and drink of everything that there was; but particularly she liked My wine made from water.

[GGJ.05_263,02] When the daughter now ate and drank so healthily, the host asked Me with all respect, “Lord and Master of all Masters! It is indeed very foolish of me to ask you how you can know that I am called Barnabe, and that this daughter of mine is called Elisa; for if such things are possible for you, given by God, why should it not then be just as easily possible for you to know how I and all the others as well are called by name? But I just thought to myself that you might have seen and recognized me from Jerusalem on some occasion. And if that was an easily possible case, then it would be of doubled interest for me!”

[GGJ.05_263,03] Said I: “Tell Me, what has brought you to this thought!”

[GGJ.05_263,04] The host said, "Forgive me now in advance, if I should express myself somehow unworthily – for I have now enjoyed some wine, and it has perhaps loosened my tongue somewhat; but I will nonetheless pull myself together as much as I can so that my tongue will not cause me any too great shame!

[GGJ.05_263,05] Behold, about twenty years ago I was still a Levite in Jerusalem and actually a future Pharisee (VARIZAR = shepherd, also shepherd director). There one day – as never before or after – it happened that at the usual test of the twelve year-old boys a boy called Jesus from Nazareth in Galilee was brought before us. This boy knew then already more than all the templars together and was actually the main reason why I soon left the temple for all time.

[GGJ.05_263,06] But in addition I must admit openly here that you, Master of Masters, have a very extraordinary similarity to that truest miracle youth namely in the face. But I do not want to claim at all with this that you as a man now have grown from that youth, which would not exactly be something impossible; but only I wanted to mention with that that it is namely highly strange how similar great spirits are very often in their faces if they follow one and the same tendency.

[GGJ.05_263,07] For three days that extraordinary boy at the temple kept proving to us in every detail that he was himself the promised Messiah. Then for various reasons I decided to leave the temple in exchange for this solitude. I never returned to it nor did I go anywhere else; therefore, I do not know what may have become of that boy. At the time I was his enemy; yet it did not take long before I could see the truth in that boy's assertions more and more clearly, whereas the temple kept becoming more disagreeable and offensive to me every day.

[GGJ.05_263,08] Indeed, the words of that boy were my salvation from the truly hellish temple. And now I want you to tell me what might have become of that boy. What incensed me most against the old arrant templars was the fact that they promised a reward to the one who would kill him at some good opportunity. This did not happen while I was with the temple. However, since I have been here for almost twenty years, who knows what the temple might have perpetrated later on against that boy. You, Master of masters, surely know all that, and so I am asking you to enlighten me on this."

[GGJ.05_263,09] I say, "Behold, exactly for that reason I have now come to you; for I Myself am that boy who then pressed hard against the elders, the Pharisees and doctors of the law in the temple! And because you now know that, it will also now become clearer to you why I said to you right after My arrival: Peace be with you and your house! The kingdom of God has come close! But only tomorrow morning will we have a further discussion about it!

But today have a good bed prepared for us so that we can shake off our tiredness and tomorrow stand strong for action again!”

[GGJ.05_263,10] At this the host Barnabe ordered his servants to prepare us a good bed immediately and they did what they were commanded.

[GGJ.05_263,11] When we stood up from the table, the healed daughter came up to Me once again and thanked Me most heartfelt for the healing of her suffering, and also the host, his wife and his other children did the same; for the beautiful and cheerful Elisa was very dear to them all and they were so overjoyed that they now had their Elisa very fresh and healthy again before them. I gave them all My blessing and then headed with My disciples quickly to rest.

Chapter 264

[GGJ.05_264,01] When we woke up in the early morning, we already found the whole house buzzing with activity. On the hearth was burning a cheerful fire already, around which several pots were standing, in which all sorts of aromatic dishes were cooking for us and for the people of the house. There were also fish, and indeed the best and most beautiful mountain trout. The healed daughter was the most active at the hearth and bustled about very much to prepare a good breakfast for us as soon as possible. When she caught sight of Me, she positively threw herself towards Me with a hasty passion and thanked Me once again for her healing.

[GGJ.05_264,02] But I said to her, how could she work thus today, on a Sabbath?

[GGJ.05_264,03] To this Elisa answered and said, “Lord and Master, there is no law in the Scriptures that forbids the people to serve God on a Sabbath!”

[GGJ.05_264,04] I said, “Very well – on the Sabbath one should indeed serve God alone very well; but you are now serving with all energy only Me and My disciples! Are we gods then?!”

[GGJ.05_264,05] The assiduous daughter said, “Oh Lord, Your disciples are indeed only people like us; but You are God through and through, which I now see only too clearly! And if I and everyone in the house serve You through our activity, then we certainly do not desecrate the Sabbath!”

[GGJ.05_264,06] Said I: “But tell Me, My very dearest Elisa, who told you that I was a god! For look, if I were a god, and Jehovah in heaven is also a very truest god, then there would obviously be two gods; but in the Scriptures it says very expressly: I alone am your God and Lord; therefore you shall

have no other and foreign gods besides Me! Well, how do they go together then, if I am also a god?”

[GGJ.05_264,07] Elisa said while busily preparing the fish, “Oh Lord, they go together very well!”

[GGJ.05_264,08] Said I: “Yes, but how so?”

[GGJ.05_264,09] She said, “Because You and the Father in heaven are not two, but quite perfectly one and heaven is always and eternally only where You are, oh Lord!”

[GGJ.05_264,10] Said I: “But who told you that, and who taught you in this?”

[GGJ.05_264,11] She said, “First of all, You Yourself, oh Lord! ‘Peace be with you and with your house!’ and ‘The kingdom of God has come close to you!’ Those are words which can only come from a divine mouth! And then came Your miracles, which apart from God no-one can perform! Then yesterday, when You, oh Lord, laid down to rest, I spoke for a long time about that twelve-year old Jesus in the temple with my father, and looked through all the texts in Isaiah that refer to You, and then it turned out more brightly than the sun that You are none other than the promised Messiah and can be none but Jehovah Zebaoth Himself in Your spirit! You see, oh Lord, those are my reasons to consider You what You obviously are!”

[GGJ.05_264,12] Said I: “Well, you are right, as is your earthly father; but you must not disclose Me to your neighbors before the right time! And since you have recognized Me and are serving only Me today on the Sabbath with your hard work, then work; but see that none of your neighbors are annoyed by it!”

[GGJ.05_264,13] Elisa said, “Oh, do not worry about that! We are all far beyond that point. We indeed do not perform any hard, slavish tasks on a Sabbath; but wherever there is need we also do that on any Sabbath. We now are no longer under the hypocrisy of the temple and its selfish laws, from which any rich person can buy himself free for a certain time, but instead our law is the truth and its goodness and this forbids no-one to do the most necessary for his house on a Sabbath.

[GGJ.05_264,14] But if the idle going and hanging around was something necessary for the achievement of eternal life, then You, oh Lord, would certainly give all the people a good example, since You would not let any sun, moon or stars go up and down on the Sabbath, which would certainly be within Your powers. Thus neither would any wind blow, no clouds or fog would form, no river flow, no sea move, and even the animals would have to instinctively observe the full Sabbath as an example for us people! But if one observes the whole great creation only somewhat exactly, one sees only too soon that You are just as active on the Sabbath as on any other working day,

and since we are already God's children according to the Scriptures, we certainly are not doing anything wrong by imitating in all things our good, holy and dear Father!"

[GGJ.05_264,15] I said, "Truly, I had not sought such cleverness in you as a person! Therefore remain as you are and be a good example for everyone of how the Father in heaven always provides all people with the best example!"

Chapter 265

[GGJ.05_265,01] After this I went out into the open with Barnabe and some of My disciples, and Barnabe showed us his possessions. We moved through the whole village, which consisted of some twenty houses, and looked very cute and everywhere very clean.

[GGJ.05_265,02] But when the inhabitants caught sight of us, they became afraid, as if we were commissars who would now demand taxes and perhaps even some punishments from them. Then I secretly entrusted Barnabe with the reason of their vain fear, and he called several to him and gave them the fullest assurance that their fear was fully void, and that in the highest opposite only extraordinary happiness was wished to this place, that exactly I had visited them and as a very first and best Savior had healed his otherwise incurable daughter by anyone else in the world in an instant so perfectly that she was now a hundred times healthier, more active and fresh than she had ever been before.

