

HEALINGS PERFORMED BY THE LORD

from The Great Gospel of John

- Lord's New Word through Jakob Lorber

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THE NEW REVELATION

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind,

almost 2000 years after his earthly life. This great teaching confirms the Christian Scriptures, revealing some of their innermost secrets and enriching them in an unparallel manner.

You can read here the full story of many of the miracle healings mentioned in the scriptural Gospels, as also some other that are unknown to any believer that is not yet acquainted to the New Revelation. A more in-depth study of the Great Gospel of John will surely reveal also other miracles, depicted with the same precision, in situations in which great teachings of the Lord and other facts are also revealed.

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HEALING MIRACLES AND LATE GUESTS AT THE INN

"[1] THAT after the cleansing of the temple I spent some time at a small inn outside the city together with all those who had followed Me has already been mentioned in the previous chapter. But everybody might come up with the question:

[2] "What were You doing there, Lord, for You surely did not spend that time in idleness?"

[3] To that I say: 'Of course not. For a great number of people from all walks of life came to Me from the city by day and night. The poor came usually by day, the great, distinguished and rich mostly by night, for they did not want to appear weak and treacherous to their own kind.

[4] But since they – motivated partly by their curiosity, partly by a kind of credulous feeling for the possibility that I might after all really be the Messiah – were prompted to get better acquainted with me, their visits which took place during the night usually ended with considerable sulking on their part. For these distinguished, great and rich were greatly annoyed that I did not treat them at least as gently and well as many of the poor who had no end of praise for My kindness and friendliness.

[5] Besides, I worked many a miracle for the poor as a doctor, freed the possessed from their tormentors, made the lame walk, the palsied straight, the leprous clean, the dumb hear and speak, the blind see, and all this mostly through the Word.

[6] Those who came to Me by night knew of all that and wanted similar signs from me to which I always remarked, 'The day has 12 hours and so has the night. The day is meant for work, but the night for rest. Who works during the day does not knock against objects, but this easily happens to the one who works at night, for he does not see where he sets his foot.'

[7] But some asked Me by what might and power I performed such miracles. The quite short answer was this: 'Out of My very own, and I do not need anybody's help for it.'

[8] Again they asked Me why I did not take quarters in the city, as such great deeds required a large place and not just a small, insignificant village which, although close to the great city, is quite ignored by it.

[9] Thereupon **I** again said: 'I do not care to stay in a place where at the gates of its self-conceited citizens soldiers are keeping watch, admitting only the distinguished, but mercilessly refusing admittance to the poor and where a person, if his face is not familiar and his attire not sufficiently magnificent, is stopped at least seven times in every street and interrogated as to who he is, where he is from and what he is doing there. Besides, I only like what is small and despised by the world, for it is written: "What is great before the world is an abomination before God.'

[10] And they asked saying: 'Is not the temple wherein Jehovah dwells great and magnificent?' Say **I**: 'He is supposed to dwell therein, but since you desecrated the temple He left it and does not dwell there anymore, and the Ark of the Covenant is empty and dead.'

[11] Say **the night-visitors**: 'What is this sacrilegious nonsense you are talking about? Don't you know what God has spoken to David and Solomon? Can what God has spoken ever become untrue? Who are you that you dare to speak before us like that?'

[12] Say **I**: 'Just as I have within and out of Myself the might and power to heal all the sick who come to Me solely through My will and My Word, I have also the might and power and the fullest right to speak to you of the temple as I did. And I tell you once more that now also your temple is an abomination in the eyes of God.'

[13] Here some began to grumble, but others said: 'This is obviously a prophet and these have always spoken unfavorably of the temple. Let us leave him alone.' And so the night-visitors left again." (The Great Gospel of Book 1, chap. 17)

RETURN TO SYCHAR. HEALING OF A LEPER. [Matthew 8:1-3; Mark 1:40-42; Luke 5:12-13]

"[1] AS already mentioned before, we were not actually at the top of the mountain, but lower down on the first rise because of the larger space there which was suitable for the large crowd that had followed Me from the city among which were many old and already rather weak people who in the considerable heat of the day would hardly have reached the peak of the mountain. But we were nevertheless rather high up and the descent was only slow as the twilight made it hard to see the path for some people with weak eyes.

[2] As we thus slowly and carefully descended from the mountain into the plain, **a man**, covered in bad sores, was lying by the roadside. He immediately got to his feet, came to me and said in a plaintive voice: 'O Lord, if it were only your will, you could make me clean.' And **I** stretched out My hand over him and said: 'So it is My will that you shall be clean.' In a moment the sick man was cleansed of his leprosy, all the swellings, scabs and scales had vanished suddenly. As it had been a particularly bad case of leprosy, beyond help from any doctor, all the people were quite amazed when they saw how this man became so suddenly clean of his leprosy.

[3] Now the cleansed man meant to praise Me loudly, but **I** warned him seriously, saying: 'I tell you that for the time being you must not tell anybody about this, except the high priest. Go to him; he is walking behind us with My disciples. When he will have confirmed that you are cleansed, then go home and sacrifice on the altar what Moses has ordered.'

[4] The cleansed man did immediately what I bade him. **The High Priest** was also greatly astonished and said: 'If a doctor had told me: "Look, I am going to cure this man," I would

have only laughed and said: "oh you fool, go to the Euphrates and try to bail it out. Each bucketful drawn will be replaced by a hundred thousand. However, it should still be easier for you to drain the Euphrates than to restore health to this man whose flesh has already begun to decompose." And the man, whom we have now recognized as the Messiah, managed to do this with a single word. In truth, this suffices us. He is definitely Christ. We do not need any further proof.

[5] In truth, if today someone should ask me for a shirt, I would not only add the coat, but all my clothes. For this prize I am truly willing to give away everything right to the shirt, and I now realize that His is a purely divine teaching. Yes, He Himself is as Jehovah now bodily with us. What more could we wish for? I will be a herald all night to announce His presence in all the streets and lanes.'

[6] Following these words he runs to Me, that is, close to the well, falls at My feet and says: 'Lord, do stop just for a moment that I may worship You, for You are not only Christ, a Son of God, but God Himself clothed in the flesh, with us.'

[7] **I** said: 'Friend, let that pass. I have already shown you how to pray. So pray silently, and that is sufficient. Do not do too much today and as a result maybe not enough tomorrow. There should be a right measure observed in everything. If you add the coat to the shirt, that is quite enough to make the poor your very good friend forever, but if you, when he only asks for a shirt, would add all your clothes, this would embarrass him and he will think that you either want to confound him or that you are out of your mind. And look, nothing good would have been achieved thereby.

[8] However, if someone asks you for one shekel and you give him two, or maybe three, you will make the borrower's heart glad and your own very happy. But if you give a thousand shekels to the one who came to you to borrow only one, he will be alarmed and think: "What does that mean? I asked him for one shekel only and he wants to give me all he possesses? Does he take me for insatiable, does he want to embarrass me or has he maybe become deranged?" And see, such a man will not become a gain for your heart not will such an attitude on your part be of benefit for his heart. Therefore, just a fair, full measure in everything. And that is quite sufficient.'

[9] This instruction has fully satisfied **the High Priest** and he speaks to himself: 'Yes, yes, He is right in everything. If one does exactly as He said, it is quite in order; what is below or above it, is either bad or stupid. For if I today gave everything away and tomorrow maybe an even poorer man came to my door, what could I give him then? How sad it would make me, for I would no longer be able to help an even poorer man.

[10] The Lord is so absolutely right in all things and knows how to arrange for the best measure to be applied everywhere. Therefore, all honor, praise and glory be to Him alone and the fullest adoration from all hearts.'" (The Great Gospel of John Book 1, chap. 46)

HEALING OF THE PALSIED NEAR THE VILLAGE [*Matthew 9:2/7; Mark 2:11-12; Luke 5:18*]

"[1] WE nevertheless press on eastwards and soon reach a tiny village, some twenty furlong distance from the castle. The entire community joyfully rushes out to meet us, asking softly what they can do for us. But **I** say: 'Do you not have sick among you? They affirm it, saying: 'Yes, we have one fully suffering the gout.'

[2] **I** said: 'Bring him here then, so he may be made whole. Says **one of them**: 'Lord, this will be hard. This sufferer is so paralytic that he has not been able to leave his bed for nearly 3 years, and his bed is hard to move, being fastened to the ground. Would you be

prepared to go and see him? **I** said: 'Since the bed is hard to move, why don't you wrap the sick in a mat and bring him over here.' In response several of them hasten to the house where the goutstricken is lying, wrapping him in a mat and bringing him to Me in the street and saying: 'Lord, here is the poor sufferer.'

[3] But I ask the sick one whether he believes that I can heal him. **The sick** looks Me over and says: 'Dear friend, you look indeed like you could. You sure seem to be a proper healer. Yes, yes, I believe it.'

[4] On this **I** said: 'Now then, get up and walk. Your faith helped you, but beware of a certain sin from now on, so as not to relapse into gout, which would be more acute the second time than now.'

[5] And **the sick** gets up at once, taking up the mat and walking. Noticing only then that he is completely healed, he falls on his knees before Me, thanking and finally saying: 'Lord, in you there is more than human power. Praised be God's power in You. Oh, blessed the body that bore You, and over-blessed the breast that fed You.'

[6] But **I** say unto him: 'And blessed they who hear My Words, keeping them in their hearts and living accordingly. Says **the sick**: 'Lord, where can one hear You speak?

[7] **I** said: 'You will surely know the high priest Jonael of Sychar, who sacrificed at Gerizim. See, he has My Word; go and learn from him.' Says **the healed**: 'Lord, when is he at home?' **I** said: 'He is standing here beside Me. Ask him and he will tell you.'

[8] Here **the healed** turns to Jonael, saying: 'Worthy high priest of Jehovah at Gerizim, when could I enter your house?'

[9] Says **Jonael**: 'Your work till now consisted in just lying down, and in the patient bearing of your suffering; therefore you would miss nothing at home. Journey with us today and hear. There shall be quite a few more happenings, and tomorrow you shall find out everything.'

[10] Says **the healed**: 'If considered worthy of traveling in such society, then I follow you with much joy. Because, dear friend, when one had to languish away in a hard bed for 3 years, with often unbearable pain, and now through a divine miracle suddenly be healed from the nasty malady, then one appreciates health. And what joy it is to walk with straight limbs. That's why I should like to do like a David – dance and leap before you, praising the great goodness of the Lord with exceeding jubilation.'

[11] Says **Jonael**: 'Go and do thus, that before our eyes it should fulfill itself as written from the Lord: "Then shall the lame man leap as a deer" (Isaiah 35:6).'

[12] With this the healed throws off the mat, moves quickly ahead of the company and starts leaping and jubilating, not letting anyone hinder him in his joy. Because after only two or three furlongs, those Roman mercenaries and thugs together with their leaders, who were scattered unto a side-track by the two angels at the castle, are disturbing his joyfulness, asking him what he is doing. But not letting himself be disconcerted and not seeming to regard the commander's question, he says while still hopping and leaping: 'When men get merry, the livestock get sad, because man's happiness brings death to the cattle. Therefore make merry, make merry.' Thus the healed carries on. This annoys the commander, and he forbids him such noise.

[13] But **the healed** says: 'Why forbid my joy. I was bed-ridden for 3 years with gout. Had you come to me and said "arise and walk", with me getting well with such pronouncement, as I am now, then I would have divinely worshipped you together with everyone of your holy words from your mouth, but since you are not such, and your power sheer nothing compared to my Lord's, I obey my mighty Lord, and therefore once again, make merry, make merry.'

[14] Now the commander forbids him such spectacle in earnest, threatening punishment, but at the same moment **two of the youths** come to the merry one, saying: 'Don't let yourself be hindered in your joy.'

[15] Seeing the familiar youths, **the commander** yells out to his unarmed band: 'Retreat! Look, two more servants of Pluto!'

[16] At this command the band take to their heels in a manner not seen before. But **the healed** now leaps and jubilates all the more, yelling after the retreating: 'Make merry, make merry; when men make merry the cattle get sad!' Then he keeps quiet a little, and returning to Jonael, he says: 'Friend, if you don't mind us talking while we walk, you could acquaint me with some of this Lord's new Word, who gave me my health? Because if I am to make such Word into my law then I have to know it first.'

[17] Says **Jonael**: 'See, we are nearing another village, which according to the new Roman constitution is a small city. Here the Lord is bound to venture into more. You shall be following us into the city anyway, in my house, or that of Irhael. However, you shall find accommodation for as long as it pleases you. There you shall be familiarized with everything. We are not far from the city now. This locality we are coming to already belongs to the city, according to the new Roman order, but since it serves mainly as a Roman stronghold, they severed it from Sychar, encircling it with a rampart and elevating it to a place with a name of its own. The area is not big, and with a thousand paces we shall have it behind us. Then we turn left, with hardly seven furlongs remaining to Sychar's buildings. Therefore have just a little more patience and your wishes shall be met.'

[18] Says **the healed**: 'Oh by Abraham, Isaac and Jacob. If this area is under Roman occupation then we shall fare badly, since only a few moments ago the Roman centurion had to retreat from us most abysmally.'

[19] Says **Jonael**: 'This we shall leave to the Lord, who is with us now. He shall work out everything extra well. But I already see a detachment of warriors heading our way with a white flag. This seems a good sign to me.'

[20] Says **the healed**: 'Oh yes, as long as it is not the usual Roman battle ruse? Because in this the Roman and Greek legions excel.'" (The Great Gospel of John Book 1, chap. 66)

HEALING OF THE SON OF A ROYAL NOBLEMAN [John 4:47-53]

47. There was a royal nobleman whose son was lying ill at Capernaum. When he (the sick son's father) heard that Jesus had come from Judaea into Galilee, he came to Him (to Cana) and begged Him to go down (to Capernaum) and help his son who was dangerously ill.

"[1] AS we were on the point of setting forth on our way a man of royal descent and a close relative of the commander, who a few days ago had gone to Capernaum, came hurrying towards Me almost out of breath for he had learnt from the commander that I had again returned to Galilee from Judaea. This royal nobleman had an only son who suddenly had been attacked by a bad fever and the doctor in Capernaum had realized as soon as he saw the patient that he was quite beyond help. The father was in despair and did not know what to do in his grief.

Then **Cornelius**, the commander, came to him and said: 'Brother, there is a way. It is less than an hour's brisk walk from here to Cana, where the famous healer Jesus of Nazareth is staying. I myself met Him there and spoke to Him on my journey here. He will surely still be there for He promised me to come from there directly to Capernaum and visit me. What He promises He also keeps without fail, and since He has not yet come to me He is definitely still in Cana. Therefore, hurry to Him personally and beg Him to come to your son and help him. And I can assure you that He will come immediately and help your son.'

[2] Having heard this from his brother Cornelius, the royal nobleman hurries to Cana and, as already mentioned, arrives there quite out of breath as I was just setting forth on My way. On reaching Me, he falls at My feet begging Me to hurry with him to Capernaum as his only son who is everything to him was dying and no doctor in Capernaum was able to help

him. If I did not come quickly to Capernaum, his son would die before I got there if he had not died already.

48. *And Jesus said to him: "Unless you see signs and miracles, you will not believe."*

[3] **I** said: 'See, My friend, it is not easy with you people, for unless you see signs and miracles already in advance, you do not believe. I help only those who believe even if they have not seen any signs and miracles beforehand. For where I am approached with unconditional faith, I also heal surely and certainly.'

49. *The nobleman said to Him: "Sir, come down before my son dies."*

[4] Here **the royal man** exclaims: 'O Sir, do not discuss this at such length with me poor man; you can see that I do believe or I would not have come to you. I beg you, O Sir, just to enter my

house and my son will live. But if you delay, he will die before you arrive. Look, I have many servants, and if I say to one or the other: do this or do that, he will do it. If I did not believe in you, O Lord, completely, I would have sent one or the other of my servants to you. But since I am filled with the firmest faith, I came myself. For my heart told me: "If only I find and see you, my son will become well. Lord, I also confess that I am not worthy to have you under my roof, but if you would only say one word, my son will become well and live.'

50. *Jesus says to him: "Go home, your son will live." The man believed what Jesus said and went home.*

[5] **I** said: 'Friend, such a faith I have not found anywhere in Israel. Go home confidently; you will receive according to your faith. Your son will live.' And the nobleman went home in tears of gratitude and joy, for he believed My word without any doubt, but I still spent the night and the following day in Cana to the great joy of the host.

51. *When he was on the way down (towards Capernaum) his servant met him with the news: "Your child lives."*

[6] As the nobleman – who was much respected in Capernaum, on the one hand because he, like the commander Cornelius, was related to the ruling house in Rome and, besides, was a highranking officer appointed by Rome – approached the city his numerous servants were coming towards him announcing loudly: 'Master, your son lives and is perfectly well.'

52. *He asked them what time it was when he (the son) began to recover. They said: "Yesterday at the seventh hour the fever left him."*

[7] Then the man almost fainted with joy and asked at what time he had recovered. And the servants told him unanimously, 'Yesterday at the seventh hour the bad fever left him.'

53. *The Father noted that this was the exact time when Jesus had said to him: "Your son will live." And he and all his household became believers.*

[8] Hearing this from his servants he began to work out the time and found that it must have been the exact time when I had said to him "Your son will live." So he walked home at ease, and when he arrived the commander **Cornelius** already led the completely healthy and happy son towards him, saying: 'Well, brother, did I send you to the proper healer or not?'

[9] And **the royal man** said: 'Yes, brother, through your advice you have restored my life tenfold. But this healer Jesus of Nazareth is obviously more than an ordinary healer who ever so skillfully knows how to cure diseases by means of medicinal herbs. Just imagine. Without ever having seen my son, He simply said "Your son will live", and the boy recovered at once. Listen, this is of great significance. I tell you: this is not possible to any man, but only to a god. And from now on I believe, and so does no doubt my whole household, that this Jesus is beyond any doubt a true God and for the salvation of all men walks among them in a human form and heals and teaches them. When he comes here he must be shown divine veneration.'

[10] Says **Cornelius**: 'I know Him already as that and am fully convinced, but He does not allow people to approach Him like that.'

[11] Says the father of **the healed boy**: 'Brother, where one has such evidence in hand, I think, one cannot do too much.'

[12] Says **Cornelius**: 'I fully agree with you, but as I have already told you it is a fact that He is a declared enemy of public and external marks of respect. As far as I know from His earliest childhood, only the silent, innermost mark of respect expressing itself in the love of the heart is acceptable to Him. All that is only external He even regards as irksome and if He came here, as he promised me, you might by a public worship drive Him away from this place forever. Therefore, do whatever you wish within your heart, but avoid all public ceremonies, for I know Him already since His birth in Bethlehem and have heard and seen much of Him since that time.'

[13] Says **the royal man**: 'All right, I followed your advice yesterday by day and will, therefore, listen to you and follow it also now at night.'

[14] (In order to avoid giving cause to hair-splitting, there should here be added a brief explanation regarding the word "yesterday".

A day – in particular in Galilee – lasted only until the respective sunset and after the sun had set actually the next day already began a few minutes after sunset the previous day was already described as "yesterday". With the sunset began the first night watch for the coming day. A night watch, however, was a period of three hours and an hour of day was in summer equivalent to almost two of today's hours and in winter to not quite one, for the daylight time had to have always 12 hours whether the day was short or long. If here it says that the nobleman walked from Capernaum to Cana in one hour, it would nowadays amount to almost two hours. This brief explanation is all the more necessary as some things in this gospel could hardly be correctly understood, since the respective time references were only according to those times and not according to the present chronology.)" (The Great Gospel of John Book 1, chap. 90)

THE SICK SERVANT OF THE CENTURION. [Matthew 8:5-13, Luke 7:2-10]

"[1] MATTHEW Chapter 8. It is here that Matthew begins to record a condensed version, writing to where I go to another feast at Capernaum.

[2] We quietly proceed the remaining hundred paces or so and entering the city precincts, **the centurion** steps up to Me, beseeching Me: 'Lord, my servant lies at home sick with palsy, grievously tormented, unable to do a thing.'

[3] Say **I** to the centurion: 'I will come and heal him.'

[4] But **the centurion** replies: 'Lord, I am not worthy of Your coming under my roof, but say only a word and my servant shall be well. For see, I am a mere human, subject like many to higher authority, notwithstanding that I have many soldiers under me who obey me. If I say to the one, do thus, he does it, or if I tell him to go, he goes. And I tell another to come and he comes. And if I tell my servant to do this or that, he does it immediately.

[5] But to Yourself all spirits are subject and You are a Lord in all fullness over all in Heaven, on and in the Earth. You have therefore only to intimate it to Your powers, invisible to us humans and they carry out Your will instantly.'

[6] The reason for this centurion's so trustful request on behalf of his servant is his having convinced himself, both through the quick healing of the noble official's son, as well as the chief commanders many a tale of how I could just through the word heal from afar; and this led him to approach Me in the manner of the noble official, when hearing of My nearing his city.

[7] Hearing such trustful talk from the centurion, I marveled aloud. Not for Myself of course but the disciples, saying not so much to the centurion as to those who were with Me:

'Verily, I have not found so great a faith in Israel yet. But I say unto you that many shall come from the East and West and shall sit down with Abraham, Isaac and Jacob in the kingdom of Heaven (i.e. those possessing the glory of the father). But the sons of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.'

[8] Many were startled by this prelude, saying: 'Lord, are You going to actually cast out the children and put the heathen in their place?'

[9] And **I** said: 'Neither the children, nor the heathen. He who believes and has the love in him, whether Jew, Greek or Roman, shall be accepted.'

[10] Thereafter **I** turn to the centurion and say: 'Go your way, be it done to you in accordance with your faith.'

[11] The centurion thanks Me from the fullness of his heart, betaking himself to his house, finding fulfillment there of everything he had asked in faith, the which was undoubting before, as well as afterwards, because his servant was made whole in the same hour I said to the centurion, be it done to you in accordance with your faith.

[12] This sign in Capernaum itself, together with the former with the noble official, who was a councilor of Capernaum, aroused great sensation in this city, mostly among the Romans and Greeks who were domiciled there, but among the Jews and the priests and scribes placed there by Jerusalem so to speak, permanently, it only provoked annoyance, wrath and rage." (The Great Gospel of John Book 1, chap.97)*

HEALING OF PETER'S DAUGHTER-IN LAW

"[6] I then, with My entire company of followers, the following morning left the exceedingly hospitable centurion's house, moving to Simon Peter's house in the vicinity of Bethabara, where John had formerly been at work. On entering Peter's simple but quite spacious house, Peter's daughter-in-law, a good and normally hard-working and chaste maiden of some 20 years, lay bed-ridden with heavy fever and in exceeding fear and pain. Peter stepped over to Me, asking Me to help her.

[7] And **I** immediately went to her bed, taking her by the hand and saying: 'Arise, little daughter and prepare us a meal, rather than suffer here in bed.'

[8] Instantly the fever left her and the girl got up, serving us with much diligence and attentiveness. (The Great Gospel of John Book 1, chap.97)

*Note: In the Gospels, this case seems to be attributed to Peter's mother-in-law in **Matt.8:14-16, Mark 1:30-31, Luke 4:38-41**)*

THE HEALING OF THE POSSESSED [Matthew 8:28-32; Mark 5:1; Luke 8:26]

"[1] THE tiny country or rather district we came to was inhabited by a small race known as the Gergenes or Gadarenes, which occupied the entire opposite length of the sea of Galilee.

