

Great stories of conversion from The New Revelation (1)

MATHAEL – a possessed killer and robber

Excerpts from THE NEW REVELATION of JESUS CHRIST

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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.

Numerous stories of amazing conversion are described in **The Great Gospel of John, The Household of God, Sunsets to Sunrises, From Heaven to Hell**. Here we present the story of a great spirit who endured a terrible experience in his earthly incarnation, 2000 years ago, when the Lord Jesus preached and acted as man among men. This is one of the most familiar characters of "The Great Gospel of John", appearing in all the books from 6 to 13. Due to his exceptional spiritual

heritage he receives the task to educate the ones around him, but also enjoys with the other disciples of the Lord the greatest lessons of His grace.

Here one may discover many of, but not all the circumstances in which the Lord presents Mathael as an active participant in His great story.

Other similar dramatic stories of conversion depicted in the New Revelation are those of the stoic philosopher **Philopold** and immoral **Zorel** (from "The Great Gospel of John" Book 3 and Book 8) and, particularly, those of the most cruel tyrant king **Lameh** and the satanic queen **Agla** (from "The Household of God" vol. 3 and vol. 5).

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Mathael and his four comrades in captivity

“ [1] Marcus’ sons had hardly hung up the net for drying upon the pier posts provided for it, when the big Roman vessel had come so close to shore that one could converse with the mariners, who then challenged Marcus’ sons to ferry the voyagers to shore, since its draught prevented it. The sons did so, and My disciples were not a little surprised to notice among the Roman soldiers and other civil persons, also the Captain Julius, and finally even Ebahl together with Jarah.

[2] The ship however also carried five captured, violent street robbers, who carried out their atrocities on the passes between Judah and Samaria and committed several murders. They were clothed as Rabbis and looked quite superficially amicable; but in each one’s heart there resided an entire legion of the most wicked devils, who were forcing these five robbers to rob travelers in the most brutal fashion, ruthlessly murdering them afterwards to avoid detection. But these robberies were secretly condoned by the Pharisees, because they made meetings between the apostate Samaritans and the Jews in many parts all but impossible. The Romans however also were aware of it, making them especially adversarial towards them. And such criminals then always fared shockingly, because these received the most painful death sentences.

[3] Next to the five main robbers there were several political prisoners, going forth from the Temple for clandestine propaganda against the Romans everywhere; the transport aggregate was heading for Sidon.

[4] I screened Myself somewhat to prevent Ebahl, Julius and Jarah from immediately noticing Me, commanding also the domestics and Cyrenius not to give Me away straight away, because there were also several Pharisees upon the vessel who had secretly been sent after Me from Jerusalem, although verbally stating other official grounds.

[5] Cyrenius welcomed Julius most amicably, which surprised the Captain rather joyfully; for firstly he had not expected to find the highest Asian Head of State here, and secondly, because Cyrenius’ way towards his subordinates was usually very reserved, although meticulously just.

[6] Cyrenius at once conferred with Julius about the criminals, and whether Julius had passed any sentence on them already. Because with the Romans, a sentence once handed down, fared inexorably: only the Emperor could revoke same. But Julius had not passed any sentence and had intended to let the Chief Governor himself do so at Sidon. He therefore asked Cyrenius to do so with the five robber-murderers and the several political prisoners, in accord with the criminals’ own evidence.

[7] Says Cyrenius to Julius: “You have dealt well and wisely for not having sentenced these wicked ones! But I shall not forthwith sentence them either, because a still greater and mightier is found in our proximity, and we shall let this One judge in this matter. Hence let the criminals be well guarded until this mightiest and wisest One comes!”

[8] Says Julius: “Exalted Commander over Asia! Does perhaps the Emperor find himself on Asian soil?”

[9] Says Cyrenius: “No, dearest Julius, but One Who truly has dominion over all nations of the world, and hence also over the crowned son of Augustus, my brother! Zeus Himself with all His godly might has come to us mortals from Heaven; His words are works and His will accomplished deed!”

[10] Cyrenius however spoke thus in the Roman tongue to Julius in order not to give Me away, and because he was not aware of Julius already knowing Me.

[11] Wherefore Julius said: "Most exalted Commander, we now live in a time of wonder upon wonder, and the gods must be greatly pleased with us mortals; because a few days ago I too had the most exceptional privilege in the world, to be acquainted with a man Who lacked nothing of Zeus except perhaps a few thousand lightening in His hand! A year would be much too short to tell you what this most obvious Zeus has worked at My Genezareth command, and that at the upright innkeeper Ebahl's place!"

[12] Cyrenius' eyes widened at that, and he felt embarrassed about what he should now say to Julius, or ask him. For he realized immediately that the story concerned Me, but he did not want to shake Julius' faith. The same however was the case with Julius, for the thought so as soon as Cyrenius was describing the almighty Zeus.

[13] Neither of them regarded the other as a converted Roman, and so it was the two stringed each other along until I, later on, Myself came forward, thus putting an end to their mutual doubts, which I had nonetheless deferred for an hour. (THE GREAT GOSPEL OF JOHN Book 5, chap. 32)

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"[7] Says Marcus: "Lord, what are we going to do with the criminals nonetheless, tied to posts over there at the sea and guarded by soldiers, probably awaiting their sentence with great trepidation?"

[8] Say I: "These we shall allow to grieve sevenfold today, on account of the many evil spirits that possess them, and no one is to hand them food or drink, otherwise they shall not be curable! But you, Julius, pass sentence on them still today, in accord with which they shall suffer a most painful death tomorrow by slow burning throughout the day! Only tomorrow shall they then be pardoned, and I shall then see whether they can be released. Their exceeding fear shall make their evil inhabitants crumble, and they shall take their leave gradually. But bind them to the posts firmly, or they shall give you much trouble!

[9] Let the political stirrers off somewhat more lightly, since they have not sinned in any substantial manner; pronounce them a severe punishment and then pass them some bread and water! It shall transpire in the morning whether their punishment can be reduced or not!"

[10] After these words, Cyrenius says to Julius: "Go therefore and break the rod and pronounce what they are to except tomorrow!"

[11] Julius rises and goes over to the shore, some five hundred paces from Marcus' dwelling taking some deputies with him. Coming to where the criminals are tied to strand-posts, he commands the soldiers to tie them up more firmly. Only after the soldiers had done so with ropes and chains did Julius pronounce to the five robber-murderers what they are to await the next day, starting with morning; also pronouncing their severe punishment to the seven political prisoners.

[12] On hearing such sentence the five robbers-murderers shout panic-stricken for immediate execution, as they would not be able to stand the pain. But Julius leaves at once, ignoring the dreadful yelling of the robber-murderers and the other seven criminals.

[13] Coming back to us, Julius says: "This is certainly no small thing! The wailing and desperate faces and behavior would shock an animal! I am glad to get away from them! It is incredible, Medusa's face could hardly look more inhuman! I am curious what faces these fellows shall cut in the morning!"

[14] "You see," I say to Julius "this is affected by the wicked spirits in them! These shall hardly be able to bear the fear till morning, and shall as I said, mostly depart, and tomorrow we shall have easy work releasing the people."

[15] Asks Cyrenius: "But what shall then have to be done with them? Shall we be able to fully free them, or keep them locked up for a while?"

[16] Say I: "Certainly, for under no circumstances can they be freed without abundant counseling! Neither the other seven, for no man rids himself of sin as quickly as he fell into it! For the five, a year shall hardly be sufficient, and a half year for the other seven. And so we can now look forward to supper." (THE GREAT GOSPEL OF JOHN Book 5 , chap. 35)

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"[7] But soon after this a constable comes from the sea where the familiar criminals are being held saying to Julius, "Lord and master! We cannot bear the five murderers any longer; for they say such frightening things and make such terrible gestures that all the soldiers are horrified and some of them can hardly be kept under control so that they do not suddenly lay hands on the criminals because of the most terrible and most brazen blasphemies. For they say: We would rather die than patiently listen to such evil and brazen blasphemy any longer!"

[8] Julius asks Me, "Lord, what shall we do?"

[9] I say: "There are still five hours until morning, and the five criminals must bear up till then! They cannot and must not be neglected one minute! But if the guards cannot bear the foul language, they should draw back so that they cannot hear them; for not one of the criminals will break through and loose his strong bands. I give my word on this! The seven political prisoners create no meaningful problem anyway and are quiet; they can be put with the guards and things will go easily for them in the morning. But the murderers will give us all enough problems. So let it be so; for only through great torment can the soul of the evil murderers be made freer and freer from the flesh of Satan and his very evil spirits, a release without which any salvation cannot be thought of!

[10] At these words of Mine the guard leaves and carries out My advice. (THE GREAT GOSPEL OF JOHN Book 5, chap. 90)

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 dammed 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 despair of the healed possessed ones

"[1] One of the five says: "Yes, yes, it is beginning to become clear to me! It seems as if I had a bad dream and out of this dream I remember something, as if I was once caught by a band of robbers and murderers, and another four with me. We were brought to a dark hole and given over to devils. They worked on our exterior at first, to make us like them. But since we resisted very much, the devils seized our bodies. We lost consciousness and a devilish longing and insistence overpowered our hearts and we were as good as lost to ourselves. What we might then have done in such a terrible condition is completely unknown to us; but I can remember only that we were recently

arrested by Roman soldiers. But what happened after that is unknown at least to me, and I don't know how I got here or why! We must have been heavily abused, for we are so full of wounds and boils, which don't hurt us however. Oh God, it must have been very bad for us!?"

[2] A second says: "Do you know what we were before? Look, we actually belonged to the temple and were sent as apostles to the Samaritans to win them back again for Jerusalem. But we were taught by a better person among the Samaritans and then returned and wanted to make converts for Gorazim in Judea; then we were taken by these certain devils on the border who put a spell on us so that we no longer knew who and what we were and what had actually happened to us. But how we got here, I have no idea! Yes, yes, we have to thank the temple for what has happened to us! It knows how to make people as unhappy as possible; but one knows no example of the temple ever making anyone happy! Only the highest people and the high Pharisee and the oldest scribes are the happy ones in the temple, but the others are the poor slaves and hungry traders of the temple!"

[3] A third says: "Yes, now I can remember how we were plagued with fasting and other penances in the temple! Oh God, we can thank our parents for all our misfortune! It says in the Law of Moses: Honor thy father and thy mother, so that you may live long and fruitfully on Earth! We had honored our parents always through obedience to what they demanded from us; we became templars according to their will although we never belonged to the family of Levi. But that didn't matter for one can become anything with money; but a lot of money is needed! By becoming templars we became unhappier day by day through all sorts of exercises and tests until we were ordered to Samaria as apostles and enchanted by evil magicians! But what happened, and what we did, how we came to this strange area across this lake and who treated us so badly, I don't know a thing. Only dimly I can remember that, when we didn't want to become robbers and murderers, we were given over to a terrible and dubious company by these evil magicians, through whose evil treatment we soon lost consciousness and didn't regain it again until just now! But what will happen to us now? Should we go back to the temple or should we do something else? I would rather die; for this evil world has lost everything that could make life on this Earth worth living for me! Who can guarantee that we won't end up in the hands of devils again? Who will save us from their claws?"

[4] The fourth and the fifth say, "We completely agree! Just a good, quick death, and then eternally no more life! O how good is nothingness compared with an existence such as we have had! Simply, just stop being! But stop totally! For our experience has made existence unbearable! Why do we have to exist at all? We never uttered a desire to exist in our pre-birth inexistence! Or can any wise creator ever have the desire to see terribly unhappy beings change under his all-divine power? But what can we powerless worms do?"

[5] Every animal is better off than man who believes he is the Lord of Creation! You Romans can well fight lions with your sharp swords, and tigers, leopards and hyenas must flee from the loud clinking of your shields and lances; but if any of the terrible demons attack you, what have you got against these invisible enemies? You probably know little about them, although a saying from Delphi often had more power than a whole army! But we have such a secret power and strength and had no weapons to offer you! We were supposed to become devils, and since we did not want to, the terrible demons took all our consciousness, the body received a mechanical life and these machines were used for God knows what! The pitiful appearance of our skin is proof that it was used for nothing good! Thus give us only death; but complete death! No false death after the grave!"

[6] The first says again: "Yes, if that were possible, he who would give us such a death with all certainty would truly do the greatest good deed! For why should we martyr ourselves any longer on this most miserable world! We definitely do not want to be devils for the greater curse of mankind.

But whoever will not be that in one way or another has always the most accursed, pitiful existence on this world of dirt! Nothing can be done with this world! One hides oneself from people who are now pure slaves of Satan! What use is that?! The devils soon find their hiding place and they cannot resist. If he follows them he is then of the devil; if he doesn't follow willingly then they do the most terrible things to him and he is still the devil's!

[7] Go on, let us leave such an accursed world and such an accursed existence! It is too bad for even the worst devil, not to mention for a harmless, innocent human soul! A god above all the stars can well laugh; but the poor, powerlessly created man must suffer, cry, curse and despair! Where is then the Savior who gave us this miserable knowledge that we are free people? Truly, he should never rely on our thanks; for he only gave us over to a new misery! And for such a charitable deed we will never be thankful, assuming that we should enjoy such an accursed life! But if he can give us with certainty the eternal complete death we will be extremely thankful!

[8] Who are you, splendid Romans? Things go better for you in this world than for us! You look good! Yes, yes, whoever knows how to serve Satan in magnificence and other splendor has it good! Whoever does not want to be bothered by devils must become a devil himself, and then he has rest from the devils! Be God's servant, oh, the most absurd thing! Desire God's help and love God with all our power! O beautiful words and yet not an ounce of truth in them! We were God's servants in body and soul and shouted like the birds since our childhood: Lord God Zebaoth, help us and all people who have a good will! And look at us, how the God Zebaoth has helped us! You have power, namely the devil in your hands and can now do with us what you will, but we ask this much, treat us more humanely than the other devils who tormented us all at once! But if you want to make us into devils again, then make at least whole devils instead of half ones! We will see then if we survive better as whole devils than as forced half ones!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 8)

The consequence of the influence of demons

"[1] Cyrenius says: "Lord, that is a language the like of which I have never heard before! It is evil and unfortunately still true in many parts. What is to be done with these people? Truly, everyone is staring; even Jarah no longer seems to know what she should make of it and I have seen the angel crying a few times! That seems very strange to me! So tell me what I should do!"

[2] I say: "Look, I have told you before that they would give us trouble. But that doesn't matter now, some of the demons that were driven out have remained in their hearts like a shadow and they must get this all out of their system; only then can they be fully helped, and no sooner. We must also remain here for a while and then with the brightening of day their souls will become a little more harmonious. You will hear some things yet, but it hurts basically neither you nor anyone else. For their souls are not mean souls and belong to the better worlds; therefore we must also have much patience with them! When they increase their awareness then you can look forward to a real fight! But now give them more bread and wine; for they just now will become very hungry and thirsty!"

[3] Mark hands them bread and wine with great friendliness and says: "Drink, brothers, and eat as much of this good bread as you want! For from now on things will never be bad for you on this Earth, although it is truly no paradise!"

[4] The five say, "You seem to be a good devil; for otherwise you would not give us, who are basically not of your nature, such an excellent wine and an extremely tasty bread in such quantities! We cannot replace it for you, but you shall not have no thanks! Look, you good devil, it seems to us that we can talk a little with you. If there were only people on this earth it wouldn't be so bad to live on this ground, but for every five people there are a thousand devils, and everything becomes the devil's in time! The few people are controlled too much by the devils and can never take a free breath!