[GGJ.05_265,03] When they heard such a thing from their chief, their fear disappeared, and they were all highly amazed at it; only several women said, "We cannot believe that until we have seen Elisa ourselves; for only an angel of God from heaven could have helped her – it would be impossible for a person, even if he were the very first healer in the world himself!"

[GGJ.05_265,04] But while the women were still saying such things among one another, Elisa also came after us quite hurriedly and invited us to breakfast. When the women saw Elisa, they were positively shocked and hardly believed their eyes; but finally they also went over to her and asked her how this had then happened.

[GGJ.05_265,05] But Elisa said, pointing at Me, "There stands the divinely eminent Savior; ask Him! I know and feel that I am now quite fully healthy, and you can see it too; but about everything else, and how it was possible, I do not know."

[GGJ.05_265,06] Then we turned around again and went back to Barnabe's house, where a rich breakfast was waiting for us. It goes without saying that

both the men as well as the women and children followed us there; but they remained there the whole day, and the disciples taught them about Me and about My mission from heaven down to Earth, and they all believed now in My name.

[GGJ.05_265,07] After we had taken breakfast, however, our host led Me to the always very dangerous place where his daughter had had her fall, and asked Me whether I with My omnipotence could not and would not help to make this path just a little easier to pass.

[GGJ.05_265,08] I said, “You now know already that nothing is impossible for Me; but for now let us leave this place – for it is to your protection! If this spot did not exist, you would have been discovered long ago. Therefore I also think that you should leave this place as it is, and if I do something for you all, I will make this place even less passable, and indeed so that in the future no cat would be in a position to cross it. On the other hand, however, I will show you another path which already exists, but which you have all not yet discovered.”

[GGJ.05_265,09] When Barnabe heard such things from Me, he asked Me to do this, and I said, “Well then, so be it!”

[GGJ.05_265,10] Then a great mass of rock detached itself down below, and thereby an overhang wall a hundred men’s height tall, was created hanging above, over which no person would ever be able to climb. But there where we stood a sort of parapet was created, over which one could look but not so easily cross, which would in any case have been a vain effort, connected to great danger. With this gift our host was now satisfied and quite full of amazement.

[GGJ.05_265,11] But he asked Me also immediately about the more convenient and less dangerous path, and I said, “We will only look for that in the afternoon! It is indeed a little further, to come down to Nahim, but it is much more convenient to walk, and you can drive all your domestic animals up and down on it without any problem, and that is indeed a significant advantage for you.”

Chapter 266

[GGJ.05_266,01] (The Lord) “For behold, I want it so that those who walk according to the Commandments of Moses should not remain that withered in their earthly possessions either.

[GGJ.05_266,02] And so I came here to you all firstly to announce to you all that the kingdom of God and thus all of heaven has come down to you on this

Earth in and through Me, which now a large number of previously staunchest Gentiles already recognize and admit openly, so that is fulfilled what Daniel prophesied: 'Even in the graves will His voice be heard!' For it is the Gentiles who were buried in the grave of night, judgment and death from their birth.

[GGJ.05_266,03] But secondly I want to also place you and your children and your children's children earthly in such a situation that your physical needs should not suffer any affliction. Indeed I do not want you to wallow in great abundance, but you should not suffer any too great affliction as has often been the case with you before.

[GGJ.05_266,04] And the third reason for My coming here is already known to you, since I planned to take a few days' rest in this quiet area with My disciples. And now, since we have come to the end of this necessary affair, we will now head home again and see everything that has happened there!"

[GGJ.05_266,05] On the way the host said, "Lord and Master! Would it not be pleasant for You if we went over this small peak and thus home on a small diversion? For from this height one truly enjoys an extremely magnificent view; one sees from there even as far as Jerusalem, also a part of the Sea of Galilee, and at very good weather one can even see the great Greek Sea! If You, oh Lord, would like, I would like to show You now this true blissful place of mine!"

[GGJ.05_266,06] I said, "I am quite with you; for I am also a friend of mountains and very far views, and so let us climb this small hill!"

[GGJ.05_266,07] Then we climbed the small peak and it was very exhilarating to be on top, and Barnabe became almost untiring in his praise of the beautiful region.

[GGJ.05_266,08] But I admonished him and said, "It is undeniable that the area, seen from this height, is very exhilarating to look at – that is the whole image; but just take a close-up look now at every individual thing that you see here in general, and you will soon have enough of the beauty of this area!

[GGJ.05_266,09] Only that which is of the soul and the spirit is truly and ever-lastingly beautiful. Since you are now enjoying only this scenery and its fragrant opalescence, you still derive more pleasure from matter and its forms than from the spiritual presented to you by the rigid forms, as in a large script. Ah, when one day you are able to behold, read and understand all these forms with the inner eyes of the spirit, you will also be able to exclaim, like David: 'Oh Lord, how great and glorious are all Your works! He who takes notice of them, delights in them!'

[GGJ.05_266,10]] Behold, to truly take notice of the works of God means to see them with the eyes of the spirit, whereby the soul gains true cognition. Only this gives man a true joy that is no longer perishable but is always and forever the property of the soul. And if you then want to see also the spirit world, you will initially behold it spiritually only by first recognizing the forms solely of this world, and then more and more by your comprehension of the various activities, aspirations and correlations of these forms which give you already so much pleasure even without your better and deeper comprehension of them.

[GGJ.05_266,11] Spiritual vision at first is merely a recognition of the outer and inner correspondences. If one keeps practicing with a heart that is pure and as free from sin as possible, is full of pure love for God and, therefore, for the fellowman, this cognition and comprehension passes into a clear vision, proving to the seer that he is at one within and has reached the true rebirth of his spirit and the resurrection of the soul from the material grave of its flesh. — Do you understand Me well?"

[GGJ.05_266,12] Sais the host: Oh Lord and truly my God! If I understood that in its true depth, I would obviously be one of the happiest men on this earth. But I am far behind in my understanding, although I have got a vague idea of what You meant to tell me. My Elisa, who is a kind of visionary, would undoubtedly have grasped and understood Your explanation better than I do. Yet I, too, have understood something. But it takes some doing to find in the external forms the inner, completely spiritual correspondences and understand them in their numerous ramifications. Lord, could You not make this a little clearer for me through some suitable metaphor?"

[GGJ.05_266,13] Say I: "Oh yes, certainly, and so listen!"

Chapter 267

[GGJ.05_267,01] (The Lord) When you and your friendly neighbors arrived in this region, you found nothing but stones and wood. You immediately set to work gathering what was best and most suitable. You then withdrew within yourselves and began to ponder on what rules of architecture to apply in the construction of a but or even a house out of the gathered material.

[GGJ.05_267,02] When you pondered even more deeply, you saw images. From these you soon designed a plan and began to build one and the other house according to this plan, and soon there were some very nice houses in your mountain valley. If you had not found any useful building material, you could never, with your inner intellect, have mentally designed a plan suiting the material. However, since you did find it, you soon also visualized a dwelling that fitted it and then combined the material so that it represented something completely different from that which you had originally found.

[GGJ.05_267,03] Although that is only a material image, it is nonetheless a beginning, in order to teach a person the first expressions of the relationship between the very raw material and what a spirit can make from it. If a person has deserved and understood this, then it goes further and deeper very easily, and so then it happens that he who is seeking finds, whoever asks, is given, and whoever knocks, to him it is opened.

[GGJ.05_267,04] Behold, the more spiritually formed the people are somewhere, the more ordered, more artistic is their work and production. Why is it so? Because their souls already stand in a closer conjunction with their spirits. The nearer and deeper however the soul joins its spirit which comes from God, the higher it rises in the ordinance of all recognition and consciousness and constantly finds more and more correspondence between matter and spirit. And then it is also easy to see that a person who has come the furthest in the art of the correspondence between matter and spirit must make matter as well the most serviceable and profitable for himself. But most of all that will be the very most blessed case on the other side only for perfected souls reborn in the spirit, where nothing will be impossible to them any longer. Now tell Me whether you have now understood Me somewhat better!”

