

RESURRECTIONS

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.

Here you have some chapters of the main work of the New Revelation dealing with the resurrections performed by the Lord in His earthly life, including the resurrection of Jairus' daughter and that of Lazarus, that are also mentioned in the four scriptural gospels. Any reader can appreciate here the perfect depiction of the context and details of these most extraordinary facts.

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THE DAUGHTER OF JAIRUS [Matt. 9:23-26, Mark 5:22-24, Luke 8:41-42]

“[1] BUT while I was yet telling the disciples about this woman, the principal’s domestics came running almost breathless, to bring him the sad news of his daughter’s death.

[2] **The principal** became grief stricken, saying to Me: ‘Dear Master, since it is grievously too late for me now for helping my daughter, who was my everything, do not further trouble yourself.’

[3] After these words he started sobbing loudly. He had much loved his daughter, who was very shapely and well-bred, with the build of a 20 year old and was also this principal’s only child.

[4] After hearing his domestics and then the exceedingly grieving principal himself, with whom My heart commiserated, **I** said to him: ‘Fear not, friend, but believe. Your daughter has not died but only fallen asleep and I shall awaken her.’

[5] On hearing Me thus, the principal began to breathe more easily.

[6] When we were still some thousand paces from the principal’s house, I said to the crowd, as well as to those disciples still of a more feeble faith, to all wait here. And only Peter,

Jacob and his brother and John were allowed to come, for on their faith one could already build houses.

[7] Arriving at the house with the school-principal, there was a great turmoil there and much weeping and wailing in accordance with Jewish tradition, with mourning hymns sung.

[8] Entering the room where the deceased lay on an adorned bed, I said to the many commotionists: 'What are you carrying on and wailing for? The little daughter has not died but only sleeps.'

[9] But they laughed Me off and said: 'Yeah, that's what the sleeping look like. When there has been no breath or pulse for three and a half hours and the body cold and colorless and the eye lifeless, then according to your knowledge one sleeps? Yes, yes, that also is sleeping of course, only no one awakens from it except on judgment day.'

[10] But **I** say to the principal: 'Get them all out, because their unbelief is no good to Me.' The principal did so. Yet the troublemakers would not obey him and he asked My help. So I drove them out by force and they ran out and scattered.

[11] **I** then went back with the principal and his grieving wife and the 4 disciples to the chamber where the deceased little daughter lay, stepped straight to her bed, took her left hand and said to her, 'Talitha kumi', which is to say 'I say to you little maiden, arise.'

[12] Immediately the little maiden rose, leapt cheerfully and merrily from her adorned bed and went around the room in her former liveliness, caressing her tearful mother and father. At the same time the merry little maiden felt empty in the stomach and therefore hungry and that she therefore wanted to eat a little.

[13] The parents, elated beyond all measure, turned to Me with many a tear of joy and thankfulness, asking whether and what to give her to eat. But **I** said: 'Indeed give her to eat, whatever she likes and whatever is close to hand.'

[14] There were some figs and dates upon a dish and the little daughter asked if she could eat these fruits. And **I** said: 'Eat whatever you like, for you are now completely well and shall not get sick again.'

[15] So the little maiden leapt over to the bowl, nearly emptying it. But the parents were concerned it may harm her.

[16] But **I** comforted them, saying to them: 'Do not be troubled. When I say unto you that it can never harm her then it shall never do so.' And the parents firmly believed.

[17] After the girl was filled and had said thanks, she went over to the parents and asked them softly who I was, actually. Because while on the bed, she had seen the Heavens open and a vast number of radiant angels. 'And amidst the angels there stood a very friendly man looking in my direction, then approaching me, seizing me by the hand and saying 'Talitha kumi', after which call I woke up immediately. And see, this man here looks exactly like one I saw among so many angels. O, this must be a most wonderful man indeed.'

[18] The principal understood the daughter's question only too well but, having received a hint from Me, he said to the daughter only that she had a beautiful and true dream, which he shall shortly explain to her. And the little girl was happy with that.

[19] But I asked the principal to come with Me into the open, together with the daughter and mother, so that those tarrying outside should be put to shame on account of their unbelief. And we went outside. And when **these unbelieving** saw the daughter and how well same looked and cheerfully proceeded to question them on why they stood there so puzzled and frightened, these were horrified even more and said: 'This is a miracle above all miracles, because the girl truly was dead and now lived.' And they were determined to spread this all over the place at once.

[20] But I rebuked them all and commanded them to keep it to themselves, for the sake of their physical and spiritual lives. And they kept their silence and departed. (The Great Gospel of John Book 2, chap. 12)

RESURRECTION OF JOSOE

"[1] FOLLOWING these words Borus and Kisjonah immediately climbed into the tomb and tried to lift the coffin but they were unable to move it, for it was extremely heavy having been made from solid cedar-wood with, in addition, a lot of heavy ornaments of iron, gold and silver. After repeated efforts **Borus** said: "Lord, the coffin is too heavy, we cannot master it at all. As far as I know this coffin was lowered with the help of machines and by natural means it will only be possible to lift it out again with machines."

[2] Say **I**: "Then come out of the tomb. The two youths who are here shall lift it out!" – Borus and Kisjonah now quickly climb from the tomb and the two youths lift the coffin promptly and with such ease as if they were handling down feather.