[5] You see, all control goes from one devil to the other, and he lives through spilled human blood mixed with the blood of poor and good devils, as you are, and that is called the reign of God?! Yes, a reign, but not of his love, but of his anger! Why a god is angry – no one knows! Some animals are the only happy creatures on this Earth, but the rather rare human is the beast of burden of all the evil on this world of dirt! He cannot run fast enough to take flight from the evils like a gazelle! His hands are as fragile as wax, he is naked and nature has not given him any weapons like a bee or an ant to defend himself against an enemy. If you see a herd of tigers, all of them are tigers, and if you see a pride of lions, all of them are lions; they are all of the same nature, and these beasts live well among one another. But if you see a group of people, not everything that looks like a person is a person, instead they are mostly devils! And therefore quarrels, discord and war are always amongst them! Everything in the devil is terrible and there is only the plan for good in a person which can be very easily destroyed under so many devils and the person becomes at least a half devil, or he has to bear what we have borne! But there are different devils among the devils of this infamous world, big and small; but all are easy to recognize because they want to live as comfortable as possible without any work or stretching their strength. They want to be the first and be honored; they know how to take other people's possessions, clothe themselves magnificently and persecute unto death those who did not greet them humbly!

[6] In brief, tell me, good devil, what you want, only those like you rule the world and the rare people hide in deep slavery and cannot help themselves, and according to the Scriptures these are the people of God?! Truly, if God looks after these children as he looked after us five people for example, and the fate of the poor children of God consists of serving the devils in their deepest baseness, then we give thanks for such a childhood of God!"

[7] Mark, who doesn't exactly like the title 'good devil', says: "It is probably true that the children of God on this world have often much to bear; but what awaits them after the grave? What an incalculable fullness of constantly growing and multiplying holiness! If a child of God thinks that over, then he can put up with this short life of a test of humility."

[8] The speaker of the five says again: "Who gives you a guarantee for that? Do you think it is the Scriptures? Get away with this bond! Look, and say who they are who give people the beautiful writings and are honored as servants of God! Look, they are the worst devils of all!

[9] God Himself should come down in the form of a human and show them all their nameless disgracefulness and make them repent. Truly, if he doesn't stand against them with all his might, it is much worse than for the two angels in Sodom when Lot made the decision to leave these places with his family because he was being judged!

[10] But if the givers of the prophecies of God are only too easily recognizable as the worst devils and that is incontestable, so tell us, you good old but somewhat blind devil, what a person, or respectively a child of God, has to expect from such prophecies in the end! I tell you, thanks to our diverse experiences which we have sadly had to live through, nothing, nothing at all!

[11] There is either no God, and everything that exists is a work of the raw power of nature which through all eternity has created everything that there is, or there is some sort of highest godly being which orders the great Earth, the sun, the moon and the stars but which is too big and eminent to concern itself with us lice of the Earth. The whole Scriptures come from people and there is actually more bad than good in it. And what is good, no devil and no man observes; only the bad is pushed onto the necks of the people by the devils!

[12] “Thou shalt not kill!” God allegedly said to Moses; but the same God allowed David to wage war against the Philistines and the Ammonites and to destroy everything down to mouse, woman and child! A nice life that is, and a special consequence! Would an all-powerful God not have enough power to rid the Earth of his hated nations? Why had a person, fully against the command given to Moses, to be ordered to move and kill not only one but many hundred thousands, because they were not decent before God according to the opinion of a seer; what sort of reason the seer had, and also the kings who were ordered by God to annihilate whole nations from the face of the Earth, only the seer and the kings may know!

[13] I believe that a God of love should never send evil dogs against people that he wants to raise in love, when he himself has the means to drive out the annoying and renegade devils in human form. That is a truly strange god! On the one hand love and patience and humility, but on the other hand hate, persecution, war and destruction! Truly, whoever understands such a business must have more sense than the average person!” (THE GREAT GOSPEL OF JOHN Book 6, chap. 9)

The clairvoyance of the healed possessed ones

“[1] But our Mark, who is already losing patience, says once more: “I truly don’t know what I should make of this. I cannot object much, but I cannot fully agree either. There is probably something right in your complaint, but you seem to be more negative in your unhappy excitement than the situation really is. But if you consider even me to be a devil, then tell me whether finally this whole company consists of devils!”

[2] The speaker of the five says: “O not at all! For see this man (pointing at Me) beside you; he is a very perfect person, a true son of God! But it won’t be long before the devils will beat him! Behind him there is a young man and a maiden who are also from above, but they will be persecuted enough if they don’t want to become devils. Then I see some poor people who seem to be fishermen; everyone else, including you and your whole house are quite good devils on the way to becoming people, which will need some effort still. Do you know now what you are?”

[3] Mark says: “But tell me, since you are talking, how you can know all this so accurately; for see I see around me only people of lesser, higher and highest perfection; but devils I do not see amongst them. On what do you base your claim?”

[4] The speaker of the five says: “On what I see; the bodies are the same it is true, but the souls show a great difference! The difference lies in the color and form; the souls of those I described are white as freshly driven snow on high mountains and have a wonderful form which in many ways looks more human than the exterior appearance of the body; but your souls have a darker color

than your body and look much less human than your body, instead there are clear traces of some kind of animal form!

[5] But I discover in your animal souls a very small light which has a complete human form; maybe if it grows within you it will reach out over your animal soul like a skin turning it into a purely human form! However I cannot describe it in more detail and you can get advice from the perfect persons.”

[6] Mark says further: “But tell me how it is that you can see all that and I cannot.”

[7] The questioned man says: “In my great suffering in which hearing and seeing often failed, the eye of my soul opened, and with this I can now see the souls of other people and perceive the difference between people and people, between children of God and children of the world, or, which is the same, between angels and devils!

[8] But worldly devils can become angels – yet it costs much effort and self-denial; but also angels can become devils. That requires even greater effort and is almost impossible, because a powerful might of independence is in the angels’ souls. Hell tried to gain us five. So far their worst attempts have failed; but how it will be in future we don’t know, only God who made us knows, but he cares little or not at all about us so that we have come to the opinion that there is either no longer a god or the god which exists cannot and will not care about us!” (THE GREAT GOSPEL OF JOHN Book 6, chap. 10)

Mathael’s opinion about the nature

“[1] (The Seer) There is certainly an order on the Earth and some kind of equilibrium from which one can soon be convinced that there must be a highest wise God who has created things as they are now to be seen and understood; but on the other hand one often notices again an unlimited disorder and immeasurable capriciousness so that one had to say to oneself in the end: Yes, there is finally no God!

[2] Just take the changeability of the weather! Where is there any sort of order or any sort of equilibrium to be discovered? Look at the various trees standing among one another in a wood, or the grass in the field; further the very uneven measure of the mountains, the seas, the rivers, the streams, the brooks and the springs! There is no equilibrium or order, at least not for our understanding. The sea, according to situation, makes greater or lesser waves for its uneven banks. Only man can make a dam here and there; nothing ever happens through the highest wise God.

[3] So man just creates a sort of ordered garden and orders the vines and the fields, and he recognizes only the noble fruits and cuts them away from the ignoble ones, cares for them and makes them useful. But where is there a garden of any order on the whole Earth which God has laid Himself, where an ordered river? The plates of the Earth lie so chaotically that one can only see the blindest power of pure fate; terribly little is seen of any allpowerful divine wisdom and you can do what you want or think whatever you can and want, and it never happens that they say to us “Look, there is a quite competent order of God!”

[4] Yes, everything taken individually would obviously have very meaningful traces of some original divine power and ordered wisdom; but if one then observes the occasional muddle of the created things, so it seems to me: God has either become tired of order and either takes little or no care of all the creation at all, as it seems to some, or he doesn't exist at all. Instead the accidentally created somethings, after eternities in the endlessness of space, form themselves gradually – according to their natural laws created through their accidental existence – into things of some weight, gradually expand, in time become worlds, suns and moons; the worlds then develop in themselves, depending on their size and weight, new laws which then become the basis for new creations.

[5] The more varied yet necessary things gradually became and more and more developed on a heavenly body the things gradually became, the more different if smaller things had necessarily to follow. The finally very diverse things on the worlds and the immense multiplication of the worlds caused laws and effects, from which the first traces of a sensitive life began to proceed; once just one spark of life is formed from the previous necessities, a second had to follow, and over time billions who created new laws among themselves, which are the cause for the development of a more perfect life. And if life has developed into a highest life force through the laws found within itself, then the deeply intelligent life power, conscious of itself and its surroundings, begins to organize the previously mute nature and to make it subservient!

[6] But if everything came into existence in this quite natural way, then certainly there are only life forces under highly different degrees from the smallest mosquito to that perfection of life which the more instructed man calls the divine. On this way a good, but also in contrast an evil divinity may well have developed over unthinkably long eras. Once the two divinities have developed, they must exist as counter powers until most probably the evil power, according to our moral conceptions, is taken up by the more powerful good to make ordered contrasts, out of which marriage after an unthinkably long time then everything that is still mute, unconscious and dead will cross over to a full life with free will and free consciousness!

[7] But in these times everything is as disordered as in a true muddled war and seems to be due to this: the now good and highest life power that we call God is not yet in the desired order, instead in a continuing war of subjugation with the bad life power that we call Satan; for the evil power would not fight at once so that there is no reason to wage war.

[8] Satan must however have a mute pleasure in good and therefore wants to place the whole positive life force beneath him; but exactly through this striving he always takes more of the positive into himself and thereby makes his evil better without wanting to. But thereby more order comes into his being, more consciousness and correct insight, and he can finally do nothing else but to totally give in because he cannot prevent through his nature and his drive that he would not be constantly be defeated.

[9] He will always remain an opposite to the pure good after his full conquering, but an ordered one, like salt is a contrast to pure sweet oil; but if the oil tree did not have enough salt in the correct order in its roots, in the trunk, in branches, twigs and leaves, its fruit would never give a sweet oil!

[10] I am losing myself now somewhat in explanations which certainly cannot be understood by you in the way they deserve to be understood. But that doesn't really matter; for it is not like me to want to deceive you with untruthful teaching, instead just as a hypothesis, to which a soul is led through many and unbearable sufferings in which it receives no lessening despite all pleading with God.

[11] The soul or the actual primitive intelligent power of life becomes brighter through great suffering and pain of the body; it sees and hears everything that lies far from the eyes and ears of a natural human, and you mustn't wonder if I make mention of several celestial bodies. For my soul has seen it better and more clearly than you have ever seen this Earth or will ever see in this life, and therefore I can inform you with good reason about everything which it has seen in endless space! But now an end to everything, and tell us what we should do now! For we cannot possibly remain here!"

[12] Mark says: "Only for a little while, until the Savior, who has healed you here before our eyes, commands it!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 11)

Speech about the struggle of nature

"[1] The speaker says: "Which of the many spectators surrounding us is it then to whom we should bring our thanks? For we cannot offer him anything else in this situation!"

[2] Mark says: "He has forbidden us for the sake of your salvation to reveal Him before the right time and so we are still silent before you; but the right time will come today in which you can get to know Him with a glad heart and through Him some of your mistakes!"

[3] The speaker says: "Friend, the gladness of our hearts has had its eternal way on this Earth! For souls like ours can never be glad because of the great suffering we have been through on this stupid world! Perhaps in another more perfect state of life; but never in these small crumpled bodies!"

[4] Cyrenius, now standing quite near, says: "Look, I am the Supreme Governor of Rome in all Asia and a part of Africa, as well as in Greece! I have now got to know you and found that you are no disreputable people. I will take you into my care and nothing will happen to you and a suitable occupation will be found for your spiritual powers.

[5] But you must finally let yourselves be treated a little, so that you don't see us Romans across the board as devils, even of a better sort or call us good devils like my old honest Mark! We are people just as much as you. That you have been led into great temptations by some unknown reason of the divine resolution and thereby in great suffering, whereby your souls have been enlightened, as it seems to me, we, as for you supposed devils, have little or no responsibility at all; but you have to thank us for your healing and particularly one of us, who is a so-called all-powerful Savior, and you probably see that we have not acted devilishly towards you at all!?

[6] Therefore you must, as I said, let yourselves be treated along with your basically not totally wrong opinion, and soon you will be of a glad heart again."

[7] The speaker, rising with new forces, says: "Friend, look at the ground of this Earth; you see nothing but good and uplifting things for your mind. The plants and the grass refresh your eyes, and the soft waves of the sea lighten your breast; for you don't see how under all these great things countless potential devils lift their death-bringing heads and push forward!

[8] You probably see the beautiful waves of the sea, but you don't see the death-bringing monsters under the playing waves! You see life on all sides, but we see nothing but death and an incessant persecution of all good and noble life. You see nothing but friendship, and against your few enemies that you see, you have enough power to keep them harmless; on the other hand we see nothing but sheer, mostly unconquerable enemies!

[9] O Friend, with such unmistakable vision it is difficult to be of a glad heart! Take this sad ability or give us a correct explanation of everything that we see and we will be happy and glad for you!

[10] After unthinkable long times when a soul has fought and fought there must be a better fate; but where is the ironclad certainty? Which unheard-of battles and storms will the poor soul have to withstand until then? Will it proceed victorious or will it perish forever? What certainty do you have for all that?

[11] You see, we see things and relationships that you have no idea about; but we never see anything about the certainty of a blessed condition after the death of the body – only a constant watching, worrying and fighting! We'll tell you how we see it.

[12] Every life is an ongoing battle with death, just as every movement is a constant battle with quietness. Quietness itself however fights movement because the constant tendency towards movement exists within it.

[13] But in the end who will win? Quietness, which constantly seeks movement, or movement, which constantly seeks quietness?

[14] Since your original seed of life you have done nothing but fight until this moment and will in the future constantly fight anew; and as long as you fight you will have a life, but no other than a constantly fighting one which is equipped only with sparse moments of holiness! When in this eternal fight will a true battle-free and conquering holiness come into being?

[15] Thus it is easy to say, be of glad mind and cheerful heart; but the soul asks like you Romans: CUR, QUOMODO, QUANDO ET QUIBUS AUXILIIS? (Why, how, when and whereby will we be given help) Have you understood us even a little?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 12)

Mathael speaks about the inner life of Cyrenius

"[1] Here Cyrenius, pressing the speaker's hand, opens his eyes wide and says to Me: "Lord, he has a very unusual way of looking at life! One basically cannot disagree with him; it is truly an unfortunately naked truth on the whole as well as in detail! But what do you say to that?"

[2] I say: "Why are you surprised? I told you beforehand that these five would give a tough time! Oh just listen to them and you will then understand Me much easier and deeper!"

[3] Cyrenius says again to the speaker of the five, who was called Mathael: "But could you also say so convincingly that it is more probable that God existed before your heavenly bodies, which I still cannot imagine? Look, I don't know of any nation on the Earth that does not accept, honor and

worship a god full of insight and power; and you prove now the opposite. You see, that fills my heart with great fear, so provide us with the counter-evidence, I, the Supreme Governor, beg you!"

[4] Mathael says: "Weak infant of the Earth, I feel sorry for you! You have, however, as I see in my soul, understood some words of power, life and truth and you have seen with your eyes what God's word may do, and still cannot understand in your heart the profoundness of some thoughts!

[5] Yes, yes, friend, see, you still love life too strongly and are stuck in the middle of it; but from this point of view it is hardest to recognize.

[6] Friend, one must have totally lost life, that is, the earthly life, and only then one recognizes life!

[7] Take a pot and fill it with water; the water will sit calmly in the pot and you will not recognize the spirits of steam in the peaceful water; if you stir the water actively and set it in motion spirits of the steam will still not show, but if you put it over fire, it will soon begin to simmer and in simmering the powerful spirits of steam will begin to rise over the water's bubbling hot surface, and the spirits still resting in the water will now recognize the powerful steam spirits which were resting quite peacefully in the cold water beforehand, first looking at themselves and then looking at the hot water with many thousand eyes, and they realize that they were once completely one and the same with the cold water.

[8] Thus during boiling the water recognizes that there were strange spirits in it and still are down to the last drop; yes, yes, the simmering water recognizes that it is spirit and power at the same time, but in its cold state it could not recognize or understand itself.

[9] Do you see an appropriate picture here? Your life is now only pure, but quite calm, cold water in the pot of your body. Your pot can be moved in all directions but you will not recognize your life source; on the contrary, the more the water is moved in its cold state, as is the case for all great people of the world, the less the water in the fast-moving human pot recognizes itself and its surroundings; for a moving water surface no longer shows a pure image, but a torn one.