[GGJ.05_267,05] The host says, “Yes, my Lord and God in Yourself, no I am already beginning to see a trace of light! The old peoples, for example the Egyptians, must have been very familiar with the knowledge of correspondence, since their works even now show an order at which almost no person in our times can only guess.”

[GGJ.05_267,06] I say, “In any case – for only the spiritual awakening shows ever more order to the soul and teaches it to know how to investigate the relationships between the matter and other matter, and between matter and substance, between substance and soul and between soul and spirit; and the spirit penetrates everything in the end, and everything must serve it in the highest and deepest possible order. Do you understand that?”

[GGJ.05_267,07] Says our host: “Yes, now I understand that ever better and in time I will hopefully understand it even better still! But now another question! Look, I know the Scriptures indeed; I often read in them about the angels of God who are supposed to be the purest spirits! Are those spirits who are supposed to unite with our souls in order to make them fully god-like?”

[GGJ.05_267,08] I said, “To a very small extent sometimes yes, if My order designates them for it for some very particular reason; but such a thing happens extremely seldom. But what happens many times and will happen even more often in the future, is that also very many angels will go through the path of the flesh as well, as I Myself as the highest spirit am now going through it, so that they can then become true children of God.

[GGJ.05_267,09] But there they will choose a correct soul that has never been in the flesh for themselves and put it into the flesh of a pure mother, and they will then care for the incubation and for the correct formation according to their light and according to their power, so that such a soul is strengthened for the eternal union with them.

[GGJ.05_267,10] Well, you will certainly not understand that yet; but there will come a time when you will understand even such secret things of heaven. But now we can go up to your house; for behold, a small mishap has occurred for one of your neighbors, and we must go and make things good again!”

[GGJ.05_267,11] That suited our host very well and we went and were soon on that spot.

Chapter 268

[GGJ.05_268,01] But when we were in front of the unfortunate neighbor, his wife and children came out and asked us for help.

[GGJ.05_268,02] But I said, “Just go inside to him; for I have already helped him!”

[GGJ.05_268,03] Then the wife and children hurried in to their father who already came towards them quite healthily. He had made his way barefoot through some bush land beforehand and had been bitten by an evil adder, immediately swelled up very much and was in danger of losing his life. But I came and healed him.

[GGJ.05_268,04] But when he came out to thank Me, I said, “A second time do not forget your shoes if you have something to do in the shrubs! But from now on no such adders shall crawl in this area! Amen.”

[GGJ.05_268,05] Then we went home, where the midday meal was waiting for us along with the disciples. The midday meal was this time very richly prepared, only the wine looked somewhat sparse; therefore the host asked Me whether he should bring out the forest fruit juice again.

[GGJ.05_268,06] But I said to him, “Do today just like last night, and we will also have no lack of wine!”

[GGJ.05_268,07] Then he had the several great jugs filled with water and I willed it – and it became wine.

[GGJ.05_268,08] But since this time some neighbors had been invited to Barnabe' table and were taking the midday meal with us, a neighbor remarked on this, saying, "I believe that the forest wine, which is very good and powerful with you, would be better for such rare guests than pure water!"

[GGJ.05_268,09] The host said, "But, dear neighbor, I know that as well as any of you; but I also know that you all have been discussing with the disciples since the morning, certainly also who this Master of all masters is actually, and that nothing is impossible for Him! And so you must all have learnt how He not only here yesterday evening but also in several other places in Galilee has changed the water into the very best wine simply through His blessed will and then the astonished guests got always the very best wine to drink. At least to me one of the disciples trusted yesterday secretly how their Lord and Master has often done the same thing before, and I now know about it. Did the disciples not tell you anything about it?"

[GGJ.05_268,10] The neighbor who was somewhat worried about the wine said, "Yes, the disciples have indeed told us several things about it; but exactly because we know only too well who this Lord and Master is, so we as sinners did not dare to speak to the holy Jehovah about it; but we are now already completely convinced of it, that the water brought– let's say – has been transformed into the best wine. Therefore this time consider that my somewhat too precocious concern about the forest wine was meant well this time!"

[GGJ.05_268,11] The innkeeper said, "Everything is good again; eat and drink now according to your hunger and thirst!"

[GGJ.05_268,12] At this we ate and drank very cheerfully and at this meal much was spoken about various good things, as had been the case in other places as well at such occasions.

[GGJ.05_268,13] But when we sat at the table for about two hours, a somewhat more distant neighbor came, who had not yet learnt anything about My presence, with a very desperate expression into the house of the representative and said, "Barnabe, Barnabe, we are as good as lost! How it happened I do not know; but it is actually true: Our only and most necessary path to Nahim no longer exists! We come to a type of walled parapet; over it we see a great drop which frightens everyone! Only a bird can get across it, but it is no longer possible for a person! But I do not know any other way, since this range has nothing but extremely steep cliffs in all directions. What will we do now if we need salt? My advice has run out and yours will too; what then? Who could have done that to us?"

[GGJ.05_268,14] The innkeeper said, "Do not be so worried about it! If you also have not found a better way, there are nonetheless other people here who know a much more comfortable path, and we will also walk along it in

future. For you see here foreign guests with me; they are very wonderful people, they know already about a better path and will show it to us. But we will from now on not have to travel too often since the Master, this great Master of all Masters of the world, will show us in these mountains of ours an even better salt will than what is in Nahim. But now sit down here and eat and drink with us!”

[GGJ.05_268,15] The neighbor did not need to be told twice, immediately sat down at the table and ate and drank with us and could not wonder enough at the good wine; he asked the innkeeper where he had got the wine from.

[GGJ.05_268,16] But the innkeeper said, “Look over there! The Master of masters, who is sitting there with us at the table, and He, as you can see, has also healed my daughter Elisa simply through His all-powerful word in an instant, as you see her sitting here at my side, has also created this now most magnificent wine from water and will certainly make sure in the same way that we will have our own salt. Tell me now whether you are still worried about it, because this true Lord and Master has purely through His all-powerful word closed the always very dangerous path for all time and at the same time showed us a hidden and comfortable one, on which we can even lead our necessary domestic animals up and down without danger! Do you agree with this?”

[GGJ.05_268,17] The far neighbor said, “Yes, if that is so, as I now do not doubt in the least, then it is certainly very good for us; for I was in a great fear for a long time that the people of Nahim would in the end destroy us and reveal us to the Romans or the Jerusalem Jews, which would not give us any luck. But we can still enjoy the blessings of this rare mountain valley, without having to give the rude extravagant people a tribute of it. But now I would like to learn something more about this extraordinary miracle worker! Be so good and tell me something!”

[GGJ.05_268,18] The innkeeper said, “Just leave that be! This divine Master will spend a longer time in our midst with His disciples and then there will be enough time to be able to make His closer acquaintance!”

Chapter 269

[GGJ.05_269,01] Said I: “Listen! After we have now strengthened our limbs with food and drink, let us now stand up from the table and we will go and see where the new path down to Nahim is! I will also show you all the salt reserve of this mountain, since you all have nothing against doing good on the Sabbath, which is very great, since you, Barnabe, have already made mention of it. But go, all of you who are here; for what I will show and give

you as a gift here should be a general good for everyone who lives in this valley!”

[GGJ.05_269,02] At this we rose and went a considerable distance up and into the valley. There we came to a steep cliff which had a large crevice about a good man’s height from the ground, in which one could easily climb over some fast fallen stones. We were then soon in the very spacious crevice, behind which a great, grotto-like cave opened up.

[GGJ.05_269,03] And I now said to those who had come along, “Look, through this cave you can go very comfortably and fully without danger! Only towards the end the cave will become a little bit narrower, but it is nonetheless wide enough to be able to let an ox go through it. In the middle of the cave path it will certainly be somewhat darker than here; but so much light nonetheless comes in that every one of you will be able to notice the places where he should put his foot.”

[GGJ.05_269,04] We now wandered through the cave without any adversity, and when we were at the end of it and came out into the open air, we saw a very easy and fully safe slope, overgrown with sparse grass and moss, to the plateau, which indeed looked very wild, but which was actually very good, because it would only be crossed very seldom by some hikers and therefore our inhabitants of the high village could come down into the deep valley all the more unnoticed.