[3] Bab, his wife and children open their eyes in surprise and he says, amazed at the strength of the two youths: "But what unbelievable power and strength they possess. These two tender boys, none of whom can be more than fifteen years old, played – like a big wind with a down feather – with this weight which had resisted the strength of two strong men. Ah, such a thing has never been heard of."

[4] Say **I**: "Never mind, for you will now witness much greater things. But all of you remember this: You must not tell anyone of this, not even My disciples. For their time has not come for a long time yet, but once the time has come, they will get to know everything anyway. But now open the coffin so that we may see how far the boy is already decomposed."

[5] The coffin was immediately opened and the boy who was completely decomposed except for the bigger bones was by the skilled hands of Borus freed from all the shrouds and swathes for all to inspect. The miserable looking skeleton was viewed by all with visible shuddering.

[6] And **Faustus** said: "Ecce homo! Look, that is a man, too. What fine lot for the voluptuous flesh of mankind. A horrible looking skull still covered with some stuck together hairs; a shrunk greenish-brown breast-skin, here and there broken by some half-decayed ribs, the black spine over which there are still hanging some traces of decayed intestine covered with mildew. Finally the feet – how horrible they look, full of decay and mildew. And our noses also feel that we are not in the shop of a balsam merchant, for the stench is worse than I would have expected. No, this is a form well suited to make a man's existence as contemptible as possible, for in the end everyone of us has to expect this lot. This is the reason why I by far prefer cremation of the bodies to burial."

[7] Say **I**: "But if the Son of man has the power to awaken and recall into life also such bodies as well as all those that since Adam are resting fully decomposed in the earth, does also then such a sight present a picture of horror? Can death still have something frightening when a Master has raised himself above it? In order that all of you who are here may see that I, as a Son of man on this earth, have the perfect power to call back into life also such bodies and to reanimate them and make them immortal, this boy shall be a witness for you."

[8] Hereupon **I** say to the boy: "Josoe, I tell you: Arise and live and witness that I have the power to raise from the dead also such dead as you."

[9] At this moment there arose a strong draught, the mildew of decay vanished, soon the bones were once more covered by skin and within it the body began to swell to its full form, like a dough mixed with leaven, and in a few moments **the boy** arose fully alive from the open coffin, immediately recognized Jairus, Faustus and Cornelius whom he knew well from Nazareth and asked Jairus: "But dear uncle, how did I get into this coffin? What has happened to me? I was just now in a very dear company and do not know how I have so suddenly come here."

[10] Says **Jairus**: "My dear Josoe, look at the One Who is standing beside you. He is a Lord over life and death. Your body was dead and has been lying here in this coffin already for a

year and a half, and no power proceeding from men could have been able to restore your life for this earth. This One, Who does look like a man, but is much more than a man, has recalled you from death into life. Therefore, you should thank Him alone for this life which He has given you again."

[11] **The boy** looked Me over from head to foot in surprise and said after a while, remembering more clearly: "He is the same who called me away from the wonderful company and said to me: Josoe, come, for you must be a witness for Me on earth that I have been given all the power in heaven and on earth."

[12] And I willingly followed Him for I immediately felt that He had come from God and carried within Him the fullness of the divine power and authority over all things in heaven and on earth. For exactly as He is here I earlier saw Him in the spirit world where I surely was when I was call by Him to return to this world.

[13] Now it is becoming clear to me and I realize that I have already lived on this earth and then died. But what the dying was like I do not know. For I must only just have left this world – how and in what way I do not know – when I found myself already in a beautiful house in a very dear company where I was very happy. Now and then I also saw my parents and brothers and sisters and discussed with them divine matters which my very experienced companions showed and taught me. But this Holy I have not seen previously, except for a few moments before I returned to this world."

[14] Here I said to the two youths: "Get him a garment and some bread and wine so that his flesh may be strengthened and he can go with us to Nazareth." – As soon as I had bid the two to provide this, it was already there." (The Great Gospel John Book 4, chap. 12)

RESURRECTION OF THREE DEAD PEOPLE

"[1] I say: "Go, and lead both of them to Me!" Shabbi goes and brings both of them to Me.

[2] But I ask them whether they would wish to become fully healthy and strong again.

[3] Both say, "Yes, Lord, if this is possible! But the strange poison has made me quite paralyzed in all my limbs, and I can only move myself forwards with great effort; and look at this poor, withered flower of a wife – she is ruined in her body for all her life! Oh, Jehovah, why did such a terrible thing have to happen to us?!"

[4] I say: "But I want you to be as healthy and cheerful and look as you did when you got married!"

[5] When I had said this, something like a flame rushed through both of them, and they were immediately as healthy and strong as if nothing had ever been wrong with them, and their bodies looked the same and even more so than on their wedding day. They were extremely amazed, for such a thing had never been experienced before in Persia.

[6] Shabbi also begins to raise his eyebrows more and more, and almost cannot believe his senses; but Jurah nudges him and says to him somewhat secretly, "Hey, I think that we are in exactly the right place, and we cannot be too far from the person that you are trying so carefully to deny! I tell you, it is He – or in all eternity no-one else! Now judge according to your senses!"