[10] But if your water pot of life goes to the true fire of love, great mortification and all suffering and pain, oh, then it begins to boil violently in the pot and thereby the released spirits of steam soon recognize themselves, their previous cold state, the spiritual soul and the fragile pot, and the water in the pot will look at the spirits with a thousand eyes and recognize that it was not a lazy carrier but that they were one and the same! But the pot, friend, understand, the released spirits will not recognize the pot as one of them, but only as a necessary outer vessel that afterwards is broken into pieces and thrown onto the street. Have you now a taste of what I wanted to say?"

[11] Cyrenius says: "It seems that I understand your image more or less, that is, in the comparative application to our soul's life; but the deeper things that you wanted to disclose, I have no idea about! Do you mean to say that there had to be a God before the existence of all things?"

[12] Mathael says: "Of course, but you can have no idea of this because you yourself have not even begun to steam!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 13)

The idea of Mathael about God

[1] (Mathael) "Look, what you call God, I call the living water; but the water does not recognize the life in it. But when it is brought to the boil through the powerful love which equals the heavy pressure against the centre of its being, the spirit of life rises in its freedom over the once arresting water, and you see here the spirit of God floating over the waters, as Moses describes. And the spirit recognizes itself and the water, and knows that it has been the same as the water since eternity; and this eternal recognition is understood under the phrase "Let there be light!"

[2] But your spirit, friend, will also float over your boiling water of life, then you will also begin to recognize your life and the life of God in you.

[3] You see, all existence must begin to be, it must have a beginning, otherwise it can never exist! If a self-recognizing life never had had a beginning it would never be there; but because it began it has been there for a long time, as we are also here because we once have begun to be what we now are.

[4] But we were here before this existence, like the undeveloped cold spirits in the cold, still water; and the highest life power in God has a double existence, firstly a mute existence and next an inner active beginning free seeing through and through itself!

[5] Thus Moses says: In the beginning God created Heaven and Earth, and the Earth was void and empty and dark in its depths. Who or what is then the Heaven and what or who is the Earth? Do you mean this Earth which now bears you, or the Heaven which gives you air and light? Oh, how far you would be from the truth! Where was this Earth then, and the Heaven?

[6] You see, it is only dimly pointed to, how the eternal life power of God in its existence began to investigate and to recognize! And there 'Heaven' represents the self-recognizing wisdom of its Self; but in the loving concentration of its centre which is meant by Earth, it was still dark and void and empty, without a deeper recognition of the own Self.

[7] But the centre became hotter and hotter, the more the outer selfconsciousness began to press on it. And the centre became red hot and out of the boiling life water emerged the steam (spirit), floated now freely over the water of the mute and calm eternal being and recognized itself through and through; and this recognition is then the light which, as Moses says: God lets be right after the creation of Heaven and Earth.

[8] Only from then on God like a spoken word becomes the 'Word' Himself, and this word 'Let there be light' is a free will which becomes aware of itself thoroughly, a being in the being, a word in the word, an all now in everything!

[9] And only from then on the original source of all life begins to emerge, having discovered itself most thoroughly from out of the free will. – Now do you have an idea yet?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 14)

The wisdom of Cyrenius versus that of Mathael

“[1] Cyrenius says: “Oh yes, now I have a very good idea, and that is all the easier since I have heard just in this night a very similar explanation of Moses’ story of creation. The matter will be like this; but it is too wise for me and I do not want to exert myself to understand something in depth. The thing must be easy for me if it is to be useful; if it goes too deep and too wise then that is the end of my understanding!

[2] In short, what I said was: you will be looked after by me and you will have every opportunity to probe into your wisdom and to bring humanity onto the correct path – although I openly admit that probing too deep in the being of life in general is rather disadvantageous than advantageous.

[3] Just look at yourselves and ask yourselves if all your truly extraordinary knowledge and wisdom makes you happy! Yes, the human spirit can probe into endless depths of wisdom and in the end bring forth wonderful things; but only the person who is simple can be happy, and who is devoted to God in all things and keeps his commandments. But if God wants to give him wisdom like Solomon, he should gratefully accept it and use it with a cheerful mind. But if the wisdom given to man makes the person only unhappy, then I would rather foolishness through which the human heart is made cheerful.

[4] I live only once and now know that I will live eternally, and the way to the achievement of a happy eternal life is known to me; what more should I want?!

[5] If you share my opinion, you will be happy on this Earth; but with your deepest quest for wisdom you will hardly feel the value and the luck to be a human being!

[6] Thus follow my advice, even if it doesn’t stem from the chamber of deepest wisdom; but it comes from a friendly and surely not loveless heart, and even before God that has a high value! Why should it be of no value to you?

[7] Wisdom is not what gives us life, but love; if we remain with love, we will not lack life and its happy perception! You see, that is my wisdom, and I would like to claim that it is more useful to the life of a person than all of your deep wisdom!”

[8] Mathael says: “Oh yes, oh yes, you are quite right! See, as long as the water in the pot does not get to the fire, it has a good and calm existence; but if it then comes to the fire things look quite different. It must be broken some time!

[9] Whatever you want to become, you must have the necessary knowledge. If you want to be a general, you must have all the knowledge for such a position, otherwise you will be a poor general; if you want to be an apothecary and healer, you must have the necessary knowledge for that!

[10] Now, you want to have eternal life. However, if you don’t want to investigate and recognize life itself, how will that be possible?

[11] You see, if I wanted to take a wife but I fled every opportunity to get together with a maiden; I truly don’t know how I and a woman would ever come together!

[12] But in the end you want an eternal life but you’re afraid of the small effort to investigate this earthly temporal life a little deeper and to ask about its roots!

[13] Yes, you dear friend, if eternal life depended only on a god giving it to me like you give me a piece of bread, then your life philosophies would be much preferable to ours; but the

preparation and achievement of eternal life is given to us alone! [14] We have to do and act and must truly go through water with our water of life and through fire with our love fire of life; only then our water of life on the fire of the inner love towards God, towards our neighbor and finally to ourselves begins to simmer and boil, and we are only then aware that there is an indestructible life force in us which from the first moment on begins to recognize itself as such and seizes the correct means and uses it, to hold onto it for eternity!

[15] So for the time being forget about a so-called comfortable life, which is similar to a sweet sleep; instead one has to work and fight and investigate without rest or repose!

[16] Only when one has won a full victory over the life which longs to sleep and die can we speak of any blessing.

[17] You appear to us as a person who desires to sleep longer in the morning, whose friends start to wake him, which at first greatly annoys him; only when he wakes up with a certain effort, he sees the benefit of being fully awake and rejoices in his light and free life.

[18] We are in the right with our wisdom – but you are not at all! Only when you awake will you also see how completely right we are.” (THE GREAT GOSPEL OF JOHN Book 6, chap. 15)

The objection of Cyrenius

“[1] Cyrenius says to Me: “Lord and Master, what do you say to that? What is to be made of it? Does Mathael speak the full truth? You can best judge something like this: give us a few words on this!”

[2] I say: “Didn’t I tell you before that you should listen to them? If I would see that they would say something false, I would certainly not have recommended listening to them. So listen further to Mathael! He has a sharp but good wind of knowledge; with such wind, even over a choppy sea, one moves faster than with the best rowers!

[3] Just listen a little more, for until now he has spoken rather restrained. When he warms up he will give you some quite different arguments!”

[4] Cyrenius says: “I thank you in advance! We are already there, considered devils! What else should he be capable of making us? Is it not praiseworthy of me that I want to look after these five poor devils in their earthly future, and for that they give us a harder time than you have ever given us!

[5] Oh, I cannot listen to this Mathael any longer; his opinion about life may well be right, but it doesn’t fit in with earthly relationships and no man can do anything for his body with it!

[6] Yes, people like the prophets and the old priests had all the time worrying just for eternal life; for others looked after their bodily needs, who finally did not care whether there is an eternal life of

the soul or not! They simply received laws which they had to observe without ever hearing the actual reason why and what they should achieve through it.

[7] For millions that had to be enough, with or without hope of any eternal life, but for us this should not be enough anymore?

[8] But if this is not enough for us any longer, then every man who has a spark of true love for others in his heart asks: Who in the end saves the millions of poor devils, since they are condemned to eternal death despite keeping some external laws? If they are a work of some accident, then the teaching might be right, but if all people are a work of the highest wise and good God, which can be seen from their highly wise mindset, there must be a more practical way for them and all people to achieve me of eternal life; and if there is none, then all life is the most despicable that human reason can recognize as despicable and abhorrent!

[9] For if an eternal life is only for those who achieve it at the cost of thousands of other people who must work for such an eternal hero so that he can simply concoct eternal life in himself – then I myself demand not even the least bit of an eternal life and a full, eternal death is more preferable! That is now my opinion.

[10] Your teachings, Lord and Master, are pleasant to me, dear and worthy; for an all-powerful helper is on my side when I am weak; according to the teachings of Mathael I have no one but myself. I alone can give myself or take eternal life and some god has nothing to do with it except to look on with annoyed or benevolent eyes as some poor devil works his way out of the claws of death and so climbs up to eternal life on the inhospitable ways full of thorns, cliffs and poisonous vermin!

[11] No, no, that cannot be; you are fools with all your teaching about eternal life! Yes, if I can think about a giver of eternal life, who, like You, oh Lord, can give an earthly eternal life if he wants to, then I will do everything so that he would give me eternal life. But if I should gather it from all kinds of wise prophets then I need eternally nothing from an eternal life – So speaks and spoke Cyrenius, Rome's Supreme Governor over Coelesyria and over all the lands of Asia, Africa and a large part of Greece!"

[12] I say: "Friend, this time you have really offered nothing in your empty speeches. What the five were, you know; why, you hopefully also know now!

[13] But I have completely cleaned them and have lit the only true, unmistakable light of life in them and thereby blocked the path on which the terrible guests once driven out could visit them once more.

[14] These five are now fully pure and look into the finest fibres of all life as it was originally created and now tell everyone openly what in the old days only few were given; how can you possibly bear them ill will?!

[15] For look, what they say is the same as what I have told you, only they tell it with somewhat more naked truth.

[16] First recognize the true value of what they say and grieve if it is possible; but now, since what they say seems a little too uncomfortable for you, you are obviously wrong to become morose. Let

Mathael speak on, and it will be shown whether what he says is practical or not, and whether it contradicts My teaching!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 16)

Mathael speaks about the way to true life

"[1] Cyrenius says: "Alright, I am going to listen, but I shall be a sharp judge!

[2] So tell me, wise Mathael, if life occurs as you have already pointedly reasoned, what have millions to face who know nothing about all this, and the many millions who in the future will be born on the Earth after us and will also never hear a syllable; what happens to their eternal life?"

[3] Mathael says: "Quite good! They all had a doctrine which was enough to keep the imagination of the soul alive too. In such an imagination the soul in time settles and finally lives in it like in a dream, and can live for thousands of years in such a dream.

[4] But that is not a real eternal life by far; such souls have to survive great battles and tests in the so-called spirit world, if they want to enter the true eternal life, for the battle is there as I casually mentioned before.

[5] But whoever goes here along this path achieves admittedly, with no little effort and with true wise seriousness of life the eternal life in all truth, clarity and full solidity in a few years already here, which he otherwise would only achieve after hundreds or even many thousands of years according to the sleepy nature of the soul, if it is possible at all. If something goes wrong a spoiled soul here or there can enjoy a highly miserable dream life for eons and eons in which it in no way ever reaches any notion or perception of anything true or real outside its own existence besides itself and its highly pitiful figment of its own imagination. Nevertheless it makes the most bitter discoveries that it is surrounded by nothing but enemies, against whom it cannot defend itself because it can see them just as little as a completely blind person can see anything in this world, and cannot see where the enemy is coming from or where else a danger is lurking!

[6] You see, a completely blind person, despite all his blindness, is not in the end fully without light; for the fantasy of his soul is in itself a light, and the blind man sees things which illuminate themselves like the things of the natural world present themselves, but they have no substance, neither does their light. One minute it is bright, the next it is dull again and often it disappears completely so that such a blind man is perfectly without light or being for a time.

[7] And look, it is similar for a soul in its full seclusion; it has light one moment, the next, night again. But neither the light nor the darkness of the soul has any truth; instead only a temporal glimmer of what the soul takes up from the external world without its own knowledge or desire, just as a drop of dew hanging on a piece of grass takes on the image of the sun. The drop is now well lit, but it has no knowledge of where the light in its being came from.

[8] What I am saying here in the name of my four brothers is a matter of our experience which was linked to great suffering and separated from the real, truly free, independent life.

[9] You have here a suffering and constrained life, and an independent and therefore free godly life before you; whether you want the one or the other depends on your will alone; but this is how things are, and no god can give you any other valid existence.

[10] Look, now I will tell you something else. My soul, which is now crossing over to a constantly clearer vision, sees and already recognizes the Savior who through the power of His free godly life freed it just recently from a large number of invisible enemies of the higher, free life; look, there is more in Him than in the whole visible realm of creation.

[11] He, as the self-aware focus of all being and all life since eternity, now wants to reconfirm His life, and thereby the life of all people, even more through His life; but He will only achieve this through unheard-of self-denial. He will forego this present life of His in order to enter the eternal magnificence of all life for Himself and thereby also for all people. Only then will all creation in a certain way take on another face and another inner order; but nonetheless the phrase will remain: Each one must take the burden of external misery onto his own shoulders and follow Me! Do you understand this now?"

[12] Cyrenius says: still a little moodily, "Yes, certainly, I understand you well and cannot avoid agreeing that you have spoken the truth; but nonetheless such conditions for life are hard to listen to!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 17)

The unity of eternal life

"[1] Mathael says: "These conditions for life are certainly not as pleasant to listen to as the fables of a spring fantasy, in which life flutters around like the birds of the air or the butterflies and golden mayflies which dart from flower to flower and savor the sweet dew from the blooming cups; but such a lustful life can only be called a temporal day to day life which firstly is hardly aware of itself and secondly is actually no life at all. What use is such a temporal butterfly life to man? Think about the length of this life! Seventy, eighty or ninety years are a good age, the body becomes very weak and helpless; it is only a somewhat evil breath of wind and that's it!

[2] But I ask: What will follow? Who can give you a certain answer, if you have not mobilized everything during your whole earthly life so that your whole being becomes a living answer within you before this evil breath of air?! If you have found this holy answer inside yourself, you will certainly no longer ask anyone with fear: What will follow, once this short life has come to an end?

[3] That's why they say that you should not leave your water of life to stand in the comfortable coolness for the body, but instead go to the fire to make it boil and rise in mighty steam and create a new life, otherwise everything else is in vain; and my words may seem to you very unpleasant, but the truth remains eternally the truth – and only through the truth can one achieve true and full freedom of life, without which no true eternal life is possible!"

[4] Cyrenius now says in a much softer voice: "Yes, yes, my dear friend Mathael, I now see well that you are in possession of the fullest truth in all relationships of life, and basically nothing can be objected to! You are fully on the home ground of life, but people like us are still far from it!

[5] One only can long for you to package you life doctrine into a certain system with which one could teach the children, so that they could achieve in this way more easily what must be very difficult to achieve for an adult man!"

[6] Mathael says: "What you desire has already happened in part, and more will still happen! Look, the great and mighty Savior who healed us has already taken every precaution in this respect. We five now know the way too, but it would still be a difficult task to bring everything together as general education in some sort of ordered system; but for people like you we could even do this if required! For it is not completely impossible for a person who is on the way to the truth in all things; for the actual free life is the same, whether it is in God, in an angel or in a person.

[7] But naturally even in a perfect free life there are still powerful differences; for a life which has only recently begun to recognize itself can obviously not be as powerful as a life which recognized the fullness and depth of clear truth eternities ago. Such a life is now a lord of infinity and all heavenly bodies are subject to the power of this life along with everything that they carry.