[GGJ.05_269,05] When Barnabe and all who were with him saw this, they fell on their knees before Me and said, “We thank You, oh Lord, from all the depths of our hearts; for You have shown us an unspeakably great benevolence in that You have shown us this new and safe path and You have released us from the greatest torture which the previous terrible path caused us!”

[GGJ.05_269,06] I told them to rise and said to them, “As I have now shown you all here a new, safe and also more comfortable path to walk, thus I also show you all a single true, good and safe path to eternal life!

[GGJ.05_269,07] This path I show you with only a very few words, and these are: Be good and gentle in your hearts! Love God above all and each his neighbor as himself; for the whole Law and all the prophets consist of this! Then believe that I am He who was promised by God and prophesied about by the prophets, and you will have opened the gate and the path to the kingdom of God which has now come to you, just as another path was opened and shown from this valley into the depths of the Earth!

[GGJ.05_269,08] It goes without saying that all the Laws of Moses are bound together in the two commandments of love; for whoever loves God above all else, will certainly avoid everything that is sinful and no longer sin against the

one or other commandment of God, and whoever loves his neighbor as himself will not wish him any ill and even less do anything evil to him.

[GGJ.05_269,09] But that you will take these words of Mine to heart and then act accordingly is the true salt of life, and I will then now also show you and also give you a natural salt. Therefore let us leave now this place, return to your valley, and we will find there in a corner of this valley quite unknown to you all yet a very pure and good salt! And so let us walk over there!”

[GGJ.05_269,10] They all thanked Me with true fervor and we set off on our return journey.

Chapter 270

[GGJ.05_270,01] When we stood once again in the valley in front of the crevice in the wall, everyone laid signs from there to the nearest houses, so that they would be able to find this way again for future times. We now went to the far-off neighbor in quite the opposite direction, who had his house on a very high hill and was about half an hour walk from the other houses.

[GGJ.05_270,02] Having arrived there, I said to the owner of the house, “Behold, exactly in the direction where the sun will soon go down, you can see at a short distance from here a white cliff of a significant size; behold, that is pure salt, and you can all use it without any previous purification! You must only put a little less into your meals; for this salt is more powerful than that of Nahim, although Nahim’s salt – certainly taken already very deep down – is from this dome. Whoever of you wants to go there should go, and bring us over some!”

[GGJ.05_270,03] The owner of the house immediately offered to hurry over there, since it needed hardly a quarter of an hour to get there with swift feet. He took a shovel and a bin with him, easily freed several pieces from the wall, fills the bin with it and immediately brought it over to us. Everyone tried the salt and found it extremely excellent. Then I was thanked once again. I blessed this high-lying house and we all then set off on our return journey; the far neighbor also came with us and even took his wife and some grown-up children with him.

[GGJ.05_270,04] When we arrived back at Barnabe’s house again, the whole community was already waiting for us and loudly expressed their desire for the luck to see Me again and have Me among them.

[GGJ.05_270,05] And the neighbor whom I had healed in the morning from the bite of an adder called out loudly, “Hosanna in the highest to Him who

has come to us! This is now the true, new Jerusalem, of which a prophet prophesied; the old and bad one however will soon perish!”

[GGJ.05_270,06] Everyone copied this speech, and indeed with such enthusiasm and power of voice that it reverberated from the many wide and high cliff walls in a thousand echoes. The inhabitants, for whom such a game of nature was still foreign, thought that I must therefore be a highest spiritual person, because now even the spirits of the air and the mountains had joined in with their praise.

[GGJ.05_270,07] Yet I Myself explained to them such a phenomenon, and they accepted My explanation gratefully, but tested their powerful voices once more and received the same effect even without the hosanna.

[GGJ.05_270,08] And they all believed then and said, “You are alone the true one; for the templars would already have stoned us now if we had not believed that this very truly was spirits of the mountain and air!”

[GGJ.05_270,09] But I said to the host that he should now look around at how all these many guests, about two hundred in number, should be cared for with a meal.

[GGJ.05_270,10] But the host said, “Lord, what and how much I have, shall be brought out and given out; only I fear that it will hardly be enough for everyone!”

[GGJ.05_270,11] But I said, “So go inside and have a look!”

[GGJ.05_270,12] And the host went inside and looked and found all his larders full of bread, wine, milk, honey and fresh fish and another large number of the finest flour for rolls and other dishes.

[GGJ.05_270,13] Then he came back again, beat himself on the breast and said, “Oh, that is now more than ever! I know exactly what was in my larders before; they were only filled sparingly for my household, and now they beam with the highest abundance! That was You again, oh Lord! Yes, now a thousand can be cooked for, not only for two hundred! But where to find so many cooks? The dear neighbors must today put their hands to work already; for my people would not be finished before morning!”

[GGJ.05_270,14] When the wives and children of the neighbor heard this, they hurried into the large kitchen and got to work, and so a great meal was ready in an hour.

[GGJ.05_270,15] The meal was indeed ready now; but then a very different problem arose. The host now had far too few tables and benches, and his rooms were also too small for two hundred guests. To be brief, everything

was too little for such an event. Therefore he came up to Me and asked Me for advice as to what he should do.

[GGJ.05_270,16] I said, “Yes, My friend Barnabe, in natural ways there would not be much that can be done! If it were not so cool here on this height, then we could sit down here in the open air; but the evenings now become very cold and dark, and so in the open air it is no longer wise. Many peaceful sheep indeed have place in a sheepfold; but since you are lacking tables and benches, things are nevertheless somewhat difficult. Also the lighting will be somewhat sparse in your house! I know all that. But nonetheless we will find enough means through which we can all be very well accommodated. Look in your house to see how the tables and benches are, and then come and tell Me!”

[GGJ.05_270,17] Then the host went into the house, looked at everything and came back full of amazement. I asked him how it all looked.

[GGJ.05_270,18] And Barnabe answered again full of amazement, “Oh Lord, You All-merciful, only now I see very clearly that nothing is impossible for You! The rooms have been extended backwards by more than half, and there are tables and benches in abundance, and also there is no lack of the most beautiful lights. The meals already stand ready on all the tables and are waiting for us, and so I, a poor sinner, think that we should now go into the rooms and take the wonderful evening meal!”

[GGJ.05_270,19] I said, “Yes, we shall do that now, and so follow Me everyone; for I have made a good harvest in you all!”

[GGJ.05_270,20] At this I went forwards and everyone followed Me. In a few moments everyone was sitting in the best order at the tables.

[GGJ.05_270,21] But before anyone put a bite into their mouths, the host rose and spoke: “Listen to me, all my dear neighbors! This meal is a true meal from God in paradise, which was lost through the fault of man. The great, holy God and Lord has brought it Himself. He sits, oh wonder of wonders, now physically in our midst and has prepared this true paradise meal Himself for us! This meal is therefore a highest blessed and holy one. But we are sinful people – and would now like to enjoy this meal as unworthy. Let us therefore all ask the Lord to forgive us our sins and then to consider us a little more worthy to enjoy this holy meal with Him! Rise and say with me: Oh Lord, You wonderful One! Forgive us our sins, so that we will be more worthy to sit with you at table!”

[GGJ.05_270,22] At this I said, “I am a doctor and I come to heal the sick. But a sinner is also sick, and so you were also sick in soul and body. And I therefore sought you out and healed you fully, and you are therefore now no longer sinners; therefore sit down at the table very cheered, and eat and

drink as your heart desires! Your words, My Barnabe, have given Me great joy, and you shall all have even more than now the magnificence of God! And now eat!”

[GGJ.05_270,23] At this they all sat, thanked Me and began to eat and to drink with a true heart’s desire; and I and the disciples did the same. During the eating and drinking however little was spoken; only at the end of the meal all the neighboring guests rose, laid their hands on their chests and thanked Me loudly for this heavenly good meal. But when they had come to the end of their thanks, they wanted to go home; but I insisted to them that they stay another while and discuss a little the events of this Sabbath that had just passed.