[2] When we had all stepped ashore there and were about to head for the small city of Gadara, situated on a rise some 6,000 paces from our landing place, there came running, from a hill topped by this city's cemetery, opposite the town and along the seas, two naked

men of a terribly contorted appearance, who were possessed by an entire legion of spirits, of such fierceness that hardly anyone could get through along this road because of them. Their dwelling place were the graves of the above cemetery. None could catch or shackle them with chains. Because even where a crowd of the strongest people managed to subdue them, putting them in heavy chains and shackles, the chains were broken instantly and the shackles rubbed to powder. They were on the hill and in the graves day and night, screaming dreadfully, and mightily beating themselves with the stones.

[3] When these two became aware of Myself among the disciples however, they ran straight towards Me, falling down before Me and yelling: 'What have we to do with thee, thou son of the most high?! Art thou come to torment us before the time?! We beseech thee by the most high not to torment us.'

[4] But **I** rebuked them, saying: 'What is your name, evil spirit, who torments these two as if they were one man?'

[5] And **the evil one** cried: 'My name is legion, for there are many of us!'

[6] But I commanded the evil one to depart from these two. Instantly a vast number of evil spirits departed visibly from the two, in the shape of large, black flies, but pleading with Me that I would not drive them out of this district.

[7] There was along the hills straddling the sea however a great herd of swine belonging to the Gadarenes, because this little race, consisting mostly of Greeks, ate the flesh of these animals, trading therewith mainly with Greece.

[8] When the evil spirits spotted these pigs, they once again implored Me for their entering into this herd.

[9] And when I acceded to their request, for reasons secret and concealed from the world, the devils instantly entered the pigs, some two thousand in all.

[10] As soon as the devils had entered the swine, these animals ran up a hill which ended with a great cliff jutting into the sea, with a sheer drop of about three hundred yards, with all the two thousand swine properly storming into the sea, where it was very deep.

[11] When however the shepherds who watched over the swine saw what had taken place with the possessed, they fled appalled, rushing into the city, telling especially their employers what took place down at sea.

[12] The inhabitants of this little city took fright and one who like many in this city still was **a pagan**, placing much store by Jupiter and all the other pagan gods, spoke, saying: 'Did I not tell you this morning: once the two tormented by the furies calm down, with the sea going strong beyond measure in spite of a bright sky, a god comes down and judgment follows, because the gods never come down to Earth from the stars without the rod and the sword. And we have it right here before us. The furies who tormented the two sinners first stir up the sea, as they were certain that a god would come down from above and drive them out of the two sinners. That they then threw themselves upon our swine in the form of black horseflies, storming these animals into the sea, is now clear to me as the sun in broad daylight! We have now no choice but to betake ourselves in all humility and remorse down to the god, probably Neptune or Mercury and beg him to soon leave this area again, for as long as a god tarries in a district of the Earth visibly, there can be no thought but of misfortune upon misfortune. Because, as said, a god never comes down to Earth from the stars without the rod, sword and judgment.

[13] But not even with the most secret thoughts let any of us reproach him for the damage inflicted upon us, because that would be the end of us. For a long time now we have not brought the old gods a proper sacrifice, from which the foolish Jews held us back more than anyone else, by wanting to know everything better than us, and therefore an offended god took his own sacrifice. Thus it is. Therefore we must not allow even a thought of dissatisfaction to surface in us. But down we must go to greet him and then implore him to leave this district again at once.'

[14] But quite **a few Jews** listened to this lecture as well and said: 'You indeed consider us stupid, yet this thing we know more about than you. See, this your purported god is none

other than either a Persian magician, or it is the renowned Jesus of Nazareth, of whom we already heard great things. But we otherwise agree with you that we should implore him to leave this area. Because such people never are a blessing for a country – this we know from the days of our prophets. Where God awakens certain people in some nation as prophets, the misfortune for such country is sealed.’

[15] Thereupon the whole city got together and moved down to Me, leaving behind only a few sick. When the arrivals caught sight of Me and saw that I had a completely natural human appearance, they took courage to approach Me and although still fearful, stepped up to Me begging Me to leave their borders soon.

[16] Some however studied the two whom they formerly had well known as possessed. Both were clad now and conversed with them intelligently, relating to them how I had freed them from their plague and how they immediately were clad by those who had come with Me. But none of this could diminish the fear, especially that of the pagans and they asked for nothing but My departure and no return.

[17] And **I** acceded to their request and then said to Peter: ‘Friend, get the ship ready again at once, that we may leave this area as soon as possible.’

[18] And Peter and his servants got the ship ready at once. But as I boarded the ship, the two healed hurried after Me, asking Me whether they could follow Me, because they would obtain no work or living in this city, and their relatives at home were bound not have to them, due to their great fear of them. But **I** turned them away in a friendly-earnest manner, saying: ‘Return to yours cheerfully, as they shall receive you with joy. But go and proclaim it to yours and to all the region too, what great thing the Lord has done for you and what mercy He has shown you. And in this way you shall do greater good than by following Me now. Because in this area, where you are known by one and all, you are to bear proper witness and thus become useful to men. And people shall, as before when they still feared you, not let you starve.’

[19] With that, the two healed departed as one man and eagerly did as I commanded them.

[20] The two of them in a short time glorified My name not only in their native land, but in the 10 cities straddling the upper sea-coast too, everywhere proclaiming with much zeal what great thing I had done for them and the great mercy I had shown them. And many therewith believed on My name, generating much longing for Me in Jew and Greek alike.”
(The Great Gospel of John Book 2, chap. 4)

THE HEALING OF THE GREEK WOMAN [*Matthew 9:20-22/ Mark 5:25-29/ Luke 8:43-44, 47-48*]

“[1] THEN Peter heard that I intended going to sea, he asked Me whether to go ahead and prepare the big boat. But I said to him: ‘No need to trouble yourself. It shall be ready for us when we get there.’

[2] But Mary also asked whether to prepare any lunch or dinner. And I say to her: ‘Neither for lunch nor dinner, because we shall not return until late at night.’

[3] After that I tell the disciples to get ready, if they wish to come along. And all get up quickly to go with Me to sea, which, as is known, was not a great distance from Nazareth.

[4] A great crowd was assembled there when we got to the sea. There were several ships there, not excluding Peter’s. We boarded Peter’s at once and pushed off to sea.

[5] When however the people saw Me head for the sea, they boarded many boats to paddle after Me.

[6] But one of the boats also carried one of those three Pharisees who was a school principal and who had an attractive country property near Capernaum and who on that day had been at My house at Nazareth. When his boat had caught up with Mine, he fell on his knees in his boat, imploring Me and saying: 'Lord, My daughter is in her last stages. If only You had a mind of coming there to lay Your hands on her, so she would get well again.' We were not far from shore yet and I asked Peter to steer back.

[7] Having stepped ashore again, the crowd there was so enormous that we could move only with difficulty, battling for three hours to reach Jairus' house, what the average pedestrian would have done in an hour.

[8] As we were gradually pushing rather than making our way forward, led by Jairus, a woman who had been suffering from an issue for twelve years, having given over nearly all her fortune to doctors to get well, pushed her way towards Me from behind, touching My garment in the belief of getting well therewith, since the woman had heard much about Me.

[9] She did not venture to approach Me openly however, for being a Greek woman rather than a Jewess, since there was at that time tension between Jews and Greeks, by way of trade and due to competing for favor with Rome, where each nation wanted to enjoy precedence.

[10] The Greeks, as a refined hero-nation, had a far greater standing with the Romans and enjoyed much greater advantages with Rome than the Jews, who had a very low reputation in Rome. In a sense the Greeks also were so to speak secret agents over the Jews and therefore tolerated even less by the Jews.

[11] Therefore the fear, particularly that of the Greek women, of the Jews, especially because of the tale spread among the Greeks by shifty Jews, that the Jews, initiates into all kinds of magic, only needed to fix Greek women with their stare to make them barren. And this was also the reason here for this woman pushing towards Me from behind.

[12] But no sooner had she touched Me when she realized herself completely well. The fountain of her blood was at once stopped and a great reassurance in relation to her malady overcame her and her whole being told her that she was completely mended.

[13] But I soon turned around, asking the disciples nearest to Me, 'Who touched Me?'

[14] The disciples however were irritated by this question, saying: 'How could You ask who touched you, seeing how the crowd is pushing?'

[15] But I said to the disciples: 'Not quite so, for he who touched Me had faith and a certain reason for touching Me, because I became well aware of power leaving Me.'

[16] Here the woman, whom I held steadfastly in sight while asking, since I knew only too well within Myself that this very woman touched My garment and why, took fright. She fell down before Me, admitting all and asking forgiveness, because her fear was so great that she shook uncontrollably, bearing in mind the above mentioned tale.

[17] But I kindly looked at her and said: 'Arise, daughter, your faith has helped you. Go to your country in peace and be well and free of your plight.'

[18] And the woman arose happily and cheerfully and departed to her country, a half day's journey away, because she was the daughter of a tenant-farmer beyond Zebulun and single. She had once transgressed in her thirteenth year with a sensuous man, who gave her two pounds of gold, for this however she had to suffer 12 years and use up the whole 2 pounds of gold, which in those days represented a sum more than 30,000 florins of today's paper money, because for one silver penny one could obtain more in those days than for 10 coined florins of the realm today. Such present therefore made her rich, yet she had to spend all her wealth to get well." (The Great Gospel of John Book 2, chap. 11)

HEALING OF THE MAN WITH GOUT

"[1] WHILE the Pharisees and scribes are trading all kinds of words with the disciples, a man with gout is brought upon a bed by some 8 persons, for the purpose of My helping him. But the house was so densely beleaguered that it was not possible for the 8 men to bring him into the house and over to Me. But they also feared that owing to the crush, I would shortly leave through the small door facing the sea and then make off over the sea. **One of them** therefore went to the owner, whom he knew, saying: 'Friend, see, we 8 brothers have just brought our mother's brother together with his bed. He was not able to leave his bed for 8 years because he had gout after gout, and for probable healing by the famous Savior Jesus, who is in your house just now. Due to the immense crowd however it is impossible to bring him into the house and before Jesus. Give me a clue, friend, what I should do.'

[2] Says **the landlord**: 'This is of course a problem, because the room where Jesus finds Himself is thronged with people. Over one hundred of His disciples as well as a great many priests, Pharisees and scribes from all places and districts are in there having discussions. Yet I shall nevertheless on this extraordinary occasion, as between old friends try to do something for you.'

[3] Watch, my house, like most fisher-huts, is covered with thatches. Let's put up a couple of ladders to the roof and uncover it sufficiently for you to get the sick through it. Once you have him in the attic, you can put four heavy ropes, of which I have plenty up there, around the bed legs, while I open the trap door situated in the middle and we shall let the sick down with the roped bed and he can then himself ask Jesus to make him whole. The ones right beneath the opening shall be making room, unless they want the bed to land on their heads.'

[4] This impresses the one from the outset and to the derision of the big crowd, it is put into action and the whole thing goes off well, without disturbance. Only one person, a properly foolish ultra-orthodox temple servant, who measures the law with the precision of the compass, remarked to those who uncovered the roof conscientiously that they ought to be mindful of it being high Sabbath.

[5] But **the 8** said: 'Ay, what should you old temple ox have to say here? Shut your toothless trap and go crawling up to Jerusalem to the Solomonian ox, donkey, calf and sheep barn and there bawl your Jeremiah lamentations to these customary occupants of the house of God. We have for a long time now been wide awake to your beastly divine service and know that God is pleased with good works rather than the braying of your oxen and donkeys.'

[6] This sharp comment from one of the 8 silenced the temple servant quite expeditiously, with the echo of the whole crowd leading to great spontaneous cheering, since for a long time already to the Galileans, the temple machinations meant nothing.

[7] The young man had in just a few words told the full truth in a rather funny way and more for this than anything else received the accolade. Because on great feasts, big hordes of cattle were herded into the temple, together with donkeys and sheep, for the very purpose of the loudest braying and bleating of these animals, usually also letting these animals starve for a couple of days, so as to have them make the peak noise during the offering, making the people shake and tremble.

[8] Verily, the high Mass in the Temple, especially on the great feast days, was something so foolishly hideous and swinish, as is not to be met with on the entire Earth, not even among the fiercest peoples. And therefore the young man answered the strict temple servant quite correctly, with which even I was pleased, as I knew quite well within Me how it came about.

[9] Soon thereafter, the trapdoor of the room, or rather the attic, was opened. **A self-important Pharisee** inquires loudly: 'What's going on up there, what's happening?!'

[10] Says the former **clever speech-maker**: 'Have a little patience and you soon shall see. See, today is Sabbath. Upon this day, according to your customary teaching in the Synagogues and schools, grace comes from above. This time however, mankind's grace is below and so, there being one who having not yet received grace, comes from above down to you to seek his grace down there. Therefore nothing contrary to the Sabbath is taking place here, for surely it shall not make any difference whether on a Sabbath grace comes from above, or whether someone seeks grace down below, if it has already come down to blind men who are not capable of seeing it, although already bumping into it with their noses.'

[11] This address once again draws great cheers from among the disciples, but anger from the Pharisees, priests and scribes. **The disciples** nevertheless call out loudly: 'Then down with the graceless one from above, who seeks grace only down here.' And the sick is lowered down at once.

[12] As he now lay on the bed in front of Me, he begged Me to help him, sobbing. I however, seeing that he and those who brought him had the right and true faith, said to the sick, 'Fear not, My son, your sins are forgiven you.' But this I said initially only for the scribes' self-examination, who had become favorably disposed towards Me, because the resurrection of the daughter of Jairus, who was their superior, had made this sort into My friends.

[13] When however I had said to the sick: 'Your sins are forgiven', anger was immediately kindled with some strict scribes and they said to themselves in their hearts: 'What's this, what do we hear? How can he be a proper Savior (doctor)? He blasphemes.' Because they regarded Me merely as an exceptional doctor, but that divine power could indwell Me was to them crimen sacri leasi¹, since God's power resided only in the priests, Levites, Pharisees and scribes and furthermore only in the Temple at Jerusalem.

[14] Having of course discerned their innermost thoughts only too quickly, **I** spoke to them at once, saying: 'Why think ye so evil in your hearts? For, which is easier, to say "your sins are forgiven you", (which of a truth you yourselves always say, especially to those who come to you with rich offerings, yet none being actually helped), or to say with effect: "arise and walk".'

[15] Says **one scribe**: 'With this one you won't be getting beyond the forgiving of sins, surely, because whoever has been ravaged by gout like him, only death can help.'

[16] **I** said: 'Is this your opinion? Yet I say unto you, so that you may see and know that the Son of Man also has power on Earth to forgive sins, I now say, full of effect, to this sick one, who is to you who arrogate to yourselves the exclusive power from God to forgive sins, yet saying he can be healed only through death: Arise, take up your bed and go home without fear, completely sound.'

[17] With these words, the sick stretched out his fully sound limbs, which had previously been most miserably contorted and partly withered away. And instantly also he gained all flesh, thanking Me while sobbing with over great joy, standing up sufficiently firm and powerful to loosen the ropes from the bed at once, then carrying the bed under his left arm, making his way through the immense throng with the fairly heavy and large bed with great ease, carrying it home all the way to Capernaum.

[18] The multitude however who were present and saw this deed, began to praise God loudly for giving a man such power, as was only within God Himself and with which all things were possible to him.

[19] This deed again fortified **the Pharisees and scribes** in attendance, to the extent of dropping their evil thoughts and saying: 'This truly is unprecedented. How this is possible to you, verily only God can know and otherwise no man upon Earth.'" (The Great Gospel of John Book 2, chap. 16)

HEALING OF THE 2 BLIND BEGGARS *[Matthew 9:27-30]*

"[1] THERE were however at Capernaum 2 blind-born, who had never seen daylight nor the glitter of the stars. These two also had heard of Me and My deed. As I was on My way back from Capernaum to Nazareth, accompanied by the chief and his wife and all his children and many of his friends, we unhurriedly passed a spot where several roads crossed. Here the two blind usually sat, begging. When these two found out from passers-by that a large crowd was approaching, including the foremost lords of Galilee and amidst them the Savior Jesus of Nazareth, about whom as well as His father the legend had it that they were direct descendants of David, the said two quickly got up from the ground, running after Me as fast as they could, crying and saying: 'Jesus, you son of David, have mercy on us!' They gave Me that title thinking to flatter Me, that I should be even more mercifully disposed towards them.

[2] On account of this however I let them follow Me all the way to Nazareth, to show them that I laid no store by such worldly titles and vain flattery.

[3] Two hours later, on hearing that I was arriving home, the two asked those they perceived closest to them to take them to Me. And My disciples immediately brought them to Me inside the house.

[4] When the two felt themselves in My vicinity, they came over and wanted to ask Me to make them seeing. Knowing full well what they wanted, **I** beat them to it, saying: 'Do you of a truth believe that I can do so?' They spoke with brevity: 'Yes, Lord.' I touched their eyes with My fingers, saying, 'Let it be with you in accordance with your faith.'

[5] And their eyes were opened, so that they could see like all those with sound eyes. As they now felt the blessedness of sight, viewing the creation with wonder, they also in their hearts remembered their endless thanks to Me, intending to give Me all they acquired through begging, for they would in future not be begging, but earn their living with the strength of their sound hands.

[6] But **I** said to them: 'It verily is right and good that you want to serve your brethren and earn your living through the strength of your hands. Because he who has sight and can work should not go around with idle hands and be a burden to his brethren, but serve them and be of help to them one way or another, so that love among men would grow.

[7] This your resolution therefore is fully right and good, but while it is commendable that you want to present Me with your savings, out of gratitude, neither I nor My proper disciples have need of it and so you may as well keep them.

[8] But what I ask of you for opening your eyes to light, is that you firstly keep God's Commandments, loving God above all and your neighbor as yourselves, serving them in everything as best you can and gladly help them. And secondly and on My own account, I command you to tell no one, ensuring that this spreads no further.'

[9] But they said: 'Lord, this shall be rather difficult, because everyone in the surroundings knows that we were blind. If therefore we are asked how we, who had been blind, became seeing, what kind of answer shall we give them?' **I** said: 'One that is grounded in silence.' They indeed promised to heed it, yet did not keep their promise and soon went to all adjacent areas and spread My renown." (The Great Gospel of John Book 2, chap. 30)

HEALING OF THE POSSESSED DEAF AND DUMB [*Matthew 9:32-33; Luke 11:14*]

"[1] BUT these two had hardly left the house when new arrivals brought a man who was both dumb and possessed. Several Pharisees and scribes whom we had left behind at Matthew's house had also followed them, to see what I should do inside the house and to where I would turn. In front of the house they encountered the two blind, who immediately told them that one dumb and possessed is about to be healed, but they told them nothing about themselves, for they still feared in their hearts.

[2] In response to this **the Pharisees** hurried, lest they should be late. On entering the room, they recognized the possessed, who also was dumb and they said: 'O, this one we have known for a long time. With him no power has any effect. When his devil gets wild, he uproots trees and no wall or chain is too strong for him. He does not burn in the fire and let the fish beware if he enters the water. The best thing about him is that he is dumb and deaf, if he could also hear and talk, then no creature on Earth would be safe with him. O, this man is terrible. Everything flees before him, even the most rapacious animals. And this one he intends healing? This one only the devils' chief can heal.'

[3] **I** said: 'And yet shall I heal him, that you should at last recognize that all beings must obey God's might'.

[4] Therewith I stretched out a hand over the possessed and spoke, 'Come out of this person, you unclean, evil spirit!' Here **the spirit** cried: 'Where should I go?' **I** said: 'Where the sea is deepest, there a monster awaits you!' The evil spirit cried out again and at once left the man.

[5] Thereupon the man at once assumed a friendly appearance, began to talk full of gratitude, answering everyone with propriety and the gentlest of words: all became convinced that he had also lost his deaf and dumbness.

[6] The disciples however and all folk present began to greatly marvel, saying: 'Truly, this surpasses everything. This has never been heard of in Israel. There has been banishment of wind and storm, even if on a much smaller scale, and there have been revival of the seemingly dead, while rocks had to yield water and Manna came from Heaven in response to Moses' prayer, of course nothing to that high degree of perfection.

[7] When Solomon was building the Temple and no workers wanted to lend their hands for a month, he prayed to God for workers and a great many youths came and offered Solomon their service and Solomon took them on, working with them for a month, as tradition would have it.

[8] In short, since Abraham, quite a few wonders have taken place, but, as God truly lives and reigns, nothing equals this wondrous deed.'

[9] This wonderment thoroughly angered **the Pharisees**, and not being able to contain themselves, they spoke to the people: 'How can you be such blind fools! Did we not upon entering the room immediately indicate to you who could be the master of such possessed? We told you that only the devils' chief could do this! He also healed the possessed of course, but how? He cast out this devil through the devils' prince!

[10] This testimony to Me in front of the people by the furious Pharisees was the last straw to the commander **Cornelius**, also in attendance. Utterly outraged at these remarks, he thundered a sentence over the Pharisees and scribes: 'Even this very day the cross shall be your lot! I shall make you tell the difference between God and the devil!'

[11] Hearing such thunder, the Pharisees began to dreadfully howl and despair. But **the people** were jubilant, saying: 'Ah! Have you at last found the right one to drive out your old devil? Serves you right all the way. For you are yourselves fully the equals of the devils' prince, you continue to fight the way he once fought the archangel Michael for Moses' body, i.e. about the dead matter of his teaching and persecute all with the curse, fire and sword,

everything that even remotely scents of spirituality. Therefore it is you who always act with the devil's help, lending a hand to the lying spirit. Therefore the devils' sentence is a fully just one for you Satan henchmen, and no compassion stirs our hearts.'

[12] Here **Matthew** the tax collector steps over to the Pharisees, saying: 'It is about 4 days since on the last Sabbath the Master Jesus freed the old brother of my mother from palsy, how much was said to you then by way of fundamental truths. Children understood it almost with their hands and pointed their fingers at you. The Master Himself spoke to you with such wisdom that you were filled with astonishment and were forced to ask how He came by such wisdom. Yet neither His Spirit nor instruction filled answers, nor His unheard of deeds were able to open your eyes.

[13] If such deeds and teachings are not capable of opening your eyes, even while your wicked hearts only get steadily more furious and vengeful, say, what do you still lack for accomplished devilry? I tell you indeed, as I already told you, that you are worse than all devils put together and it is therefore right before God and all better mankind that you be extirpated like ravenous beasts.

[14] Even if I am an exceedingly sensitive person, unable to hurt a fly or tread upon a worm, yet I could quite easily myself strike off your heads without feeling uneasy about it. Therefore I praise the chief Cornelius for condemning you to the gallows' (synonymous with cross).'

[15] When the Pharisees in their great fear saw that no one felt mercy for them or were about to intercede with the Commander, who held the inexorable Jus Gladii over all Galilee, they fell on their knees before the commander, averring that they had not meant Jesus harm, the way it was taken, but had only wanted to highlight how the obviously divine power within the Master of all masters Jesus, could and has to also manifest by making the prince of the devils subservient to it, for it should be bad for mankind if God had no power over the devils. If undisputedly however God's supreme power is acting through Jesus, then it has to be able to reign over all devils as over all angels and be capable of enforcing their strictest obedience. 'Therefore we only wanted through our pronouncement to emphasize that his godly power extends over everything in Heaven, on and under the Earth. Since however we had meant only that and not possibly anything else by our exclamation, for which you have condemned us to death, how is it possible that you as an exalted lord of Rome, could have pronounced such sentence over us? We therefore beg you in the divine name of Jesus that you would most mercifully retract the pronounced sentence.'

[16] Says **the commander**: 'If Jesus, the Master, is willing to put a word in for you, then I shall retract my word, but if He keeps His silence, then you die without further ado even this day. For I put no trust in your words, because your hearts don't tally with your mouths.'