[7] Shabbi says: "Yes, you must have almost hit the nail on the head! This sudden healing of the both simply through his word; that is more than what all human wisdom can comprehend! Now our rescue also seems somewhat clearer to me. A person in whose will such a power exists that even crude matter must obey, must stand higher than all other people of the Earth; a fullness of divine power must live in him, and his soul must be the living print of the divine will – or it is the godhead itself! Perhaps I went too far in my caution, but I cannot possibly have sinned by it; for I wanted to protect the divine, which

could be an abomination to the heathens, and I didn't want to let it be poisoned by them, which would have done no good for either us or the most eminent religion!

[8] But as it seems here, the heathens are not as bitter at all as they were portrayed to us in Persia. It can hardly be accepted that the endlessly proud supreme governor Cyrenius should not know what was behind this miracle-worker?! But if he knows it, and calls him a lord, he will then have the very best reason for it! For all the weapons of Rome must be too few and too weak against such a will!

[9] That was no conjuring and no miraculous healing in the way of our magicians and priests, who persuade completely healthy people with the means of money and other advantageous promises to pretend to be deaf, lame and blind, to make a pilgrimage to an idol in a dirty temple and then at a decided sign to become seeing, hearing and upright as a tree. In this way a number of feeble-minded people will be persuaded and then if real lame, blind and deaf people come and beg and sacrifice, it will nonetheless be no better for anyone. For always they say: Your faith is too weak, and your petty sacrifice will not please God! Yes, you know that our magicians even bring the dead children of rich parents back to life, but we have known for a long time how, and we also know that such children awakened from death are not their blood relatives. This man here will also certainly be able to call at least the seemingly dead people back into life!"

[10] I step up to them and say: "Yes, He can do that without sacrifices, oil and herbal juices! Look down to the beach; the two sons of our innkeeper have just pulled three drowned people out of the water, man and two girls.

[11] He is a poor father with his two daughters, a poor Jew. His wife saved her own life thanks to a tree which was floating in the water; but her husband and both the daughters, who all hurried to help their mother as she was in the greatest danger, were washed out to sea by the ever increasing current and drowned in the undulant tides. But the sea's tide threw them ashore completely dead, and the strong sons of our inn-keeper found them now lying dead and have just brought them to land just below us here.

[12] But I also want the unfortunate wife to be here too, who is still to be found clinging to the tree, crying, trembling and calling for help.

[13] For this I will use My pilot again; then you shall see the glory of God and believe in Him who has saved you all!" Here I call Raphael and give him simply a sign which he understands, and in barely a minute's time he brings to Me on the hill the lamenting wife, who at first cannot be comforted at all.

[14] But I touch the woman and say, "Now be calm, woman, and believe and trust; for through God all things are possible!"

[15] Then the woman becomes calmer, but says: "I know well that all things are possible for God; but I also know that I as a sinner am not worthy of the mercy of God! Oh, what a purest heart must a person have in order to be worthy of the very least mercy from God! But this door to mercy has long been closed to me. God will surely take little notice of me now in my affliction, since I took too little notice of Him in my happiness.

But God already showed me a great mercy when He chastised me!"

[16] I say: "How would it be then, if I gave you back your husband and both your daughters?!"

[17] The woman says: "Only God will be able to give them back to me on Judgment Day; for they lie buried in the flood and are dead! You could certainly give me the dead, if they have been pulled out of the sea by Mark's sons – but living, never again; for they must already have been completely dead for several hours!"

[18] Then I say to the angel, "Bring the three corpses here!" And the angel immediately brings the three to the hill and lays them at My feet.

[19] The woman immediately recognizes in the corpses her husband and her two daughters and also immediately begins to weep bitterly.

[20] But I say: "Woman, be calm; for you can see that they are just sleeping here!"

[21] The woman says: "Yes, they sleep the eternal sleep, from which a person has never awoken!"

[22] I say: "Woman, you are wrong; there is no eternal sleep as you mean, since you have no complete belief in a life after death! But I will wake these three so that you and many others will become stronger in faith and trust in the living name of God."

[23] Then I say loudly to the corpses, "Rise and stand up from your deathly sleep!"

[24] Immediately the three corpses began to stir, and soon they stood up in great amazement. They looked around them with wide, bright eyes; for they did not know what had happened to them and where they were now.

[25] But I now say to the woman, "Go and explain to them where they are now, and what has happened to them! When you have composed yourselves again and recognized each other, we will speak in more detail about it!"

[26] But the woman falls before Me to the ground and for amazement cannot pronounce a single word. Only after a while the woman was able to fully stand up and began to laud and praise Me to a great degree; for she was gradually convincing herself more and more that her husband and both her daughters were alive and looked quite healthy and happy.

[27] But I turned her attention again to the risen, so she could talk to them and explain that she was the rescued wife of the man and the true mother of both the girls. Then the woman went to the risen people with hurried steps; for if someone was healed by Me or raised from the dead, I would move away from the healed or risen person for reasons known only to Me.

[28] Reaching the risen, she immediately identified herself and was immediately recognized by the risen with the greatest and most cheerful amazement and greeted in the warmest way.