Chapter 271

[GGJ.05_271,01] Then one said from out of their midst, “Oh Master and Lord! Behold, if one in his mind is full of a thousand thoughts about You, about Your deeds and about Your teaching and one cannot reach clear rest by a long shot, then speaking is difficult, because one does not know at all where one should begin and where one should end! But in addition comes the fact that You Yourself are present here, who also surely knows each of our thoughts before it has ever popped up in us and is felt by us. What can we then say in Your personal presence and what can we discuss? Yes, if You want to say something else here, then we would indeed like to hear You, as long as You would like to speak; but with our speech it would look very poor!”

[GGJ.05_271,02] I said, “Listen! Modesty is a good virtue, and one can only recommend it highly to man; but to be too modest is often unwise, because one only helps ones neighbor through a too great modesty to the over-estimation of his capabilities, however good, and gradually even to arrogance, which is not good, but on the contrary it is very bad. For Me that can indeed never be the case, but among others very easily.

[GGJ.05_271,03] You see, the often too great modesty of the otherwise very honest people towards those who oppose them with particular talents and capabilities, and who therefore have too great amazement and honor made out of them kings and in the end the very most arrogant tyrants, as well as also the very most arrogant priesthood! Therefore you should also constantly find the golden middle in virtues such as humility, gentleness and modesty, otherwise you, even if you were free now, would form such people yourselves in time among you who would treat you all then with all harshness and you would then sigh under their pressure.

[GGJ.05_271,04] I know indeed that My deeds and My words have taken away your courage to say anything in front of Me; but it is not so much that,

as that you believe in your hearts that I am the One who from God through the mouth of the prophets was promised firstly to the Jews and through them to all the people of the Earth.

[GGJ.05_271,05] If you believe that very actively and observe My teaching in deed and My easy commandments, you will also take in My spirit and through the same do even greater things than what I have just done before you; for if you are children of one and the same Father in heaven, you are also heirs of His perfection, to which you have been called. You can then also act and so as these disciples of Mine now do and can act, when it is necessary. If you now know this, then you can also speak before Me without fear and shyness like these disciples of Mine.

[GGJ.05_271,06] For if such a thing was never possible, I would have certainly had no disciples with Me, who should also be as perfect as the Father in heaven is perfect and in Me; for as a servant I certainly do not need any person, since I Myself can serve all people and I do at all times. But if I wanted to have beings who served Me, then I would only have to desire, and in an instant countless hosts of the most powerful angels would be at My disposal and would obey My signals. But from that you can draw the very non-deceptive conclusion that I only have taken disciples to Me so that they should learn everything from Me that I can do Myself, and that I have come to you for quite the same reason. Tell Me now whether you still do not dare to speak before Me now!”

Chapter 272

[GGJ.05_272,01] The far neighbor said, “Oh Lord, we now trust ourselves to speak if we only knew what about! But in addition comes the fact, easily understandable in itself, that we all are now much too full of thoughts about what we have heard, seen and learnt today. But if I may ask something simply for myself, then that would be that You would tell us all or simply me alone what will happen to me one day after the certain death of this body.

[GGJ.05_272,02] Will the pure soul keep its consciousness, or will it only awake again to consciousness after the resurrection of the flesh announced by the prophets? On the day of judgment this general resurrection should happen; but when this day will come, is to the highest degree undetermined. At this moment of horror, the just are supposed to then receive their eternal reward before God in heaven and the sinners their eternal punishment in hell.

[GGJ.05_272,03] Well, those are truly teachings that my mind and also my reason can never fully become friends with! How is that in truth to be understood, or will that happen literally?

[GGJ.05_272,04] Truly, if all that will happen literally, then things look very bleak for humanity, and under such circumstances it would be a thousand times better if one had never been born and never become a person! How many thousand times a thousand people know nothing about our teaching, are deep Gentiles, and their innocent fate will then be eternal punishment in the most terrible fire of hell!

[GGJ.05_272,05] Truly, if I observe God's wisdom, love and goodness correctly, such a final sentence for the people seems to me almost impossible! Oh Lord, You will certainly be able to give us a better explanation of this! But if things are so, then we people are the unhappiest creatures on the whole Earth!"

[GGJ.05_272,06] Said I: "Yes, My dears, this issue is difficult to explain to you with few words for the moment; but I have explained all this to My disciples in the smallest detail, and they will explain it also to you.

[GGJ.05_272,07] What the prophets wrote about it in their inner inspiration, they wrote down in parables which are pure correspondences of the naked truths hidden in them. Whoever understands the ancient science of correspondences will soon clearly see what the metaphors of the prophets mean.

[GGJ.05_272,08] Since you have never heard of correspondences, you know only the crude, natural meaning of the Scriptures. There is, however, always in the metaphors of prophetic scripture a threefold meaning: First, the material-spiritual, second, the pure spiritual and, third, the pure heavenly meaning coming from the heart of God.

[GGJ.05_272,09] The first influences the moral life of man in the sense that he, as a natural man, thinks and acts in accordance with a right upbringing, meaning, that he does not remain grounded in matter but turns away from it and uses it only as a means through which he can penetrate more and more deeply and clearly into the pure spiritual. A man who has been instructed in these things and acts accordingly will soon find the correspondence between matter and Spirit. Having done this, he will enter from the spiritual into the heavenly or, rather, into the pure spiritual. From there it is easy to enter into the pure divine, heavenly. Only then will he see in their full clarity and fundamental meaning the revelations contained in the prophetic books.

[GGJ.05_272,10] But whoever considers the purely material images in the Scriptures to be everything, proves that he himself is still purely matter, which is judged and must be, and that he keeps your judgment in his consciousness and in his feelings for all his earthly life and floats in the constant fear and terror of falling into that purely material state after the

passing away of the body even with his soul, in which the Scriptures presents and describes in pictures the state of matter.

[GGJ.05_272,11] But I say this to you and to all of you, that in the beyond everything is different from the way the metaphors of scripture depict and describe things.

GGJ.05_272,12] The words of Scripture are like the shell of an egg, inside which three things are hidden, namely the white and the yolk and in the middle of the yolk the reddish life coil, which carries the germ of life.

[GGJ.05_272,13] But this shell must be everywhere in the material world, wherever anything is, so that the innermost Divine can never be defiled anywhere and by anyone. But because everywhere in all natural spiritual, heavenly and divine is hidden, which obviously proves the all-presence of the divine will, so there is also a relationship between everything that is in the world, in the spiritual kingdom, in heaven and finally even in God Himself.

[GGJ.05_272,14] But My disciples, who now have knowledge about very much, will show you all during My longer stay in your midst the details of this and also at some opportunities show that they are My disciples – except for one, who until now has still not understood very much because of his still worldly greedy heart. But the other eleven and the scribe Matthew have already become very competent, divinely wise men, and you will learn and experience very much from them; just listen to them!"

[GGJ.05_272,15] At this Peter said, "Lord, Your divine witness indeed goes far beyond the witness of this world; but only we are not worthy of this at all!"

[GGJ.05_272,16] Said I: "In the world there is no dignity amongst men except that they are in the image of God, and this is the reason why each man has to love and respect his fellowman. And if someone hears and believes My word and acts accordingly, he is worthy of My proper testimony, for whoever testifies to Me, to him I shall testify before My Father in the Heaven of all life. However, if I give a testimony to someone also before the world, it is not for the purpose of praising him before the world, but I merely indicate that the truth out of God is in Him. In this way you may well bear My testimony."

Chapter 273

[GGJ.05_273,01] Then the disciples thanked Me all except for one, who was secretly rebuked by Thomas because of it.

[GGJ.05_273,02] But the one (Judas Iscariot) said, "I thank Him in silence for everything that I have received; but you have received more according to His

witness than I – therefore it is also quite right that you all thank the Lord for the more that you have received. You can already perform all sorts of miracles; I cannot manage even one, even if I still believe that it should be possible for me – and you are capable of almost everything! What I thus have not yet received, for that I cannot thank, but instead only ask for it. I have indeed very often prayed about it in silence, but until now except for food, drink and teaching I have received nothing and have therefore only that to thank for – but the gift of performing miracles, certainly not! Understand me if you will!”