[8] Friend, we will probably never reach that ourselves; but in union with this life we will in the end be able to do like from ourselves what the great eternal life of God is capable of for itself. There are also certain perfected life forces which obviously are the first after the eternal power of God.

[9] These powers are much higher than our still so free and independent life forces; we call them "angels" (messengers). They are special representatives of the general godly life force; but we can resemble them if we become one with the general life force of God.

[10] Yet you will not endure as much as we have endured to possess what we possess now, and you will also possess what we possess; for the souls from this Earth, being on home ground, have it so much easier than those who were placed here from a more perfect world.

[11] But as it has been decided in the basic life of God for all eternities that this little Earth should be the place of His mercies and that in a certain way like the whole infinity will have to join this new order, if it will want to have common part in the endless bliss of the unified life of God; so one must give in, whatever the cost!

[12] Truly, if we hadn't found an end to our suffering, which we began gradually to fear, a perfect death would be endlessly more desirable than a few more days of a life, tormented above all description and we would have been able to immediately go to all God's blessing!

[13] But, as we are seeing it more and more clear, the great Savior has put an end to our suffering before the said time and we are beginning to be happier and happier and now see that the great spirit of God in all seriousness wants to make this Earth into a place for his mercy and He will do this – but unfortunately also into a stage of great persecution, arrogance, pomp and the greatest possible enmity of everything which is spiritually pure, good and true!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 18)

The prediction of Mathael

[1] (Mathael) "Oh, friend, it will yet become so terrible on this Earth that even Satan will not dare to visit communities of men in whatever form; but there will be other people among them who see more being blind and hear more being deaf than we with the most open eyes and ears.

[2] There will come a time when men will measure the live power of steam in water in degrees and will harness it like the Arabians do their steeds and will use it for all kinds of incredibly difficult work; also the heaviest wagons will be driven by the hidden forces in water and will move as fast as a flying arrow.

[3] They will also use the force of water before great ships and they will drive the ships faster than a storm wind over the water's waves, yes in the end they will even defy the storms and drive through it without suffering any injury of significance; only cliffs and sandbanks will bring danger and harm.

[4] But soon after this time life for man will be very bad on the Earth; for the earth will become infertile, heavy price increases, wars and famines will appear, and the light of faith in the eternal truth will disappear in many places, and the fire of love will dim and cool, and the last fiery judgment will come over the earth!

[5] Good for those who have then not erased the water of life in themselves for earthly gain; for when such a great fire of judgment comes from the Heavens, they will not be touched, for their own water of life will protect them.

[6] Only after that the true peace of life and its order of God will reach their hands for ever, and discord and discontentment will no longer be among those who live on the purified earth in the company of the angel of God. If our brittle and fragile bodies do not, then our seeing and understanding souls will bear witness all the more of everything that I have revealed you now.

[7] You see, I would not have told you; but I felt a pull in the heart of my soul, or better of my being. And this pull comes from where our healing has come! Do you now understand me better?"

[8] Cyrenius says: "Oh, now we are in the best order with and among one another; now I hope to learn much from you and I have made a positive find in you! My opinion is the same; for your earthly need should be looked after by me, but you will bear the worry for the needs of my soul and of my large house.

[9] Certainly this is a poor reward for the great thing that you will do for me and my house; but who can help it if one meets the giver of a high and eternally lasting gift on this earth with nothing better to give in return?! Are you satisfied with this?"

[10] Mathael says: "Oh, how can you ask? Where we can serve someone and be useful, we are more than fully satisfied! For one may never underestimate an Earthly gift if it comes with a truly good heart for the sake of good and true; for through the giver and the reason for the gift it gains a fully spiritual value and so equals a spiritual gift.

[11] For where the material supports the spiritual as the spiritual supports the material, in the end everything becomes spiritual and receives the richest blessing from God in full.

[12] But wherever the supposed to be spiritual is only given for the sake of the material, as in the temple in Jerusalem and the material only for the spiritual and also the hoped-for material, then everything in the end is material and has not even a low spiritual value and can never have blessed consequences from God!

[13] So be quite unconcerned about whether your material gift is too low for our spiritual gift brought to you; for it will become spiritual through the giver and through the true reason for giving, and the blessing from above will be richly spiritual and also material; for the spirit is also a lord over all material which is basically nothing other than a judged, highly captive spirit, and must always blindly obey the freest life spirit of God, from whose endless power comes the judgment of all material and he alone can reanimate them however and whenever He wants!"

[14] Cyrenius says: "Oh, exquisite and superb! Now I do not want you to leave my house for any kingdom on Earth! We will hopefully get on better and be indispensable for each other! But now all praise and all our love to the one Lord that He had mercy on you and led you to me; for without Him we would all be as good as lost forever!"

[15] At this the five say, "Amen, He alone is worth all honor, all praise and all love not only of this Earth, but also from all infinity! For He alone is the one who creates infinity anew! Endlessly holy is His name!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 19)

Outer similarity

"[1] At this Mathael said again, "He is amongst us, but there are two who look very similar so that it is hard for the outward senses to decide which is actually He. I think that it is he who spoke many times with Cyrenius. But it could also be the other; for both faces emanate a certain degree of wisdom! This man we have already heard, and his word was great, clever and serious, but this person could speak just as well; but the other has not said anything yet, perhaps because he does not want to be recognized before the right time. Which of us has the courage to speak to the silent one?"

[2] This silent one was Jacob major (the greater one), who looked physically very similar to Me and also wore the same clothes as I tended to wear.

[3] At Mathael's order the other four finally rose from the ground and discussed which of them was the silent one and how he could be addressed. In the end all five lost courage and Mathael turned to the friendly Cyrenius and secretly asked him if the silent one was not the eminent powerful Savior, or if it was actually Me; for they wanted to know for sure so that they would not incorrectly give someone the honor!

[4] Cyrenius says: "I have still not received any precise order from Him to describe Him to you; He looks above all at the heart of a person. But your hearts are now certainly in the best order of the world, and nothing else is needed at the moment; but if it is His will and when it is right for your healing, He will make Himself known to you. But I think rather that will not escape your eminent wisdom who is the true and powerful one if you observe us carefully over the course of this day."

[5] At this the five were satisfied and now began to look around the area, and asked each other where they were. They already knew that they were close to the Sea of Galilee; but they could not tell in which part.

[6] Then Cyrenius says to them, because he has listened the most: "You are now in the area of the town of Caesarea Philippi and are on the land of the old Roman soldier Mark who gave you wine, bread and salt from his stores. He is not here at the moment because he has to prepare something in his house for this afternoon; but when he returns you will get to know him better in your present brighter condition; for when he gave you bread, wine and salt, you were more on the other side than this side and have certainly noticed very little of his really honorable personality."

[7] Mathael says: "True, true, you are quite right! Truly the inner clear condition has remained which we had at the beginning of our awakening; only everything looked much more terrible and quite especially gloomy. But now everything has taken on a more friendly appearance and the whole area has become much brighter and friendlier, we have also become friendlier, brighter and more cheerful, although we cannot neglect our inner true opinions.

[8] The truth, friend, remains eternally the truth! But this world is very changeable and also its children, everything from today to tomorrow. One cannot rely on anyone; for today one is our friend, and tomorrow he is either no longer or some doubt has put an evil reputation about you in his ear, and he has stopped being your friend and will be a sharp judge of you in secret!

[9] And so there is no constancy on this world, neither in things nor among people! Yet the Lord will navigate everything for the best for man!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 20)

Overcoming death with its own weapons. Mathael and his companions recognize the lord

"[1] A second of the five says: "Yes, brothers, our hopes are based on this alone! He Himself will have to face a powerful battle with the power of death; but we no longer doubt in the certain victory! For He knows the swoon of death and knows all his limits and also knows that the only power which death still has is only a bound urge to live; and this single power cannot go against him, but only for Him and with Him into battle against it, to prevent to render itself unconscious and therefore fully dead!

[2] The fighting life which He is Himself, must remain in eternal advantage against the power of death because the actual perfect death is every power and it is a pebble in the powerful hand of a flinger who can do whatever he wants with it.

[3] But if there is power in death or in the physically animated flesh of man, it is also a life, if on a very low level; but this life will not wage war with true life for fear of its own destruction, instead it will hang on to life and fight against the power of death, just as a fatally ill flesh grabs onto its cup of health with greed and brings it to its mouth to live a little longer and to be taken up in the end by the same.

[4] If life has found itself, as in our Savior who we have not yet personally recognized, since it is perfectly divine and there cannot be another power besides him which could succeed because there can be no other power besides this!

[5] We know what this Earth is, what the sun, moon and countless stars are; they are mostly incredibly great celestial bodies, some even indescribably greater than this Earth of ours. They are probably dead, depending on their great body; but the power of the life of God nevertheless enters all the countless bodies in one necessary movement, and that is not simple, but very varied.

[6] What can all these countless giants do against the immediate urgent power of free godly life? Nothing! Like a dust from a storm they will be driven by the power of the life of God in immeasurably great paths and all uncountable many can never resist the freest power of life, as little as the myriads of grains of dust can resist the storm which lifts them from a barren heath driving them into the wind in great distances!

[7] Thus He will win and has actually won a long time ago! But for the sake of people, so that they have part of the victory of life against death in themselves, a new and final battle will be waged!

[8] And so I see then over the whole infinity with eternally shining words, and the words say (listen!) "He, the life itself from eternity, has fully vanquished death with the weapons of death itself; and death must destroy itself so that all life will be free through Him alone, the fighter of eternity! Therefore all holiness be to You alone, You eternally great One!"

[9] These words shocked all those present so that they through themselves on the ground and exclaimed with all power, "Yes, yes, yes, to You alone, You eternally great One, all bliss be with You!"

[10] Through this act the five finally recognized Me, and Mathael, in tears of thanks, finally said with the greatest emotion, "So You – You – are the eternally great One! Oh, what a sight for us dead, to see the only living One!" – At this he was silent, sunk, as all the others present, into deep contemplation." (THE GREAT GOSPEL OF JOHN Book 6, chap. 21)

The true worship of God

"[1] But I said to all those still lying on the ground before Me, "Get up, friends and brothers! Your honor is justified for it serves Him who is in Me, the holy Father of eternity! But He is always in Me, as I, and all of you are in Him, and you should therefore lie in the dust before Me in highest reverence. But that would certainly not be pleasant for you or for Me, and neither you nor I would gain anything from it.

[2] You see, it is enough for ever that you believe in Me, love Me as one of your best brothers and friends, and act according to My words; more than that is nothing, since I did not come to this world to be given idolatrous divine honor from man, like Mercury or Apollo – instead I came to make healthy all those sick in body and soul, and to show the people the correct path to eternal life! That is all I demand of you; everything above this is vain, foolish, idolatrous and leads to nothing.

[3] It is certainly true that man should worship God, his creator, without ceasing, since God is holy and worthy of all worship; but God in Himself is a spirit and can therefore only be worshipped in the spirit and in truth.

[4] What does that mean, to pray to God in the spirit and in truth? – You see, it means this – believe in one true God, love Him with all your power above all things and keep His dear commandments.

[5] Whoever does that, prays firstly without ceasing and secondly he prays to God in the spirit and in all truth; for without deeds every prayer is an utter lie which does not honor God as the eternal truth, instead dishonors Him!

[6] So stand up as free people, as My brothers, as My friends, do not further perform any idolatry before Me and do not betray Me before the correct time; for that would hurt the world more than it would do good!"

[7] After My words they all rise again from the ground and Mathael says: "Yes, truly, only so can a god speak full of the highest wisdom and love! Oh, how differently I think and feel now from how I thought and felt before! – Oh Lord, only do not leave this favor unheard: Never allow our souls to go through such a test as that which Your love, mercy and power has just freed us!"

[8] I say: "Remain in Me by hearing My word, keep it and live by it, and My power and My love will be in you and will protect you from all temptation!

[9] But My disciples have already recorded the most necessary things that people need most; read it, understand it and do accordingly, and you don't need anything else before My rising!"

[10] But I turn to Cyrenius and say, "Friend, here we are at an end, and we want to now go to the others and see how heavily they have sinned against the laws of Rome. But take care – it will not be easy to talk to them; for they are tough customers! – But let's go there now!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 22)

The advice of Mathael

"[1] Mathael says: "You see, brothers, we were templars and had to share the same fate, only you went south and we had to go east. But we fell into the hands of a band of devils personified and our bodies thereby became the dwelling of many devils; but there was a Savior here, probably the greatest that the world has ever borne, and he has healed us without any reward simply through his powerful word which rules over all life.

[2] He is here! The very same, of whom the Roman governor Julius made mention to you in his question; but the time is not yet right for us to enter into a closer acquaintance with him. He himself will decide when you should get to know him better! So do not ask any further and hear what I have to say to you!

[3] It's true that you are still children of this world, but you can join the true, free and living childhood of God, if you want. These masters of Rome will gladly give you the means to do this. The master who questioned you will certainly not hesitate for a moment to set you on the right path, and now it is even easier since the supreme Governor, Cyrenius of Sidon, is also present here.

[4] You see, there behind you are another 30 templars! They already belong to the foreign legion and are now Romans through and through. If you become the same, you are helped for all time and for all eternity! But in Jerusalem there is no longer any happiness for us; for you know the nature of the temple, and hopefully that of all Jerusalem too, as well as the accursed water! What person can ever have the desire to revisit the main nest of all devils and sins? If you want to die, then go back to Jerusalem; but if you want to live and to find eternal life, become Romans according to the body and become true Jews according to Moses in the soul! – Do you understand this?”

[5] Suetal says: “Yes, yes, yes, we understand that; but only it is unspeakably strange that you have now come to such an enormous clarity! Now I recognize you as my temple colleague 66

and know that you were a competent speaker and that you quite boldly told the truth several times into the face of the high priests, and the consequence of that was that you – and another four like you, I believe – had to move to Samaria! Yes, yes, it is you, and we are all glad to see you here again quite healthy and pure! Your advice, friend, is probably quite good in itself; but the polytheism of the Romans –“

[6] Mathael interrupts Suetal: “- is still a thousand times better than the very most dubious monotheism and actual full idolatry of the temple! Tell me, which priest in the temple still believes in a god? I’ll tell you: their stomach and their salaciousness is now the true god of the temple! They serve death, sin and every devil! You can have the commandments of Moses for just a few pieces of silver, as you like them, but they do not give in an inch in their rules about gluttony and satisfying their lust! They no longer have a life and yet they present themselves as lords of life and as such want to be highly honored!

[7] They no longer have any idea about what is life; all of them understand not a jot anymore of the Scriptures, and they understand the prophets as much as you understand the end of the world. They all lost all life from their soul a long time ago and therefore they are actively stick-in-the-muds. How could they then show the eternal life of the soul from out of their most complete death, and give it to others?

[8] Life must be most profoundly understood in the battle of life against life and death and in such a realization must constantly receive more and more active strength, if it is supposed to exist as a true life; but how can a dead person show you what life, which has not been recognized by him, is in and around himself?! I’ll tell you: eternal death has been dwelling in the temple for a long time now; but eternal life is truly dwelling right here! And you see, the Romans understand it and become full of life, while the temple will never understand it because it is already dead for eternity. What is better then: the polytheism of the Romans or the monotheism of the temple?!”

[9] After these words by Mathael the twelve cannot wonder enough about Mathael’s highly correct opinions and his decisive wisdom.

[10] Next Suetal says to Julius apologetically: “Great master, forgive us for making you wait so long for an answer; but you heard Mathael’s wise words yourself, didn’t you, and we became too inspired by them and couldn’t yet give you the desired answer. But if you will have a little more patience with us, we will certainly give you a very solid answer!”

[11] Julius says: “Do not leave Mathael out, for he understands more than I do or many thousands of others like me! Whenever he speaks I want to be silent for a thousand years and listen to him! So if you just discuss it with him, he will be able to give you the best advice!”

[12] Suetal says: “Yes, he has already given us advice, and it now depends only on you to take us into the foreign legion!”

[13] Julius says: “Very good! That is already as good as done; but nonetheless the wise Mathael will be in the very best position to give some very wise teaching!”