[17] After these words from the chief, **they all** rush at Me, clamoring: 'O Jesus, you good Master, we beg you to rescue and save us. Have us flogged if you don't trust our words not to place any further obstacles in your path. For we all are convinced now that you are a purest servant of God to us, His unfortunately profusely degenerated children. O, Jesus, do not overhear our plea.'

[18] **I** said: 'So go home in peace! But beware of more exploits, or I would no longer say to you then: go home in peace.'

[19] They all promised, and **the commander** said: 'As He gave you the peace, so give I, taking back the sentence for now, but beware if I find out even the least about you.'

[20] The Pharisees thank Me and the chief exceedingly and fervently, departing hastily and keeping utter silence, for they all dreaded Cornelius terribly. But in their hearts they hatched that much harder how to ruin Me and revenge themselves on the chief. Yet they had to, due to lack of opportunity, grin and bear it, their survival depending on it. This nevertheless was good for My cause, for I now could for a lengthy period, until late autumn, preach the Gospel of the Kingdom of God without hindrance in all the cities and market places of Galilee, healing all kinds of diseases and sicknesses among the people." (The Great Gospel of John Book 2, chap. 31)

THE HEALING OF THE HALF-BLIND TOBIAS

"[1] THE old man however had heard what the three angels had spoken to the women. So he went over and said: 'I hear that you mentioned my forefather's name and showing that my name is not unknown to you. Through God's grace and power, which is in you, you gave life and light to the old Tobias' eye.

[2] See, you dear and eternal friends of God, I am at the point of going totally blind. Sight of the one eye is gone completely and the other one's light is diminishing considerably. How would it be if you gave me the full light of my eyes? This surely would be easy for you. Have mercy on me.'

[3] Say **the angels**: 'Do you not see the One who is watching the blazing flames with Kisjonah, and hearing the shepherd's songs and Psalms? Not we but He it is who gave old Tobias back the light of his eyes. Go to Him. He is the Lord and can do as He likes. He alone can give you back the light of your eyes. We of ourselves can do as little as you of your own self. We only are His servants and wait for His hints.'

[4] Upon these words of the 3 angels, the old man betakes himself over to Me and asks Me for the light of his eyes. **I** said: 'Were you not for a long time a staunch Pharisee and one singing the praises of the Temple at Jerusalem, taking Me for an Essene, a magician and suchlike. How did you come by your faith now?'

[5] Says **the old one**: 'Lord, I too was present at Capernaum when You awakened the chief priest Jairus' daughter to life. Faith already came to me then. But I needed to see and hear more to strengthen my faith. And I have seen and heard and now believe that You, o Lord, can do anything You will. If only You, o Lord, want to heal me, then You can do it in all fullness.'

[6] After that **I** said to the old man: 'It is somewhat absurd for night-time. I say unto you however that, spiritually, it is now night and they all are fully blind. And men shall no longer become seeing during the day, but at night, and then for many, their evening and morning will lastingly become their first day. And so let you be made seeing at night.'

[7] With these words, the old one became seeing, admiring the separate fires which previously he had seen blurred and therefore as if one fire.

[8] As he became aware of such seeing light in his eyes, he fell down upon his knees before Me, not able to praise Me highly enough, being overjoyed beyond measure.

[9] But **I** said to him: 'You too have heard My commandment. Therefore, keep silent on everything you have seen and heard here, otherwise you shall meet with what I warned everyone.' Thereupon the old man rose, promising to be silent as a graveyard.

[10] And so everything was good and accomplished for these heights. And when the fires had burned themselves out, Kisjonah's daughters came and invited Me and all those present to the evening meal. And we all went, consuming a good meal and then going to take our rest." (The Great Gospel of John Book 2, chap. 70)

THE GLEANING OF THE WHEAT ON A SABBATH. HEALING OF THE MAN WITH A WITHERED HAND *[Matthew 12:10/ 13; Mark 3:1-5; Luke 6:6-10]*

"[1] AFTER a while however, much nearer the plain, we came to a field of near-ripe grain, spread out before us. The path led through this field and we set upon this one through the field, as it was the shorter one to the village. We therefore travelled through the grain, on a Sabbath of course. The disciples however, having together with Myself had no morning meal, began to pluck some of the riper ears, rubbing the grains into their hands and eating.

[2] Noticing this, the furious **Pharisees** step hastily up to Me, speaking with self-important mien: 'Do you not see the unseemly thing your disciples are committing on a Sabbath?'

[3] Say **I** to them: 'Have you not read what David did when he and those who were with him were hungry how he entered into the house of God and ate the showbread, which neither for him nor those who were with him it was seemly to do, but only for the priest? Or have you never read in the law how on the Sabbath, the priests profane the Sabbath and are blameless?'

[4] You have witnessed My works upon the heights and heard My teachings and were repeatedly told who I am. If all this is not enough to you, then I tell you straight to your faces: He who is in Me is greater than the Temple.

[5] But if you knew what is meant by: "I will have mercy but not sacrifice", then you would not in your hearts have condemned these innocents. You blind and deaf Pharisees, be told that the Son of Man, who is Myself, is Lord also over the Sabbath.' These words so frightened the Pharisees that they stepped back at once and stopped denying the gleaning of the wheat to the disciples.

[6] **Kisjonah** however, who constantly walked by My side and whose field this was, said to Me: 'Lord, I shall hasten ahead at once to arrange an ample meal, for I feel sorry for the disciples and their obvious hunger.'

[7] **I** said: 'There you shall indeed do well. But I shall nevertheless first visit a school with My disciples, so that the Pharisees' anger should not wax. For they already cannot stomach Matthew for having proven to them that we hasten on account of the Synagogue. Were we to now by-pass the village-school, that would be the end with them and they would start making trouble. If however we go to a school first, then we have shut their mouths and you can without further ado then present them with your bill, i.e. at the end of the Sabbath.' With these words Kisjonah and his went straight home, where they found everything in the best order.

[8] We however turned slightly left towards the school which was situated highest up in the village. Arrived there, we at once entered the rather sparsely attended school.

[9] With the Pharisees at our heels, secretly fuming at having been laughed off by the disciples out on the field, on account of their blindness, after I had chided their objection to the gleaning of grain.

[10] On our entering, the Pharisees at once started throwing their weight around, ushering a person to Me whose hand had been withered for a lengthy period and who therefore was capable of hardly any work at all. Here they wanted to know, seeing that I had said that I am Lord also of the Sabbath, whether it is lawful to also heal on a Sabbath. But they only asked to have a witnessed case against Me, for their evil hearts were burning with rage and fury.

[11] But **I** spoke to them: 'Why are you asking Me as if you yourselves were capable of enlivening this one's long-dead hand?'

But if I intended healing him, surely I would not ask you for permission to do it?

[12] Which one among you would be foolish enough not to pull a sheep from a ditch because it fell in on a Sabbath? But how much better is a man than a sheep. For this reason it surely ought to be lawful to do a man good on a Sabbath?'

[13] The Pharisees were silent, but **I** called the person over and said to him: 'Stretch forth your hand.' And he stretched it out and it became whole as the other that had never been sick.

[14] This was the last straw for the Pharisees. They left the school to discuss how to kill Me.

[15] But Matthew, who was a bit of a spy, slipped out, unnoticed by them, soon returning near-breathless and proclaiming aloud what he had heard. Upon this I at once dispatched a disciple to Kisjonah, letting him know that I shall not be able to dine with him for prudence' sake, as the Pharisees were after My life and with My not wanting to make bigger criminals of them than they already are, I shall make Myself scarce to this area for a while. The disciple was off with arrow-speed, knowing where to catch up with Me later.

[16] Hardly had he passed it on to Kisjonah, when the latter let everything go, speedily gathering a large number of folk, rushing to the school and arriving just as the Pharisees were entering, wellprovided with stones.

[17] That on this occasion the Pharisees were served up by Kisjonah good and proper hardly needs mentioning, whereupon I then departed with a larger number of folk, healing their sick on the way, because this area at harvest-time, being located on the Galilean Sea, was fever-stricken and there always were many sick, especially the female gender and these, getting news of Me, ran after the crowd and, catching up with Me on the road, asking that I would heal them. And all who followed us were healed.

[18] After their healing I warned all not to divulge it at home nor to mention the place where I healed them and which direction I left. They promised to strictly keep it and I let them depart with peace . "(The Great Gospel of John Book 2, chap. 76)

HEALING OF THE POSSESSED, DUMB AND BLIND [Matthew 12:22]

"[1] WE rush towards the shore, arriving just as the skippers are casting the moorings. Peter, a skillful boatman himself, grabs hold of it and we quickly pull in the boat and board it and it takes us to the opposite side in an hour and a half, and this at the spot where half the population consists of Greeks and the other half Jews.

[2] We reach the shore at dusk, enabling us to still make out the district quite well. Kisjonah sends out two messengers to provide the place for accommodation for about a hundred, but they return without success. And so we stayed on board overnight, for the wind had dropped and the sea was near calm.

[3] Kisjonah then brought out plenty of bread, wine and well roasted fish from the hold and his wife and daughters, who were not missing either, were serving us. That Judas, who had already felt empty on the other side, was highly pleased with this development hardly needs recounting.

[4] Kisjonah asks Me whether to light a fire, seeing the nights can turn quite cool, notwithstanding any heat of day. I consented and a fire was quickly lit in the big flare, which was well provided with clean resin, oil and other combustibles. This ship's flare was soon blazing away, spreading a great light over the entire area. This soon lured a great many onlookers to the shore, with many among them recognizing Me from the short distance, and they began an immense cheering for the renown, miraculous Savior's presence in their district, for there were many sick there.

[5] Many others rushed home from the shore, telling the whole place that I am to be found on the ship.

[6] It did not take long before one dumb and blind at the same time and therefore possessed in this fashion, was brought to the shore and the people asked Me whether I could and wanted to heal him.

[7] **Several local Pharisees** however had also hastened to the shore to see what would happen there, saying to the people: 'To heal this one he shall well and truly leave alone.'

[8] But their possessed one I healed from the ship instantly, so that he could both see and speak. All the people of this place were horrified and Jews who were not of the same persuasion as the Pharisees, yelled: 'This is truly David's Son, on whom all Jews hope.'

[9] There was however **a man** in this place, upright and just. This one stepped up close to the boat, saying: 'Divinely great, wondrous Master, why should you have to let the wind and a rather fresh night on a rocking boat deprive You of a night's probably overdue rest? The notorious feature about this district is that the heat of day usually is followed by proportional freshness of the night, resulting in all kinds of disease among the local

residents. I am however in possession of a roomy and well-equipped house that could provide You and Your disciples with more than sufficient room and you can stay for as long as You like. Neither shall there be any shortage of provisions.

[10] Say **I** to him: 'Yes, I shall accept your invitation, for I know that your soul is without guile. But Kisjonah with his wife and daughters are also here. His is the boat and he is a disciple and a man after My liking. Do you have room for him too?' Says **the old man**: 'Even if there were more such families. Whoever is with You is welcome in my house.'

[11] **I** said: 'In that case a great blessing shall come over your house' (and to Kisjonah): 'Therefore, let the boat be fully beached, for your easier disembarking.' This was done and we soon reached the old man's house, who at once got his people to organize the most comfortable lodgings." (The Great Gospel of John Book 2, chap. 78)

GREAT HEALING MIRACLE IN CANA OF THE VALLEY

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

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

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

[4] Say **the elders**: 'Lord, it seems to us that You are capable, wherefore we believe, so to speak blindly, that You will heal our sick with wondrous remedies as yet unknown to us.'

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

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

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

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

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

perhaps heal them all? Or has an angel descended to this valley from above and invisibly touched all the sick and healed them? What... what went on here?

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

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

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

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

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

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

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

[17] Why do you demand rent from the Jews, seeing that the land was given to the Jews by God, and that they alone therefore have the right to levy land rent from you? You are strangers in the land of the Jews, who are children of Jehovah more than you, and ask land rent on fields, meadows and woodlands which are the possession of Jews since Abraham. Ask yourselves whether this can be just before God and before all righteous men. [18] I therefore earnestly warn you against such blatant injustices in the future, or you shall in all seriousness fare badly.

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

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

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

[22] I say unto you: such injustice cries out to Heaven and calls for punishment from above. Let you therefore suffer My rebuke, or you shall not escape the sharpest scourge from above.'" (The Great Gospel of John Book 3, chap. 11)

A GREAT HEALING MIRACLE

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

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

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

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

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

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

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

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

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

[10] But I reassure them, telling them that it was not from ill-will, but out of blind love for Me, since they thought they sensed you My enemies. This is why I also commanded them on My arrival to convey you here in as good a state as possible. And so they had to therewith make good their transgression against you. And I regard this matter as fixed up.

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

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

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

[14] Say the 5 **Pharisees**: 'We left them at the inn beyond the bay, as we could not know whether we could meet up with You. Because it was hard to even find out that You were to be found here, intermittently, and that You could not be met with certainty.

And so we ventured here to either find You, or to most likely find out here where You might be, or when You might return. Due to this uncertainty we left our rather feeble sick at the aforementioned inn, so that they may receive care while we try and reach You and beg You to have mercy on these acutely suffering. Therefore we also set up camp on the mountain above the inn, in order to be as near as possible to our sick, quartering at the inn with barest essentials.

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

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

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

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

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

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

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

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

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

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

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

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

[27] Calling their intentions good, I lead them into the dining room, where refreshments and fortifications of all kinds await them. I bless the food and drinks for them and invite them to eat and drink according to need, assuring them of no harmful effects. And they start eating and drinking, while I Myself withdrew to another chamber, where honest Baram had prepared an exceedingly plenteous supper for Myself and Mine, with Kisjonah and his family partaking at My side." (The Great Gospel of John Book 3, chap. 18)

HEALING OF A PALSIED. THE NAZARENE'S WITNESS OF JESUS

"[1] BORUS himself brought along one palsied, whose hands and feet were already so withered and twisted and contracted that no mortal physician was ever likely to heal him by whatsoever means.

[2] However, **Borus** after having the palsied brought over to Me in a basket through the heavy throng by two carriers, spoke loudly before the people: "Only God alone can help this sick one! I am one of the top physicians in all of Galilee, and the sick come to the physician Borus from Jerusalem and Bethlehem, and he helps them; but this one he cannot help! But I beg You, my holy friend Jesus, since nothing is to my knowledge and belief impossible to You, that You would once again give this person straight limbs, if it is Your will!"

[3] Say **I**: "Friend, there are too many faithless around here, and such healing is consequently a hard thing to accomplish! But between ourselves I shall heal him at your place."

[4] Thereto some of **the people** started murmuring: "Oh, the carpenter's son is cleave! This sick one is too much for him, whence he would rather heal him secretly, so that we should not know whether he became better or not."

[5] **I** heard such talk, saying to the grumblers: "Oh you mad and crazy ones! Do you know this girl at Jairus' side? Is this not his daughter, and was she not twice dead? Who gave her life back? You fools! If the Son of Man has power to call back the dead to life, shall He not have power to say unto this sick: "Rise and walk"? But that you may see that I indeed have such power, I say unto you palsied person that you get up and walk with completely healthy limbs."

[6] The same moment a fire went through **the sick one's** limbs, and he felt completely strong, got up and walked, and his limbs were totally fresh; he had flesh and complete muscles, walking cheerfully and with grateful heart, saying after a while of his own astonishment: "This is possible only to God! Without medicines, without the laying on of hands, but bringing forth such healing solely through the word, momentarily, this has not been heard of! Lord Jesus, I confess and now fully believe that You are either God's Son or God Himself in the human form! It appears to me that I should actually worship You!"

[7] Say **I**: "Leave that go and make no noise over it. That which you feel in your heart however that preserve faithfully. A time shall come when you have need of it, and then you may pray to the Father in heaven, Who alone has given such power to His Son!" With these words the healed one falls silent.

[8] **The people** were horrified, saying: "From where does this one get such wisdom, not to mention such deeds and power? Is not this the carpenter's son? Is not his mother's name Mary? And his brethren; Jacob, Jose, Simon and Judas? [Matt. 13:55]. And his sisters, are not they all with us? For heaven's sake, whence does He derive all this? [Matt. 13:56]

[9] While they were yet conversing thus, **many others** vexed angry, saying: "Would not this drive you mad! Our sons studied at Jerusalem, acquiring knowledge in all kinds of art and science. Besides that they attended the school of prophets in existence, fully learning the wisdom of Egypt in the interpretation of signs! And this carpenter who has demonstrably never attended any school; whom we constantly saw working with hoe and saw shames us and our children in a way that astounds even the top rulers, taking the usually nearly silly carpenter all but for a God! This truly is annoying. He is all in all, speaks all languages as if a native, being a prophet of the first order working signs and things of which no god might be embarrassed; our sons together with ourselves, who surely also learnt something in our time, are as if they could not count the fingers on their hands! Does anyone of us know anything how the carpenter has acquired all this?"

[10] Said **others**: "Wherefrom should He have acquired anything? Was He not until a few months ago always at home building houses around us and other places with his father and brethren; we never saw a trace of the unusual with him. Besides that He was a man of few

words, and when asked about anything then he either gave no answer at all or just a monosyllable so that one took Him for mentally handicapped, and now he suddenly stands there as a man with all the world's attention! This surely is too vexing for all human reason! [11] What has taken place with this person? We indeed know that from his earliest childhood he is supposed to have manifested some magical qualities as an almost dumb boy! Father and mother believed that something big should once become of the boy, but all the much-promising faculties disappeared to such extent that not the slightest trace of them could be discovered on any occasion. Already as a boy he did not want to attend school, and as a simple carpenter was without any scientific education. I often asked the old Joseph how things were with Jesus, and whether he also was so terse at home. And the answer was: even more so than outside the house. This his brethren said so as well. If so, then wherefrom such abilities now?" (The Great Gospel of John Book 3, chap. 64)

HEALING OF AN OLD JEW'S SICK RELATIVE

"[1] THEREUPON an old Jew from the district of Nazareth suddenly enters the room asking for Me. The disciples point me out and he steps over to Me, falling on his knees and saying in a sobbing voice:

[2] "Most beloved Master, son of my old friend Joseph! I heard of Your miraculous way of healing the sick and therefore set out to see You in my great plight, as I heard that You are now staying in Nazareth again.

[3] Behold, I count ninety years already and quite toilsome; I have children and grandchildren who have looked after me with all love and attention. But now some unknown sickness has come over them, making them all bedridden and I as a feeble old man am the only one in the house spared and don't know what to do. No neighbor ventures into my house for fear of contracting the serious disease, and so I stand there helplessly by myself and at a loss what to do. I have prayed to God the Lord for help – even through death if that be His will!

[4] As I was praying thus, a person came to my window saying: "What makes you doubt since help is so near you? Go to Joseph's house! The Savior Jesus Himself is there; He alone can and will help you!" Thereupon I gathered together all my strength, handed all my sick, whom I couldn't help anyway to God the Lord and set upon the not too distant walk to You here. And since I was so fortunate as to find You good, beloved Savior here, I would also beg You with all my vital powers to go over to my seventeen sick, who are being tormented terribly by the unknown sickness!"

[5] Say **I**: "I had actually decided to work no more signs for this area on account of the exceeding lack of faith. If you believe that I am able to help you, then return home confidently and what you have believed shall happen to you."

[6] Deeply moved, the old man thanked Me and went home. And fortified himself, and still approaching the house, the seventeen, as well, came to meet him, as if they had never been ill greeting him faithfully and amicably as always, assuring him that they suddenly got well a half hour earlier, and hazarding to get up, they had felt stronger than ever before in their healthy state. They had looked for him everywhere and had started worrying about him.

[7] Hearing this, the old man realized that the nasty sickness left his relatives at exactly the time I had said to him at My house: Let it be done to you according to your faith.

[8] Only at the house, after his relatives asked him where he had been, did **he** say: "I had heard that the world-renown Savior Jesus was again staying at Nazareth, and so I got up and went over – and behold, he heard me and just said: "Let it be done to you according to

your faith" and you became well instantly upon this His Word! Say it yourselves whether anything like it had ever been experienced in Israel before!"

[9] Say **the healed ones**: "Hearken, father, if so then He must be more than just a wonder-healer! Father, this could in the end at last be another great prophet, greater than Isaiah, Jeremiah, Ezekiel and Daniel, in the end perhaps as great as Moses, Aaron and Elijah! Only to these was it possible to work such miracles with Jehovah's help, because all spirits, under the earth as well as upon it, in the water and in the air had to subject themselves to them. If however they are subject to such exceedingly great prophet, then of course he has to be capable of accomplishing anything he wants!

[10] But how did the carpenter's son come by such inestimable grace from God? We all know him only too well; it is hardly three years since he was carpentering for us with his brothers. There was nothing like that noticeable with him then. He must only recently have received such gift! A pious man he was at all times indeed; his demeanor was always highly respectable; he was a quiet worker speaking only essentials. He was hardly ever seen laughing or mourning. Thus Jehovah could well have regarded his virtues and now given him such grace. For Jehovah never looks on a person's worldly standing but only upon his pure, unspoiled heart!"

[11] Says **the old man**: "Yes indeed, you could be right there, it is bound to be so. But if it is indisputably thus, then we must go there early in the morning and bring him our praise and thanks! Because everyman should bow his knees before a prophet obviously called and anointed by God with His Spirit! Because it is not the prophet but God Himself Who speaks and acts through the heart and mouth of same!"

[12] Say **all**: "Amen, let this be our first and highest duty!" These people then moved into the house, and the young ones prepared supper, for they all were hungry." (The Great Gospel of John Book 3, chap. 75)

HEALING AND FEEDING MIRACLES OF THE 5,000 PEOPLE IN THE DESERT

[Matthew 14:14-21; Mark 6:35-46; Luke 9:12-17]

"[1] AFTER hearing – as previously told – what the newly arrived disciples of John told Me, which surely I had already been aware of, or I would not have already at the most appropriate time in the morning dismissed the entire big company, I soon left Nazareth and went with the twelve disciples towards Sibarah near the sea, at once entering a ship and traveling to the vicinity above Bethabara. On board, the disciples were telling Me what else they were teaching and doing during the day, for which I also praised them.

[2] Upon reaching the pre-determined place, I commanded the disciples to remain in the ship by themselves, getting to shore by Myself – accompanied only by two disciples – to the desert in order to seek and determine a spot where I could tarry a few days and be safe from Herod's pestering.

[3] But there were other vessels following our ship at a certain distance and therefore easily finding out My whereabouts, the easier because I had no intention of hiding away completely from needful mankind.

[4] Therefore not a day of My stay in this desert had passed yet before a vast number of people poured in from all cities, markets and villages, including My old disciples numbering already over eight hundred who had joined Me in the previous cities and markets and whom I had sent home to their places the previous morning. [Matt.14:13]

[5] Some of these were of Cana in Galilee and Cana in Samaria, some of Jesaira, some from Kis and Sibarah, Capernaum, Chorazim, Caesarea, Genesareth and Bethabara, spreading

My renown also in many other places, so that a vast throng of people were coming to Me partly by sea and partly by walking through the desert, together of course with a large number of all kinds of sick and festering. As said earlier, the day had hardly dawned when nearly a thousand pilgrims seeking after Me found My encampment, settling down around it. [6] My camp that I had chosen in the desert however was a spacious cave with no rear exit. The cave was situated fairly high up and densely overgrown with trees. There was also a large open space in front of it where several thousand people could find ample camping room, and upon this place the people had settled down together with their sick.

[7] When My disciples, who were aware of My stay, saw how masses of people streamed up from all sides, surrounding the place where I was staying ever more densely, they became concerned about Me. They put their ship in charge of their eight seamen and made their way up to Me to tell Me what masses of people were converging on Me and that they could not vouch for Herodians not being among them.