[GGJ.05_273,03] Indeed he had said such things more silently, but he was heard very well by Me and by the other disciples.

[GGJ.05_273,04] And I said to him, “You, Judas Iscariot, are quite right, that you do not thank Me for what you have not received fully like the other disciples. But when I sent you out before Me a few moons ago to prepare the people in Galilee for Me, then I gave you the power to perform miracles just like the others; but as a money-loving person you began to set up a positive business with it, and allowed yourself to be paid highly and dearly for the miracles you performed. Thereby in a few weeks you had received a great sum of gold and silver, on which your heart hung very much. But because your heart only hung so much to the greatest filth of the Earth and to the gift of miracles only for the sake of the filth – because this was the actual case with you, then for wise and good reasons such a gift has been taken away from you again, but not the teaching. Therefore you can also indeed give instruction about the arrival of the kingdom of God on Earth to the people, if you desire; but if you do not, you can also let it be! But I think that if you are not against eating and drinking, you should also not be against working a little for yourself and for Me!”

[GGJ.05_273,05] Judas Iscariot said quite taken aback: “Ah, I do that willingly in any case, but the brothers do not always allow me – I dislike quarrelling, and so I will be quiet again and say nothing!”

[GGJ.05_273,06] Said I: “Yes, there you are right again, - except that the brothers do not try to prevent you from continuing your Sermon until you begin towards the end of it, to show mean intentions. Let that be alone in the future, and you will be able to preach unhindered. Why should you beg for alms from the listeners, when none of you has ever suffered want for one day while with Me? Therefore, do My bidding and you will act properly in everything and no one will ever interfere with your actions! - Have you understood Me well?”

[GGJ.05_273,07] Judas Iscariot said, “Yes, Lord and Master, I will make an effort to satisfy Your will! But now let me go out into the open air; for I have a real urge to go outdoors!”

[GGJ.05_273,08] At this he rose quickly and went out into the open. But he did this only because he felt found out and ashamed.

[GGJ.05_273,09] The host asked Me how it could be that the disciple who had gone out was not yet as perfect as the others.

[GGJ.05_273,10] I said, “Dear friend, that comes from his occasional egoism! He is a potter by profession and made a lot of money with it at the markets. But when he heard about Me, then he came to Me, listened to My words and saw My deeds. Then he asked to become My disciple. I allowed him this, and so he became My disciple. But he is still what he was, a merchant, and he considers money to be an indispensable thing for our earthly life; therefore he would like to only perform miracles forever and actually only for himself and be paid for it like the magicians. But since that can and may never go together with My miracles, he lost through his own fault the capability he already possessed and thus now constantly somewhat dissatisfied with everything secretly to himself. But otherwise he knows about everything and is a good speaker, and when he teaches anyone about Me and My mission from heaven, his words always have a good effect, and therefore he is one chosen apostle of My original seventy two disciples. Now you know completely who he is and what you have to expect from him.”

[GGJ.05_273,11] The host says, “Ah, then he is still very much to be respected, and I will discuss with him very often! But now I would indeed like to know what happened to the other sixty disciples! Could they not understand with sense and will in order to follow You, like these twelve, on all the ways and paths, in order to hear and to see very much which would certainly have been of the greatest use for them?”

[GGJ.05_273,12] I said, “They have heard and seen as much that they know exactly what they have to do in order to achieve eternal life, and they do not need anything further for now. They did not want to follow Me always and everywhere because of their household situation, and so I released them for the meantime; but they will come again and follow Me on all paths and ways – for they have accepted My word, live and act now accordingly, and so they now have a great desire to come to Me again. They are mainly Galileans like I and these twelve disciples of Mine. – Now you know also the fullest truth; but if you would like to know something else, then ask!”

Chapter 274

[GGJ.05_274,01] The host said, “I would like indeed to ask You about something else; but You must not become angry with me about it!”

[GGJ.05_274,02] I said, “Ask whatever you want!”

[GGJ.05_274,03] The host said, “Well very good then! You see, when I was still a Levite in the temple, it once happened on a mission for the sake of owed tithes that I came across several Essenes! These were very friendly and told me with the greatest assurance of truth that in their temple, bigger than the one in Jerusalem, the greatest miracles were being performed.

[GGJ.05_274,04] All the sick were being healed, even the dead were being brought back to life. They had even the elements and forces of all nature in their full control, and sun, moon and all the stars had to obey their will, and so man seems in and among them to be a true lord of nature, the way that once the original father Adam was, before he sinned. Even the trees, the grass, the stones, the water, the air and all creatures must speak with them and give them witness of the fullest truth, and if I could not believe such things, I should only go with them and convince myself of all that personally.

[GGJ.05_274,05] Well, my business serving the temple had no particular hurry; for what one cannot perform in one week, one can also bring about in the third week quite comfortably without any problem. I had time for this and followed the very friendly invitation of both the Essenes. We came with the help of three quick-footed camels, which they both had with them, soon to the very place, because my business of collecting the tithes was in any case not far from the Essene’s place.

[GGJ.05_274,06] I was introduced by the two to their leader, an extremely friendly man, who received me with much kindness and left nothing to be desired for me. His hospitality truly left nothing to be desired! I stayed there for eight days and convinced myself of everything that the two had said before, even in the fullest truth. Often I thought about it and would willingly have joined them; but I was not accepted because of my young age, which truly made me very sorry.

[GGJ.05_274,07] Well, I would like to learn from You what You say about this institute. For their miracles are quite similar to Yours, so that I secretly was always of the opinion that You are perhaps also an Essene. For they also said to me that the Messiah of the world would come from among them. Clear this up for me more!”

[GGJ.05_274,08] I said, “Do not let yourself be impressed by the Essenes; for their words are lies and their deeds are deception and their friendship is the purest hypocrisy! Among them the end justifies the means through which it is achieved; even if this is in itself so miserable and bad, it is made good and holy if only a good purpose is achieved for the people. They naturally do much earthly good for the people only for money; but the good is not good, because it is the purest fraud.

[GGJ.05_274,09] For if a person got to the bottom of this in this life, which in this enlightened time is nothing impossible, he would then be doubly unhappy

– once because he had been tricked in the worst way for much money, and secondly that he had to be silent about it so that an even worse evil would not befall him.

[GGJ.05_274,10] For these so praised Essenes sought by all the parts of the world have a large number of spies everywhere, who go around in many countries under all sorts of human characters. Through these the main leaders and representatives of the great institute experience everything that is and happens somewhat special anywhere. And so it is not advisable at all to stand against them anywhere, because they would certainly find this out soon and take revenge on their opponents.

[GGJ.05_274,11] So Barnabe, be quite satisfied; My disciples will tell you further about this. There is even one among My disciples who not long ago was a main Essene; he will describe to you their miracles the best, and you will then be very amazed at your previous blindness.

[GGJ.05_274,12] But for now we will go out into the open air a little and cheer ourselves a little at the sight of the very star-filled sky today!”

[GGJ.05_274,13] That suited everyone, and we rose from the benches and tables and were soon out in the open air.

Chapter 275

[GGJ.05_275,01] Everyone was amazed at the splendor of the sky, and the host asked Me what these countless many great and small stars were. And I explained them in the way that I had already explained at other similar moments; yes, here I did even more.

[GGJ.05_275,02] After I had explained all the most necessary information for about two hours and thereby secretly the desire became active in their minds to convince themselves even deeper and clearer about the truth of what had been said, as far as possible, then I put them all, without them being able to guess what had happened to them, into the awakened purely spiritual state, and they now looked with illuminated glances in the highest degree towards the stars and could observe one after the other as if they were quite nearby.

[GGJ.05_275,03] Suddenly there was a greatest cheering, which grew ever more violent, since I had left the company for a longer time in such spiritual awakening; but I called them all back again to the natural state, and none of them understood what had happened to them, that he had been able to see such unheard-of things in the stars.

[GGJ.05_275,04] But I said to them, “Do not be too amazed by this! I have only opened your inner spiritual eye through My power of will, and so you were then also in a position to see these distant worlds as if you had been quite close; for any spatial distance is as good as none for the spirit. But now think about it at home, and tomorrow we will discuss it some more! But for now head home to rest, and the rest and celebration of the Sabbath is thus ended!”