[29] But I forbade the wife to betray Me as the Savior and reawakener to the risen, who were now in full consciousness again, because such a thing was not suitable for a newly awakened life; only after she would receive a sign from Me could she give Me away – something that the woman observed although her husband begged her most imploringly to show him the miracle-working benefactor. (The Great Gospel John Book 7, chap. 87)

THE LORD AND THE NINE WHO DROWNED

[1] Thereupon we went quickly to the nine, and I asked that their faces should be turned upwards with their heads lying uphill. When they were placed like this, I said to Markus: "Give each one a few drops of wine in the mouth!" This was easy to accomplish, because all of them had an open mouth. When this was done, I said to all present: "Go, and every weak believer among you should make sure whether the nine are completely dead!"

[2] Among the 30 converted Pharisees there was also a doctor, who was able to recognize if a body was completely dead or not. He came closer and said: "Not because I have the slightest doubt about the death of these drowned, that I come here to examine them, but to give you, as a skilled expert, a full-valid proof, that these nine are completely dead." Hereupon he touched the nine, looked at their eyes, the hypocrite nose as a sure sign of complete death and the complete extinguishing of all physical life-spirits.

[3] After a very precise inspection and also the co-testimony of all who confirmed his findings as valid and true, he delivered his judgment loudly and added to it: "Not now, but already yesterday, one hour after getting into the water, they were already completely dead as they are now! Judging by the nose and the smell, decay has already started. No human science, strength and power will call these nine back to life! This is only possible for Him, who will raise all the dead from their graves to life on judgment day!"

[4] I said: "So that you upon this valid testimony of the doctor will recognize the glory of the Father in the Son of man, I call loud to the Father and say: 'Father, glorify Your name!'"

[5] Here many heard a voice like many thunders: "I have glorified him through you, My most beloved Son; because it is in You, that I find My true pleasance! The people should listen to you!"

[6] Many heard these words, but many heard only a pure thunder and began to ask, why it was thundering. But those who heard words in the thunder, gave testimony about what they have heard, and the others were surprised by it and said: "This is odd! We only heard the thunder, but since many of you have heard the same words, we believe you as if we have heard it ourselves. Nevertheless from this we can conclude that this Master here is only the Son, but not the holy almighty Father, who lives in heaven and whom no person has ever seen, but only could speak to in sanctified moments. Moses was therefore also a son of the Almighty, since also he has performed extraordinary signs, and the other prophets too in equal measure; this Nazarene may be the biggest prophet, because he does the biggest and most signs."

[7] Said Murel, who listen to this quite well: "No, you are mistaken; this is still a very large misunderstanding of yours! Who has announced Moses before Moses through the spirit of the Lord, who Elias, who Samuel, who any of the four great prophets? They were like by coincidence awakened by God and prophesied! And of who did they prophesied most? Actually about Him who is now in front of us! The voice which could be heard as a mighty thunder, was very much His very own voice, which He uses to speak to us with His bodily mouth! The only difference consists therein: With His mouth of the body, He speaks as a person to us, but by means of the thunder voice, He could be heard as Him, who was, is and will be forever – who has created everything there is and who gave to His people the law under continues lightning and thunder on Sinai. Therefore only for Him everything is possible, also this, that He out of the highest love for us, His children, could become a man like us, otherwise He could forever not be seen and be recognized by His children He loves above all! (The Great Gospel of John Book 8, chap. 35)"

PREPARATIONS FOR THE AWAKENING

"[1] Here I step closer to Murel and say: "You have done this well, My son! You have truly penetrated the truth very deeply, and those who have seen things a little skew, you have taught them according to the fullest truth. Therefore you will become a competent weapon for Me against the Jews and the heathens; your reward in heaven will therefore not be small!

[2] But let us now go over to action, which I have determined for you, so that everyone can touch it with his hands, that it is truly only Me, who must have come according to the prophecies of all the prophets up to Simeon, Anna, Zacharias and John, who was decapitated by Herod! See, these nine should all become alive and will go home to their families! If they fully strengthened will wake up, do not detain them, but let them go immediately; only if I have left this area, you may inform them what has happened to them.

[3] When I have finished speaking, I said to Markus: "Put again some wine in their mouths!"

[4] Markus did so, but Cyrenius and Cornelius asked Me why the drowned must be given wine before making them alive again.

[5] I said: "To revive these nine this is absolutely not necessary; but since they will leave immediately after being revived, they need strengthening of the body, and this is accomplished by putting some wine in their mouths before reviving them. It will be absorbed by the nerves of the palatal and tongue and in this way shared with all the other

life nerves. When these nine become alive, the soul, returned to the body, will already have a strengthened tool, which she can immediately use for all kind of activity. If it wasn't for this pre-strengthening, the newly revived would need to stay for a while, to strengthen their limbs for any activity. At the same time this pre-strengthening will leave a nice taste in the mouth of the concerned, which is also necessary since the murky water smell would cause them to become sick after been awakened, from which they could not been completely freed for a long time. Now you also know this; do you still have any concerns in this regard?"

[6] Said Cornelius: "No, not really, Lord and Master; however, the thought came to me, how You as the Almighty, who's will is capable of doing everything, here and there still make use of completely natural means to achieve a certain goal!"

[7] I Said: "And why should I not?! Are the natural means not also a creation of My will – namely the wine out of the cellar of Markus, who's empty tubes and other holders I alone filled with wine miraculously?! If I therefore make use of natural means, then this is not less a miracle than using no natural means but only My will! Do you understand this now?"