[14] Suetal says: "Yes, we feel that, although such a characteristic now seems to us even less comprehensible than the air! How he came to such wisdom is purely inexplicable! The wonderful healing from his madness is understandable; but where he gained wisdom – understand that, he who can!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 27)

Soul and Spirit

"[1] Mathael, who has clearly heard these words, says: "Make your soul as free as possible from all ties to the world, and then you will soon understand very easily from where a soul can quickly achieve the greatest wisdom! But as long as the soul lies yet firmly buried in the old heap of the decay of death, which is your body, there can be no discussion and no comprehension of any special divine wisdom!"

[2] There, a few steps in front of us, you can see a tree stump which seems to be firmly stuck in the earth. Go there and sit on it, and I give you my word that you will not move it from the spot even after many years; only when it becomes rotten and totally brittle will you fall to the earth along with it. But if you cannot separate yourself then from your favorite seat, you will then certainly decay along with it in the end; for everything that is dead must first be completely destroyed, if it is to cross over to any sphere of life again. But if you go down to the water, get onto a boat, untie it, raise the sail and take hold of the rudder, in this way you will no longer remain on one spot, but instead you will soon reach a new land in which you will learn many new things and enrich the treasure chamber of experience. You see, as long as you look after your flesh and your sweet and comfortable life, you will sit on that stump and cannot move on; but if you completely give up the overwhelming worry about your flesh, and only concern yourself with what affects the life of the soul and its spirit, you board the ship of life and will soon move on. Do you understand this image?"

[3] Suetal says: "What did you just say about a spirit in the soul? The soul is what one calls the spirit, isn't it?"

[4] Mathael says: "Yes, friend, if you don't know yet that a spirit of all life lives in every soul, you can certainly not understand from where my little bit of wisdom comes! You know, it is still difficult to talk to you; for with your open ears you hear nothing and likewise with your open eyes you see nothing!"

[5] The soul is only a receptacle of life from God, but by no means life itself; for if it was life itself, which one of a prophet could ever pretend to know anything about the achievement of eternal life, or on the other hand about a possible eternal death? But since the soul can only achieve eternal life on the path of true divine virtue, as can be proven by very many examples, it cannot possibly be life itself, instead only a vessel to hold life.

[6] What one calls the spirit of God and actual life is only a little spark in the centre of the soul. This little spark must be nourished with spiritual food which is the pure Word of God. Through this food, the little spark becomes larger and more powerful in the soul, finally it even takes on the human form of the soul, fills the soul finally once and for all and in the end it transforms the whole soul into its being; then the soul itself becomes complete life which recognizes itself as such in all profundity.

[7] When life fully recognizes itself in this way and becomes quite clearly aware of itself, it recognizes the truth in its foundations; but as long as that is not the desired case, there can be no talk of wisdom!

[8] True wisdom is the light of the spirit in the eye of the soul; but if a soul still asks what the spirit is in it – where should the light of the spirit and of all life come from into its otherwise completely blind eye?”

[9] Suetal says: “I beg you, friend, stop talking like this and pause for a moment until I become more receptive to this; for I see very well now that I am still much too stupid and blind for this! But we all want to take as active a note of your present instruction as possible! For I now see that you are completely correct; but to understand your deepest wisdom quite thoroughly requires great preparation which was completely impossible for us until now! But as I said, we want to become very strong disciples for you!” (THE GREAT GOSPEL OF JOHN Book 6, chap. 28)

Truth means life, lying means death

“[1] Mathael says: “An honestly good intention is as much as the job half done; but man must not rely on a good intention alone for too long, instead he must put it into action as soon as possible, otherwise the intention cools off with time, loses its vigor and in the end becomes too weak and powerless to perform a good deed.

[2] You see, as long as the water in the pot is boiling, one can boil various fruits soft and transform them into dishes which are easy to digest; but when the water in the pot becomes lukewarm and in the end quite cold, softening of fruit is no longer possible!

[3] That’s why the will of a person is the same as boiling water in a pot. Love for God and for all good things in the life from God is the correct fire which brings the water of life in the pot to an active boil; but the fruit which should be cooked soft are those deeds and actions which we accept as good and true but which we have not yet put into action, for which reason we must put them into the water now while the water is boiling powerfully, otherwise they remain rough and indigestible and are therefore of no use for life.

[4] Whatever one wants one must do, otherwise the will remains constantly a lie in comparison with life, and in all eternity the lie will not become the truth!

[5] But life is truth, and the lie is death; so seek the truth in all things, it is life, and flee from the lie in and around you, for it is the real death!

[6] Or what do you have if you imagine that you own something? You see, it is nothing but the nothingness of your imagination! And what is that? You see, it is nothing, and this Nothing is the real death!

[7] But if you want to build and you don’t have any materials or any builders, how will this house look that you want to build? You see, it will never take form! But the material is the actions and deeds of a living will, but the builders are the powerful will; these then construct a correct house from your good will and this house is your true life in God which will be eternally indestructible. But no house is built with a tiny effort, and least of all the house of life; thus it is written: be active in all fullness of the power given to us, otherwise it must go badly with the building.

[8] When Noah built the ark, he is supposed to have begun his commanded work very dilatorily in the beginning. When his adversaries noticed this, they constantly destroyed by night what he had built during the day. Only after many years did he begin to work on the ark day and night and placed guards there; only then did the construction proceed towards its completion with swift steps and offered protection in the time of the flood, as we know, to those who were inside and kept them from an otherwise certain demise.

[9] I tell you that we are basically all Noahs. The world with its lies and deceptions and all the temptations that come from this are the perpetual flood. In order not to be consumed we must most diligently build the commanded ark; this ark is the consolidation of the life of our soul for the maintenance and final complete education of the life of the spirit of God in the soul.

[10] When the flood of enticing world temptations then finally sinks into the depths of emptiness, the life of God will come out in all strength in and around the soul and will begin a new work in the pure and new sphere of life in the most unrestricted freedom without any hostile highwayman and thereby bless through and with God the whole infinity from eternity to eternity! Do you understand this image?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 29)

The abyss of the lie

"[1] Here Mathael, who had listened to this conversation from a short distance, steps up to the twelve and says: "You are truly still strongly men of the Earth, but namely you, Suetal, with your seven colleagues, you still have no idea about what is happening here!

[2] The Savior of Nazareth is here, yes, He is here – but who He is, you have absolutely no notion, and therefore you speak annoyingly foolish things about Him and His works!

[3] The correct person according to the correct order should not speak, however, except the truth alone; if he doesn't know it he should be silent, seek and investigate. And when he has found the truth, then he should speak! For whoever speaks and has not yet recognized the truth, lies, even if he accidentally speaks the truth!

[4] But a lie should never pass the lips of a true person; for through the lie the soul bears witness itself of the fact that it is still walking in death and not in life!

[5] Whoever delights in a lie does not recognize the value of life at all; for life and truth are one! Only the truth makes your soul free and opens to it the infinity of God in essence, being and acting.

[6] But if you think and speak as I just heard, you give clear proof of yourself that your soul is living only in a pig-sty instead of in the great temple of all light and all truth!

[7] Why make considerations if one is completely devoid of all reasons? Didn't Captain Julius of Genezareth tell you very wisely everything that you will yet see and hear today, and that you should not even ask so much about it, but should take it in into the love of your heart and act accordingly, and the explanation will come of itself! And look, the captain spoke correctly and truly!

[8] So leave superfluous talk without any basis of truth, pay good attention to everything, and believe it in your heart, and so you will soon gain more by this than if you were to lie to one another for many years in the mistaken belief that you have spoken the truth!

[9] Asking is certainly better than explaining something about which one has no basis oneself; but if you ask, you must know who you are asking and what you are asking for, otherwise every question is just as much nonsense as a false answer from out of the air.

[10] For I must have in myself, through experience, the full conviction that the person I ask can give the truth in answer; and finally I must have first reckoned exactly with myself that what I am asking someone is no nonsense, otherwise I betray through my question either my great foolishness or my hidden evil! Remember this rule for life, and you will stand on the face of this Earth at least as modest people!"

[11] Suetal says: somewhat indignantly, "But dear friend Mathael, you are giving us here in a certain way a rebuke and we have not seen anyone giving you an order to do so! Your advice is probably good and very true, but a certain friendliness is lacking in it, and it does not make the same impression at all on us that it would certainly have made if it had been shared with more friendliness. We will follow it because we see the full truth in it; but nonetheless we still believe that the truth remains no less the truth even if it comes to us in friendly clothing!

[12] Look, two and another two make four! That is a truth and certainly remains such even if it is pronounced in a friendly manner!? Or is it all the same if I am leading a blind man, whether I hold him tightly so that it hurts him or whether I lead the poor man on to the good path with a soft hold? I consider holding him softly when leading a blind man to be more preferable; for if I hold him too painfully tightly, he will try to get out of my hands and who knows whether he will not fall in that moment and severely injure himself in that he was escaping my too strongly pressing hands!? But if I have held him gently and led him, we will reach the goal quite cheerfully and gladly. Am I right or not?"

[13] Mathael says: "Oh yes, when the circumstances permit it; but if you spot a blind man on the edge of some precipice and you also see that you can save him with a powerful grip and a pull, will you then firstly advise yourself how strongly or how tenderly and softly you will touch him?"

[14] Suetal says: "Yes, were we here then so spiritually close to a destructive precipice?"

[15] Mathael says: "Quite certainly, otherwise I would not have attacked you so strongly! For you see, everything that leads to a lie and thereby is a lie itself, even if it is still very unapparent for outer person, is a precipice towards death for the soul!

[16] A tender, quite unapparent lie is much more dangerous for the soul than one which is as big as a fist and tangible for the hands! For a fist-sized lie will certainly not prompt you to any action; but a very tender and unapparent one will prompt you to act as a truth does and brings you quite easily to the edge of all destruction. But only he whose inner eye of the soul has been developed can see this! So you do not need to be indignant that I grabbed you somewhat more tightly; for a tender lie was creeping around amongst you like a poisonous adder, which I and my four brothers noticed very clearly, and you may now seek the reason for my somewhat rough handling. Do you understand that?"

[17] Suetal says: "Yes, if it is so, your somewhat rough manner with us certainly takes on another face, and I cannot refute anything else. Naturally we do not see our spiritual state and must believe you that it is so; but we recognize that you stand on very firm ground and therefore believe your words. But about what should we twelve talk? Being quite silent is very desperately boring, you know, and there is still another significant snag in the truth."

[18] Mathael says: "Friend, if you had to go through a dense mountain forest on a very dark night and you knew that this forest was rich in steep, wide gaping slopes and precipices, would it not be better for you to stop and wait for the light of day, than to follow some sort of false light and to fall with the same down a precipice? It is nothing desirable to spend the night in a mountain forest, but it is certainly incomparably better than to continue on a terrain on which your next step could bring certain death! What do you think of that?"

[19] Suetal says: "Do you know, there is no point in speaking to you any more, for you are always correct, and one cannot deny anything you say; and so we will follow your advice instead, and you will then certainly have nothing more to say against us." (THE GREAT GOSPEL OF JOHN Book 6, chap. 33)

Mathael speaks about law and love

[1] Mathael says: "Oh, one more thing, and this thing is of considerable significance!

[2] If it costs you an effort and you are not doing it particularly out of love, then leave it be and do instead what you want to do out of love; for what a person does not do totally out of love has little value for his life, for love is truth of the actual element of life, it is the original life itself.

[3] Accordingly, whatever seizes love is seized by life and passes over into life; but whatever remains untouched by love and whatever a person does simply because he either fears terrible consequences or because his little piece of arrogance wants it in order to appear to others to be a wise man, does not turn into life, instead only into death, because it was seized only by the element of death instead of by the element of life!

[4] I tell you, every law, no matter how wise, does not bear life, but death, if a person does not observe it out of love; and the wisest advice resembles a seed which instead of falling in the good earth, fell on rocks, where it withers and finally cannot possibly bring forth fruit.

[5] I tell you also, because I see that it is so: everything in a person is dead except for their love! So let your love reign in fullness over your whole being and feel love in every fiber of your being, and so you will have the victory over death in you, and what was dead in you has been transformed into indestructible life through your love; for love which feels itself and recognizes itself from out of such a feeling is life itself, and whatever passes over to it also turns into life!

[6] Following my advice very exactly would be of little use to you if you only observed it for the sake of its truth and because you feared some sort of bad consequence if you didn't observe it; but such observance would not be of any use to your souls. Ah, it is something quite different when love and truth seize one another and work together; then love constantly creates a newer and more perfect life from the light and in the light of truth up to full divinity!

[7] The love or the spirit of God in a person is an image of God right from the beginning; but to achieve fully active, living similarity with God it must first lift itself up on the path which I have now shown you. Do you understand this?"

[8] Suetal, now looking very cheerful, says: "By God the Almighty! You are truly one of the greatest prophets; for so truly, so clearly and so wisely has no prophet yet spoken to his people! You have truly more perfect life in your little finger than we have all together in our whole body or actually in all our souls together. Yes, yes, it is so, brothers! Truly a divine breath speaks through Mathael and we can never thank God enough that He has brought us together, one might say, so wonderfully! Oh, but if your wisdom is so decidedly greater than ours, how great must be that of the Savior of Nazareth who is yet unknown to us?!"

[9] Mathael says: "What glistens so wonderfully brightly in a drop of dew hanging on a blade of grass?

[10] You see, it is the image of the sun which shimmers so wonderfully brightly on the clear drop! But the image of the sun does not only shimmer, but it acts too! In the centre of the drop the light of the image of the sun condenses, the drop in its centre turns into a great warmth of life, in this warmth of life it turns into the element of life in the end and enlivens the little plant which is fighting with death; but the image in the drop is by no means the sun itself, but only a representation of the same, equipped with a little part of the same power and effect which is natural to the real, great sun itself!

[11] And see, there is also such a difference between me and the Savior of Nazareth! He is the sun of life itself, and in me just as in a drop of dew the small image of the eternally true, great sun rules

wonderfully brightly, out of which countless myriads of such drops as us suck their holy food of life. Do you understand that?"

[12] Suetal says: "Oh God, that is a great and holy language! Friend, you are already more than a drop, you are a whole sea! Oh, we will never get so far; it is too movingly great, holy and eminent! But in such circumstances and in very divine circumstances we as very crude sinners do not dare to remain here; for this place begins to become holier and holier!"

[13] The other eleven also begin to speak very humbly and also want to move away from there; but Julius does not allow this to happen.

[14] But Suetal says: "Lord, once when Moses went to the burning thorn bush on the mountain to find out what was happening, a clear voice spoke from out of the flames: Moses, remove your shoes from your feet; for the place on which you are standing is holy ground! Here according to the tangibly clear statement is what Moses encountered on the mountain; therefore this place is holy and we sinners are not worthy to set foot on it!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 34)

God's metaphor with Moses

"[1] Mathael, standing nearby, says at the demand by Julius, who didn't know how to respond to Suetal with anything special: "Who told you then whether you are worthy to set foot on this place, or whether you are not worthy? In which book of wisdom is it written then that any sick man is not worthy of his doctor? You know, such an assumption by you comes from the woolly wisdom of the temple which allows to be burned on the fire the hands of he who reaches with an unordained hand for the threshold which leads to the Holiest of Holies! But if the high Pharisees secretly lead the foreigners there every day for a good payment and show them everything and explain cleverly, the hands of the foreigners will certainly not be burnt on the fire!"

[2] What did God actually want to say to Moses in that he called him to take off his shoes?

[3] You see, God said to Moses: Take off your material and sensual elements, cleave from yourself the old flesh-Adam through your will and stand as a purely spiritual person before Me, otherwise you cannot understand My voice and I cannot make you the leader of My people!

[4] But what does the ascension of the mountain imply?

[5] You see, Moses was fleeing from the persecution of Pharaoh because of the murder of a high official of the king, an official who was as good as a son to the king.