[GGJ.05_275,05] At this they all thanked Me and then headed to their houses. Only the far neighbor remained with us through the short night. I also headed to rest with My disciples, and thus another Sabbath was brought to an end with sheer good deeds.

[GGJ.05_275,06] The night passed quickly, and early in the morning most of the neighbors along with their wives and children were already assembled before the house of Barnabe, and the whole of Barnabe’ house was already full of activity in order to prepare a good breakfast.

[GGJ.05_275,07] I came with My disciples soon out into the open air to those waiting, and Barnabe brought Me a very magnificent morning greeting, as well as to My disciples at the same time. Then they all did the same to the neighbors present here and rejoiced highly that they had Me in their midst, and they could still not wonder enough at yesterday’s view of the starry heaven.

[GGJ.05_275,08] One, who had been placed in spirit on the surface of a distant planet, namely on Uranus, asked Me whether these many and very strong people that he had seen there very clearly, were already a type of blessed people. He at least had considered them to be so; only that had surprised him somewhat, that he had seen them working much more actively than even the most industrious people on the Earth. He had also seen many and very big buildings, and many which were just in the process of being built with great zeal. Now he wondered whether in the kingdom of heaven the blessed people also had to build their houses like the people here on this Earth.

[GGJ.05_275,09] Then I said to him, “Partly as well. But the people you saw in that world are far from being spirits and can therefore not be blest, but they are for that world just as material as your material men are here in this world. However, there is a difference, namely, that only you earth-people are called to become children of God whereas, generally speaking, all men on all the countless myriads of celestial globes do not have this calling, although they are not totally excluded from it. Yet there it takes far more to achieve it than on this earth which has been destined for it since the beginning.

[GGJ.05_275,10] Indeed there was a very large Earth, which received light from this sun. It had the same destiny, but its people had known no limits,

and it happened thus that a very great judgment came over them, as has already happened once to this Earth. That Earth was totally destroyed and obliterated, and with it all the people who had become extremely proud and full of vice.

[GGJ.05_275,11] You can learn more about it from these disciples of Mine. Yet if you remain faithful to My teaching and active in it, your spirit, once it unites with your soul, will gradually reveal this to you as a whole and will lead you into the most wonderful truths."

[GGJ.05_275,12] Then everyone wondered again at My omniscience and thanked Me and praised and honored Me, that I had honored them with My visit.

[GGJ.05_275,13] But now Elisa came very cheerfully, who at the preparation of the breakfast had taken part the most actively, and invited us to breakfast. But the neighbors excused themselves, since they had already taken one at home.

[GGJ.05_275,14] But Barnabe said, "Now everything is the same! It has been prepared for everyone, just like yesterday's evening meal, and they should only make themselves quite comfortable at the tables!"

[GGJ.05_275,15] Then everyone went into the house again and the breakfast was taken cheerfully. After the meal that was taken, the disciples received much to do; for the neighbors began to ask them about the Essenes, and one word followed the other. And the asking and explaining lasted until evening, and no midday meal was taken, apart from some bread and wine. At this opportunity some disciples also performed some tests of their miraculous powers, at which the neighbors were highly amazed and became even keener to stick to the teaching heard even more exactly.

[GGJ.05_275,16] But I was constantly busy with our Barnabe, at which opportunity he also made mention of the two miracles that I had performed as a twelve-year old boy in the temple, and that these two miracles had had indeed an enormous effect on him, but nonetheless he had remained with the opinion that I was from the school of the Essenes, about which he now saw the clearest opposite and recognized Me fully as what I then had presented Myself as in the temple. In short, the whole community along with Barnabe was now totally won, and we now had very great need to talk about various things, and so the evening also soon came, at which of course there was no lack of evening meal.

[GGJ.05_276,01] The next day we went to the distant neighbor and spent the whole day there as well as also the whole night. Here it came to pass that I, visible to all, allowed Myself to be served by the angels of heaven and also the other guests. Then there was already no end to the amazement and the inhabitants felt as if they were in heaven. They also discussed with the pure spirits of heaven and praised their great wisdom and their great power; for in that night there were many miracles performed, and indeed to the benefit of these very upright mountain dwellers.

[GGJ.05_276,02] Among the many miracles there was also that the distant neighbor received a totally new and very purposeful house and also other things in abundance and food and wines of the best sort. Also a large number of useful animals were given to the many inhabitants and their gardens were laid the best, also their many houses were set up very well and equipped with farm buildings, each according to his own need. There is no further mention needed that these people positively oozed sheer wonder and gratitude at this.

[GGJ.05_276,03] In the morning this night scene ended and all the neighbors turned back to their houses at My side, overjoyed, extremely encouraged and filled with the highest gratitude, and everyone observed their much improved houses and gardens and fields full of the most blessed wonder. But at all this they still could not tear themselves away from Me, and I soon had to be their guest in one house and then in another along with the disciples, where there was always much spoken about all sorts of world situations.

[GGJ.05_276,04] And so these poorest people were doubly helped, namely physically and morally. But when after the time had passed I began to speak about the fact that I would travel on from there very soon and go to Jerusalem for a feast, they all became very sad and Barnabe asked Me how it could then be possible for Me to go to that highly demoralized, godless city.

[GGJ.05_276,05] Then I said, “Friend, where there are the most sick, there a doctor is also the most needed!”

[GGJ.05_276,06] But I remained there several days more at much pleading and taught them about many good and useful things like My disciples, who did not agree much that I should go to Jerusalem for this autumn celebration.

[GGJ.05_276,07] But I said to them, “It is the will of the Father’s thus, and so it can never be otherwise!”

[GGJ.05_276,08] When they heard such, they agreed and had nothing more to say.

[GGJ.05_276,09] It was on the eve of the Sabbath when we headed on our way. For we wanted to arrive in Jerusalem on the Sabbath when the feast

began, and so we had to already leave our rest-place of many weeks on the pre-Sabbath in order to be in Jerusalem in the morning; for it was a good day's journey there.

[GGJ.05_276,10] After breakfast I blessed the village and its inhabitants and, accompanied by everyone I headed through the new way which before no-one had walked. At the exit of the grotto I sent the accompanying villagers back and reminded them once again to have full faith in Me and love for God. I also told them that they should never sway in their faith, for then I would come back to them transformed in a few years and share with them the power of My spirit. They all thanked Me for it and implored Me not to forget them when far from here.

[GGJ.05_276,11] But I said, "My dear friends! I cannot forget anything; that happens only to men. Whoever does not forget Me, I also will not forget them eternally. Therefore remain faithful to Me, as long as you live in the flesh, and I will also give you, as I have assured you all many times and even shown you, the never-ending eternal life in My kingdom. Amen!"

[GGJ.05_276,12] At this I quickly began the journey, where the companions watched us for a good hour and sent their greetings and good wishes after us.

[GGJ.05_276,13] At this they headed back, full of the best intentions and the best will; but at the same time they decided that they had now been provided for with all things and no longer had the need to go to Nahim for salt, and to block up this entrance and exit so that they could never be found again by anyone. And what they decided to do they carried out exactly with unified power on this Sabbath eve and were thus cut off entirely from the entire world and led a strict life exactly according to My teaching.

End of volume 5

Index volume 5

Chapter	Content
001-006	About the working of miracles. Providence and freedom of will. Raphael creates a new property for Marcus and the Lord's instructions for the innkeeper.
007-010	The Lord's predictions concerning the fate of Rome and Jerusalem. A gospel for pert maidens and women. The Christian shall be wise and proficient also in practical life.
011-015	The spiritually perfected man can accomplish great things. In connection with it, the metaphor of the concave mirror and its focal point.
016-025	The Essene Roklus takes a deputation to Cyrenius. Marcus is appointed administrator of Caesarea Philippi. Beginning of the discussion with Roklus concerning legal questions and his atheism.
026-036	The discussion with Roklus continues. His criticism of the priesthood, his natural philosophy and search for God.
037-045	Raphael answers Roklus, explaining the nature of God, the purpose of the Indian penances, the dangers of scientific education, how slavery came into existence, India's political system and her religious bond with China, Indian sorcery and magic.
046-053	Continuation of the discussion between Raphael and Roklus on the fraudulent miracles of the Essenes which are defended by Roklus. Also on the worldly wisdom of Roklus and his ignorance of the spiritual destiny of man.
054-062	Roklus voices his opinion about the Nazarene and is exposed by Raphael as a cold rationalist. First instruction by the Lord to Roklus on the nature and the power of cognition of love and the shortcomings of the intellect. Also, how the inner life of truth is incompatible with the deceit and falsehood as practiced by the Essenes.
063-069	The Essene Ruban convinces his companions of the necessity to accept the precepts and counsel of the Nazarene. Roklus makes a last attempt to justify his insincerity before the Lord.
070	The nature of Satan and of matter.
071	The Me of the worldly soul in the beyond.
072	Explanation of the word sheoula (hell). About clairvoyance.