[8] Said Cornelius and Cyrenius: "Yes, also this is now very clear to us; we are already looking forward to the reviving of the nine drowned people! Will this take place immediately?"

[9] I said: "Only a little more patience, until they had been given some wine in their mouth for a third time, so that they can have sufficient pre-strengthening in them before coming to life again!"

[10] With that all the curios were being satisfied, and Markus gave on My instructions to the nine for the third time some wine in their mouths.

[11] Thereupon I say to the many bystanders: "This task has now also been completed! But let us distance ourselves from this place and sit at the tables where a well prepared morning meal awaits us! If we would stay here, we would only confuse the newly awakened, and they would think that something extraordinary had happened to them; but if they do not see anybody close by, it will seem to them, that they, because of yesterday's storm, completely dazed and worn-out had fallen asleep on this hill and only awoke from a deep sleep this morning, the day following yesterdays Sabbath! Because of that they will completely unconcerned and quietly rise from where they are lying now and return to their homes, where they of course will be welcomed by their families with the biggest joy and be refreshed." (The Great Gospel of John Book 8, chap. 36)

THE RAISING OF TWO DROWNED GIRLS

"[1] But during our walk up and down the shore of the sea, we came to the place where our Risa cared about the two drowned persons and waited for them to become alive again.

[2] Cyrenius said to him: "Now, friend Risa, does the two already start to show very faint signs of life?"

[3] Said Risa: "High lord, every effort is pure in vain! Those two surly getting more dead instead of alive; for them every effort and further treatment is in vain! Only the omnipotence of God can make them alive again! Putting them in this way or that way, or pouring wine into their mouth are of any use!"

[4] I said: "Is this your opinion!?"

[5] Says Risa: "Lord, just look at the blue spots and smell the already quite advanced process of decay, and You Yourself will agree with me that those two will only become alive again by the omnipotence of God on Daniel's Judgment Day!"

[6] At this point also Zinka pushed forward, since he was quite knowledgeable about dead people, if they really were completely dead, and looked at both drowned persons. After completing his examination he said: "The friend was speaking the truth! Those two have to wait until Judgment Day in their complete state of death, provided that there ever will be one on this earth – what is difficult for me to believe! Since I know what will become of such a heap of meat: moths, worms, flies, beetles, all kind of grass and other plants! How many are torn and eaten by wild beasts! How many die in a fire! Will all this just like that come together again on Judgment Day like it is now, because then I will completely give up to be a human forever! I, Zinka from Jerusalem, knowledgeable in many things, state here, that on the supposedly coming Judgment Day even the omnipotence of God will take its time, when it comes to reviving those two female heaps of meat! It will give to their souls a new, spiritual body; but in those two bodies no soul will be bothered with a headache anymore!"

[7] I say to Zinka: "Friend! You know a few things and quite often you hit the nail on its head; but in this case, strictly speaking, your blow is a little off the mark! You are quite right that the soul in the beyond will never again walk in this body, but those two bodies should at least for some time become useful carriers for their souls! If I want it, those two must awake again! One of them will even become your quite fertile wife and you will love her beyond measure; the other should become the wife of the still single Risa, but he will not wake a fruit in her!"

[8] After that I call both drowned, and in a moment they stand up and look very surprised around themselves and cannot grasp, where they are, and what happened to them.

[9] But Risa and Zinka fall on their knees before Me and Zinka calls: "It is You, which John has announced! But You are not a prophet, You are Jehovah Himself!"

[10] During this awakening scene also the Persians who were still with us and the known Schabbi came closer and Schabbi said to Zinka: "This time, you have, as I feel it, judged correctly! Yes, it is like that, friend – this is Jehovah! And the youth, who let us hear this heavenly tone, is an archangel, actually the same, who already has guided the young Tobias on this earth. This is how things stand: this is the great Messiah who has been prophesied by all the prophets and seers, and with Him starts a new, spiritual kingdom on this earth!

[11] It is Him that many will become annoyed about and want to attack Him and do with Him what Herod did to John; but all who will do that, will shatter at His power and become stupid and blind like the darkest night before His wisdom! Since the earth has never carried His likeness in its flesh!

[12] What I tell you in the name of my twenty companions, I tell you without shyness; since from now on I do not fear the world anymore, because I got acquainted with Him, who is the only one to fear from all those who would and will raise against Him! Oh, He will thoroughly examine the sinners and thousand times woe to the sinners! He will fight nobody with the sword in His hand, but the power of His word will judge and destroy them!

[13] About the power which lies in His words, you still have the completely naked truth in front of you! These two maidens were completely dead, so that nobody could raise any doubts about it! He only said: 'Stand up!' – and the two stood up and are living now like new born, revived and healthy and have a perfect clearest consciousness; it would only be nice if the two dear creatures could get dressed! But I know what I will do! Among the Persians are a few women who carry a triple set of clothing with them; each one can contribute one dress and these two can be helped!" (The Great Gospel of John, Book 8, chap. 58)

RESURRECTION OF THE DROWNED DAUGHTER

"[1] When we arrived at the inn by sundown, the innkeeper noticed that the sea was in a state of strongest excitement and that he in a distance of about 100 field lanes could see a ship, which at this terrible high swell would certainly sink. Should one try to assist such a ship in distress?