[8] After the well-meaning and anxious disciples brought Me the news which I was bound to know anyway, I emerged from the grotto to take a look at the truly huge crowd, and I really commiserated with them when with tearful eyes they were asking Me to heal their sick.

[9] And I healed all the sick who were present in a moment [Matt. 14:14] as well as all those still making their painstaking way towards Me, whereupon there was of course no end of praising and lauding. People were still streaming in towards the evening. Although their sick became well on the way, so that they might bring thanks and praise. The space before the grotto was getting overcrowded until the disciples began to actually take fright, whilst young people climbed trees to get a better view of Me.

[10] When evening started breaking upon us, **the disciples** stepped over to Me, saying: "Lord, it is desert here and night is befalling us, and as we all noticed, nobody brought edibles with them! Hence let the people go so they would go to nearby markets to buy themselves bread and food! [Matt. 14:15]

[11] Said **I** to the disciples: "It is not necessary that the people go to the markets for that, but just give them to eat! [Matt. 14:16] For drinking they don't need more than water, which is found here in rich springs."

[12] Say **the disciples**, somewhat taken aback at My request: "Lord, we have with us only five loaves of barley and two roasted fishes. [Matt. 14:17] What is that for so many people?"

[13] Say **I** to the disciples: "Then bring them over to me." [Matt. 14:18]

[14] When the disciples had done so, I commanded the people to all settle down on the grass, then took the five loaves and the two fishes, looked towards heaven and thanked the Father, then breaking the breads and giving them to the disciples, and these gave them to the people. [Matt. 14:19] The two fishes and a little bread this time however was left for the disciples.

[15] And all those present ate and were sufficiently filled. Since they could not eat it all up, they gathered the left-over portions into baskets, which people usually carried on a journey, and these baskets normally were quite large and were carried on their backs by means of shoulder straps, yet twelve of these were filled with the left-over portions. [Matt. 14:20] The number of those who had eaten – not counting the women and children – were nearly five thousand men. [Matt. 14:21]

[16] That this feeding, lasting a good hour, aroused great astonishment among these people shall of course be easy to understand, as also the fact that these people decided to at once make Me their king.

[17] Since I discerned these people's intentions however, I commanded the disciples to immediately board the ship and sail to the opposite shore ahead of Me, pending My dismissal of the people. [Matt. 14:22] But this I did to scuttle the peoples' plan, as men had already begun to discuss these intentions with My disciples, out of exceeding thankfulness. Nobody however dared to approach Me personally!

[18] By the sudden dispatch of the disciples, I took the means out of the people's hands, and after the disciples betook themselves to the ship on a moonlit night in response to My word, the people gradually desisted from their intentions. After the departure of the disciples who had already cast out to sea, I let the people go and they went away willingly.

[19] Thereupon I climbed a nearby bare mountain and prayed there, in order to unite My human carnal Self yet more closely with the Father. Upon this mountain-top I then tarried completely by Myself, and in the bright moonshine was able, even with the eyes of the flesh, to make out the disciples' ship in the middle of the sea which was not very wide, struggling heavily with the waves whipped up in their direction by a contrary wind of some vehemence. [Matt. 14:24]" (The Great Gospel of John Book 4, chap. 37)

LARGE-SCALE HEALING THROUGH TOUCHING OF THE LORD'S COAT

[Matthew 14:34-36; Mark 6:55-56]

"[1] ALL are amazed about such fortifying sleep, even whilst the sun is already shining unto the mountain-tops. Ebahl at once organizes his wives to take care of a freshly and well-prepared morning meal; and the women together with the older daughters at once attend to an abundant and good morning meal, finding that easy since their larders are crammed from top, to bottom.

[2] The Pharisees have already taken their table over in the dining-hall, leaving no room for anyone else to sit at their table, and Ebahl immediately had them served with bread, wine, a few roasted fish and honey. Only after these were finished did Ebahl have another large table set for Myself, My disciples, the Centurion and Ebahl and his wives and children.

[3] Before entering the hall however I had Ebahl bring all the sick waiting for Me into the big hall and tell them that they had only to touch My coat and they would get well at once. – Ebahl went and carried out My order.

[4] Thereupon I entered the dining-hall with the Centurion, My disciples and little Jarah, who would not part with Me by one step, and sat down at the table without glancing at a Pharisee, let alone greet one, something that was a big thing with them.

[5] When I and the Centurion and the disciples were seated, close on two hundred sick entered the dining-hall asking Me if they could touch the hem of My garment. And I let them, even while I and My disciples and the others partook of the morning meal. Soon everyone that was sick crowded around Me touching the surface of My coat; and all who touched it became well.

[6] But the supremely jealous **Pharisees and Scribes** hid behind some of the sick, saying to them covertly: "Do not touch the coat of the Nazarene, who we already know, and you still will be healed!" – And those who allowed to be persuaded by the Pharisees and did not touch My coat, stayed ill.

[7] Upon realizing this they came to Me again to ask Me if they could touch My coat. However I rebuked them and said: "Have you come for the sake of Me or those Pharisees, who talked you out of it to touch My coat? Those you believed should also help you; go to them!"

[8] This **the Pharisees** easily overheard and turned red hot with rage. They soon come over to Me, and their Chief said to Me: "So you are the one on whose account we had to go from Jerusalem to Nazareth?"

[9] To such question I give the Chief no answer, but **the Centurion** in My proximity, sitting at the table to My right says with thunderous voice: "Yes this is the One, whose countenance you miserable ones are not worthy eternally to behold! Why did you dissuade

those poor from touching His garment, so that they might have gotten well like their companions? You miserable dogs, do you really in this world know no better than to make people unhappy at every opportunity?!"

[10] Here I give the Centurion a sign to relent somewhat, or there could be unpleasant things.

[11] And whilst relenting, the Centurion nonetheless demands the Chief to conscientiously give a reason why he prevented some of the sick from touching the divine Master's garment, so that they would have gotten well like the others.

[12] Somewhat embarrassed, **the Chief** says: "We only wanted to convince ourselves that only those got well who touched your raiment. And we are sure now that only those who touched the Master's raiment got well, and we put not further obstacle to what can make them well."

[13] Here **the sick** get up, saying: "Oh, if we were not so sick, miserable and weak then we would, for trying out on us whether we would get well too without touching the divine Savior's raiment, give you a reward that would give you an eternity to think about; nevertheless, postponement doesn't mean calling it off. We shall yet somehow with God's help get well and then meet you somewhere; then you can beware of what we shall do with you!"

[14] However **I** say to the sick: "Revenge be distant from your hearts! If you want Me to heal you, ban all rage and revenge from your hearts!"

[15] Thereupon **the sick** say: "Master, for the sake of You, we do whatever You want from us; only free also us mentally handicapped from our sufferings!"

[16] Say **I**: "Thus come and touch My garment!"

[17] Here the sick went and touched the hem of My overcoat and all of the sudden all became perfectly cured.

[18] And **the Centurion**, agitated said: "Now, you blind seers from the so-called holy city of God, are you now convinced that the man about whom you are so despicably ill informed, and whom you went out to examine and to catch, is this evil person whom you described to me yesterday?"

[19] Says **the Chief and also the other Pharisees**: "That an extraordinary healing power goes forth from him we are now more than convinced; but it is far from follows that he accomplishes this out of some kind of godly power; because with him and those sitting at table with him, we note that they don't keep the ordinances of the Elders – and in view of such, there can absolutely be no talk of any godliness!"

[20] Says **the Commander**: "This I do not understand; speak to Him personally about this!" (The Great Gospel of John Book 4, chap. 64)

A HEALING MIRACLE AT EBAHL'S INN

"[1] ON arrival at Ebahl's house, the servants and domestics at once came and said that about a hundred sick had arrived, asking for the Lord Savior Jesus from Nazareth.

[2] Say **I** to the servants: "Go and tell them that, Sabbath notwithstanding, they can now quietly and happily make their way home, for their faith in the power of My word has helped them!"

[3] With this, the servants departed, going over to the sick at the Inn, and being quite astonished at finding no more sick, for all who had been sick became well in the same moment, irrespective of whether they were Jews or heathen. On stepping over to them, the servants heard just hymns of praise for regained health, and the healed demanded to see Me!

[4] But **the servants** said: "It is not up to us to allow this, but we will send over a messenger. If He approves it then you are free to go over to see and speak to Him; if not then you are at leisure to depart from here, as commanded by Him – for He does not always receive visitors, and is even less open to discussions." With that, a servant comes over to ask Me.

[5] But **I** say: "I did of a truth say unto you that they are free to go home in peace; hence let it be so! That which they sought they found, having no sense or understanding for anything loftier, and thus let them go home!"

[6] **The messenger** returns to pass this advice unto the healed ones. But these say: "He to Whom one wants to render due honor and praise it is not seemly to ask in advance! Let us go over and in all truth and propriety bring Him due praise and thanks, and one is going to be dismissed with civility! Hence let us bravely go over, and He shall not refuse to receive us, knowing that we come with the best of intentions!"

[7] With these words they come over to Me inside the house, knocking at the door; and come into the hall, as many as could fit in, starting to loudly praise Me, expressing their thanks.

[8] I bid them to be silent, saying unto them: "God does not, and hence neither I Myself regard the praise of the mouth, and thanks of the lips. Let him who want to approach Me come in his heart, and I shall regard him; but empty bawling of mouth, not paired with any thinking, and even less a feeling heart, is to My eyes what a rotting carcass is to the nostrils. That which you were seeking you have obtained, and anything else you don't know, and your empty praise does not please Me! Hence go home and not cause this house unpleasantries! Beware however of fornication, whoring, greediness and gluttony – or worse sicknesses shall befall you than those by which you were beset and tormented until now.

[9] These words shocked the healed ones in the heart, and they were wondering among themselves how I could have known that their disease was caused by their lewdness. They were overcome with fear of Me, thinking: "He may divulge yet more of our none too praiseworthy life-style! Hence let us depart!" – And they left the hall and betook themselves back to whence they had come.

[10] **The Centurion** was struck by this, and he asked Me, saying: "How is it that these got lost so suddenly? You had hardly mentioned their sins, and they were driven out the door as if by some mighty force!"

[11] Say **I**: "These are fornicators par excellence! They carry on unchastity of every type and adultery has become perfectly normal to them; for these, women are communal property, and the raping of virgins sheer fun! But there are also pedophiles among them, and such as carry on sodomistically with young maidens, hoping to thereby avoid more serious infections, but nonetheless contracting more severe sicknesses therewith. It is on that account that I gave these people such a rough welcome and dismissal, because only harsh words can still bring them potential reform."

[12] Says **the Chief**: "Which area do they actually come from?"

[13] Say **I**: "From the Gadarene area. A couple of spots, plus 4 villages. They are a medley of Jews, Egyptians, Greeks and Romans. Greeks and Romans. They have little – and actually no religion at all. Piggery is their occupation, and trade therewith to Greece and Europe, where their flesh is eaten and their fat used to spice food. These are therefore disagreeable already by trade, which of itself would not be sinful, if in their behavior they were not worse by far than their pigs. Their doings put them far below swine, and it shall be hard to do anything for them.

[14] Says **the Chief**: "Well, it is good that I know this. Those municipalities still are under my command, and I shall certainly not fail to place a moral custodian over them, who shall know how to rap them over the knuckles for the slightest indiscretion, in accord with orders. Nay, just you wait; tomorrow already you shall have your lechery dealt with in a way that shall rob you of your desire to let filthy lust rise from your heart, giving them unscrupulous reign.

[15] Lord, although I am but a man, I nevertheless have, through constant service to state affairs, come to the manifold conclusion that it is of the greatest benefit for the common man to be ruled with iron scepter, and to occasionally flogged towards goodness. If in populous places this is not applied, things soon get out of hand!"

[16] Say I: "For sure, there you are right – but only in the said community; if you were to apply your procedure in one and all cases, you would do more damage than good! The medicine has to always suit the sickness, and not the other way around. But, as said, in yonder specific community, your medicine will fairly put these people off their lewdness, at best! But the rod needs to be administered not with wrathful, but loving hand!" (The Great Gospel of John Book 4, chap. 96)

OCCASION WITH THE CANAANITE WOMAN AT TYRE [Matthew 15:22-29; Mark 7:24]

"[1] Once we had left the ship at the far shore, we still faced a considerable march through Greek territory, to just reach the vicinity of the two cities. Coming to the border of the Tyre area, passing same close on evening, a woman, native of Cana of Galilee but who had married a Greek of this area fifteen years earlier, on recognizing Me along the way came running after us, screaming: "Lord, You Son of David, have mercy on me! My daughter is being dreadfully tormented by devils (Mat. 15:22)!" But I let her scream, saying not a word to her and moving ahead.

[2] But since the woman was screaming mightily, becoming tiresome to the disciples, the latter stepped over to Me, holding Me up and saying: "Will You not dismiss her! For she has now been screaming into our ears close to half an hour! (Mat.15:23) If You are not willing or unable to help her, then make her leave us, or other people passing shall think we had done the woman something, and then hold u up with all sorts of questions!"

[3] Say I to the disciples: "I am sent but to the lost sheep of the house of Israel" (Mat. 15:24)

[4] The disciples cut puzzled faces to this My saying, not knowing what to make of it; and Judas Iscariot accused Me of ultimate inconsistency, saying to Thomas: "Sometimes He can drive you to distraction with contradictions in His speaking and doings! With this woman seeking help off Him He has been sent only to the sheep of the house of Israel; yet the Romans who surely are still more heathen than this half Greek and half Jew woman, He favored with all kinds of help, and did not remember having been sent only to the sheep of the house of Israel!"

[5] Thomas says to him: "This time I cannot of course completely disagree with you, but I maintain that here He has a special reason for not wanting to help the woman at all!"

[6] But whilst the disciples were disputing thus, the woman approaches Me falling on her knees before Me and saying: "Lord, help me" (Mat.15:25)

[7] But I looked upon the woman, saying: "It is not good to take bread from the children and cast same before dogs."

[8] To this woman says: "Yes, Lord, nevertheless the dogs still eat the crumbs fallen from their master's table." (Mat.15:27)

[9] This retort amazed the disciples, and Peter said secretly: "No, this is powerful stuff! With a Jewish woman I rarely found so much wisdom; and this woman is a native Greek, although here in Cana of Galilee! I know her, and have sold her a few fish, but of course fifteen or sixteen years ago."

[10] But I looked upon the woman, saying: "Oh woman, your faith is great; let it be in accordance with your will!"

[11] Whereupon the woman got up, thanking Me and hastening over to her dwelling, finding her daughter whole (Mat.15:25). The folk however who were at home with the maiden told the returning one how the devil visibly, one hour earlier had departed from her with much raging and cursing. By which the woman knew that it had been at the same time that I said to her at the border of the Tyre district: "Oh woman, great it thy faith; may it be in accordance with your will!"

[12] But the evening had come, and the disciples asked Me if I was going all the way to Tyre, or whether they should start looking for an inn at the border area, as the city of Tyre itself was still some three hours distant.

[13] But I said to the disciples: "Do you know what? Let us turn towards evening, the direction of Tyre, or mid-day-morning (south east). There we shall once again strike the Sea of Galilee. A Beautiful mountain rises there straight from the shore, whose free peak we are able to reach from here in two hours; there we are going to spend the night."

[14] After these My words we moved ahead, arriving in one hour at the Galilean Sea and the foot of the mountain, whose top we also quite easily reached in one hour.

[15] Arrived upon the height, we sat upon the soft alpine grass, resting but not quite falling asleep straight away. (Mat.15:29) (The Great Gospel of John Book 5, chap. 10)

A GREAT HEALING MIRACLE ON THE MOUNTAIN [Matthew 15:30-31]

[1] On hearing this, Judas Iscariot clapped his hands above his head, saying: "No, this for once is getting too much for me! Here yet again not hundreds but thousands of people are coming, and there are certainly more sick than well! Farewell, quiet peace upon this high! Turmoil upon turmoil, and no possible thought of rest!"

[2] Say I: "What concern of yours is this? No soul is going to come to you and you shall not have to heal the sick; if however being around Me is getting too unruly and spotty for you, then go to your homeland and visit the markets with your pots again! For as long as you wish to be about Me, you need to comply with My directions, for I alone am the Lord upon My ways and means! If however I should ever come to move about your ways and means, then I shall comply with your directions, acknowledging you as the lord of your thing! But here surely the opposite is the case!"

[3] Says Judas, mumbling to himself: "Well, of course, yes, I just have to open my mouth, and all's gone wrong! Could actually stay silent like a stone forever!"

[4] Says the wise Nathanael for a change: "That would on your part be a wise move, one that I have yet to see. Indeed it is a lovely thing to speak at the right time, for someone who has something to say and the style; but for a fool to be quiet is much lovelier still!"

[5] Whilst Nathanael was yet reminding Judas Iscariot of certain Proverbs of Solomon, a vast multitude began emerging upon the plateau from every direction, bringing with them the lame, the blind, the dumb and crippled of every kinds of sicknesses, laying all the suffering, close on five hundred in all, in a wide circle around Me, as it were at My feet, begging Me to heal them. And behold, I healed them with one single word, afterwards saying to the healed: "Arise and walk." (Mat.15:30)

[6] Whereupon the blind first realized that they could see, as if newly born. After that the dumb noticed it and gave replies and talk upon every question. Only after which the lame and crippled tried whether their contorted and sometimes completely withered limbs were whole. There was not one among them who might have said: 'I have nevertheless not been fully helped.' All the other sick also were completely healed.

[7] When the people saw that the dumb spoke, the blind saw, the lame walked straight, and all sorts of cripples and other sick were completely well, they were astonished beyond all measure, starting to loudly praise the God of Israel (Mat. 15:31). And they stayed with Me upon the mountain till the third day, although they had consumed all their rations to the last crumb already on the second day.

[8] It could well be asked how these masses of humans were spending the other two days. This could briefly be answered in that they, these several thousand people of both sexes, had themselves instructed in My doctrine by both Myself and My disciples. What was remarkable was that out of these several thousand there was not a single one siding with the Pharisees and Scribes. Quite the contrary, they had some fairly praiseworthy anecdotes to tell about the Templers, among them the bitterest, causing them to regret ever having had anything to do with these blind zealots. (The Great Gospel of John Book 5, chap. 13)

THE HEALING OF THE 5 MURDERER ROBBERS

"[1] When we arrive at the five, they raise a horrible cry and roar and begin to curse everything that comes near to them.

[2] But I finally allow the soldiers, Julius and Cyrenius to stand back and say to the few soldiers, "Untie them now; for nothing can be done with them in such a state!"

[3] But the soldiers notice that this is not a good idea , since the five would be too strong and angry; if they were let free worse would be feared than letting twenty tigers free amongst people!

[4] I now order them, saying, "I command you to do quickly what I order you; not fulfilling My demand could soon land you in a great misfortune!"

[5] After such a threat of Mine the soldiers finally do for the moment what I ordered, but with great care.

[6] When the five are free they run towards Me, fall on their faces and cry, "Oh, You almighty son of David, since You have already saved us so far, save us from eternal ruin! We do not fear death to the body, but eternal ruin! For in this night we had as well as all our terrible bodily torment also the sight of the torment of the damned spirits in hell! And we beg You to torment us for our crimes with every thinkable evil for a hundred years in our poor bodies on this Earth – only spare us the too terrible eternal torments and agonies of hell which are indescribably dreadful!"

[7] That was the language of the true souls of these five in a moment of peace from the devil possessing their body who had to show their hell also in its worst nakedness; but immediately the bad in the bodies of the five come forwards and speak in a thousand voices out of the mouths of the five, "What do you want here, you mosquito-tamer? Do you really want to enter a war with us all-powerful gods? Just try it, and you will fight for the last time! Step back, you wretched one, otherwise we will tear you into tiniest pieces of dust and give you to the wind!"

[8] I say to this, "With what right have you been plaguing these five people for years? Who gave you permission? Know that this is your last hour! The mosquito-tamer orders you now to leave these five people for ever and to go immediately to your deepest hell!"

[9] The devils roar and say in a terrible howl, "If your power can force us, then let us rather go into the white ants of Africa; for it is better to be with them than in our hell!"

[10] "No," I say, "I have no mercy in my heart for you and yours, because you have had none for those you have killed despite their most desperate pleading; thus now without any mercy or pity, out with you!"

[11] At my powerful command the evil spirits come out and pull the five down to the ground.

[12] But I say: "Retreat, you miserable ones! Off to hell with you, and may you receive your reward!"

[13] But the spirits remain a little and beg for mercy and pity; for their evil is abating.

[14] I say: "But it is in you to be good, for you have knowledge of good and evil; but your arrogant will is evil and unrestrained and therefore there can be no mercy and no pity! You yourself want to suffer and to be tortured, so suffer and be tortured eternally! For My order lasts eternally and is unchanging, as you well know. But you also know what you have to do to profit from the eternal order; because you use it for your detriment however, so enjoy the damage too, and away out of my sight!"

[15] At this there is a powerful bang, smoke and fire come out of the earth and a crevice swallows up the sordid vermin. For the spirits that had been driven out showed themselves to the witnesses as jet-black snakes which now were consumed by the flaming crack in the earth, which frightened those present so much that they began to tremble.

[16] But I now turn to Mark, who stands ready with bread, wine and salt, and say to him, "Give to the five some wine now, then some bread and salt!"

[17] Now the sons of Mark lift the five from the earth and pour some wine into their open mouths. Then they come quickly to consciousness and did not know what had happened to them.

[18] But I said to them, "Now take some bread with salt and then some more wine, and you will come back to strength and full consciousness!"

[19] At this they take bread and salt and, as ordered, after a short while some more wine, and in a few moments they raise themselves, but naturally they still look very bad, pale and thin.

[20] And Cyrenius asks Me quite shyly what should now be done with the five, whether they should be set free or whether they should be looked after in some sort of care house.

[21] I say: "Leave these cares for today, tomorrow will show what should be done in future! If they are well looked after by us today then they will look better. But now we must rest here a while and you, Mark, have them bring some more oil! The tightly bound chains and cords have covered their skin with wounds and boils; these should be rubbed with oil and wine so that they soon heal!"

[22] Mark now brings some oil and his sons rub in an ointment which suits the five very well; for they admit at this treatment that it feels very good and one after the other tries to stand, which takes considerable effort at first, but gradually improves.

[23] When the five who were saved are quite better after an hour, they begin to ask where they are and what had happened to them.

[24] And Mark, who naturally is nearest with his sons says to them: "You were very ill and were brought here as such yesterday afternoon; but here is the famous Savior from Nazareth who brings help to all people, no matter what illness they have, and this Savior has now helped you. You will get to know him later." (The Great Gospel of John, Book 6, chap. 7)

THE HEALING ON THE BLESSED PASTURE

"[1] When Julius hears such things from Me, he quickly makes his way first to our host, Mark, who, along with his household, is very busy with the preparation of a good midday meal, and brings him My order. And Mark immediately hurries to the food store which was now never emptying, and takes a very large loaf of bread, a beaker of salt and has both his sons fetch two great jugs of wine; and all this is brought to the twelve as fast as possible.

[2] When they first spot the bread and the wine, a powerful hunger seizes them, and Julius says to them, as he notices their hunger: "I know that you are hungry; but if you want to remain healthy, do not eat too quickly now, instead give yourselves time, and everything will be well for you!"

[3] The twelve say, "Yes, yes, good lord, we will pace ourselves moderately!" But nonetheless they are finished with a great loaf of bread in a few moments, likewise with the wine and salt, and want to eat some more.

[4] But Julius says: "Friends, that is enough for an appetizer; soon the great midday meal will come, after which you will not leave hungry."

[5] Suetal says: "Yes, yes, very good, that is enough for our needs; we will satisfy ourselves at the midday meal! But lord and most noble friend, we have nothing with which we can reward the host!"