[6] Moses also meant a lot to Pharaoh, so that it was still very doubtful whether he would not someday receive the reign over Egypt like Joseph and so would lift up his people.

[7] God showed him such ambition in the desert through the ascension of the mountain, whose peak, however, he was not allowed to reach; for he was prevented in it by the burning bush.

[8] And further it was said according to our linguistic understanding: You will become the Savior of My people, but not in the way you believe, but as I, your God and your Lord, will describe to you!

[9] You shall not become king of Egypt and make My people, who I have raised in humility before Me, sensual, self-loving and haughty, instead the people must leave this land and move into the desert with you! I will give the people laws and I Myself will be the Lord and leader of these people; and if they prove themselves true to Me, I will give them the land of Salem, in whose streams flow milk and honey!

[10] You see, with such sense in the picture language of that time God did not want to say to Moses that he should really take off his footwear, but the old Adam or the greed of an externally sensual person, which fulfils the same function to an actual man of life as the shoes to the foot of a person which are the lowest, most outer, last and most dispensable clothing.

[11] But the place which God calls holy is only a humble state of the soul, without which in respect of eternal love, which is the truest fire of the element of life, it cannot exist.

[12] But the thorn bush which is burning there is a sign that the way of a prophet will be a very thorny one; but his great love for God and for his brothers, which shows itself in flames over and through the whole thorn bush, will scorch the thorns of the bush and in the end will consume the whole thorn bush and make a thornless path.

[13] You see, that is the sense of what you mentioned before! But if it is unmistakably so, how can you then consider any earthly place to be more or less holy?

[14] If you also fully take off your worldly shoes and humble yourselves in all aspects of life, you will also stand here as worthy as all the rest of us; for we as people are all quite equal here before God and the One who is here, and no one has an advantage over the others!"

[15] When Suetal hears such a speech from Mathael, he says: "Yes, once one is filled with such an abundance of all wisdom, one can then easily be without fear; for a seeing person can easily move forwards, but a blind man must constantly feel beforehand whether his next step will be a safe one, and despite all care and faithfully investigating caution one nonetheless always collides with something. But if one has a guide such as you are, dear brother Mathael, even as a blind man one can still move forwards! Oh, now we will remain and are exceptionally excited about getting to know what you have given such a great witness of for tangible, clear reasons!"

[16] Julius, with a friendly grip of Mathael's hand in a most friendly way, says: "Eternal thanks to the Lord, who has powerfully healed you and your four brothers! I have learnt so much from you, and it was only so clear and easy to understand, and I notice that it is beginning to dawn in my soul; and if that continues I hope to walk in your footsteps very soon!"

[17] Mathael says: "It cannot be otherwise! For there is only one God, one life, one light, one love and only one eternal truth; our present life on Earth is the path to it. We have proceeded out of love and out of light through the will of the eternal love in God in order to become an independent love and an independent light; we can do it, we must do it!

[18] But how? You see, high brother, alone through love for God and through its never-resting able activity! For our love for God is the love of God itself in us and directs our soul to the constantly rising activity of the true, eternal life, which is in itself the fullest truth and the brightest light. If accordingly it begins to dawn in a human soul, then it is already very near to the eternal goal of life and can impossibly do anything other than to achieve the goal of eternal life, which is all in all what the completed life in all freedom and in the fullest independence can ever achieve eternally!

[19] Therefore be glad and cheerful, high brother, soon your soul will also get to see what mine now sees in ever clearer light! On the full day of your soul you will understand the greatness of Him whom you with some shyness still call the "Savior of Nazareth".

[20] As a person He is probably the same as you or I – but His spirit! It penetrates eternal infinity with His power and His light! Have you, high brother, understood me well?"

[21] Julius says, quite moved to tears: "Yes, dear brother, you really stand much higher than I; truly, I could just squeeze you to death out of love, and I can now no longer look at the Savior Jesus of Nazareth without tears of love, and I understand only now the great love of the maiden who can actually no longer be led from His side!"

[22] Suetal says: "Praise the Lord, now he will no longer be difficult to recognize for us! We must only see at whose side this certain maiden walks; and it will be he!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 35)

Ouran the Greek receives Mathael as teacher

"[1] After this act Ouran (that was the name of the Greek, and his daughter was called Helena) was silent and began to gather himself, in order to be able to exchange words as a man of some life experience with Mathael, who had been introduced to him and who with a few words already gave people to understand that he was a man of higher wisdom, and to observe at every opportunity the *sapienti pauca* (the wise needs little) in order not to appear as a man lacking in all better knowledge. When Ouran had recovered a little and had come to correct composure, he asked Mathael after quite a long pause whether the latter wanted to accompany him on his world travels and what he would demand for it in return.

[2] Mathael says: pointing at Me, "Look over there, that is a Savior for body, soul and spirit! Hardly twelve hours have passed since I was still a most pitiful being on this Earth. My innards were so possessed by the very most evil spirits that my whole being became an earthly devil. I was the terror of the whole area among a horde of the worst street robbers, for all my limbs had to serve the devils; but my soul was paralyzed and didn't know what was happening to its poor body. Friend, you can see from that how pitiful I was! But who could help me?! I was the greatest terror for anyone who came near me; you would have found it easier to manage ten hungry tigers than me alone. Only a cohort of the most daring Roman soldiers could become master of me and my companions; bound and tied like a barrel I was brought here with my four worst companions to be sentenced to death.

[3] But over there you see the great healing master, who came from Heaven to us pitiful worms of this hard and devilish Earth in order to heal also us physical devils through word and deed; He healed me and my companions and for such a healing He did not demand anything at all from the five of us, instead He did even greater good deeds for us physically and particularly spiritually!

[4] Now this divine Savior of mine called me for the first time to a service for which you have now asked me, what compensation I would ask from you. Oh friend, before I have paid my due to this great One, I cannot possibly demand anything from you; for I serve thereby only Him who called me and not you!

[5] But I will always remain in all eternity a greatest debtor and only through my service can I reduce my great debt in some way. Thus you, friend, will never be indebted to me for a service done to you – except for your true friendship and brotherly love!

[6] For I have received it for free, and for the same price I will give it to you! Gold, silver and jewels you will not receive from me; but what I have should be given freely to you as well, as I have received it. Thus spare me in future from any similar questions!"

[7] Ouran says: "Friend, you are one of the noblest people that I have ever encountered! Therefore you must become the wise leader of me and my daughter and remain such throughout my life!

[8] I will, it is true, never ask you again, as you wish: 'What do you ask in return?' but that you shall never suffer with me any want as a friend and a genuine brother, you will surely accept that from me?!"

[9] Mathael says: "There is still the question whether you will accept something, or everything, or even nothing at all from me! For my gifts, as I have already experienced a little, do not taste as sweet to the senses of your palate as a wine sweetened with pure honey in the way that the Greeks enjoy it now and then, but instead often bitterer than gall and the fresh juice of an old aloë! And sweet-loving palates do not often enjoy this! Thus we want to see first how our mutual talents can be exchanged!"

[10] I say in the middle of this, "You know what, since we now have another full hour of sun and the evening will also be very pleasant, let's take a walk together up Mark's hill; there we can get to know each other a little better! Let your servants guard your tents for the moment, however, for you will only see them again and make use of them after midnight!"

[11] Ouran says: "There are many and great valuables in them! But I believe that this area is safe!"

[12] I say: "Friend, when you were in the greatest danger an hour ago and you were close to losing your life and everything, who saved you then?"

[13] At this Ouran paused; only after a while he says: "Yes, yes, great Master! You are right, I am only a little stuck in my old habit and now I see the full foolishness of my fear; it will not happen for a second time, and I will go right away now without any further hesitation with you wherever you want!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 71)

A real pagan

"[1] After this clever heathen conversation both are silent, Ouran and Helena, and wait for courage that at least Helena should possess for the intended speech with Mathael about speaking to Me on their behalf; but the longer both wait, the more concerns enter their minds, and these hinder the courage that should come, instead of enlivening it and strengthening it. Both notice the magnificence of the evening, it is true, but constantly with some fear; for the fabulous light of the false sun, the foreign little-cultivated place, the extraordinary deeds and My presence give both their minds no peace in which they can enjoy the rest of the evening.

[2] When Mathael notices such things, he goes up to Ouran and says: "Friend, you are not cheerful and your most beautiful daughter looks somewhat ill! Tell me whether something is wrong!"

[3] Ouran says quite secretly to Helena: "He's got us! Only be clever now, right, true and just, otherwise we are making a very easy step towards the place where Cerberus guards and the merciless Pluto reigns! Speak little and slowly, consider every word, otherwise we are lost!"

[4] Here Mathael claps Ouran, who has become very afraid, on the shoulder and says: "But friend, why are you silent then? Before you were able to speak quite courageously to me!? What has gone through your mind then all at once?"

[5] After a while of trembling Ouran says: "Ah, ah, ahahah – that was a real blow! There is nothing wrong with me, to be honest, but I and this, my daughter, as it has suddenly become clear to us, as mortal wretches have reached you immortal gods and, as it seems, to the veritable Olympus, as a main residence of the eternal immortal gods!

[6] Things are happening too inhumanly wonderfully! The too great holiness of this place fills us with fear and terror, and all the more so since my daughter is beginning to fill her heart with love for the great God of gods, as she says and complains.

[7] According to our Greek laws of the gods, such a love is one of the worst crimes against the unlimited holiness of the gods, particularly against the unknown very highest god of all gods! My poor daughter, however, cannot defend herself any longer against such a love! She doesn't want to, and her heart says a relentless: you must!

[8] The poor, honest girl entrusted me with such things and I have therefore made the decision to ask the great god through you in all his mercy to free the heart of my poor daughter from such a love; for such a love does not come from her will, but certainly only from a foreign circumstance totally unknown to us! Would you, as certainly a supreme half-god, like to show us such mercy? Would you like to ask the great god for the healing of my daughter's heart which has become sick and to offer me at the same time as a sacrifice for such mercy?"

[9] That brings our Mathael to a benevolent sympathetic smile for the first time since his recovery, and he says then to Ouran: "You are a genuine pagan and as pure as possible! You seek truth and a correct light across half the world; and when you find it, you can't recognize it out of sheer pagan foolishness!

[10] I tell you that I pity you very much and regret your shortsightedness right from the heart; but I hope that there will soon be an end to your old stupidity!

[11] Look, what your daughter feels in her heart as love for our great, most holy Master is the only and true sign of life of the own divine spark of spirit in her soul! If this spark becomes a flame in her breast, only then will she fully recognize the single, true, eternal divinity of Him who now has created and animated this spark in her otherwise purest heart.

[12] I tell you, love is the only union through which God pulls His creations to be children to His all-powerful fatherly heart and then in the end makes them equal – and you, most blind heathen, now ask to be freed from this highest divine mercy which God Himself pours into your hearts in His great mercy for the development of your inner life!?

[13] Leave your old foolishness and become a person for whom it is possible to receive life in one's self and from the strength given to him by God, to truly recognize oneself and God, and thereby enter true, eternal happiness!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 75)

Origination and explanation of the names of the Greek gods

"[1] (Mathael:) "But so that you learn where your gods come from and how they are in themselves nothing at all, I tell you in the name of the Lord who is among us here, that they are now nothing but names which do nothing for you; but earlier they were the descriptive expressions of the characteristics of the One, only true God whose spirit now reigns in all fullness in this Master who now stands before you.

[2] 'Ceus' is the description which in the days of the original fathers always stood before a given law which always stemmed from the flowing spirit of God in the minds of the fathers and meant as much as: The father wants it! For through Ce, also Ze, was represented the expression of firm, unchangeable will and through -us, or rather -uoz or -uoza, the expression of the constantly creating and all-ruling father in Heaven.

[3] Likewise the expression "Jupiter", or Je-u-pitar, through which the old fathers represented to the children a corresponding vessel for love and wisdom from God; for Je-u¹⁹⁸ pitar means as much as: The U, a sign which represents the outer line of an open heart, is the true container of the drink of life; for pit means to drink, pitaz is a drinker, and pitar, also pitara, a holy drinking vessel, and pitza, also piutza, a general drinking cup.

[4] But as your Ceuz or Jeupitar is nothing for you but an empty name, because the knowledge of the meaning of this original expression has been lost to you, likewise and often actually even less meaningful, and therefore also even less-existent are the empty names of all your other gods and goddesses.

[5] For example your Venuz or Avrodite (Venus or Aphrodite), who is a goddess of female beauty, meant according to the very depictive expressions of the old fathers a very beautiful female person, but not to her spiritual advantage; for even the old people had been taught by experience that a very beautiful woman, with rare exceptions, is usually very stupid and does not hide any wealth of knowledge in her because she is vain and constantly occupied with wondering at her own beauty and thus finds little time to achieve other useful knowledge. Thus the old fathers name such a female beauty a true Ve nuz, also Ve niz, which means: 'She knows nothing' or 'She does not have a clue!'

[6] The expression a v rodite means almost the same. If there was anywhere O V rodite, it expressed giving birth to pure, divine wisdom, and slou rodit, giving birth to human wisdom; but a v rodit means giving birth to the earthly foolishness born, and Avrodite then means as much as some beautiful cleaned woman, who is always a bearer of stupidity because she is mostly stupid herself.

[7] The old fathers always represented under V the sign of a vessel [vase]. If a holy O, which described the imitation of the roundness of the sun and correspondingly also God in His original light, stood before the V, the V stood for the taking up of the light of wisdom according to the O representing God; but if an A, through which the old fathers described everything that was purely and vainly earthly, stood before the V, this sign of a container represented taking up void earthly foolishness. But rodit means to bear, and A V rodit means to give birth to foolishness.

[8] Tell me whether the actual being of your gods is not beginning to dawn upon you!"

[9] The faces of Ouran and Helena now begin to cheer up a lot, and Helena is no longer afraid because of her love for Me.

[10] Ouran then says to Mathael: "Friend! Your wisdom is great! For what you have now told me in a few words, all the schools of Egypt, Greece and Persia would never have done in a hundred years! You have now wiped out all the gods of Egypt, Greece and Persia with one sweep, down to one unknown God who I have, however, found here, as it is now becoming clearer and clearer to me, and hopefully I will find more and more. In short, you are now a man whom one cannot repay with any gold! Firstly I thank you as a person and a friend from my whole heart – everything else will follow." Helena also thanks Mathael for such a wise instruction." (THE GREAT GOSPEL OF JOHN Book 6, chap. 76)

Mathael as destroyer of the walls of the pagan temples

"[1] But Mathael then comes to Me again and asks Me whether he did right with his voluntary explanation of the names of the pagan gods – whether such a thing did not happen too early.

[2] I say: "Oh, not at all! You have succeeded here in fullest truth, and you now have really achieved more for to extinguish the dark paganism with a few words than some wise teachers in many years! For whoever wants to raise a person sensibly and wisely must first get rid of all the old stupidity from out of him. If the person has become an empty but thereby pure container, then one has a light, very usable container to fill with all sorts of wisdom from the Heavens; that will now also be the case with these two.

[3] I say to you, very soon these two will now easily become two people in whom My heart will have more joy than in ten thousand Jews who consider themselves very just according to Moses, but who are as people further from My heart than those who will only be born on the Earth in a thousand years.

[4] And I further say to you: If you should ever take a wife on this Earth, it should be Helena! But far be it from Me to induce you to do it, instead your own heart will inform you and then you will follow it.

[5] But now go over there and be friendly; the old man, who otherwise is a knowledgeable person, as well as his truly marvelous doubly beautiful daughter, will now demand from you some more explanations about the names of old. You are now a guide, and it will be easy for you to give the most convincing answer to each question by both of them.

[6] At the same time, such a conversation of yours will also make a good impression on the Romans, and thereby the first battering rams will be laid at the many temples of the pagans; and greater effects will be brought to pass in paganism in many decades, even if always with some effort, than such as could otherwise be achieved in a millennium.