[2] I said: "Another yes, but not this one! The pre-midday wind has pushed it forward to where it is now; but another will drive it back again. This is the ship with those evils ones from Jerusalem, who are supposed to catch and kill Me. But now they are My prisoners and will remain so for another few days and nights, after which a wind will drive them to the coast behind Tiberias and release them from their torture. Thereupon they will leave for home quite sober and will not pursue Me any longer and try to take My life. See, the wind has already reached them and drives the ship away from these waters! But leave it at that; something completely different awaits us in the house! Let us thus go into our inn!"

[3] The innkeeper and all the others were full of curiosity about the new event awaiting us, and therefore we quickly entered the house. And see, the oldest daughter of the innkeeper was lying as good as dead on a bed and was wet all over. She had been going alone to the large fish container to collect some of the large noble fish for dinner; but she could not master the large and strong animals and was thrown into the deep water by one of the twitching fish. Upon her screams many rescuers immediately came to help her; but with all the best efforts possible they were not able to get her quickly enough out of the water and the result was that she was lifted out of the water without any signs of life. That this caused a great dismay in the whole house and that immediately a doctor from the city was called who also came immediately and did everything to call the drowned back to life, does hardly requires to be mentioned. But despite all the crying of the mother and the other siblings and despite all the endeavors of the doctor, the drowned nevertheless did not showed any sign of life.

[4] Then also our innkeeper became worried and turned imploringly to Me and said: "Lord, I know now that all things are possible to You!"

[5] Here I interrupted him and said: "Be quiet about everything; I do not want to cause an excitement here! The doctor who also is a Pharisee will soon realize and say: 'My efforts with this drowned girl are totally in vain; since she is irrecoverably dead.' Then quickly pay him for his troubles whereupon he will leave quickly; I will then do My work under four eyes. But if I put My hands onto the drowned, then nobody except us are allowed in the room, also not your wife and your other children."

[6] Soon thereafter the doctor declared the daughter as completely dead. But they should nevertheless put her in warmed cloths; perhaps she might wake up in a few hours. But this he only said to leave a few sparks of hope with the parents. The innkeeper paid the doctor who immediately left with a cheerful expression and promised that he himself will order the lamenting women. The innkeeper however told him that he should wait with this until morning; if necessary he himself will come to him. Thereafter the doctor went his ways.

[7] When the room was cleared from all superfluous people, I went to the drowned, placed My hand on her and said: "Daughter, get up from your sleep!"

[8] And in the same moment the daughter sat upright in the bed and immediately asked what has happened to her. She knew that she had fallen into the water but how she then came into this bed she doesn't know.

[9] But I said to her: "See, regarding your body you were absolutely dead; but I, who am the life out of Myself, have given you back your life. But in future be clever and only perform such work, for which you have the sufficient strength otherwise something similar could happen to you. The diligence of a person is always called praiseworthy; but if he exceeds his strength, he is not praiseworthy anymore but quite foolish. Remember this and tell this also to your mother and to your otherwise very well-behaved siblings! But now

stand up and show yourself to your mother and your still immensely grieving siblings, and provide us with a good evening meal!"

[10] Hereupon the daughter quickly got up from the bed, thanked Me for such great mercy and immediately went outside to her mother and siblings, who all could not get hold of themselves for too much joy.

[11] But the daughter confessed loudly and said: "The great Master from Nazareth did this to me; but he also said that we immediately should prepare a good evening meal for him, and therefore let's do this above all!" [...] (The Great Gospel of John Book 14, chap. 44)

THE RESURRECTION OF THE DEAD YOUNG MAN IN NAHIM

"[1] AFTER I had finished to give them My teaching we went immediately on our way again because the sun came already close to the evening. Within 1 hour we reached Nahim. And it is obvious that the Greeks, who were very surprised about everything and who were completely converted to My teaching, escorted us to Nahim, so that we formed quite a big caravan.

[2] Nota bene: here is an event that has great similarities with the one that happened during the 1st year of My teaching in Nain in Galilee. However, the following one took place in Nahim in Judea, and these 2 occurrences, which are very similar, should not be mistaken with one another.

[3] So when we came with a great number of people before the gate of the little city, the bearers, who were escorted by the mourners, carried the body of a young man, who died, to the grave. He was the only son of a widow, and the widow wept greatly for her only son. When the funeral procession came very close to us they stopped to let us go by.

[4] But I went to the widow, comforted her, and asked her how long her son had been dead.

[5] **The widow** answered: "Lord, I do not know You and do not know who You are, but Your words of comfort have greatly reduced my grief. But how did You come to know that the one who died is my son?"

[6] **I** said: "This I know out of Myself, and I do not need anyone to tell Me."

[7] **The widow** said: "If You know that the one who died is my son, then You also will know how long he had been died."

[8] **I** said: "Woman, you have rightly concluded, for I also know that your son has died 3 days ago from a severe fever. But if you would have trust, I could revive your son and give him back to you."

[9] **The widow** said: "O Lord, Your words are refreshing my heart really a great deal, but a dead person can and will be brought to live again only by God according to His promise on the youngest day. Or are You a great prophet, filled with God's Spirit, so that with its almightiness You also can make a dead person alive?"