[6] Julius says: "You are now citizens of Rome and no longer need to worry about who will pay the bill for you! For a Roman never remains in debt to anyone and the host has been rewarded already for many years in advance; we can run up a bill here for a whole year and he will still be at an advantage. So don't worry now about who will pay the bill in the end!"

[7] The twelve say, "Brother, that is a different language than that of our temple, where one gets almost nothing to eat, but must fast and pray all the more; but the high priests fast and pray little and consume every day a quantity of alms and sacrifices for the greater honor of Jehovah, while the young templars can fast *PRO POPULO* until the very bones in their limbs begin to rumble! Oh, why didn't we become Romans long ago?! Everything is here: wisdom, goodness, rights, and strictness where necessary, and there seems to be no lack of bread and wine! We want to be totally and utterly Romans in soul and body! Long live Rome and all its authorities!"

[8] Julius says: "Very well, my new friends! Your reasoning is good, although understandably there is still much self-love there; that alone will hopefully be lost with time. But today you will yet see and hear very unusual things; they will be a light to you! Yet do not ask much, instead let listening and seeing be your job, the explanation will come of itself!"

[9] The twelve are made curious through this, and they now ask one another what the high Roman might have meant by saying that on this day they would hear and see many extraordinary things from which they would be able to learn, and that all that would explain itself in a certain way! What would that be?

[10] The talkative Suetal says: "Well, what does it mean? Have you never heard of the Olympic Games of the Romans? They will probably put on such a thing here; but we will now be able to take part ourselves as Romans, and will perhaps see and hear some things which will be good for us. It must be that and certainly nothing else."

[11] Another of the twelve says: "I hardly believe that. You eight don't know what I know; for you have been here since midday and know little about what happened recently to the Galileans. You know that I and another three from the mountain area of Genezareth were taken along with you for participation in your attempts at instigation and brought here. Barely three days before your arrival in our mountains unheard-of things happened in Genezareth; the miraculous Savior from Nazareth previously mentioned by the Roman governor came there and simply through his divinely all-powerful word he healed all the sick from whatever evil had taken hold of them!

[12] I myself have a brother who is now at home and has taken on the inheritance. He was drawn up into a lump by the gout, he could neither lie nor sit, and naturally there could never be any talk of standing. We put him in a hanging wicker pannier which was filled with straw. Often he cried for days on end, plagued by the most atrocious pains, at which he would then usually fall into such a total unconsciousness that he fully resembled a dead man. Everything imaginable had been tried to make him well again, even the water of the pond of Shiloh – but everything in vain.

[13] When we received the news in our mountains that the famous Savior of Nazareth was staying in Genezareth and healing all the sick, I brought my totally fragile brother with my servants and mules to Genezareth with the most unspeakable effort. There, having arrived after so many hardships, it was said that the Savior had undertaken a journey up a mountain and no one knew when and whether he would ever come back again. I stood there now like a column beside my lamenting brother, began to cry myself through sadness and begged God fervently to put an end to the bitterest sufferings of my brother, because I was not to have the luck to meet the miraculous Savior again. I made an oath to give him all my rights to possession as the first-born and to serve him my whole life long if he could be healed.

[14] Now see, soon after this, servants from the great guesthouse came to me in the alley and said that the Savior concerned had healed each and many such cripples in a moment so that they then looked as if nothing had ever been wrong with them! But this Savior was with his disciples, with the lord of the house and with others from the house and the village on the high mountain which no mortal had ever ascended because of the steepness being too great. He would return, but when, they didn't know, but that was not the matter; this Savior had blessed a pasture and I was allowed to lay my brother in faith on this blessed pasture and things would be better for him.

[15] I immediately asked after the blessed pasture. The servants showed it to me and immediately I carried my poor brother onto the said pasture and laid him on the grass of this pasture. And you see, in the moment that the sick brother touched the ground of the pasture he began to stretch quite enjoyably. All pain was blown away as if by the wind and in a few moments my brother was as healthy as I! Before one saw only skin and bones on him, and I assure you, he stood there beside me so completely well nourished that even today I cannot wonder enough about such an unheard-of transformation!

[16] But I kept my oath and gave my now very happy and pious brother everything and gladly did for him all the jobs of the least of my former servants, although the good and most thankful brother always kept me away from it.

[17] But I had hardly been a servant to my brother, whom you have seen and spoken to, for more than a few days when you came to us and were the actual reason that I and another three servants of my brother find ourselves here, luckily as innocents.

[18] But with this I just wanted to draw your attention to the most wonderful, famous Savior of Nazareth, about whom you have already heard here and there according to your own admission!

[19] Now see, to judge by the question of the captain of Genezareth, who I know very well, it seems to me – which clearly proceeds from the healing of the five madmen – that this miraculous Savior of Nazareth is here right now and at work.

[20] By speaking of what we should see and hear, the governor certainly wanted to draw our attention to some deeds and speeches which are to be expected on the part of the most wonderful Savior, and by no means to Rome's Olympic Games which would certainly seem very ragged to us, and from which we certainly cannot take any particular wisdom, and of which the captain himself seems to be no particular friend! What do you think in this respect?" (The Great Gospel of John Book 6, chap. 31)

HEALING OF A POSSESSED BOY *[Matthew 17:14-19; Mark 9:17-27; Luke 9:38-42]*

"[1] 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.

[2] 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."

[3] 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!"

[4] 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.

[5] 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!"

[6] 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!"

[7] 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.

[8] 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!"

[9] 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?"

[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!"

[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.

[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!

[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.

[14] And because it suited him there very badly, he began to go into himself and though 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!

[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!"

[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."

[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 descendants 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."

[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!"

[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!"

[20] Then there was a short heated exchange among them, which the healed boy brought to an end with a few very cogent words.

[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?"

[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! But this kind (of spirit) does not go out except by prayer and fasting.

[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!" (The Great Gospel of John Book 13, chap. 35)

HEALING OF A MAN BORN BLIND AND OTHER SICKNESSES

"[1] 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."

[2] Peter said: "That is not really very pleasant for us! In any case it depends purely on our Master; whatever He wants will happen!"

[3] The host said: "Who of you is then the Master, that I can go to him and talk to him myself?"

[4] Peter pointed to Me and said: "This is He!"

[5] 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."

[6] 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!"

[7] 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.

[8] I said: "I could tell you many other things too which would make you even more hostile; but now nothing further about it!"

[9] 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.

[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!"

[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!"

[12] Then I said: "If you can believe that I can make this blind son of yours see, then he will see!"

[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."

[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!"

[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.

[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!"

[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!"

[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.

[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!"

[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!"

[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.

[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.

[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.

[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."

[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." (The Great Gospel of John Book 13, chap. 48)

HEALING OF THE CRIPPLED DAUGHTER OF THE INNKEEPER

"[1] The host said: "If nothing is impossible for you, then you must also be able to make a very sick person healthy?!"

[2] I said: "Oh yes, do you have one?" [3] 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!"

[4] I said: "Bring her here!"

[5] The host said to the strong brothers of the sick sister: "Go to her room and bring her here together with her bed!"

[6] Then the brothers hurried and brought the poor and truly very sick sister and set her before Me.

[7] 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?"

[8] 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!"

[9] I said: "If you think and believe such a thing, then stand up and walk and give God the glory!"

[10] In an instant the girl became as healthy as if nothing had ever been wrong.

[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!

[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!"

[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.

[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!"

[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!"

[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!"

[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!"
(The Great Gospel of John Book 13, chap. 57)

HEALING OF A MAN BITTEN BY A POISONOUS SNAKE

"[1] But when we were in front of the unfortunate neighbor, his wife and children came out and asked us for help.

[2] But I said: "Just go inside to him; for I have already helped him!"

[3] 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.

[4] 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."

[5] 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.

[6] But I said to him: "Do today just like last night, and we will also have no lack of wine!"

[7] Then he had the several great jugs filled with water and I willed it – and it became wine.

[8] But since this time some neighbors had been invited to Barnabe's 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!"

[9] 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?"

[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!"

[11] The innkeeper said: "Everything is good again; eat and drink now according to your hunger and thirst!"

[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.

[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?"

[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!"

[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.

[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?"

[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!"

[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!" (The Great Gospel of John Book 13, chap. 63)

THE LORD AND THE PRIESTS OF THE TEMPLE [John 5:1-12, Mark 8:22-26]

"[1] But on this day I moved with My disciples to the area around Jerusalem, where we took our night's rest in an inn that was well-known to Me and the disciples. The innkeeper was overjoyed to see us and told us much about the current terrible business in Jerusalem, and had a very good evening meal prepared for us.

[2] But I said to him: "Just come up to the Temple tomorrow and there you will see what I will do to the Pharisees! Tomorrow they shall learn exactly and without reservation who they are dealing with in Me!"

[3] Our innkeeper was very happy with this and again brought us more than enough bread and wine. He already heard much about Me, but even he did not yet know who I actually am, although My disciples gave him several hints, which he accepted well. Soon afterward we headed to bed.

[4] On the morning of the Sabbath we went up to Jerusalem. Why do I say 'up'? Because the great city, and above all the Temple, lay on quite an extended, rocky mountain crest, and the Temple with its wide porticoes, curtain walls and high gardens was located almost on the highest peak. It goes without saying that the innkeeper, whose house lay in a valley, accompanied us.

[5] When we came into the vicinity of the Temple, we firstly had to pass the pool of Bethesda (Vedes da = he gives resurrection and healing), which was situated beside the Temple's sheep stable and was surrounded by five porticoes. (John 5:2) Many disabled people, such as the blind, the lame, the paralyzed and other invalids afflicted by all sorts of

other illnesses always lay in these porticoes and waited for the moving of the waters. According to a very old saga since the days of Melchizedek and according to the firm belief particularly of the poor people, an angel came down from heaven from time to time and stirred up the waters. However the people did not see the angel and concluded his presence only from the strange movement of the water.

[6] The educated Pharisees indeed did not believe in the descent of the angel themselves, but instead considered the pool only to be a special healing spring, just as the Greeks and Romans did; but they nonetheless knew how to keep the people true to the pious old belief, to their own advantage.

[7] But whenever the waters moved – which was the case approximately one or two times a week – it truly had such an extraordinary power of healing that any person, whatever plague he was afflicted with, was healed, if he had the luck to be the first to go into the water. It goes without saying that here also only the rich and wealthy invalids had this advantage, and that the poor, because they could not pay anything, often waited there in vain for many years until a somewhat more compassionate steward dipped such a poor person into the water first, at which he then also was healed.

[8] The innkeeper accompanying us balked greatly at this and declared this practice to be a highly sordid and unjust affair. He also showed Me a very old, poor person, who had already been waiting there for a healing for thirty-eight years; but never had it occurred to any of the dirty stewards to allow him after so many years to finally step into the moving waters first.

[9] Obviously this annoyed Me very much, and I said to the innkeeper: "Although today is a Sabbath, this man shall nonetheless be immediately helped!"

[10] Since I already knew it Myself, and had also heard from the innkeeper what the man's situation was, I immediately stepped up to him and said: "Do you want to get well?"

[11] The invalid replied with a sad expression: "Good Lord! I have no one to put me into the pool first when the water is stirred up, and if I go by myself, another who is favored steps down into the water before me. How can I possibly become well again?"

[12] At this I said: "So get up, take up your bed and go back to where you came from!"

[13] And immediately the paralyzed man became well, lifted up his small bed and, as was the custom, went to a priest as a healed person, and on a Sabbath at that, on which the waters, according to a long experience, almost never moved. Thus it was immediately striking to the Jews that this man had become well on a Sabbath.

[14] They (the Jews), however, would not have said too much about the healing; but since he was carrying his bed on a Sabbath, it already was a great transgression for them, and they said: "Today is the Sabbath, and it is not right to carry a bed!"

[15] But he (the healed man) answered them: "Listen! The man who made me well also said to me: Pick up your bed and walk! But He who has such power and He who did such a good deed for me, I will obey him even on this Sabbath! For no one has done such a good deed for me for a whole thirty eight years like that man! Why then should I not obey him even on a Sabbath?!"

[16] Then the Jews asked him: "Who then is that man who said to you today on a Sabbath: Take up your bed and walk?!"

[17] But the healed man being asked did not know who I was and what name I went by. Nor could he point after Me with his finger, since I left the place quickly because of the many people who were gathered there." (The Great Gospel of John Book 13, chap. 72)

HEALING OF MANY DISEASES

"[1] But early on the Sabbath morning we left and went to Bethlehem. There was a celebration, and a large number of poor, infirm people afflicted with all sorts of evils, lay around outside the gates of the city and begged for alms.

[2] Then Lazarus, who had gone with us, said: "Lord, look over there, so many poor people! And how miserable these people look!"

[3] I said: "There are many among them who were thrown into this misery and into this poverty by the Pharisees; and for that they are now allowed to beg. Punishments, sadness, annoyance and secret anger and rage have finally made them into such cripples. But I have now come here in order to help them bodily, so that they can earn their bread with their hands in future."

[4] Then some of them asked us for alms.

[5] But I said to them: "Would you not rather earn your bread with your hands than beg here so pitifully?"

[6] Then they all said: "Oh lord, whoever you may be, a thousand times more if we, as in the past, were healthy again! But just look at our feet and hands and judge for yourself whether we could now possibly be capable of any work!"

[7] I said: "Yes, I see this quite well; But I only wanted to ask whether you would not prefer to be perfectly healthy and then prefer to work than to beg here so miserably!"

[8] Then all said: "Oh, if only that would be possible, then we would immediately stand up and go away from here and look for work and bread!"

[9] I said: "But do you know, today is the Sabbath, and it will not be considered decent to heal you of your many old evils!"

[10] The poor said: "Lord, we are well-educated Jews – but we do not know anything about Moses ever forbidding a prophet to do a good deed on a Sabbath! If one even may look after a sick animal on the Sabbath, without having defiled the Sabbath by doing so, why then should a person not be helped if he can still be helped?! And why do the Pharisees run to the rich infirm even on the Sabbath, if they are also doctors at the same time?! They should know more than anyone whether they are thereby desecrating the Sabbath or not!"

[11] I then said to them: "Your answer is good, and now I desire this and say: 'All of you, become fully healthy!'"

[12] They then saw that their crippled limbs were quite straight and healthy again, and one of them whose right arm was missing below the elbow even received his arm again. That was a little too wonderful for those healed. And so one of them asked who I was, that My word could do such things that no doctor's skills were able to do any longer.

[13] I then said: "You will find that out another time – but for now stand up and go and seek work and bread!"

[14] Then Lazarus said to them: "If you cannot find any work otherwise, then just go to Bethany; the lord of the great estate has work for hundreds!"

[15] All of them got up, gave thanks and left.

[16] The same sign of healing was performed again at the other six gates of the city; for the old city of David had seven gates, of which three were large and four were small. At the last great gate, however, we were stopped by three passing Pharisees who remonstrated that it was not appropriate to do such a thing on a Sabbath.

[17] But those who had been healed, quickly rose and said to them with a very threatening look: "For ten long years we wretched lay in front of the gates and never did any of you asked us what was wrong, and even less so did any of you ever gave us alms – and now you want to criticize this true wonder Savior for having given us back our straight and even sometimes missing limbs again?!"

[18] Did Moses then not command us to even give help to a sick cow on a Sabbath?! How much more then will it be commanded to help a suffering person on a Sabbath?! Now see

that you move on – otherwise we will teach you to better understand and comprehend Moses!”

[19] Here the three saw that it would not be very advisable to get involved in an exchange of words with the healed people, and they quickly went on their way. But those who had been healed gave thanks and then also quickly left for Bethany, as recommended by Lazarus. And so Lazarus, who with his very extensive property had long been lacking workers, received about 120 workers, all of whom he could use quite well, and with whom he was not in danger that they might be enticed back by the clerics again, as was often the case.

[20] We, however, also quickly left and headed for another place which lay about two hours’ distance from Bethany and was inhabited mostly by Greeks and Romans. We sought out a good inn there and entered.” (The Great Gospel of John Book 13, chap. 94)

THE HEALINGS OF THE LORD NEAR BETHLEHEM

“[1] The innkeeper, an honest Roman, who also spoke Hebrew quite well, said: “Yes, my dear guests, your visit with many in numbers indeed makes me glad, but a true *malum omen* (a bad sign in the sense of an accident) has occurred to this great inn of mine, abundantly equipped with everything. My dear wife who is very experienced in the kitchen and also my two oldest daughters who are just as useful, have been lying in bed with a terrible fever for eight days already. Neither Greek nor Jewish doctors can help them, and so things now look quite bad in my kitchen. I have indeed bread and wine, but even for myself things look very sparse with other meals!”

[2] Lazarus, who had known the innkeeper for a long time, said: “Do not worry about this domestic problem; a great blessing has now come to your house! Behold, the great Wonder Savior is here among us, about whom you will have heard quite a lot from travellers from Galilee! Ask Him, and your sick will be better again immediately!”

[3] The innkeeper asked: “Which of you are is he? I have heard inexpressible things about him many times!”

[4] Lazarus said: “It is Him right by my side!”

[5] When the innkeeper heard such a thing from Lazarus, he literally fell down before Me and asked Me to help his three sick family members; for he firmly believed what Lazarus had told him.

[6] But I said to him: “Stand up and go; for your sick are already completely better, and they may now prepare a good meal for us!”

[7] The innkeeper got up in a hurry and quickly went to the sick, and they said to him very cheerfully: “Look, we suddenly became so healthy again that we have actually never been healthier! If you want, we will get up and sort out the kitchen!”

[8] The innkeeper said: “Do that; for I know that you are fully healthy again! Everything else you will find out!”

[9] But the women nonetheless asked the innkeeper to simply tell them very briefly who the great benefactor was, so that they could go to him and firstly present him their due thanks.

[10] But the innkeeper said that he had come with some 50 guests, and they all desired a good midday meal above all. It was almost the fifth hour after midday, and he could give them nothing but bread, wine and salt. Thus they should show their gratitude to the great benefactor above all in the kitchen; after the meal there would be more than enough time for everything else.

[11] This speech worked, and the cooks were in the kitchen like the wind, and the many servants immediately had to jump about in all corners and be as helpful as they could to the

three with the cooking. Then the innkeeper came into the large guest room with a cheerful face and thanked Me with tears in his eyes for this great mercy that had been shown to him, as he expressed himself.

[12] But I said to him: "Do not make too much of it; you have been helped, and it does not require anything else!"

[13] The innkeeper said: "Oh Master and friend, very much more is necessary! Firstly, I am your most obvious greatest debtor, and secondly I must now honestly admit that I consider you to be more than just a pure man! And as such it would indeed be quite in good order to bring a sacrifice to such a truest man of God!"

[14] I said: "Just leave it at that! I am now only a man like any other with flesh and blood; anything further you will learn soon enough! But now be happy and cheerful, just as we all are!"

[15] This pleased the innkeeper very much, and he took jugs and immediately brought us the very best wine from his cellar, which he otherwise only tended to place before the highest Romans when they traveled this area – which was not a rarity on this main road.

[16] Our Judas immediately reached for a jug and emptied it with great draughts almost to the bottom. The other disciples noticed this and asked him who then according to the ranks deserved to take the first drink from the innkeeper's best wine.

[17] Then he (Judas Iscariot) replied: "I was very thirsty, and the preliminary wine was too little for me; but if it is not right, then He will soon reprimand me and therefore you have nothing to criticize me for!"

[18] But I looked around and said to the disciples: "Leave him; for to improve him would be like tapping blood out of a stone!"

[19] When Judas heard this, he was ashamed, went outside and ran away somewhere, so that for three days we did not see him again. He sought out, however, another inn, in which he lived of his own money; for he always knew how to secretly make money on his travels.

[20] But everyone was happy that he had left, and we spent another eight full days with the innkeeper in good care, and I healed many other sick in this area.

[21] But when, soon after, the pressure of people became too much, we set off on our way in the early morning and moved to another area where we were taken in just as well and we healed the sick. There the disciples, with the exception of Judas, also had to lay hands on the sick, and everyone became well who had been touched by the disciples' hands. I Myself performed only a few signs there, but instead talked to Lazarus, who was still with us, and the other innkeeper.

[22] In the meantime we came back to Bethany again to Lazarus and to our innkeeper. And both, although they had been traveling about four weeks with Me, found everything in the best order at home. We spent another eight days with the innkeeper, and then with Lazarus, who took great joy in the workers that he had taken in from Bethlehem, who did not fail to do anything in his service.

[23] When the healed people saw Me, they fell onto their knees before Me in thanks and wanted to actually worship Me; for they had already heard from Mary and Martha who I actually was.

[24] But I said to them: "Be silent for now! There will soon enough come a time when you will be able to speak!" [25] Thereupon they got up, promised to be silent and immediately went to the tasks that had been designated for them." (The Great Gospel of John Book 13, chap. 95)

HEALING OF A SICK CHILD

"[1] We then moved quickly away from this place and arrived towards evening in Cana, Galilee, where I turned the water to wine. We stayed in the same house because it was also a considerable inn. That we were received with the greatest friendliness needs hardly mentioning.

[2] The young married couple already had a child, namely a boy; but the hardly several weeks old baby suffered from bad cramps, which was the result of a shock suffered by the young mother when still in the maternity bed and a fire broke out in the neighborly house, which however was quickly extinguished. The young parents, like their still living parents, tried everything to heal the child from this illness; but everything was in vain.

[3] When I entered the house and they immediately recognized Me, they fell on their knees before Me and said (the young parents): "O Master, truly God has send You to us, to heal our only child! O, we most fervently ask You for it! That everything is possible for You, we know from long ago."

[4] I said: "Stand up; since it is not befitting if people go on their knees before people!"

[5] Said the young couple: "O Master, we know it that you are more than just a man, and thus it is quite befitting to go on one's knees before you! O help our child!"

[6] I said: "Now, now, stand up and bring Me the sick child!" [7] The parents then quickly got up from the floor and brought the child to Me. But I laid My hands on it and blessed it and in the same moment the child was cheerful and healthy, as if there never was anything wrong with it.

[8] I thereupon said to the young mother: "Be careful in future! If something strongly excites your disposition and you still have a child to breastfeed, then do not breastfeed the child until your disposition has calmed down completely! For with mother's milk all kinds of malignance can develop in the body or even in the soul. Remember this well! – But now see to it that we all can have an evening meal!"

[9] The parents thanked Me beyond measure for this benefaction and went to prepare an evening meal for us.

[10] Within one hour everything was ready and we were taken to a newly build dining hall where we consumed the well prepared evening meal. But after the meal I asked the young landlord, when and how and by who was this very beautiful and quite spacious dining hall build.

[11] And the landlord said: "Yes, Lord, this truly was also something of a miracle! The building masters were Joses and Joet, respective sons of Joseph and thus Your stepbrothers. But it happened quite strangely. They only had two assistants and when they started to work the cedars, this work which otherwise would require ten days to complete, did not last longer than one day, and the joining of the trees (beams), setting up the roof, the laying of the floor and the construction of everything inside the hall took just as many days as God the Lord required to create the world according to Moses.

[12] Short and sweet, the construction of such a hall according to the opinion of every expert, would nearly take 6 months to complete and this with more and very diligent workers, and this hall was built with only four builders within six days, like it is here, and this surely is a miracle!

[13] The two brothers said it themselves: "Here the invisible spirit of our divine Brother has helped us!" And it certainly was like that, since even Your dear mother Maria, who quite often visits us, also confirmed it as something true. Isn't it so, Lord and Master of all life and being?"

[14] I said: "Yes, then it should be so! But now prepare for us beds; since we all have become limb tired! Tomorrow we will find some more time to speak about it."