[7] It always remains a difficult thing to preach about light at night; but once the day has arrived, then almost any teaching about the light of day is in any case dispensable; for the day then gives the light of itself. But the old man will come to you with very weighty questions, and thus it is given to you to answer also with very weighty answers. Go now in My name and do your job well!

[8] We will all take a very attentive part in your negotiations; that even those standing far off should understand you, that will be taken care of by Me!

[9] I will now let the false sun shine for some hours, which will draw many people out of the town into the open air, partly out of wonder and partly out of fear at such a never-ending day. But soon you will have done much with the two.

[10] But after I have extinguished the false sun we will then all take a good evening meal here on the summit, at which then quite a lot will be dealt with and discussed. Now you know for the moment everything that is of use; everything further will be given to you later on!"

[11] Mathael thanks Me for this command – and secretly also for the command regarding the beautiful Helena, who already at first glance had surprised him very much in his heart, so that he secretly whispered to himself in his heart: By all the Heavens – such a most beautiful female figure has never been seen before in Israel!

[12] All the Romans, not even excepting Cyrenius, had also cast their eyes on the beautiful Greek, and it cost them much effort to look anywhere else than only at the beautiful Helena, whose body seemed to be formed out of a purest ether of light and thus had now almost more attraction than the whole wonderful fake sun.

[13] Mathael pulled himself together particularly now; yet what he felt in secret, no one noticed but Me. (THE GREAT GOSPEL OF JOHN Book 6, chap. 77)

The beauty of God's children

"[1] He (Mathael) went up to Ouran and to the most beautiful Helena with a very serious step and asked both of them whether they had already now thought very maturely about the explanations he had given.

[2] At this Helena says with the friendliest face: "But look, one says that I am also a beautiful girl, yes, I have often been called a second Venus; do you think that this name is meaningful for me according to your explanation? Do tell me, you dear, wise friend!"

[3] This question made our Mathael a little embarrassed at first, because he discovered right at the first glance that Helena's heart was a little insulted; but he soon composed himself and said: "Dearest sister in God! What I said to you was only appropriate for the children of the world; but the true children of God can be as beautiful in outer appearance as they like, but they are nonetheless wise in their hearts.

[4] With these people external beauty is only a sign of their inner spiritual beauty; but with children of the world it is a deceptive whitewash over the graves which then, when they are whitewashed, look very beautiful and inviting, but on the inside they are full of decay and disgusting smells.

[5] But you are seeking God – therefore you are also a child of God. But the children of the world seek only the world and are therefore also its children. They flee from the divine and seek only the honor and the respect of the world.

[6] If they call the world great, magnificent and beautiful, their bliss is complete; but if one begins to talk to them about divine things they know nothing, and in order to hide their shame, they clothe themselves in all sorts of trumpery of the world, with haughtiness and with arrogance and persecute with anger, hatred and scorn all the wisdom that is poured by God into the hearts of the children of God.

[7] There is therefore a great difference between the beauty of the children of God and the children of the world. The first is, as I said, a sign of the inner beauty of the soul, and the second is a whitewash of the grave, and this is represented by Venuz – but not you, since you seek God and have already found Him; therefore you must not relate my earlier Venus explanation to yourself at all. Have you understood me well?"

[8] Helena says: "Oh yes, but that I am a child of God seems to me somewhat daring! We are certainly all creations of one and the same God; but there can be no talk of the certainly most endless superiority of the true children of God in us, who as coarse and clumsy material people are visibly filled with all sorts of weaknesses and countless imperfections leading from this! You, dearest and otherwise wisest friend, have certainly gone a little too far!"

[9] Mathael says: "Oh, not at all; for you see, what I have said to you I have received from the great One! But what He taught me is and remains eternal truth!"

[10] You see, if you have a dove that can fly well; to prevent her to fly away from you immediately and so that she becomes tame and trusting, you clip her wings. Then the dove can no longer fly up and away like a butterfly, but instead must remain with you and let herself be tamed.

[11] Tell me whether the dove in the time that her wings have been clipped is less of a dove than before when her wings had not yet been clipped! Will the wings of the dear dove no grow again in a short time? Yes, soon the dove will have her wings again and will be able to fly as well as before; but she will be tamed and will like to remain with you. And if she makes a flight from time to time, you will only need to call her and she will hear you in the high air and make a swift flight to you and

let herself be caressed by you.

[12] Certainly the children of God in this world have also some weaknesses which prevent them very much from rising up to God their Father; the holy Father has only allowed these weaknesses to come to His children for the length of their life on this world for the same reason that you made your dove unable to fly.

[13] But the children should recognize their Father in such weaknesses, they should become gentle and humble and ask their Father for the right strength and invigoration; and He will then give these to them if it is the correct time for them.

[14] But despite the weaknesses that are even in the children of God, they are no less His children than the dove is and remains a dove even when her wings are clipped for a while because of taming. Do you understand that now, most blessed Helena?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 77)

Two types of love for the Lord

"[1] Helena says: "Yes, yes, it's true albeit with some horror, but the issue begins to become clearer to me, and I hope that I will see it even more clearly in time. But tell us, dear friend, how this now happens that I now love your great One even more strongly, but my heart is free of pain!? For since I now know from you that such a love is no burden, but only a virtue above everything else necessary to every person in the face of God, the now much stronger love no longer causes me any pain in my heart, and all trepidation in my breast is as if blown away! Oh, tell me where such a thing can find its reason!"

[2] Mathael says: "But dearest, that is as clear as day! Previously you had a consuming fear because your heart surrounded a god with love, which according to your foolish religion was presented as extremely damnable. But now you have learnt to see your old stupidity tangibly and you have recognized the will of God at its source and now see that such a love must be the first and greatest virtue of every person; and so it is quite easily comprehensible why your love no longer causes you any pain in your heart, but necessarily only the sheerest opposite! Don't you understand such a thing on your own?"

[3] Helena says: "Oh, yes, now I understand it well; but without this explanation of yours the thing would not have become fully clear to me for a long time! Ah, now I am in order!"

[4] Mathael says: "Well, if you are now in order, you will then not need to learn much more; the just growth of love in your heart will give you the missing parts. But now enjoy also the magnificence of this day that the Lord gives us in abundance from His endless love, wisdom and power; for after us thousands of idle years will pass again and the people will never again see the magnificence of such a day!"

[5] Ouran says: "There, noble friend, you have spoken very truly; such an extension of the day in the evening is wonderful beyond all measure and extremely memorable! Such a thing would stand out less in the morning, in that people in the Pontus area have often noticed that not rarely one, two or three suns rose one after the other before the true sun and thereby created a significant prematurity of the morning. Such a morning apparition was also very interesting and strange, but not as much by far as this extension of the evening now through the pause in the firmament of a sun that is quite identical to and equally bright as the natural one. Yes, yes, such a thing, as far as I know, has never been experienced and will only be experienced again with great difficulty!

[6] But the actual strangest thing about this apparition is nonetheless the visible stars in the east; and yet these in a way divinely artificial stars seem no weaker than the natural ones. Tell me, dear friend, are they seriously natural stars or are they also just false stars!? It is certainly already time that the stars should take to the firmament; but why only in the east alone, and why not in the whole sky?"

[7] Mathael says: "Friend! That has actually been touched upon once today, but you will have missed it and so I want to explain it to you as well as I have understood it." (THE GREAT GOSPEL OF JOHN Book 6, chap. 79)

Mathael explains the movements of the stars

"[1] (Mathael:) "You see, this sun presently shining in the sky is in a straight line hardly as far away from us as a good rider could cover in half a day; but the real sun is so far from the Earth in a straight line that, if it were possible, a good rider could hardly cover in ten thousand years this extremely long extended line even if he rode day and night without rest. How far do the beams of the natural sun reach and what an immeasurable space they fill, and how short in comparison are the beams of this false sun! They reach to the east only weakly, which one can make out very well from the greater darkness of the east, and the air is not as brightly illuminated as with the natural sun. The bright illumination of the air far surrounding this Earth means that we can never see a star during daytime.

[2] If the light of the sun was not as strong, we would also see at least the great stars in the daytime; but as a consequence of the too strong and too immeasurably far-reaching sunlight seeing even the greatest stars by day is not possible. Do you understand that a little?"

[3] Ouran says: "Yes, certainly, I understand now about half, but there can be no talk of me understanding the whole thing; for I have constantly known the least about the stars and their movements. So I can never bring together how it happens that soon after the setting of the sun a quantity of familiar stars come into view across the whole firmament. But afterwards still more come from the east, and those that were already there go down again in the west; but some remain in winter and in summer with small changes to their position in the firmament. It is particularly the case with the stars that adorn the northern sky; but the beautiful stars of the middle sky are very changeable and one sees different ones each season. Then there are also certain planets which never remain faithful to the otherwise well-known and constant constellations, but move from one firm constellation to another without so much as a by-your-leave.

[4] The moon also seems to have no order to its rising and setting; one moment it goes direct north and then the next, directly south again. Well, friend, since you certainly understand somewhat more than I and my daughter, explain to us this riddle of the sky!"

[5] Mathael says: "You know, in order to make that all so completely understandable to you, the time would run short here and you would obviously not have the patience to listen to me until the end, Thus let us postpone such a discussion for a more appropriate time; but I can at least tell you something small for your consolation and so listen to me very attentively!

[6] You see, the stars, the sun and the moon do not rise and set, but only the Earth, which is no circular flat area but only a very great ball of several thousand hours circumference, turns around its middle axis in approximately 25 hours according to our sand clock measuring system, as the Lord Himself has explained previously. Through this turning everything that you asked me about comes to pass. There you have a very brief summary of the explanation.

[7] Stars that you constantly see as firm constellations stand as suns themselves so endlessly far from the Earth, according to the explanation of the Lord Himself and according to my highly personal opinion given to me, that we cannot notice either the size of their distance and just as little their movement. Only in many millennia does a fixed star let any change be noticed; but many hundred years do not show any difference in the position of the fixed stars.

[8] But those stars that constantly change their place stand much closer to this Earth, but are only smaller planets and not a sun, move around our sun and therefore their movement can be noticed. That is the most important things; everything else you shall find out from me at another opportunity soon! Are you satisfied with that?"

[9] Ouran says: "I am satisfied in any case, but I have become such an old tree that is difficult to bend, and therefore you must always have a little consideration.

[10] You see, from the earliest childhood to my now quite advanced old age I lived quite honestly and conscientiously in the old foolishness and found that one never heard anything better than what one believed, with sometimes quite notable confirmations of it; but here one encounters everything quite new, and everything old must be thrown overboard into the sea of the fullest nothingness – and that is quite difficult for me.

[11] Now if I then hear a completely new religion, never dreamt-of previously, it constantly costs me then a certain effort, until the nothingness of the old man and the truth of the new became fully clear; you have to therefore have some patience, particularly with me. Gradually I will become a very reasonable disciple for you despite my very advanced age.

[12] With my daughter you will have to make a much lesser effort; for this girl has an easy talent for picking things up. But it can still be done with me too, only naturally with somewhat slower steps; I will never catch a deer again, but I can still keep quite equal steps with a quite modest ox.

[13] Yes, the stars, the stars, dear friend, the stars, the sun and the highest changeable moon! Those are quite unusual things, and in addition our Earth as well; whoever knows all about it very well would stand at the extreme heights of human wisdom! But until one brings all the impenetrable secrets and mysteries into daylight, particularly for the likes of us, oh friend, the good moon will have to climb over the horizon many times in its slow course! I feel that what I have heard from you now are complete truths; but they still lie so individually and unconnected in my head like the first building blocks of a new great palace that should be built. Every stone is good in itself, that is, a truth as solid as rock; but how these first foundation stones are later joined by a building master to make the base of the palace, that, friend, is still very far off for me, and I believe that this will be no easy piece of work for you!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 80)

The education system in old Egypt

"[1] Mathael, with a very cheerful mood, since the very appropriate remark by the old man had really struck a chord with him, says: "Dearest friend Ouran! You have now spoken as a person from out of your natural side truly so wisely and as truly as possible, and it was dealing with the comprehension of new, previously never existent truths exactly as you have spoken about it. But on the other hand I must make the following counter remark: You see, in Egypt and exactly in the old schools of this kingdom, there was a most curious way of bringing up those children who belonged to the priests' class, which was basically not bad at all.

[2] The new-born children were immediately put in underground, very spacious chambers into which the light of day could never penetrate. They were well looked after there and never saw any other light than the artificial light of some well constructed naphtha lamp, of which the Egyptians were known to be inimitably great masters. In such underground chambers the person had to remain until his twentieth year and received education from the beautiful upper or actually outside world which he had never seen however.

[3] He created images in his fantasy of it as much as was possible; but he could not possibly make himself any true picture of the far expanse of the areas, and of the great light, namely of the sun, of the moon and of the countless stars, as well as from the strength of its light and its warmth.

[4] Such a very cheerful disciple of the underground dark school rooms therefore had only sheer pieces of truths about the upper world and its relationships in his head, but he could not, despite all his industriousness and all his attentiveness, as one says: piece it all together.

[5] Those were then also sheer individual solid and truthful building blocks whose joining together into a great palace was still significantly far off and naturally purely impossible in the underground chambers.

[6] But if then such a disciple of the underworld had reached the demanded level of education according to the judgment of his teachers, it was shown to him that he would soon and directly through the mercy of God reach the illuminated upper world in whose light he would experience and learn more in a moment than in many hours in the dark underworld.

[7] The disciple of the underworld looked forward to this very much, of course, although he would actually have to die in a very curious way first. Death consisted of a very deep sleep, while the disciple was brought into a magnificent palace of the upper world.

[8] What wide eyes of amazement did the disciple make when he woke from his sleep for the first time and found himself in the divine light of the sun! How did he seem to himself in white clothes which were trimmed with red and blue stripes! How must the friendly, just as beautifully dressed people of both sexes seem to him! How did the well prepared new dishes taste to him! But what must his soul first feel when he came out from the friendly people into the open air, walked through the magnificent gardens there and breathed in their ambrosian smells, when he saw before him for the first time the whole of nature in concrete fullness, lit by the sun, before his above all human comprehension blissfully drunk eyes!

[9] You see, from this picture that you can further imagine yourself in your own fantasy, you see your own present level of understanding as far as all the new truths are concerned that were revealed to you here!

[10] What you now hear in the dark chambers in which your soul still exists, is only pieces and cannot be something whole and completed; but if your spirit is awakened in your soul through true love towards God the Lord, and from this love also a love for your neighbor, then you will look into the brightest light of life in your spirit and see all that in its fullest connections and there you will see an immeasurable sea of light full of the highest truth where you now are hardly capable of seeing an individual drop.

[11] Our first and most preferable task will therefore be this: to make the spirit in the soul free and to bring the soul into its light; once we have achieved that, friend, then we will no longer need to collect little drops, but we will immediately have to do with the immeasurable seas full of the highest light of wisdom from God.

[12] Then, friend, you will certainly no longer ask me about the relationships of the moon, our Earth, the sun and all the stars; for all that will become clearer to you even at one glance than the sun on the brightest midday.

[13] But another school will begin for us about which you cannot have any idea yet. Tell me friend, whether you have understood this image a little! How did you like it?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 81)

Helena's ideas about man's wisdom

[1] Ouran says: "You know, dearest friend, I liked that all very much, and this must happen to us people; and if it was not so and if it had to happen otherwise, you would not have come to your wisdom!

[2] You have certainly been raised before very much in the dark underworld of your flesh, and then you died in your soul for your flesh and are now in the palace of light of your spirit and have gone on a pleasure stroll in its truly elysian garden. The previous individual little drops have become a sea for you; but for me that is still a long way off. And I therefore do not understand the sense of each of your individual speeches, but the great connection will only occur to me when my soul leaves the dark catacombs of the flesh and is led into the palace of light of its spirit and into its gardens, whose ambrosian smelling fruits mature in the light and in the warmth of the eternal sun of life.

[3] You see, I am beginning to feel a certain sweet conception in me about how it can be and how it certainly will be; but there is no time period for the dear When, and one does not even have a symbol inside through which one would learn only many days later when the poor soul will be led out of the dark catacombs!