073	How to love God above all. The work of man that truly pleases God.
074	Questions on ailments and their cure.
075	Pain, sickness and death.
076	The freedom of the human will.
077	Proper — and improper — zeal.
078	Development of the free will. Disadvantages of exaggerated zeal.
079	The Lord hints at His death on the cross.
080-084	Raphael explains the nature of angels as compared to that of children of God, as well as life-perfection and power to work miracles through the love for God and the fellowman. Reference to the "prophets of truth" of our times.
085-091	The evening wind as a cosmo-spiritual phenomenon. The nature of precious stones and gold when worn by the rulers. About faith and intellect and how to be a true teacher. About the dangers lurking in wrong (material) values. The striving for the Kingdom of God. How to grow in the image of God. Jesus as the Lord of time.
092-098	Interpretation of the concepts "Satan" and "devils" ("demons") and how the latter can influence man. Self-determination and freedom of will. The nature of the animal soul.
099-106	Floran's testimony to the Lord. Roklus criticizes the temple and Stahar, whose confession and experiences then convince Roklus. The angels' limited insight into God's thoughts.
107	Devastation of Palestine, peoples' migration and the invasion of the Huns.
108	The age of technology
109	About the self-judgment of men
110	The future tribulation of the earth. The security of the children of God
111	The end of earthly matter
112	The future transformation of the material worlds into spiritual worlds. God's children and God's created beings
113	The people of the stellar worlds and the sonship of God
114	The Great Cosmic Man and the earth.
115-119	What is not fully understood stimulates man's own thinking. Recognition of God as basis for true love for God. Both are absolutely essential for true missionary work.

120-123	Only doers of the word can understand it. Therefore, do not be idle listeners but doers of the word. The rebirth of the spirit can only be accomplished through active love.
124-127	Mere knowledge does not spiritualize; constant self-searching regarding our active neighborly love is necessary. God is best praised through active love.
128-133	Two parables: One about the harvest and the laborers in connection with the spreading of the new teaching; the other about the Cedars of Lebanon, meaning the Old Testament. Jesus has gathered the intellectual elite of His time around Him. Missionary questions and warning against any ceremonial service.
134-137	The Essenic order becomes the order of the Freemasons.
138-144	Questions relating to white lies, veiled truths and veiled lies.
145-150	A group of Pharisees arrives by ship. They try to seize the Nazarene. When unmasked, they disclose their motives before Cyrenius. Cyrenius testifies to the Lord.
151-156	The pharisaic caste prejudice, temple ethics, atheism and philosophy. A wine miracle and further doubts raised by the Pharisees.
157-160	The earth as a schoolhouse for God's children. Want as an educational measure. Selfish Endeavour prevents maturity and spiritual rebirth.
161-169	He who cannot have faith has a blind soul. The conversion of the Pharisees. About avarice and thriftiness. Promise to those seeking help. The Lord bids farewell to the household of Marcus.
	<i>On the Galilean Sea</i>
170-171	Peter's worldly fear for the Lord. About the nature of Satan and matter (Mt. 16, 20-28).
	<i>In the Fishing Village near Caesarea</i>
172-178	In the poor fishing village near Caesarea. A food and-drink miracle. Stoicism versus miracle-working faith. The way to true faith.
179-189	Hiram's dream. Lengthy discussions with the highly intellectual Stoics. The earth is the only school for the raising of the children of God. About souls from other stars incarnated on this earth.
190-197	A fire- and a table-miracle Bailiffs and their judgment. Sleeping in

	armchairs is better than sleeping in beds. On the early history of mankind.
198-206	About the fauna of prehistoric times. On the differences existing among worlds and among their inhabitants. A glance into Saturn. The concept 'Messiah' and salvation. Hiram recognizes the Lord.
207-214	Man, a mortal being, comprises the infinite. One must believe before one can fully recognize the truth. About gullibility and superstition.
215-219	A summary of the Lord's teaching. About the wondrous power of the word. The miraculous transformation of the barren region. True freedom of will is total mergence with God's will. The importance of peace of mind. Be active doers of the word.
220-224	Announcement of the crucifixion and why it has to happen. Promise of the resurrection and of the Spirit of Pentecost. About nature of the Pharisees. About philosophy. About fasting and moderation.
225-233	About children of the world (whose souls come from this earth) and children of God (whose souls come from above). Worldly people in the beyond. Force without counter-force is a mere nothing. God's opposite pole. About salvation and reincarnation. The transitoriness of matter.
	<i>On the Mountain of Transfiguration near the Fishing Village</i>
234-237.6	Jesus in the vicinity of Capernaum - The Lord's transfiguration on the mountain (Mt. 17, 1-13).
237.7-239	Incarnation of John the Baptist. Teaching about the resurrection of the flesh. The blessings of moderation. The preparation of unclean meat
	<i>Brief Visits to the Market Place and Jesaira, then to Peter's Fisher-Hut near Capernaum. From there a Journey to Upper Galilee.</i>
240-241	Healing of a possessed youth (Mt: 17, 14-21). A brief visit to Jesaira and short missionary excursions in Upper Galilee.
	<i>The Lord in the House of Simon Peter</i>

242	The Lord's impending suffering and the promise of His resurrection and immortality (Mt. 17, 22-23).
243	Peter and the tax collector (Mt. 17, 24-27).
244-245	About who is the greatest in the Kingdom of Heaven and about the offences (Mt. 18, 1-9). Explanation of the metaphors about the offences.
246	Children as examples to the disciples (Mt. 18, 10). God and man in the Lord Jesus.
247	The Mystery of Golgotha (Mt. 18, 11-14).
248	About forgiveness amongst men (Mt. 18,15-22).
249	The parable of the wicked servant (Mt. 18, 23-25).
250	The need for worldly courts of justice. The causes and prevention of crime.
251	A swarm of locusts and its origin.
252-259	Wind-and-waves miracle during the sea voyage. A general healing miracle. Truth makes free. On questions relating to divorce. Blessing of the children. The rich man. About the nature of the Kingdom of Heaven. (Matt. 19, 1-30).
	<i>In the Mountain Village</i>
260-264	In the isolated mountain village. Healing of the crippled daughter Elisa. Barnabe remembers the three day scene at the temple. The keeping of the Sabbath. Elisa recognizes the Lord Jehovah in Jesus.
265-270	V/265-270 About spiritual vision. Correspondence between matter and spirit. About incarnations of angels on earth. About the true way and the true salt, in a material and spiritual sense. Benefactions and food miracles worked by the Lord.
271-276	About the golden mean of modesty. On the language of correspondences as spoken by the prophets. The nature of Judas Iscariot. A glance into the starry sky. The destroyed planet, Service of the angels during the night of wonders and the Lord's departure from the mountain village.

The Lord's itinerary (volume 5)

Chapter	Itinerary
001-169	With Markus at the shore of the Sea of Galilee near Caesarea Philippi
170-171	On the Sea of Galilee
172-233	In the fishing village near Caesarea Philippi
234-238	On the mountain of transfiguration near the fishing village
239	Back in the fishing village near Caesarea Philippi
240-241	Brief visits to the market place and Jesaira, then to Peter's fishing hut near Capernaum. From there a journey to Upper Galilee
242-251	In the house of Simon Peter
252-259	On the other side of the Jordan at the Sea of Galilee (Fishing village as well as market place)
260-276	In the mountain village

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