[15] This was quickly done and we all went to rest." (The Great Gospel of John Book 14, chap. 51)

HEALING OF THE CHIEF'S SON

"[1] When the captain was finished and the soldiers and supervisors had left, he spotted us and hurried towards us. When he was with us he immediately enquired from the toll collector who and wherefrom we were and what we wanted to do here.

[2] The toll collector explained this to him and when the very serious looking captain heard that I was a Savior of all Savors of the world, he came immediately to Me and said: "If you are what the chairperson is saying about you, then heal my son! He suffers from a bad fever, lies already for four years in his sick bed and looks more than corpse than a living person. From all places I have let come the best doctors; however, nobody could help him. If you can help him, a king's reward will be given to you!"

[3] I said: "Guide Me to your sick son and we will see in what state he is!"

[4] The captain immediately led us to the sick son in his house. When I arrived there, various pagan god statues were standing in the room around his bed, who, according to the advice of the priests were supposed to help him.

[5] But I said to the captain: "You are a reasonable and highly experienced man must self-recognize that these statues made by the hands of man, cannot help the sick, and still did you bought them from the deceitful priests for a considerable amount of money or actually you rented them! I say now to you: Let the deceitful priests come here! In front of them I will destroy these statues and then will heal your son with great certainty."

[6] The captain, who did not held anything on the priests an even less so on the idol statues, immediately called upon the priests, of which there were seven. They soon arrived and the captain immediately introduced Me as a doctor with special knowledge.

[7] The priests however said: "Friend, as a person you live in large phantasy, if you think that you can help a sick whom even the gods cannot help anymore, since they recognize, that for every person at one stage the time has come to die!"

[8] I said: "However, you stoics since birth, how do you want to make somebody else believe what you yourself never have believed in the very slightest sense?"

[9] Said the priests: "Who can say that we do not believe what we teach?"

[10] I said: "I can tell you this because the power for this resides in Me!"

[11] Said the priests: "What power? What are you talking about power?! Never did anybody has any power here accept the captain and we, and in the least any foreigner who must be glad that we let him live!"

[12] I said: "That also I have power here, you will be convinced of straight away! See, these your metallic and stony totally dead idols with no power and strength whatsoever, I will totally destroy by just one word because otherwise I do not want to help the sick! And therefore I said: Away with your dead idols!"

[13] In this moment all the statues were completely destroyed and in the whole room not the slightest remnant could be seen. They then searched the whole house and also in all the rooms everything was destroyed what had the appearance of an idol.

[14] Thereafter the priests hit themselves on the chest and shouted: "O you foreign magician, we recognize your incomprehensible power; however, watch out how you will get along with the true gods of heaven!"

[15] I said: "I am a Jew from Galilee and as such never had any fear about your dead idols and will never have it. Wherever I go I truly help the people, physically and spiritually. However, the idols must give way and the only one true, living, everlasting God must take their place; because without Him there is no salvation for the people on this earth. Since your idols are gone now, I also will help this sick person! And as such I say to you: Get up and walk!"

[16] Here the bad fever immediately left the sick and he got up, was totally healed and asked for food because he was hungry. [17] And I said to the captain: "Give him now bread and wine, but not too much at once, and he will stand there as if he never had been ill!"

[18] This took place and the son was standing there as if he never had been ill.

[19] Here the captain came with a friendly face to Me and said: "O you unbelievable, above all our gods elevated Savior! What is now my duty towards you? What are demanding from me?"

[20] I said: "You cannot reward Me with anything physically; because I never accept any payment from anybody. However I will give you through these My disciples a new teaching about God and about the life of the soul also after death; you and your whole house should live accordingly to this teaching. If you want to learn more from Me, go in the near future to Chotinodora; there you will learn more about Me. However, I also will stay for tomorrow here and we can make each other's closer acquaintance."

[21] The captain was now beyond all measure enraptured and said: "Lord and Master and truest Savior of all Savors! Everything, everything which you want will take place; but only for today I ask you to be my guest together with your disciples; see, my house is spacious and has many rooms! It would be too much of ingratitude on my behalf to leave you in the inn of the toll collector, which most likely will be fully occupied today by the arriving large Persian caravan."

[22] Said the still present toll collector: "Your wish, Captain, I cannot oppose, – otherwise I would have done everything serve such a guest without any payment in the best possible manner; only allow me that I at least am allowed to stay in your company!"

[23] Said the Captain: "By that you will give me the biggest joy. I am only terribly sorry that my other family is not here at the moment, but in Serrhe, from where they only will return within a few days. But I still have many people and you will not short on anything."

[24] Said one of the priests: "Lord, are we also allowed to stay in your company?"

[25] Said the Captain: "This, our great Savior has to determine; since you did not receive him that he can be joyful about you." (The Great Gospel of John book 14, chap. 100)

HEALING OF THE POSSESSED MARY MAGDALENE

"[1] Soon thereafter, about an quarter of an hour later, it came to pass that the guide of the Romans, who otherwise was a free maiden for licentious men, because of enjoying too much wine, was struck by terrible cramps and screamed pitifully, her face became distorted and her limbs and muscles pulled frightfully.

[2] The Romans were horrified by it because they regarded such an appearance as an extraordinary *malum omen* (bad portent). They said: "Woe us, the gods have become enraged by us, because we went to search for a foreign god! What are we going to do now?"

[3] Said Lazarus: "Nothing, just stay where you are! For this person I already know for some time; she has this illness for several years now, and it quite often already happened to her, especially if she has enjoyed too much wine. We Jews call this being possessed by one or even several evil spirits. During earlier times, when their still existed many devout people, such evil spirits could be expelled from a person by the prayer of a devout; but in our time such nearly doesn't exist anymore. Of course, our great Man could effectuate something like that immediately, if He wanted to!

[4] See, this is what this appearance is all about, nothing else! How could your Gods become enraged, if they exist nowhere else than in the imagination of the people, who doesn't know anything about a true God, since they never have heard anything about Him? Why not? This lies in the everlasting great wisdom plan of Him, who has created the people."

[5] This calmed down the Romans, and they again could look at the guide, who was in a wretched condition, and they even were able to call up some compassion for her in themselves.

[6] The first Roman however, came to our table, where we were still sitting quietly, and from all the people he had selected especially Me and said: "But, dear friend, is there than nobody among you who could assist this unfortunate maiden in any way? You are sitting there so apathetically, while this poor girl battles with death! I surely want to help her, if I would know a cure for such illness; however we Romans, especially regarding such illnesses, are exceedingly badly devised."

[7] I said: "You have turned to Me without knowing who I am; but your partial trust that someone at our table could help the possessed, has lead you to Me. And I say to you, that your spirit has directed you to the right Man, who will help her for her bodily well-being and the well-being of her soul. Hence pay attention by which means I will help this maiden forever!"

[8] Hereupon I got up from My chair, went to the maiden who was already completely stock-still, stretched My hands above her and threatened the seven evil spirits inside her.

[9] But the spirits screamed loudly out of her belly: "O Jesus, You Son of David, leave us for still a short while in this our dwelling!"

[10] But I threatened them again and in the same moment they left the maiden.

[11] And the maiden got up and was so cheerful, fresh and healthy as if there was forever nothing wrong with her. But when she saw Me at her side and she was told that I helped her, she looked firmly at Me and said: "O, is this not the marvelous man, for whom my heart already a year ago started to beat more livelier! And especially him, whom I loved so endlessly and still love, when I only once saw him in passing by, came to help me now! O friend, you should rather have let me die, than to see you again for the biggest torture of my heart, without ever having the hope, to also be loved by you! Since you are a pure person and I am a rejected whore!"

[12] Hereupon she fell to My feet, kneeling she clasped My feet and wetted them with tears of love and remorse.

[13] Then some of My disciples came forward and wanted to pull her away from My feet, and remarked to her that this was not appropriate.

[14] But I said to the disciples: "What are you concerned about?! Am I not the Lord over Me and now also over her? If it becomes too much for Me, I will tell her what is appropriate or not appropriate! I say to you: This maiden has sinned a lot, but she loves Me more than all of you together; therefore she will be forgiven a lot. And I still say to you, that everywhere, where My gospel is preached, this incident and this maiden must be mentioned."

[15] Thereupon the disciples retreated and were content.

[16] But I said to the maiden: "Stand up now; since you have been helped and all your sins are forgiven! But go now and do not sin anymore, so that thereupon not something worse will happen to you! For if an evil spirit leaves a person, he travels through dry steppes and deserts and searches for a dwelling, and if he does not find anything, he returns. He then finds his old dwelling clean and swept, so that he has a great desire to move in again. However, if he discovers that he alone is too weak, he gathers another seven spirits who are worse than he is, and all of them are then moving by force into the cleaned dwelling, and this second state of a person is then much worse than the first. Therefore, be aware, that same doesn't happen to you! Hence, stand up, go and do not sin anymore!"

[17] Here the maiden got up and because of all the love and gratitude she nearly couldn't help herself. After a while however, she asked Me, whether she could not stay here at the inn for only one night, since it was already late in the night.

[18] And I said to her: "I did not speak to your body, but with your soul and with its manifold worldly desires; with your body you can stay wherever you want!"

[19] With that the maiden was content and sat at the table again, but her eyes not for one moment turned away from Me." (The Great Gospel of John Book 15, chap. 56)

THE LORD TOGETHER WITH THE POOR FAMILY

"[1] AFTER that, **I** turned to the sick and said to them: "How did you come into such a miserable state? Tell Me, for the sake of those who came with Me."

[2] **The man**, who was completely crippled because of gout, said: "Lord, we have always been poor people and we earned our bread with the work of our hands, and it went quite well with us. But 3 years ago we caught this gout. Me first, then later also my wife, because she had to work too hard. Until the feast of Easter of this year we had a place to live in the city, but our benefactor died, and another lord came into the house who did not want to keep us any longer as useless people in the house. We tried to beg other people to give us a place to stay, but nobody wanted us because of our sickness and the children. There was no other way except to stay in this spacious hut that was given to us, so that we did not have to stay completely outside, having no protection from the rain and other bad weather. The fact that in this hut it did not go better with us, but worse from day to day, you can see from our appearance. The fact that we almost have no clothing at all is because we had to sell the little that we still had, in order to buy some bread. But now, we have nothing anymore and we will starve when there will be no help. Let all this be sacrificed to the all-wise and almighty God. He will know why He has allowed this misery to come over us.

[3] According to the description, Job had to endure a lot, but we certainly even more. Because we had to suffer even from the time when we were still a child, and we knew only few happy days. And now that we are older and that it is naturally more difficult, we came to the highest point of all the misery of the Earth. If you, dear lords, can help us in anything, do show us mercy and help us. The Lord in Heaven will surely reward you for it."

[4] **I** said: "That is the reason why we came here, to give you the help that you were longing for so much. But know also: those whom God loves and has appointed for great things in the Kingdom of the spirits, He gives them more and heavier trials than another person who He has appointed for only small things.

[5] But the time of your earthly trials are now completed, and now also on this Earth you will be happy. And your 7 children, who now are still pure as angels, educate them well, so that later as men they would not become defiled. Hereby I also say to you: get up and walk".

[6] Immediately both parents stood up as completely healthy people and they also had a good natural look.

[7] They were extremely astonished, and **the man** said: "O wonderful Man! What did You do with us? Because never before we were so healthy and strong as now! Oh, who and what are You really, that You can do such things? You are either a great prophet send by God, or You are an embodiment of an angel, because until now this has not been heard in Israel. What kind of medicine did so many people use who are suffering from gout and it did not even help them, and You simply say to us: 'get up and walk', and we are healed immediately. Oh, all of you, praise the God of Israel, because He has given such a pure divine power to a Man."

[8] The 7 children were also crying from happiness when they saw in front of them their parents who were now so completely healthy as never before. And **the oldest boy** said: "Oh look, dear parents, for I have heard it and have also told you so often: when the need is at its highest point, then also God's help is near for those who were seeking His help. And exactly today our earthy need reached its highest point, and God's help has also come. All thanks, praise and honor to Him, the loving, good, holy Father in Heaven. By this happiness, seeing our dear parents now again so healthy and strong, our hunger that was so great has now disappeared. Oh, if only we would now have the most necessary clothes, then we could again earn a good piece of bread."

[9] **I** said to the boy: "Behind that deep hanging rock that looks like a cave and that until now was used as your home, you will find 3 packages. Bring them here inside, then you will be able to clothe yourselves very well."

[10] When the boy heard that, he hurried outside, together with his little brothers and little sisters, and they brought 3 packages inside the hut. The parents quickly opened them up and they found clothes in it for themselves and for their children. After that, words of thanks and praise and tears of joy were not ceasing. So, there was continuous amazement.

[11] However, these people did also not eat anything for almost 2 days, and so they were hungry.

[12] And **I** said again to the children: "Children, go now once more to the place where you just found the packages with the clothing. There you will also find bread and wine. Bring everything here and strengthen and fill yourselves with it."

[13] Then the children were running again outside and found in a basket several loaves of the best bread and several stone bottles with wine of the best kind. They brought their discovery also directly to the hut to fill and to strengthen them with it. The parents said, under many tears of joy and gratefulness, that they never tasted such good bread and never drunk such good wine, that this bread and wine surely must have come from the Heaven of God, brought by the angels. Because such good, pure heavenly food could not grow nor flourish on Earth, because people are too wicked and ungodly.

[14] But **I** said to them: "My dear children, eat and drink without worries and be of good cheer, because God has tested you heavily, and without grumbling and total dedication to God's will you have suffered everything that has come over you. However, also now, when your need was at its highest point, God did help you quickly in a wonderful way, and this help will stay with you, not only during this time of your earthly existence, but also after the grave forever. Why you were so heavily tested by God on this Earth will be clear to you once you will be in the other life." (The Great Gospel of John Book 17, chap. 53)

HEALING BEFORE THE TEMPLE OF THE MAN WHO WAS BORN BLIND [Mark 8:6-9; John 9:6-7]

"[1] THEN we came outside at the large, spacious square in front of the temple, immediately we saw the still young beggar sitting on a stone. He was a little older than 20 years and was blind already since birth.

[2] When **My disciples** saw him, they knew that this was the bornblind man of whom I referred to on the mountain. Therefore, they asked Me: "Lord and Master. Now who has sinned, he or his parents, because he came in this world born-blind?"

[3] **I** said: "How can you still ask such absurd questions? How could he have sinned in the womb and therefore as punishment come blind into this world? However, I am telling you: neither this blind man nor his parents have sinned, but this was allowed so that God's works would be revealed to him for the people. Because now I have to perform the works of Him who sent Me, as long as the day lasts (on Earth, namely by the personal presence of the Lord). Also, that specific night that I mentioned to you, will come, but then nobody will be able to accomplish anything. Since I am in this world, I am clearly the Light of the world. After Me comes the night."

[4] **My disciples** looked at each other and said: "What is the use of the present spiritual day for the people if after His return it will be night again, worse than it is now?"

[5] **I** said: "Is it then My wish that the night will follow? Oh no, but the laziness of the people will want that, and the will of man must remain free. Even if by that he would

become a tenfold devil. Because without the total free will, a human being ceases to be a human being, and he is nothing else but a machine, which I have shown you clearly many times."

[6] No one made a remark on this, for they saw My seriousness.

[7] After saying this to My disciples, I bent down to the ground, took a little clay, spat a little saliva on it and made mud of it, which I then rubbed on the eyes of the blind man.

[8] Then **I** said to the blind man: "Go now to the pool of Siloam (that means I sent him to that place and his guide guided him) and wash yourself."

[9] He went to that place, washed himself and came back again seeing.

[10] **His neighbors and those who saw him before** knew that he was a blind beggar and said: "Is this not the blind man who was begging on that stone before?"

[11] **Some of them** said: "Yes, yes, that is him."

[12] **Others** said: "He was born blind and it never happened before that such a person has been made seeing. But he looks exactly like the blind person."

[13] Finally, **the person who was blind before** said himself: "Why are you talking about me? I am the one who was blind before and am now seeing."

[14] **The people** around asked: "What happened that your eyes were opened and you can see? Who did that?"

[15] And **he** answered them: "The Man who said silently to me that His name is Jesus (Mediator, Savior), made mud, rubbed it on my eyes and then said that I had to go to the pool of Siloam to wash my eyes. I did that, went to it, washed my eyes and became seeing."

[16] Moreover, **they** said to him: "Then where is this Jesus now?"

[17] **He** said: "But this is a remarkable question of you. You saw when He rubbed the mud on my eyes and you did not notice Him? Then how could I have noticed Him while I was blind? Since that was impossible, I can also not know now where He is, although I myself would gladly like to know where and who He is, in order to give Him my sincere thanks."

[18] When this man gave such an answer to those who asked questions, **the crowd** around said: "Oh, this is a real miracle and the Man who made you seeing must be a great prophet. This should be heard by our arch Jews and the Pharisees who claim that because of the gentiles, no more prophet will arise in our time till the Jews will drive all the gentiles out of the country. They must hear that even now, just like before, there are great prophets, despite that the gentiles are in our country. Let yourself therefore be guided by us to the Pharisees. We all will testify for you."

[19] The man who had been blind before, thought this to be a good idea and he agreed to be taken to the Pharisees in the temple.

[20] Here must be added the special remark that this was not an ordinary Sabbath on which I healed the blind man. It was the Sabbath after the feast, which had to be celebrated even much more strictly than no matter what other ordinary Sabbath. (P.S.: It was equally unfit for the Jews as it is now for you during the so called octaves after the great Sunday and feast days). On such a Sabbath it was for the Pharisees an even greater offence to do some work.

[21] When the healed man stood before the Pharisees, those who brought him there related about all the wondrous things that had happened.

[22] After hearing this, the Pharisees turned to the healed man and asked him once more – although they already heard everything from the witnesses – how he became seeing again. And in order to confirm it one more time, they also asked it once more to the witnesses.

[23] And **he** said: "He put mud on my eyes. Then I washed myself on His advice with the water of the pool of Siloam and I became seeing, just like I am now standing seeing before you."

[24] Upon that, **a few Pharisees** said: "The Man who healed this blind man cannot be called by God (to be a prophet), for He does not keep such a high Sabbath and does not sanctify it."

[25] But **the witnesses, and also some more intelligent Jews and Pharisees** asked: "But how is it possible that a sinful man can perform such signs?"

[26] Because of that, there was discord and conflict among them.

[27] When they continued for some time disputing with each other and could not agree, those who declared that I was a sinful man, turned again to the man who was healed and asked him again (**the Pharisees**): "What do you say yourself about the One who opened your eyes?"

[28] And **he** said: "I am saying the same as those who brought me here, saying of Him: He is a prophet."

[29] Then **those who declared that I was a sinful man** said (the Pharisees): "But we do not believe at all that he ever has been blind, but you arranged this among yourselves in order to provoke a disagreement between us."

[30] Upon that, **the witnesses** said, and this very emphatically: "This man still has his parents. He will know where they live. Let them come and ask them. They will know best if this man was ever able to see."

[31] Then they let his parents come, who still did not know anything about the fact that their son had become seeing.

[32] They came quickly and the Pharisees asked them immediately a few subtle questions (**the Pharisees**): "Is this your son of whom you say that he was born blind? And if this is so, then how come that he can see now?"

[33] **The parents** answered very simply: "We know that this man is truly our son and that he was born blind, but how he now has become seeing and who opened his eyes, that we do not know. Yet, he is old enough. Therefore, let him speak for himself."

[34] The parents, who already knew Me and suspected that I made their son seeing, gave this answer in the presence of the Pharisees and the Jews because they were afraid of them. For they knew that the chiefs and the arch Jews had already since long agreed that everyone who will confess that I am the Anointed of God must be most severely excommunicated. And therefore, it was more intelligent of the parents to say to the Pharisees and arch Jews: 'He is old enough. Ask him.'

[35] Then again, they called the man who had been blind, and said to him (**the Pharisees**): "Give all honor to God, because we know that the Man who made you seeing is a sinner."

[36] But **the man who was healed** answered them: "If that Man is a sinner or not, I really do not know, but what I do know very well is that I was completely blind since my birth and was never able to distinguish the day from the night, and that I now, just like you, can see entirely everything."

[37] Then **they** said to him again (the Pharisees): "Then tell us straightforward: what did this Man do with you and how did He open your eyes?"

[38] **The one who was healed** said, visibly impatiently: "I just told you. Did you then not listen to me? Why do you want to hear the same thing once more now? Do you perhaps wish to become His disciples? That would surely not harm you."

[39] Now **the Pharisees and arch Jews** of the temple became angry, cursed the man immediately because of this question and then said full of rage: "Maybe you are a disciple of Him, but we are disciples of Moses! We know that God has spoken to Moses, but of this Man who made you seeing, we do not know where He comes from!"

[40] **The one who was healed** however, looked at all of them with an inquiring look, and then said: "But this is remarkable, the fact that you still do not know from where this Wonderworker comes from. And still, you can see undeniably that He gave me, who was born blind, the light in the eyes. This Man has probably done more of those signs and still you say that you do not know where He comes from?"

[41] On this, **the Pharisees and arch Jews** of the temple said with a violent voice: "We know that God does not hear sinners. God hears only a pious man who is without sin and who does God's will in everything!"

[42] Upon this, **the one who was healed** said: "Hmm, strange. Nowhere in the world has it been heard that someone has – let us say – opened the eyes of someone who was born blind. If this Man would not be filled with such a might and power from God, truly, then He would not be able to accomplish such thing, just like you also are not able to open the eyes of someone who was born blind, although you say that you are disciples of Moses. If ever you would be able to do such thing then the whole world would have known this for a long time, and then your houses would be completely filled with gold from top to bottom."

[43] At this answer of the healed man **the Pharisees and the arch Jews** of the temple became even more furious and they shouted literally out of rage: "What? Do you want to teach us while you came in this world afflicted with all sins!?"

[44] They grabbed him and pushed him with his parents and witnesses outside.

[45] When they were all outside, **the one who was healed** still cried loudly back at them: "May God repay you, you haughty ones, and may He bring light in the blindness of your soul."

[46] However, they slammed the door and did not busy themselves anymore with the healed man who told them the truth right in their face." (The Great Gospel of John Book 18, chap. 5)

THE HEALING OF THE SICK IN THE INN

"[1] AFTER I had said this to all of them, the innkeeper, in full trust, made Me to remember the old sick mother and the sick helper and asked Me to think about them.

[2] On this **I** said: "Look, with God all things are possible. If you will believe, the 2 sick people will be completely healed only by My will and My word, without My seeing and touching them."

[3] Then **the man** said: "Lord and wonderful Savior, I believe Your words, because a Man like You, filled with wisdom and truth like a prophet, has certainly never said an untruth. If it were not so, You would not have said this to us. But because You have said this to us like that, we also believe without question that You can heal our 2 sick people by the power of Your will and word, and therefore we ask You to heal, only by Your will and by Your word our 2 sick people."

[4] **I** said: "Well now, then I will that the 2 sick people will leave instantly completely healthy their sickbed. Now go to them, give them something to eat and to drink to strengthen them, and then they should walk outside. But do not tell them at once that I have done this for them. Only after the midday meal they will know Me better."

[5] **The children**, who also heard that, said immediately: "God in His Heavens be all praise, because He has given such a power and might to the good people who live according to His commandments. Now our grandmother is most certainly already completely healthy and our kind and loyal helper also!"

[6] Then the children went immediately with their parents into the house to the sick people, and to their great amazement they saw the two completely healthy, fit and cheerful.

[7] Both explained unanimously that they had the idea that a bright white flame was poured out over them, after which all pains left them, feeling very good and healthy, and that they had the feeling that they were so much strengthened that they could properly leave their bed.