[10] **I** said: "That you surely will come to know this evening because I will stay in your inn. But now, open the casket, for I want to revive the young man and give him back to his sad mother."

[11] On this, the bearers opened the casket and **I** went to it, took the young man by the hand and said: "Young man, I want it: stand up and walk home with your mother."

[12] On these words of Mine the young man raised himself up in the casket. And when they loosened the cloths with which the Jews wrapped their dead, he stepped immediately out of the casket, being really strong and healthy. Then I gave him to his mother who was surprised beyond measure.

[13] This sign caused a real shock with all who were present – My old disciples not excluded – so that some ran away and others stood there speechlessly from sheer astonishment, and they did not dare to say a word.

[14] But I commanded the bearers to bring back the empty casket, so that the mother and son could thank Me now with a cheerful heart for the grace that was given to them. And full of deep awe the bearers did what I had commanded them.

[15] When the casket was brought away, and by that also the remembrance of death, first **the Greeks**, who had escorted us until here, began again to praise and to glorify Me greatly, and they said loudly: "No human being can accomplish that, but only a God!"

[16] But **the Jews** said: "Yes, yes, only with God such things are possible. However, God is only spirit, and no one can see Him and stay alive as well, but these men we can see, and death remains far away, and therefore this Man is most probably a newly awakened great prophet, filled with the Spirit out of God. But by that He Himself is still not a God."

[17] **The Greeks** said: "You know what you know, but we know also what we know. If you say that only God can do such thing and that such a human being can only accomplish these things because he is filled with the Spirit of God, then you recognize yourselves that God's Spirit in Him can be impossibly anything else than God Himself. So if we glorify and praise Him as a true God, then we certainly are closer to the Source of the great truth from where all the light and life comes forth than you Jews who do not consider the One as a true God who says: 'I want it', and not: 'God's Spirit in Me wants it', after which happens immediately what He has spoken out with His mouth and what He wills.

[18] Only a couple of hours ago we were still heathens when this God-Man came to us and made my born-blind daughter Achaia seeing with one word. And He also had destroyed our pagan temple in one moment in such a way that not the least of trace was remaining and we cannot even recognize the place anymore where it stood before. And all that, He only did it just out of Himself. Thus out of His highest own perfect power. And if He does these things and acts in such a way, He Himself must be a most true God and He does not have to pray to a still higher and more real God to help Him to accomplish a miracle, for He Himself is already the highest and most true God.

[19] This is now how we gentiles think and this is our opinion, and if we will live and act according to His teaching and accomplish faithfully His will, He will also give us out of Himself the true, eternal life, just as He now has given back the earthly life to this young man also out of Himself, for He Himself is the initial Source of all existence and life." (GGJ Book 21, chap. 1)

THE LORD RAISES A HELPER FROM THE DEAD

"[1] THEN I had said that aloud to the scribe, the one sister of Lazarus, namely Martha, came almost out of breath to us on the hill and brought us the message that a helper had fallen of a high scaffolding on which he had to do something, and that now he gave no more sign of life. She asked Me to help him.

[2] And **I** said: "Well now, let him be brought here by the other helpers, then I will see what I will do."

[3] After these words, Martha hurried back down again, and the helper who fell down dead was carried on a stretcher and within a few moments he was lying before Me.

[4] And **I** said: "Did I not tell you beforehand that soon we would have something else to do?"

[5] Then **I** said to the scribe who fixed his eyes on the dead man: "Examine him, because you also are an expert in this field, and see if this helper is indeed entirely dead."

[6] Then he looked and felt the dead man from head to toe and diagnosed that he was completely dead, because he fell from the scaffolding on his head. His skull was pushed in and his neck completely broken.

[7] When **the scribe** saw such certain deadly injuries with the dead man, he said: "Lord and Master, only God can make him alive again. With human help he cannot be brought to life again."

[8] **I** said: "What do you think is easier to say: 'Your sins are forgiven', or to say to the dead man: 'Stand up with a healed body and walk' and to make it also happen?"

[9] **The scribe** said: "Lord and Master, the first is clearly easier than the second. Because the first can be said by every human being to the one who has sinned against him, and according to Your teaching, this applies then certainly also to God, but to say the second and to make it happen is only possibly by God and maybe also by the one to whom God has given the power for that."

[10] Then **I** said: "In order that you may see and experience that also the power belongs to Me to forgive forever and validly the sins of a sinner who has changed his life, I say now from My highest own power to this dead man: be healed, stand up and walk!"

[11] On that moment the dead man stood up, saw Me before him and thanked Me fervently for the healing.

[12] **The scribe** said however to the man who became alive again: "Man, you were completely dead, and the Lord has not only healed you, but He also has brought you completely back to life again. Thank Him therefore also for your new life." [13] **I** said: "The one who gives thanks for the healing, gives also thanks for the life, and this is enough."

[14] Then **I** turned again to the helper who was brought back to life again, and said to him: "Be careful next time and do not climb anymore on a high scaffolding when it is not really necessary. When one needs to climb on such high timber, leave this to the one who is trained in it, for every unnecessary boasting will always punish itself, just like this was now the case with you.