[8] Then **the lord of the inn**, who was a son of the mother who had been sick, said: "A Guest came to us who said that you were feeling better, that you can leave the bed and take food and drink in order to strengthen yourselves further. So you can easily leave your

bed, put on fresh clothes and take then food and drink and eat and drink to your heart's content."

[9] After these words, the two who were now healed, stepped out of the bed, dressed themselves and took then food and drink. Then they wanted to know the unknown Guest, but the son urged them to be patient and said to his mother that she will come to know the Guest better after the midday meal. And the two were satisfied with that.

[10] But we were resting under the trees and looked at the nice environment which, because this inn was located on a fairly great height, looked very nice, because a little hour from here to the southeast there was Bethlehem with its old ring walls and towers on a same hill. Only a valley with many fields, pastures and gardens was separating this inn from the town of David to where the main road to Bethlehem ran along. But from our hill we still saw a lot of little places and also isolated strongholds and farms, and to the west also big and well-maintained vineyards, and in the wide, already blue colored environment we could see high mountains, which in their majesty gave a still greater attraction to the whole region. For this reason it was understandable that our Romans who were great friends of beautiful regions and landscapes, enjoyed very much to view this region, asking continuously what this or that was, how it was called, to whom it belonged to and how this and that other place was, and what kind of special memorable event took place in those bigger places.

[11] And Lazarus, the 2 innkeepers, and now and then also one or the other disciple had a lot to explain. The Romans were so much absorbed in viewing the environment that they almost forgot that the captain from Bethlehem was already here for about 1 hour for the sake of them and was in great anxiety because of all the things which he could hear from the mighty rulers" (The Great Gospel of John Book 19, chap. 60)

HEALING IN THE HOSPITAL OF THE TAX COLLECTOR. JESUS LET THE CHILDREN COME TO HIM

"[1] THEN I had said that to the people, they thought: 'He has concluded truthfully and correctly.'

[2] But **the tax collector** excused himself before Me with the words: "Friend, it is true that You have concluded very correctly, and Your conclusion would have satisfied me even more if it would not have been exactly I who was this tax collector who in full truth had spoken out like this in the temple before God. But no matter how, it seems extremely mysterious how You can know such things so well. As far as I am concerned I think that You are a prophet, and I ask You to bless my house and my family in the name of the One who has enlightened You so much with His Spirit."

[3] **I** said: "This has already happened to you by the fact that I halted before your house and took a rest-break. But to let you perceive that I not only have the right but also the power to bless your house and your family, you should go inside your house, which is also yours and which belongs to this inn.

[4] You have equipped this house yourself in order to accommodate poor sick people from this region and also from outside, and you have provided for a doctor and also for many good medicines. There are now still 7 seriously sick people that are being taken care of who cannot be helped by your doctor, no matter how experienced and of good will he may be. However I have already helped them. Thus, just go inside and convince yourself."

[5] The house was only a few steps away from the main house, and the tax collector and all others went hurriedly inside and found to their very great amazement all 7 completely

healthy. They asked them who healed them, for a great miracle must have happened, because never before was a doctor able to heal such lame, cripple, blind people and those who suffered from gout.

[6] Then **those who were completely healed** said: "We do not know who healed us so suddenly and so miraculously, for there was nobody with us, also not our doctor since this morning. But a few moments ago we felt a force as fire flowing through us, and we became healthy as never before. However, we dared not to leave our beds, because we could not believe that we were really healed.

[7] Although the 2 blind ones were our first proof, because they not only received back the light of their eyes, but also we were again completely in possession of the strength of our straight limbs. But still, we did not believe completely in our even so clearly perceptible healing. However, now we believe it because you came to us for this reason.

[8] One or the other wonderful Man and Healer must have told you, otherwise you would not have come here to convince yourselves if the Man of wonders had spoken the truth to you, and so you will know better who healed us than we can know it. But now give us our clothes so that we can go outside and express our thanks to that wonderful Healer."

[9] At a sign of the tax collector it was soon done.

[10] Now the old Pharisee, a chief and a few other priests and scribes were very surprised and did not know what to do, and one asked the other who he thought I might be.

[11] But **the more common citizens** and also **the healed ones** said in one voice: "It is really strange that priests and scribes can still ask who He is, who by the power of His will can heal the most incurable diseases in one moment. Only God can do that, or an extremely pious man who is filled with God's Spirit just like the great prophets."

[12] However, the priests and scribes threatened the people and said that it was not proper that laymen had the evil courage to rebuke the priests of God.

[13] But the laymen did not take notice of that and went together with the healed person out of the room for the sick. They came and stood before Me and said: 'Hail You, great Master, who came to us in the name of the Lord. Hosanna on high and all praise to Jehovah the Lord who has given such a power to man.'

[14] Then many fathers and mother hurried to their homes and brought soon a great number of children with them who were sick and weak in a more or lesser degree, and they asked Me if I would like to bless them all and make them healthy again by that.

[15] However, the number of children that they brought with them was considerable and when the disciples heard that I wanted to touch every child separately, according to the wish of the parents, they said: "Well, well, the day will hardly last for 2 little hours. If the Lord has to touch and bless every child separately, the day will be over, and we still have to travel to another place, because it is out of the question that we should stay here, because already along the way He said that He would not stay overnight in the first village. And once He had spoken out something, He never deviates one hair's breadth from it. Let us send back the children who are crowding with the good remark that it is not necessary for every child to be touched separately. It is sufficient that He speaks out only one word, then they all will be healed and be completely and entirely blessed and strengthened."

[16] After they had deliberated this, the disciples prevented them to come to Me and warned those who wildly would want to press through.

[17] However, **I** called all these many children to Me and said to the disciples: "Oh, let all these children come to Me and do not prevent them, because for such children is the Kingdom of God. Truly I say to you: whoever does not take possession of the Kingdom of God as a child, will not enter into it."

[18] Then the disciples let all the children come to Me and I touched them all, pressed them to My heart and fondled them, and they all became well, strong and healthy, and I let them go with the unceasing words of gratitude of the parents.

[19] Then a few disciples came to Me and said: "Lord, You have now again made a new condition to take part in the Kingdom of God. How can we as most of us gray haired men,

become again children in order to come into the Kingdom of God? And still, You have said just now very clearly that a person who does not take possession of the Kingdom of God as a child, will not enter into it. If this is the case, then what is the use of our effort, abstaining and self-denial?"

[20] **I** said: "Truly, a lot of patience is needed to go along with you. How long will I have to suffer you before you will understand things clearly? When I say that the Kingdom of God can only be taken into possession as a child, then I do indeed not mean the physical being of a child, but only being a child in your heart. A child has no pride, no anger, no hatred, no tendency for fornication, no lasting passion and also no impatience. He surely cries if something has been done to him, but he also soon lets himself be comforted and forgets the sadness that he had and embraces the benefactor with all love. So should every person be in his heart and his mind, then the Kingdom of God is already his possession. Now if you understand this now, you surely will not have to ask how a person as a child should take the Kingdom of God into possession? Did you understand that?"

[21] The disciples confirmed it and thanked Me for this explanation.

[22] Then **the innkeeper** who was, as known, a tax collector as well, asked Me: "Wonderful Savior, You have now done an indescribable great benefit to this place, which we cannot wish for nothing from You. Say now how much we owe You, then I will pay You."

[23] **I** said: "But I will not accept anything, for who is the person who possesses something which he did not receive from God? So with what can God be paid which is already His anyway?"

[24] However, if you still want to do something, then do it for the poor, then God will accept it as if you have done it for Him. For believe Me, what I have done here, it is not I who did it, but the Spirit of the One who you call your God and Father, but who you still have never known. But I know Him and I always see His face. So do not ask with what you owe Me, but bring Me some bread and wine."

[25] Then the innkeeper hurried with his family into the house and brought us bread and wine in the right measure, and I and the disciples strengthened our limbs with it." (The Great Gospel of John Book 20, chap. 13)

THE HEALING OF THE SICK PEOPLE OF THE CHIEF OF THE ESSENES

"[1] THEN the chief heard this of Me, he thanked Me with all his heart, for by this a great burden was taken away from him. While we were having this important discussion with each other, we arrived at our inn where already a rich and well-prepared morning meal was waiting for us. So we went immediately to sit at the table that was full of food and drinks. I thanked and blessed the food and wine, and then we took the morning meal in a cheerful mood and with moderation, about which the innkeeper and his wife who had prepared the meal for us were truly rejoicing.

[2] Also a few of the most prominent Essenes, with the chief in charge, were sitting at our table and were eating and drinking with great enjoyment and cheerfulness. This was noticed by a few strangers who sat at different tables while having their morning bread, and they said among each other: "Something very special must be happening there, because those very prominent saviors who otherwise look so serious are now so cheerful as nobody has ever seen them before."

[3] These words were however well heard by the chief and he said to the strangers: "Listen, you who are now having these thoughts about us. It is sufficient for mortal men, who are facing death, to walk on Earth with sad and serious faces and by that are showing that they are friends of life and not of death. But if a mortal human being, as we also were before,

has penetrated from death to life and has put on the garment of entire immortality, then he also can be full of joy and cheerfulness already on Earth as if he were already in God's Heavens. But you will of course not yet perceive and understand this now. But also for you the time can come that you will perceive and understand it."

[4] Then the strangers did not say anything anymore, and we continued to eat and drink.

[5] When we had finished the meal, the young Arabian from Egypt, who had been healed by Me the evening before, came together with still a few other people who were lame and very crippled. He walked towards Me and asked Me if I would also like to heal them, for, so he said, they also were from this region and were a burden for themselves and their fellowmen, which was very sad to them because in their miserable condition they were not able to do anything good for anyone and they had to be continuously helped and maintained by those who had pity on them.

[6] **I** said to the Arabian: "It is true that I have told you and also those who were with you yesterday not to speak to strangers about what I have done to you. You have done that in general, and out of mercy you only have told these few who are suffering where and how you were helped. Now you have taken them with you, and you yourself have pleaded for them, which gives Me a good testimony about your heart, and so your just request will not remain unanswered by Me, for the right, pure and unselfish love and mercy of a person for his suffering brothers will also with Me find always love, mercy, and it will be heard, for it is written: 'The prayer of a good, pure, believing and pious heart will at all times be heard by God.'

[7] But so that in the future – if you will believe what the Essenes will teach you – you also may find help with them, I have given them the might and power to heal afflictions in My name, just as I have healed you yesterday evening. And now the chief should lay hands upon the lame and crippled, then they will be helped."

[8] When the chief heard that from Me, he asked Me to help still for this time the disabled Myself, because for such work he still felt too unworthy and in his mind also still too powerless.

[9] **I** said: "Just do as I have told you, for a true disciple should always begin a work while the master is watching, so that the master – if the disciple would not succeed something – can draw his attention to his faults and the reason for the failure, for no disciple is as perfect as his master, but once he will become like his master – through his zeal and diligence – then, just as the master, he will no more fail in anything. So do now as I have told you, then everything will turn out right and will be completely fine."

[10] Only now, **the chief** took courage and said: "O Lord and Master, now and always, simply and solely, Your will be done." After these words, he stood up and went with great emotion to the disabled, stood among them and said: "In the name of the One who only is almighty, more than holy and endlessly good, full of love and merciful, I lay my weak hands upon you and may the great Lord and Master help you by that."

[11] When the chief – while saying this expression, which was later on used by all My disciples in the healing of the sick – laid hands on the crippled, everyone of them became healed at once, in such a way as if there never had been anything wrong with them.

[12] Only **one of them**, having lost both of his hands up to the elbows because of a fall, and whose feet were also paralyzed, that were healed, did not receive his arms back and he said to the chief: "Since you have now by the will of the only almighty Lord already set me free from all my other afflictions, I believe now also very firmly that you can also create my lost hands."

[13] **The chief** said, somehow embarrassed: "Yes, you my friend, the Lord and Master is surely able to do that Himself since His power can call worlds into existence out of nothing, but I am only a weak disciple and cannot do that, for there is a great difference between healing and creating.

[14] When a plant is withering in the garden and looks sick, one can give it water, then it will become fresh and healthy again, and this is called healing. But if there is not a single

plant in the garden, the sprinkling on the bare ground has no use at all, for we men, even with the best intention and with the strongest faith, cannot call even the smallest moss plant into existence. Only God's almighty will can do that.

[15] You, friend, will therefore also clearly realize that I as a human being was able, through the mercy of the Lord and Master, to heal indeed your still existing – although paralyzed – limbs, but I cannot create anew your entirely lost arms."

[16] **The man without arms** could understand this indeed, but still he said to the chief: "If the great Lord and Master has given you this great power to heal such crippled people, as we were before, so suddenly and miraculously through your word and through the laying on of your hands, which is actually the same as a complete new creation, then it still should be possible to restore my lost hands. That will probably not be less possible for you and that Master as the very sudden healing of our paralyzed and entirely crippled limbs, sense organs and sick inward parts. For look, I even can feel my both lost hands as if I still had them, and I even feel now and then as it were a burning pain in my two lost arms, and thus I believe that my soul has not lost the hands, even if my body has lost them.

[17] Furthermore I am of the opinion that through the power of a true and almighty God, also a lost part of the body can be restored to someone, just as an elephant's teeth that are cast, the deer its antlers, the crab its pincers, and even us human beings our hairs that are shaved off and our nails that are cut off. It certainly would only depend on the will of God, on the right faith of a true disciple of God and on the suffering person."

[18] After these very meaningful words of the man without hands, who was a migrated Jew, the chief did not know what he should do at that moment. Did he have to lay on hands on the man without hands one more time, with a very firm faith, or should he first discuss with Me about it whether and how the desire of the man without hands could possibly be granted? He preferred the second and came with this matter to Me.

[19] And **I** said to him: "See how good it was that you, while I was watching, have done a first work, and thereby have stumbled over a little lack of faith and trust in God's love, wisdom and power. If you, without doubting, would also have included in your faith the restoration of the arms of the Egyptian Jew, then he would have his hands by now, but being afraid you retreated and thought that this matter would be impossible, and so that man did not receive his lost hands back. But go now and believe firmly that with Me all things are possible. Lay your hands upon him once more, then he also will receive his hands anew."

[20] After these words of Mine, the chief, named **Roklus**, went full of the firmest faith again to the man without hands and said: "Since you yourself believe, and as a Jew know the almightiness of the only true God, it will be done according to your desire and faith, in the name of that great Lord and Master in who lives bodily the fullness of God's Spirit."

[21] When the chief had said that over the man without hands, he immediately received his lost hands back. (The Great Gospel of John Book 20, chap. 49)

THE HEALING OF THE POOR

"[1] ALL the Jews and gentiles who were now healed, thanked Me, and they glorified and praised Me beyond measure.

[2] And **the one who received his arms back** said aloud: "All thanks, all glory, all honor and love to God on high, who has now given such a might and power to a Man. Many thousands are staying here around the great stronghold of wonders and are hoping for help and comfort, but they will not be helped there. Here is now the true Stronghold of Wonders, where everyone can be helped. Thanks also to the young Arabian who has shown us the way

to this true Stronghold of Wonders of God, the Lord and Master, and has brought us along this straight way unto here.

[3] O, if those many thousands, who are staying now for already many months around the great stronghold because of their hope for help, would know this, how quickly they would leave that dead stronghold and come to this place where the great Lord and Master is here now Himself, living as a Human Being among men, and who gives His friends eternal life and the power to heal all sicknesses. Would it not be like a message that comes purely out of the Heavens for the many who are suffering and are inconsolable, if we, who are healed, were permitted to bring them the news as to where the true, living Stronghold of Wonders is now?"

[4] **I** said: "Because you have found in yourself the conviction of who I am, you can go there, together with the others who are healed, and for the moment reveal only to the poor and needy where they can be helped if they have faith and a real trust. But the rich, who have mostly brought their many dead children here in well-closed coffins in order to revive them again, you should not tell them yet, for there is still time enough to help them, and first they will have to hear a preaching."

[5] When I had said that to those who were healed, they all thanked Me and then hurried to the great open square that was surrounded by the great stronghold and the long ring-walls, and was called 'The great waiting square'. There they informed the poor about the true Stronghold of Wonders, which was very easy for them because they were assigned to a separate place that was located the farthest away from the stronghold and therefore they were now the closest to the Stronghold of Wonders.

[6] When those who were healed, came to them and they all could soon see that they were completely healed, they were asked immediately by all the many **poor and needy**: "Where, where, how and when were you healed? Barely 1 hour ago you were still the last and mostly behind of us and we have not seen that anyone has called you to the stronghold and were brought to it and were let in. O, bring us also to that place of salvation."

[7] Then **the Jew** said: "Believe and trust and give honor all of you to the one and only true God of the Jews. Follow us, the best you can, then you will be helped. For at the place where we were healed is now the true, living Stronghold of Wonders."

[8] When the poor, who were afflicted with all kinds of illnesses, contagious diseases and terrible rashes, and the blind, deaf, mute, those who suffered from gout and all kinds of lame and crippled people, heard that, they began to leave the square the best they could. Those who were blind and those who were too seriously lamed and too crippled were of course led and also carried by their guides, so that they could arrive as fast as possible at the place of salvation.

[9] After 1 hour, there were more than 1,000 disabled people on the whole big square in front of the inn, and immediately after that, the healed Jew came to us in the dining hall to announce this to Me with great respect.

[10] Then **I** said to the chief Roklus: "Now go outside, stretch out your hands in My name in one time over them all, which will work as powerful as if you would have laid your hands on each one of them individually – then they all will be healed."

[11] Roklus did that immediately, and look, at the same moment they were all healed.

[12] After this great healing took place, there was a rejoicing among the healed ones, almost without end, and **many** pushed their way to the chief and said: "Oh, how was this now possible to you, and otherwise never?"

[13] **Roklus** said: "You should not praise me for that, because the God of the Jews, the one and only true God, has done this for you. Believe in Him and praise only Him for that."

[14] Then **they all** asked: "Where, where is this one and only true God, so that we can fall down before Him and worship Him only?"

[15] Now **I** came outside to Roklus and said to him: "Tell them that they should thank the God of the Jews only in their heart, which He will certainly hear, and that they should go

now to their inns to strengthen themselves with food and drink. Only this afternoon these poor will see Me."

[16] When Roklus had said that to those who were healed, they obeyed, stood up from the square in a supple way and went to their inns immediately, where they were served at once in the best way by the innkeepers who were greatly amazed.

[17] **The innkeepers** were very puzzled and said: "A mightier Man must have come to this place, because never before it was heard of such healing here." (The Great Gospel of John Book 20, chap. 50)

THE HEALING OF THE SICK HELENA

"[1] THEN **the innkeeper** continued to speak to his house staff that was present now: "Now we have convinced ourselves that the to us still unknown servant of the one true God has done a real miracle to let us know the one true God, and He also gave me other proofs that are not less wonderful, and from which I have concluded that He must be an extremely wondrous Man, because He is aware of the most hidden and secretly kept arrangements and circumstances of our house, even more accurately than we ourselves.

[2] So He also knows of the sickness of our dearest daughter Helena which is incurable up till now, and He also promised me that He would heal her if I would remove all the dead idols – great and small – from the house and would then adhere with my whole family to the one, true God and give Him all the honor. However, I still did not dare to violate the dead idols myself out of fear that I first would be betrayed by someone and then would be punished by the priests and courts of law, but I said to this wonderful servant of the one true God: 'You remove them from the house, with witnesses, then we cannot be responsible for it'. And look, this He has done in one moment, and thus all our numerous idols in the house have been totally destroyed in a most wonderful way. We all are witnesses of that and cannot be called to account by the priests and still less by a Roman court of law for that, which you all will be able to realize as well as I do.

[3] But now that this Man let such unexpected things suddenly happen before our eyes today, let now also our daughter be healed and let the one, only true God be made known and shown to all of us, so that we all can give the honor only to Him and act and live according to His will."

[4] All those who were present agreed on that, and the innkeeper with his wife and his children turned now to Me and asked Me to, if that would be possible, heal their sick daughter.

[5] And **I** said: "Since you and your whole family are believing, it also will be done according to your belief. Go now to the room of your daughter and convince yourself if she is already healed. Then bring her here, so that also she can taste this wine of life and would come to know the One who has healed her."

[6] After I had said that, they all left hastily the dining room to see if Helena was already healed. When they came to her, they saw that she was completely healthy, and she related that a fire streamed through her and that the fever and all pain and all her former weakness had suddenly left her. This produced a great rejoicing. The daughter left then also immediately her sickbed, dressed herself and was brought with shouts of joy to Me.

[7] When she was told that I was the One who had healed her, she knelled at My feet and moistened them with her tears of gratefulness. Also all the others thanked Me for the miraculous healing of Helena.

[8] And **I** said to her: "Stand up, daughter, and drink some wine from the carafe that stands next to you, so that you will be strengthened in your whole body and in your soul."

[9] Then Helena stood up easily, took humbly the carafe and drunk out the wine, which strengthened her, and of which she could not stop praising and commending its good taste.

[10] When she was strengthened, they all asked Me again to make known and also show to them the one true God, if that would be possible.

[11] **I** said: "Then listen to what I briefly will say to you now.

[12] There is almost no Greek, living and doing business in the Jewish land, who is not familiar with the teaching of Moses and the other prophets. The God now who was proclaimed to the Jews, the God who spoke on the Mount Sinai with Moses and who spoke through him and his brother Aaron amidst thunder and lightning, and later also always through the mouth of the prophets and many other wise men, whose more than holy name is Jehovah, is the one, only true, eternal living, most wise, more than good and supremely powerful God, who created out of Himself, the sky, with the sun, the moon and all the stars, and this Earth with all that is in it, on it and above it.

[13] Believe in this God, keep His commandments that you know, and love Him above all by keeping His commandments. But love also your fellowmen as each one of you loves himself, that means: do for them everything of which you reasonably want that they would also do for you, then the one, only true God will always be merciful to you and will gladly hear your prayers.

[14] Then He will not reveal Himself as a faraway and deaf God to you, but as an always close Father who loves you above all and who will never leave your prayers unheard.

[15] This is all that the one, only true God wants – who is also the only true Father of all men. Whoever will do that, will not only be blessed already on this Earth more and more, but will, after the falling away of the body, also receive the eternal life of his soul, and will eternally be there where the Father is, and be more and more happy. Now do you know who the only true God is?"

[16] All of them said: "Yes, if He is the One – and we are not doubting this anymore – then we know Him from the Scriptures that are well known to us. We always have liked the teaching of Moses, but because we all too often had to discover that this teaching was observed in a total opposite way, namely by the prominent priests, and because the only true God did not do anything bad to them as punishment for the crimes that they commit to their fellowmen, we thought: what truth can there be in a teaching when the prominent representatives of it and the so-called servants of God are not believing it in the least, which can be seen all too clearly from all their actions.

[17] That one should love his fellowman as himself is the first thing that can be concluded from the laws of Moses. However, you should see how the prominent representatives of the teaching of Moses love their fellowmen. One must be stricken with the deepest of blindness if he does not notice that exactly these representatives of the teaching do not believe in it in the least. Because the truth of a real belief should become evident from the actions according to the teaching, and more precisely from those who are representing and spreading the teaching. But when they are showing by their actions before the eyes of everyone, and without any shyness or fear for an only true God, that they believe nothing, then how can we strangers join their teaching?

[18] Look, mighty, true servant and priest of the one, only true God, this has always been the reason why we doubted the truth and the realness of the teaching of Moses just as we doubted our polytheism. For the sake of the people and their laws we finally took part in everything, but we ourselves did no more believe in any God – but we believed in the all-controlling powers of nature that we came to know more closely by our scientists.

[19] But now, as a result of Your deeds and words, the situation has greatly changed for all of us, and we doubtlessly believe now in the one, only true God of the Jews, who has given such an unheard-of really godly power, because You have of course done always His will.

[20] We will adhere simply and solely to the teaching of Moses and never to its representatives in Jerusalem. Yesterday, late in the evening, a couple of those kind of chiefs came from Essaea to us and talked seriously against their own temple establishment and greatly praised the great power and wisdom of the Essenes, and we thought by ourselves: 'If you yourselves are already criticizing so much yourselves, then what must we strangers think about you?' But still, we liked them because they confessed the truth. They continued their way again early this morning. Now as far as the teaching is concerned it is quite clear to us, but there is still one point, and that is Your last promise.

[21] You also promised to show us the only true God, which certainly will be possible for You, just like all the other things. Now that You already have made us so happy while we did not ask You for it by letting us know the one, only true God through deed and word, we ask You now also to make our happiness complete by showing us the only true, one God. We are all asking You this very explicitly." (The Great Gospel of John Book 20, chap. 71)

THE HEALING OF THE BLIND GIRL ACHAIA

"[1] AFTER these words of Mine, the Greeks went to their idol and prayed with a loud mourning that lasted a little less than ½ hour, of course without any result.

[2] When they finished their mourning prayer, **the Greek** came again to Me and said: "Friend, as You can see, our trouble was useless as always. Now it is Your turn to give us the actual proof according to which your God is the only true one. If You succeed, we will immediately become Jews like you forever."

[3] **I** said: "Then go and bring your blind daughter here and convince yourself if she is still completely blind. Only after that I will open her eyes."

[4] Since he already believed now that his daughter would become seeing, **the Greek** went very happily and brought the blind girl to Me with the words: "Here she is, best Friend, and she is still completely blind. Now be so kind to open her eyes with the help and the active power of Your God."

[5] **I** said to the girl: "Achaia, would you like to see the light and numberless beautiful other things on Earth, just like the other people?"

[6] **The girl** said: "O Lord, if I could see by Your power, I would be more than happy and love You more than everything in the world. O, please open my eyes."

[7] Then **I** breathed over her eyes and said: "Achaia, I want that you will see at this moment, and that from now on you will nevermore be blind."

[8] When I had said these words to the girl, she became completely seeing, and out of joy she did not know what she had to do first, and so it was also the case with her parents.

[9] Only after a while, **the girl** and her parents and brothers and sisters fell down before Me, and she said: "O Lord, You are more than all men around the whole Earth. You Yourself are the one and only true God, not only of the Jews but of all men on the whole Earth. To You only I want to give every offering and love You, glorify and praise You my whole life long".

[10] **I** said: "Achaia, why do you actually want to praise Me as a God? Do you not see that I am a human being, just like the others around you?"

[11] **The girl** said: "Indeed, indeed, but only in appearance, in Your outer form, but Your inner self is filled with God's power, and that is actually the only true God. Besides, You did not say to me: 'The God of the Jews will make you seeing', but You said: 'Achaia, I want that you will see', and then I became seeing. So You have helped me out of Your own power that must be purely divine, because otherwise I surely would have remained blind forever. So to You I give all my love and deepest reverence."

[12] After this statement, also all the others came and glorified and praised Me, and all eyes were aimed at Me.

[13] While they were all looking at Me and were glorifying and praising Me, I made the temple to disappear, together with its idol by the power of My will, and then **I** said then to the Greeks: "Since you have found now the right and only true God, out of My perfect power I already have destroyed your idol and the temple that belongs to it. Go and try to find the place where the temple stood."

[14] Then they all went to see the temple, and they could not determine anymore where it has stood before, for I not only destroyed the temple with the idol statue but also the hill.

[15] When the Greeks saw that, they began to glorify and praise Me even louder, and they asked Me what they had to do to be more worthy of the grace that was given to them.

[16] I instructed them with a few words. They all accepted My teaching and they soon formed a good congregation in My name." (The Great Gospel of John Book 20, chap. 100)

THE COMPLETE HEALING OF THE POSSESSED PERSON

"[1] AND there was someone among us who was insane for already 30 years, and now and then he was lost in the woods. There he was then tormented by the evil spirits in such a way that he often cried and roared terribly, and even the wildest animals were hastily running away from him. When he then came back from the woods to us, he was calm, and when he was asked what he had done in the woods, he never could remember anything about it.

[2] This very unfortunate man was in the village, just during the time when those 2 men visited us, and on their request we let them be acquainted with him. Then they laid their hands on him and commanded the evil spirits in the name of the Son of God Jesus to go out of that man and leave his body forever. But out of the man, who was tormented such a long time by the evil spirits, they cried out so loud like an army of soldiers: 'Jesus Zebaoth Jehovah, who was born in the flesh from a lovely young woman in a sheep-fold in Bethlehem, and who grew up in the old Nazareth in Galilee to become a strong Man, we know, and to His almightiness we are also subjected because it is not possible for us to resist it, but you we do not know and we also will not obey you.'

[3] Then the 2 men called very seriously in their spirit on their Jesus for help. After this call we heard like a mighty thunder from above, and then the evil spirits left the tormented man suddenly, and we saw them hastily swirling away like a big swarm of black flies, and the man, who before that time had been tormented for so many years, became then completely healthy, and in that condition he is still living among us in the village. If You maybe want to see him, Lord and Master of Your disciples, I can let him bring here.

[4] Look, this was a rare occurrence in our very remote village. And now I gladly would like to know if you all are perhaps also messengers of that mighty Jesus Zebaoth Jehovah from Nazareth, because you speak wisely, just like those 2 men, and also, because of your presence, unmistakable miracles happened to our fruit trees."

[5] **I** said: "Let first that healed man be brought here, then it will appear who I am and who My disciples are."

[6] After these words of Mine the healed man was immediately taken out of a house where he was working, and was brought to Me, and he asked Me what I wanted him to do for Me.

[7] But **I** said to him: "I really do not want you to do any service for Me, but I can do a good service to you, and therefore I have let you come to Me. Not long ago you were set free by 2 men from your tormenting spirits?"

[8] **The one who was questioned** said: "Yes My Lord, the evil spirits have left me, thanks to God on high. But still, a certain physical weakness and the ever increasing fear for death, which comes unmistakably near at my age, does not want to leave me, despite all my praying and trusting in God, and therefore, nothing in the world can make me happy anymore. Look, that is also a big and sad evil, especially for someone who has grown old with only evil afflictions. If You perhaps can free me from that, then You would of course do me a very big and beneficial service."

[9] **I** said: "Yes, My friend, I can do that from My very own perfect power, and I do not need the help of any other being for that. And so I want that you become now immediately as strong and powerful as you have never been before, and so let that meaningless, foolish fear for the death of your body leave you also forever, which is actually no death but only a clear light to the true, eternal life."

[10] When I spoke out these words over that man, he suddenly became filled with the power of a young man, and his fear for death left him immediately and entirely, so that he began to shout from sheer joy and began to thank Me at the top of his voice for this healing, and he praised God who had given Me such power.

[11] Then **the elder** came to Me again and said in full amazement and awe: "O Lord and Master, I have the feeling that I know now who You actually are."

[12] **I** said: "If you have that feeling, then tell what you feel."

[13] And **the elder** said: "Lord and Master, forgive me my boldness, that I am speaking with You. From everything that I have heard now, it seems that You are Jesus Zebaoth Jehovah, because no mortal human being since the first beginning of the world could ever say: 'I do this to you from my very own perfect power,' upon which he then would precisely accomplish in a miraculous way what he wills and which he speaks out in very simple and well understandable words. Friend, You did not call to God or Jesus Zebaoth Jehovah: 'Help Me', but You said: 'I want it from My very own perfect power.'"

[14] Thus, what are You? You Yourself are the only true Jesus Zebaoth Jehovah. Do not cover any longer now Your face of the Messiah who is promised by the prophesies of the prophets, so that in You we can greet, love, glorify and praise the One that You are and to whom no one on Earth or in Heaven is equal. For if You are Jehovah Zebaoth – which I personally do not doubt in the least – all honor and worship belongs to You by us men who have recognized You from Your words and Your deeds."

[15] **I** said: "What you want to do, do it in your heart, because every praise with the mouth has no value for Me. Profess only My name to your brothers also openly with the mouth and speak about My teaching and My deeds. Do according to My words, and act and live according to My teaching that My 2 messengers have announced to you, then I will profess you to My Father, and the one whom I will profess to My Father will have eternal life in himself."

[16] But now we will continue our way again, because I still must show Myself to many who just like you believe already completely in Me and who also have a great and strong desire to see Me." (The Great Gospel of John Book 21, chap. 29)

THE HEALING OF THE 10 LEPERS [Luke 17:12-17]

"[1] AFTER a little hour we came near a small village or market place, and there, 10 men came to us who suffered from a malicious leper disease. They all came from near Nazareth and had to stay already for a whole year in the open air because no one wanted to accommodate them in an inn, and also no doctor could help them.

[2] When they came very close to Me, **the 10** recognized Me and also some of My disciples. They stood still, raised their voice and said: "O Jesus, dear Master, we know You and Your godly power, have mercy on us, for we not only often suffer pains that are hardly bearable, but everyone flees away from our presence."

[3] **I** said to them: "May your faith help you. Return now again to the little market place and show yourselves to a priest who is also a doctor (which the Jewish priests are usually imagining themselves to be), and he will give you a valid certificate for the world saying that you are now completely clean. But then go away and be useful to the people by the work of your hands, and commit no more sin, so that not something worse will happen to you than up to now, for it is the sin of lewdness that brings about such afflictions to the body. Now go, and do what I have commanded you."

[4] Then the purified men went hastily back again to the market and went to a priest, showed themselves to him and asked him to give them a certificate.

[5] And the priest looked at them, saw that they were completely clean and gave them, in return of a little offering – as this was the custom – to each one of them a personal certificate that consisted of a small sheet of donkey's skin that was made smooth and marked with a star.

[6] With that certificate they went then to an inn, and after they showed the mentioned certificate they were accepted as guests in the inn without any objection.

[7] **One of them** said however to his former fellow-sufferers: "Listen, that dear Master Jesus of Nazareth has set us free from our serious affliction by His miraculous godly power. Therefore, I consider it as our first duty to turn around immediately, go to meet Him and express once more our thanks to Him."

[8] Then **the others** said: "You are right, but the sun has already set and it starts to get dark, and He will not stand there now waiting outside of the market until we come back and express our thanks to Him orally. We thank Him in our heart, and He, who also knows what a person thinks, will not hold it against us if we will not go to meet Him to the place where He probable cannot be found anymore."

[9] But **the one** said: "If the dear Master Jesus knows the thoughts of men also from a distance, as we have already experienced with Him, then He will also know that I will now return to the place where we were cleansed, to give Him there the honor that is due to Him – no matter if He will be there or not."

[10] **The others** said: "You must do what seems good and right to you. We however think that we are not acting wrongly when we do what seems good and right to us."

[11] Then the 9 went into the inn, but the one returned to the place where he was cleansed and where I was still staying because of the pleasant evening. When he came to me, he felt great gladness that he could still meet Me at the same place where ½ hour ago he was cleansed of the malicious leper disease together with the other 9.

[12] At once he fell on his face before Me and praised God with a loud voice (**the healed leper**): O Jesus, dear, good Master, Son of the living eternal God who are one with Him in nature and Being, and therefore can also do everything what the Father can do, I thank You and praise You because you have shown such great mercy to me and also to the others, my fellow-sufferers. Honor, glory and praise to You as much as to the Father in Heaven who has come in You, His Son, to us poor sinners to fulfill what He faithfully and openly has promised through the mouth of the patriarchs and prophets. O, may Your love, mercy and compassion remain with us always, and make, o Jesus, also the blind of spirit to see that."

[13] **I** said: "Stand up, because your great faith has helped you. You are a Samaritan and have recognized Me, and you have come and have given the honor to God as it is proper. Therefore, you also will remain in My love. But what about the other 9? Were they also not cleansed just like you? And if they were cleansed, then why did they not come with you to give honor to God, just like you? Is there no one else except you who turned around to give honor to Him who made him healthy? So a stranger knows better what is due to God than those who let themselves be honored as children of God. Therefore, that honor will soon be taken away from the children and be given to the strangers."

[14] The Samaritan kneeled again before Me on the ground and **I** said once more with friendly words to him: "Stand up completely now and go to the inn, for your faith has helped you. However, say also to your companions, who are Jews, what I have said to you."

[15] Then the healed one stood up completely and went to the inn, and there he met his companions who were eating heartily bread and wine.

[16] When he came to them, they asked him immediately if he still was able to find Me somewhere.

[17] And he told them very seriously and openly what I had said to him.

[18] Then the 9 were overtaken by fear that they could fall back again into the leper disease. Then they did not eat and drink anymore and they regretted that they also did not do what the Samaritan had done.

[19] Soon after that, I came with My disciples and moved into the same inn. A big room was immediately assigned to us, and the innkeeper himself, who also was more a Samaritan than a Jew, asked us at once what we wanted to eat and drink.

[20] And **I** said: "Just give what you have, and we will eat that."

[21] Then the innkeeper ordered his servants immediately to bring bread and wine, and later a right number of fishes would be well prepared for us.

[22] As the innkeeper had ordered, so it was done.

[23] While we were heartily eating the bread and the wine for some time, the personnel were drawn by curiosity to us in order to see and to hear who we were and from where we came. But when they saw us, they realized that we certainly must be the same by whom the 10 lepers were cleansed, because these had given a precise description of us before, and so the servants recognized us very soon as the miraculous saviors.

[24] That was also immediately told to the innkeeper, and so he also paid immediately more attention to us and inquired about our situation and our work. He came to sit at our table, took also bread and wine and asked one of My disciples if we were perhaps the same men of whom there was One named Jesus who has completely cleansed the 10 lepers only with the power of His word.

[25] The disciple, whose name was **James the little**, said however: "There at the head of the table sits the Lord. Ask Him, then He will give you the right answer."

[26] Then **the innkeeper** came immediately to Me and said: "Listen, Friend, are You that wonderful Savior, who outside of the market has cleansed those 10 from their malicious leper disease, only by the power and might of His word? Are You now the already widely known Jesus of Nazareth?"

[27] **I** said: "Bring them here who told you that. They will surely tell you again if I am the One."

[28] Then the innkeeper went immediately away and brought some of those who were cleansed to us, and at once they said with one voice (**the healed ones**): "Yes, yes, that is the One who has shown to us, ungrateful ones, that great mercy."

[29] And now also the 9, who did not turn around before, fell down before Me and gave Me the honor.

[30] But **I** said to them: "Since you were driven to Me by fear that you might be affected again by the leper disease, you have now also come to give God the honor. It will be forgiven to you this time and you will remain clean, but in the future My blessing will not remain with those who after they have received mercy are too lazy to give honor to the One

from whom they have received the mercy. Now stand up and go, and from now on do not sin anymore."

[31] Then those who were cleansed stood up, gave once more thanks and went again to the room that was assigned to them.

[32] Now the innkeeper knew with whom he was dealing. He became at once full of respect for Me, left the room and went to the kitchen and ordered his female cooks that they had to prepare the very best fish, which also happened." (The Great Gospel of John Book 21, chap. 34)

THE HEALING BY FAITH OF THE REPENTED JUDGE

"[1] THEN the judge had openly spoken out these words, which were earnest and filled with a firm, unshakable trust from inside, there was as if a lightning running through his chest, and he became immediately healed, in such a way as he had never been before in his whole life. For already since his birth he was weak, and for that reason – although he was the son of a captain – he did not dedicate himself to military service but studied the laws of Rome and became a judge.

[2] After he became suddenly and completely healed, he also started to rejoice loudly, and he thanked Me, and also the doctor whose fearless words and deep life's true speech had awaken such faith and trust in him.

[3] After he had quite exhausted himself from sheer praises of honor of My Being that was still very much unknown to him, he turned to the doctor again and said **(the judge)**: "O, you my dear friend now, how can I reward you for the courage that you have shown me and for the truly not little effort you had to make because of my blindness. And how can I also reward these 2 companions of yours, who were the first to bring you the message of the personal presence of the great Master and of His true divinity? Tell me, you 2 dear friends, what did He tell you that one should do to remain sure of His mercy?"

[4] Then our **Polycarp** said: "Concerning this, He only said: 'Keep the 10 commandments of Moses, and love God, the one and only true One above all in this manner, and your fellowman as yourself. Do for them what you in a reasonable manner can expect that they would do for you. Furthermore, you should not let yourselves be tempted by the appealing enticements of the world, then you will stay in Me and I in you, and in this way you will have the eternal life through the spirit of My love in you, for I Myself am the Way, the Truth and the eternal Life. He who believes in Me and keeps My commandments, is the one who loves Me above all. To him I will come Myself. I will reveal Myself to him and give him eternal life.' Look, this is the essence of His teaching.

[5] We still talked about many things with Him, and He thoroughly instructed us about many great things, about which we cannot talk now because they are so extensive, but we will find a good time for that."

[6] The judge and the doctor thanked Polycarp for this announcement and they took the firm decision to act accordingly their whole life long.

[7] After this 2nd healing, also the other companions believed now completely in Me and asked Me also for the healing of their sick flesh and blood. And they also were suddenly helped, upon which there was almost no end to the jubilation and the praising of My name that was also announced by Polycarp.

[8] That attracted the attention of many cure guests who went to them and asked them what kind of peculiar thing had happened because of their continuous jubilation.

[9] But **the judge** said: "We also did not ask you why you are not jubilating. As long as the body is sick and also the soul, one does not like to rejoice, but when body and soul become completely healthy, there is every reason to rejoice."

[10] On this, **a rich Jew**, whose health had not improved much in this institution, said: "How did you become so quickly healthy in this spot?"

[11] **The judge** said: "It is not very honorable to you as a Jew to ask us gentiles. You believe in the one, only true God, and we only began to believe in Him and asked for His help and He did not wait to help us, and for this reason we jubilate our thanks to your God, who is and will remain now also our God. Why did you not turn in full faith to your God, so that He would help you also as He has unmistakably helped us?"

[12] Completely astonished **the Jew** said: "I have not read anywhere in the Scripture that our God has ever helped the uncircumcised gentiles."

[13] **The judge** said: "And still, we also are alive and received everything from Him, and He let us rule over you. Then how can this be?"

[14] When the Jew and several of his tribesmen heard that, they did not ask anything anymore, turned around and went away.

[15] However, those who were healed were very glad to be rid of these troublesome guests in this manner.

[16] Since I still did not come to the institution, and they were waiting for Me with great desire, they all decided to go and search for Me to give Me honor in the presence of all men. Therefore, they asked a servant of Marks if I was still in the house of Marks and if they could meet Me.

[17] **The servant** said: "The Lord and Master is still in the house for the midday meal and relates wonderful things."

[18] For I related what had happened to these healed ones and what they had said, but the servant who served us before in the house and who was then sent by Marks to the institution to get something, did not understand that, and therefore he also could not give an answer to the question of the healed ones, for he knew nothing about how the Greeks from Melita and the Roman judge were healed by the power of My will.

[19] Nevertheless, he said to those who asked him to come to Me (**the servant**): "I still have a small thing to do here for my lord. After that, I will go back to the house and present your request, and will then right away bring you the answer of the great Lord and Master."

[20] The healed ones were satisfied with that. The servant went away and did what he had to do, came then into the house to us and told Me what the healed ones had asked.

[21] **I** said to him "Go to My friends who asked you if I still was in the house and if they could come to Me, and tell them the following thing: He who is led to Me through love, may always come to Me, then I will accept him with the love that led him to Me."

[22] After these words of Mine, the servant went again to the institution and told the healed ones, who went then directly with great joy and respect on their way to the house of Marks." (The Great Gospel of John Book 22, chap. 32)

THE HEALING OF THE SICK MEN FROM JOPPE

"[1] AFTER I had said these things, a servant of Marks came to invite us for the midday meal, for meanwhile it was already well after noon.

[2] But **I** said: "He who wants to go down now to strengthen himself with earthly food and drink can go now and satisfy his body. However, I Myself will stay here on this mountain until this evening. He who wants to stay with Me, will also not be hungry nor thirsty.

[3] Soon a great number of hungry and thirsty poor people from near Joppe will come here who will eat the meal that was prepared for us. Some are crippled, *some* with lame hands and feet, lepers, and people who are plagued by malicious fevers. If they will eat the food that was prepared for us, it will go better with them. The servant of the house should organize it that way."

[4] **One of the present disciples of John** said: "Lord and Master, the people who came here from Joppe do not know anything yet about You, and can therefore have no faith yet in You and Your Word, and nevertheless they will be healed by Your blessing that You will lay in the food. How can this agree with what You always say: 'Your faith has helped you'?

[5] **I** said: "How can it agree with you, an elder disciple, to ask such a foolish question? Did I not already send out a great number of disciples?

[6] 2 of them are now in Joppe and proclaim My Word to the poor. They also have laid on their hands on these poor in My name, and their health improved, but those who were healed fell back into their old weaknesses and sins of habit, and thus also into their old physical afflictions.

[7] They went again to the 2 disciples with the question if they could heal them again, but the disciples said: 'Even if we would heal you again in the name of the Lord, you nevertheless will sin again. That is why we say to you: first do real penance, and if the Lord sees that you seriously and definitely have improved your life, then He Himself will help you. Stand up and walk in full repentance, faith and trust to the miraculous spring at the Lake of Galilee that was put there and blessed by the Lord Himself, then you will find healing there. Let the trip on foot, which is a heavy task for you, be your penance.'

[8] Look, after this serious admonition, the sick poor people, began their faraway and hard trip – no matter how difficult – in full faith and trust, and the ship that steers to shore now, brings them here.

[9] Thus they do not arrive here without faith, but with a right measure of faith, and so they will be helped by their faith. [10] But in the future do not ask Me such foolish question anymore, for such question could show that you are not a suitable salt to season the food for the soul and spirit of men."

[11] Then the disciple asked Me to forgive him and thanked Me for the admonition.

[12] **I** turned to the servant who received in the meantime the instruction from Marks to bring a sufficient quantity of bread and wine on the mountain, and said: "The poor should receive their food outside, for the open air is more beneficial for their health than the air and fumes of the dining hall. Go now and do what has been instructed to you."

[13] Then the servant went away and took well care of everything.

[14] Soon other servants brought several carafes full of wine and also several loaves of bread.

[15] The servant who was sent down told the poor guests, who had come to land, that they should take place in the open air as well as possible, and he immediately let the food, that was excellently prepared for us, abundantly be set on their tables.

[16] **The poor** were really surprised about that and said: "O friend, we surely are needy for this kind of food, but we are poor and can hardly pay for it."

[17] **The servant** said: "The One who prescribed this food for your healing, has already paid for it. So eat and drink without further worry. But when you will become healthy, then

do not fall back again into your old weaknesses and sins, as you did only a short time ago in Joppe after you were healed for the first time by the 2 disciples.”

[18] When the poor heard that, they were surprised about the words of the servant, and one of them asked him how he could know that, since those 2 disciples who told them were staying in the port city for – as far as he knew – already a long time, and they certainly did not visit this region. And so they could not have revealed this to him, and that except from the 2 disciples of the great Savior, and they themselves, no one could know about it.

[19] **The servant** said: “Do not ask any further, but eat and drink, so that you may become healthy again. Once you will be healthy again, we surely will be able to talk about how I came to know these things.”

[20] Then the poor started to eat and to drink, and when they were really satisfied, their afflictions left them. The lepers became clean, those who suffered from fever lost their fever, and the limbs of the maimed and crippled ones became straight, and they could use their feet and hands as good as only a strong and completely healthy person could use them. There was almost no end at the astonishment, the questions and also the praises. But the servant gave them no answer that was of importance.” (The Great Gospel of John Book 22, chap. 54)