[15] But besides that, you should also remember one thing, and that is: take care never to try anymore to show off to your fellow workers through risky things in order to be seen as first helper by your employer and then to rule over your fellow workers, but just be loyal and zealous in what you have to do, then you will never more experience the accident of falling down from the height and break your neck on which the death of the body is connected. For he who will climb high, will also fall down deep."

[16] After these words of Mine, the helper thanked Me once more and went with his fellow workers who brought him with the stretcher to Me, down again, with the resolution to follow up My words for the rest of his life.

[17] Then **I** said again to the scribe: "This sign, that I have only done to strengthen your faith, you should keep for yourselves and tell it to no one else before the right time. I know why I want it that way. Now you can go with the disciples again to where My Spirit will bring you. In the valley you all will receive food and drink from the innkeeper.[...]" (The Great Gospel of John Book 19, chap. 15)

THE AWAKENING OF LAZARUS [John 11:38-44]

[1] MARIA was still crying, lying in My arm. And to test the Jews **I** now asked them: "Where did you lay him down? For they had to know that this place was very well known to Me.

[2] But they said (**the Jews**): "Lord, come and see", and they turned around to show Me the way.

[3] Also Maria dried her tears, released My arm and walked in front to show Me the way.

[4] Did the One who knows all ways need a guide? And My eyes were full of tears.

[5] Then **the Jews** said among each other: "See how He loved Him".

[6] Nota bene: If people would know about all the things that are contained in this event and what it means in the spiritual world they would never doubt anymore that God is entirely love.

[7] It has to be preserved for future writers when the hearts will have become more receptive and purer to make those deepest secrets of heart of the eternal Spirit of God more clear and to describe them with understandable words for the believing, childlike mind so that they will realize how infinitely great and inexhaustible the source of My love is. Amen.

[8] **Some of the Jews** who came with Ephraim whispered now among each other, indicating the miracle that I performed for the blind man on the road to Jericho: "Could He who opened the eyes of the blind man also not take care that Lazarus would not have died?"

[9] Again My inner Being was moved, because all these words – although they could not be heard by those who stood around Me while I could clearly hear them – provoked a deep melancholy because of the fact that their faith was so little alive.

[10] And **I** turned to My disciple John who walked next to Me and said to him: "John, when you will report about the deed for which I go to the grave, report then also about those doubters so that the future generations will have a clear sign of how little use miracles have, and that all power only lives in the word which is permeated by faith. That is why those who belong to Me should in later times only fight with this sharpest weapon, because what is of God is infallible by the inner, lasting nature."

[11] Now we came to the grave which was located outside of Bethany on a spot with an open view, surrounded by olive trees and bushes, and it was cut out in the rocks. Lazarus already constructed it during his life because formerly it had been his precious thought to rest on his estate and to be also its protector as it were after his death. This grave, which exists even now – but by no means the grave that is shown to the strangers and travelers – was not made with a front room and a niche as in the usual manner of the Jewish graves, but more in the manner of the Roman cemeteries or columbaria. (Columbarium: a space in which urns of the deceased are kept.)

[12] There was a deep hall hewn in the rocks, quite highly arched, and at its end there was a deeper part in the rock in which the deceased was laid, covered by a big rectangular stone that was difficult to turn away. That hall, according to Lazarus' idea, had to contain niches on the left and right for the future graves of his sisters. But these did not want to know their future places of burial during their lifetime. That is why their brother omitted this and made only one grave.

[13] When we came to the grave, **I** said to a few of Lazarus' helpers who were nearby and busy to arrange the environment of the grave and who were now curiously watching to see what would happen: "Lift the stone from the grave."

[14] They heard My call in disbelief, and **Martha**, who did not indicate to them to follow My command, said in a worried tone to Me: "Lord, he already stinks, for he already lays there for 4 days."

[15] **I** answered her: "Martha, why do you resist My word? Did I not tell you that you will see the glory of God if you believe? Then do what I have told you."

[16] Then with great difficulty they lifted the heavy stone from the grave, and immediately the workers drew back because of the bad smell that emanated from the dead. So nobody could stay close to the hall of the rock, and those who came with us stepped aside, being surprised and watching with full expectation to see what I would do.

[17] And **I** went to stand close to the entrance of the hall of the rock and said with a loud voice: "Father, I thank You that You answered Me, Your Son. However, I know that You always answer Me, for Your voice lives and sounds in Me. I am not saying this for My sake but for the sake of the people who stand here around, so that they finally may entirely believe and realize that You have sent Me and that You live in Me, as I in You."

[18] After these words **I** went to the grave and called with a loud voice: "Lazarus, come out."

[19] Immediately the bad smell disappeared, and the body that came to life began to move. Maria and Martha felt in their heart what would happen when I went to the grave, but they nevertheless carried the doubt whether I would succeed – like everyone else always prefer to have faith when others are concerned, but when it concerns their own skin, they have much less faith. And they cried out from joy and ran into the grave.

[20] Now Lazarus was completely tied up in death clothes, his face covered with a sweat cloth. He himself sat upright and sat in the grave like someone who woke up from a deep sleep, being not yet able to gather his thoughts.

[21] Therefore **I** said to his sisters: "Untie the cloths and let him go." (The Great Gospel of John Book 25, chap. 61)