[4] But what can a person do? Nothing except bow in all patience to the will of this all-powerful leader who has awakened your soul, without having shown it to your flesh beforehand, in the palace of light of your powerful spirit.

[5] But now I would like to hear from my Helena how she liked the image and what sort of reflections she has made about all that!"

[6] Helena immediately says: "Oh, the best in the world! The image was magnificent and very appropriate, and if the old Egyptians had such institutes of up-bringing, they were certainly no foolish people, as their great works in this area bear a very vocal witness. But only it would have been much better had they spread such wise schools for the whole population; for I cannot imagine that it can lie in the plan of the great creator, that a part of humanity, and namely the greatest part, should remain stupid and totally blind all their lives. But in the world it is so that for every wise man there are always more than ten thousand stupid and blind people; it is always so. But why must it be that way, that is naturally another and certainly very difficult question to answer.

[7] We have now gathered certainly around four hundred people on this wide-topped hill, but there will hardly be fifty among us who are wise; all the others can hardly only be more or less disciples of wisdom! The Roman soldiers and the countless servants of the governor will not be counted among the very last disciples!

[8] From here one sees very well to the near town, and the eye discovers masses of people who are staring at the magnificently shining false sun which constantly remains on one and the same place, and they certainly do not know what they should make of such an appearance. There is certainly no wise man among these masses of people, although perhaps some of them imagine that they are, which is actually worse than if he thought in the correct humility of his heart that he was the very stupidest among all his companions. How must such an appearance seem to such people!? How will they now ask each other willy-nilly and say: What is that?! What does that mean?! What sort of consequences will there be?!

[9] But who will answer all these questions of yours? They came out of their houses foolish and blind, and they will return to the same even more stupid and blind! Does that have to be, do these masses have to remain stupid and blind then?!

[10] The people present here, if not exactly disciples, have at least knowledge that this is not the real, but only a false sun created by the now familiar power of the great master, and make very

cheerful and happy faces at such an apparition, as one can easily see. They understand the apparition as little as I do; but they know that it is a consequence of the wonderful power of will of the great Master known to them. And if He extinguishes this great light after an hour, no one will make anything of it; for everyone will know who has extinguished this light.

[11] But when the other people who know nothing about here see this sun suddenly extinguish after an hour on the spot where it is now, they will be seized by great shock, fear and a despairing fear, and everyone will quite certainly have the belief that the gods are extremely offended and will destroy the Earth in the most terrible way!

[12] Therefore it would even be necessary for the calming of the people that envoys should be sent out from here who will announce what will happen to the excited minds, and that this is only a false sun. What do you think then, good, dear friend?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 82)

The materialistic ideas of the priests

"[1] Mathael says: "Oh dearest! That would be now very inappropriate; later yes, but now in the moment of highest excitement such an action would be exactly what in the spiritual sphere of life as if one poured boiling hot oil on cold water. Everything would go up in bright flames!

[2] But in many days after this appearance the people can be used quite positively for something higher in this wide area; naturally not everyone, but the greater part certainly.

[3] The appearance will hit the Jewish priests hard. Firstly the total natural eclipse of the sun will have affected them a lot; for these people take everything that is material and have even less of an idea about an inner spiritual sense since they do not even understand the corresponding imagery in which Moses and a lot other seers and wise men have written in their days.

[4] It was written namely by a prophet who was called Daniel, a speech about a certain abomination of destruction, and they speak about the eclipse of the sun and about many other terrible things which all have just a profound spiritual meaning.

[5] But since, as remarked earlier, the Jewish priests have become quite material in this time and therefore they understand the Scriptures only quite materially, every eclipse of the sun puts them in a more than panicked shock because of the supposed downfall of the material world. While the old wise man only understands the very desired downfall of the traditional material world in the hearts of people, they mean the downfall of the physical material world and therefore always have a quite terrible fear whenever a solar eclipse occurs!

[6] If then after a short hour this sun is extinguished very suddenly, a great fear will befall them; for they will not get to see the moon today, since it has already gone down. But the great fear will cause in their eyes an event of the type which happens to drunkards, since they see the stars swirling around their heads as a result of their confusion. This occurrence will bring them to the thought that the stars are falling from the sky, according to the prophecy, and the day of fear will have arrived for many blind fools. You will hear afterwards how at the sudden extinguishing of this false sun of ours the masses will begin to howl terribly before the city, but it does not harm them in the slightest, for they will become softer and gentler and thereby more receptive to the pure truth.

[7] The pure day of tomorrow will bring them to a more restful sense again, and much can be done with them! For tomorrow they will come to the sea in hordes and see whether the sea water has not become blood and at this opportunity many a sane word can be spoken to many.

[8] And our holy Lord and Master has allowed this occurrence because of this city which is not in the best light! Whatever He does, has all the time an endless many-sided good purpose, only whatever people do without him counts for nothing and is useful for nothing.” (THE GREAT GOSPEL OF JOHN Book 6, chap. 83)

Ouran’s ideas about the Lord

“[1] After these words by Mathael, Ouran says: “I must admit to you openly, however, my now ever more worthy friend, that a sort of fear is created at the thought of the sudden extinguishing of this sun; for I see the whole impotence of a person against the unlimited all-power of Him who is in our presence but basically is too holy and endlessly eminent for the likes of us, who know his being, to draw near to him! Or that I would dare to talk to him in a very intimate tone like to you or to another person!

[2] It is quite a peculiar thought and it puts my teeth on edge: He is all in all and we are all perfectly nothing in comparison with Him!

[3] Certainly that comforts the likes of us again that He in Himself is the highest and purest love and therefore has the greatest patience, care and mercy with us pitiful, mortal people.

[4] But he is God after all, and unchangeable for eternity and completely immortal, and the whole infinity in its existence hangs like a drop of dew on a loose ear of grass on his will; a lightest counter breath of his mouth could destroy the whole infinity, as only a quite light breath blows the very light dew drop from the tip of a blade of grass.

[5] You know, when one considers such things with a sober mind quite calmly in oneself, one cannot possibly get away from this thought: There is and remains a certain something in the visible proximity of the All-mighty which on the one hand one could call the highest bliss; but on the other hand one would rather stand far off from him. To honor him from a certain distance would be a great pleasure for soul and spirit and would certainly build up a person very much, but here nearby one can only do that secretly in one’s heart.

[6] So I would like to speak to Him now. I am longing powerfully to do this, but one cannot gather courage because of His too endless size of spirit, although He looks in His appearance like a very undemanding and fully comfortable person! The certain, purely divinely all-mighty type remains all the same, and one sees it in His eyes, on a hair and on his brow that Heaven and Earth must bow before His will, beams of light positively come out of His eyes, and His brow orders into being which never existed before.

[7] Yes, friend, that is a crushing sight, to see the creator of the worlds and Heaven in the body of a simple and fully undemanding person before one’s very eyes! Truly, there is no longer any talk of any joke! But it is so, and to the Lord alone be all praise, that it is now so, for without Him we would be in a very desperately bad situation under today’s circumstances!”

[8] Mathael says: “Certainly that, I and you in particular; for the wicked would have strangled me, and the eclipse of the sun would have consumed you! But now let us pay attention; for from now on the false sun will not last too long, and at this sudden extinguishing of this quite rare sun the spectacle will be over!”

[9] Then all become quiet and look at the false sun.” (THE GREAT GOSPEL OF JOHN Book 6, chap. 84)

The consequence of the disappearance of the false sun

[1] Some moments before the extinguishing I say loudly to everyone, "Prepare yourselves for the extinguishing, and you, Mark, light now all the oil lamps and tar torches first, otherwise the sudden strong darkness following this strong light would affect your eyes dangerously and painfully!"

[2] Mark and his servants now hurry to light the lamps of all sorts, and Cyrenius and Julius order the soldiers to light brushwood, and when everything is burning as it should, I say loudly, "Extinguish, you false light of the air, and rest to you active spirits!"

[3] After My call the false sun suddenly disappears, an extremely strong darkness covered in a moment the whole area, and one clearly heard the great howl of fear from the town lying quite nearby.

[4] The people saw of course many lights on the mountain on which we were sitting quite comfortably, but none of the thousands summoned up the courage to set even a foot further; for the Jews in their great fear saw the stars fall from the sky in seriousness and several lie on our mountain; but the heathens thought that Pluto had stolen the sun through his fury from Apollo, who had perhaps looked at some female beauty, and now another war of the gods would descend on the earth.

[5] But a war of the gods was no desirable appearance on the Earth according to the myths (sagas) of the pagans, because the war that had happened once already was so frightening, in which the enormous gods of the underworld had thrown whole burning mountains with great strength against Olympus, at which of course Zeus naturally did not miss the chance to throw a suitable counter gift of countless lightning bolts and hail the size of mountains and thereby had conquered the evil powers of the Underworld.

[6] Since from the town the false sun apparently was above the mountain on which we were standing, but after the extinguishing the mountain seemed to glow with lights and bonfires, the pagans thought that the sun had been hidden by the Furies in this very mountain and the princes of the Underworld had now set up watch with burning Orcus torches, and woe betide him who would draw near to this mountain, which on all sides had really several deep caves and grottoes to one of which Mark's house was built, and as was known, served Mark as a very spacious cellar and other storage rooms.

[7] So the Jews went out of fear of being hit or burnt by stars falling off the mountain, and the pagans moved out of fear of the Furies not to the mountain and moved gradually back to their houses when their eyes had adjusted to the darkness. Some soon fell asleep, but others remained awake the whole night out of fear and terror of the expectation of terrible things which should come over the face of the Earth according to Daniel's prophecies, and the pagans waited for the first bolt of lightning and rolls of thunder from Zeus and for the terrible noise of the world that Apollo would begin against the robber Pluto.

[8] In short, in the whole, quite significant town there was confusion which would not have put the once great Babylon (at the confusion of languages) to shame. But things were very comfortable for us on the mountain; for we had the well prepared evening meal brought to us on the mountain. Raphael ensured in a moment that all the tables came to stand on the mountain and also the food, without any effort by Mark and his family, who had had enough to do beforehand with the preparation of the meal. Also the Roman soldiers got enough to eat and were soon very happy."
(THE GREAT GOSPEL OF JOHN Book 6, chap. 85)

“Those who believe in Me will not taste death”

[1] When we had taken the evening meal, Ouran, who had also eaten on the summit, came to Me and said: “Lord, for the size and eminence that no mortal tongue knows the name which You are worthy of, how should I, a pitiful worm of the dust, thank You for the eternally invaluable treasures that Your divine graciousness here has provided for me, and how should I praise, honor and respect You, You eternal most eminent one!?”

[2] Oh Lord, what are we mortals then, that You pay attention to us?! What can we do then in order to please You?”

[3] I say: “Come on, friend, and now do not cause such a powerful stir! For look, you are what you are, a person with a mortal body, it is true, but in which lives an immortal soul with an even more immortal spirit from God; and I am also a person in whom a divine immortal soul and the spirit of God lives in His fullness, as far as is necessary for this earth, and that is the Father in Heaven, whose son I am and whose children you also are.

[4] But you were all blind and still are in many ways; but I came into the world seeing, in order to show the Father to you all and to make you see as I do.

[5] I have received the fullness of life from the Father, and can also give life to every everybody who wants life; for the Father decreed Me before the world was created that in Me all fullness of life would live and through Me all people should live. And I am this decree in respect of My soul; in the spirit I am one with Him who made Me.

[6] You see, I am the way, the truth and the life! Those who believe in Me will never see death, neither feel it or taste it, even if they could die more than once in the body; but those who will not believe in Me, they will die, even if they had life a thousand times over!

[7] For every person has a body, and it must die one day– My body will also not be spared this; but the soul will only become freer, brighter and more alive after the laying off of the body, and will be fully One with Him who created them before the world for the salvation of everyone who will believe in the son of man and keep his commandments.

[8] So think properly, and keep the easy commandments which are given to you, then you do not need anything more; for I did not come to take reputation and honor from people! It is enough that the One praises Me who is above everything in Heaven and on Earth; but if someone will honor, praise and worship Me, he should love Me in deed through his works and keep My commandments and his reward in Heaven will be great.

[9] Be now cheerful, do not overestimate Me, and do not underestimate yourself too much, then you will walk along the correct path and will gradually get to know Me and yourself more perfectly.

[10] For now stay with Mathael, who together with your daughter will bring you along the correct path forward! But if you and Helena have a particular request, just come to Me and I will listen to you any time; but you must leave aside the great homage.

[11] For see, we must only speak and act towards one another as people, friends and brothers, for every person has a divine spirit in him, without which he would have no life, and such a spirit is no less divine than the primordial divine itself.

[12] Thus be a correct disciple of Mathael and you will be able to be a very efficient apostle of Mine in your own land! Did you understand Me?”

[13] Ouran says: “Yes, Lord, I understand You, but I only now completely recognized what I and my daughter had been told about the true God. Before I had never dared to think about it!” Then the Greek was silent; for his feelings got the better of him, and he cried out of love for Me.

[14] But I took his hand gently and asked him, saying, "What did it consist of, what Mathael said about God?"

[15] Ouran sobbed again, but nonetheless said: looking reverently into My eyes: "Oh, that God is the purest love in himself! Oh you most holy One, let me die in this my love for You!"

[16] "No", I said, "You should not do that for a long time yet; for you shall become an effective tool for Me on this Earth! And when the time of the flesh has passed for you in this world, you will not die, but will be awakened by Me in your flesh. Thus be comforted; for you have found the correct path!"

[17] Whoever seeks as long as you have been seeking, will find; whoever asks as you do, will be given, and whoever knocks on the right door, as you now have just knocked, to him will it be opened. But now go over to Mathael and tell him everything that I have just told you!"

[18] Ouran now cried even more from sheer love and highest living gratitude to Me, hurried back to Mathael and told him, still sobbing for a long time, how I had accepted him, how good I was to him and everything that I had told him.

[19] But Mathael and Helena were so moved themselves by the very solemn tale by old Ouran that neither could hold back tears; and Mathael said after Ouran's account, "That is the alone incomprehensible thing about the incomprehensible, that He, as the highest divine being in His spirit, talks and acts with us people as if He were not the Lord of infinity, but a person like us, like a best friend to the best most intimate friend, yes, as a true brother to brother; in short, He lets himself be played with, and yet every look, every movement of His hands, every step of his feet and every so insignificant sounding word from his mouth is a deepest lesson in wisdom. His deeds bear witness of his incontestable divinity, and everything that He does is already planned as if from eternity for the achievement of the best purposes. Oh you will soon see, hear and experience much!"
(THE GREAT GOSPEL OF JOHN Book 6, chap. 86)

Helena's questions

"[1] Helena, also still sobbing from love for Me, says: "But tell Me who then are the twelve very respectable men who say almost nothing but nonetheless are constantly around Him! They must be very wise men! One looks just like Him, another is still a disciple, but always listens to him the most enthusiastically, and writes some things down on a slate. Who are they then?"

[2] Mathael says: "As far as I know they are His oldest disciples and are all except one very wise and powerful men over their flesh and over nature! But one seems to be to be a mischievous rogue! Truly, I would never like to count him among my friends; it seems to be an premature birth of a poor devil in human flesh! The Lord will know why He puts up with him! Devils are also creations of His power and hang on the whim of his will. Therefore we have not to ask Him why His love practices such wonders even before the eyes of a devil! But he is a strange being! I would like to sound him out, in order to see of what spirit he is! But let's forget that! It is enough that the One knows him! But I would like to exchange some words with the others at a good opportunity; they must be very deeply initiated!"

[3] Helena says: "Yes, of course, they must be very wise men and already at the beginning must have laid bare much talent for wisdom, otherwise He would not have accepted them to be His disciples! I would also not be disinclined to exchange a few words with them about certain matters; but it will not be so easy to get close to them in any good way! What do you think, dear friend Mathael?"

[4] Mathael shrugs his shoulders and says: “God the Lord has fully awakened me, it is true, and my spirit is one with me; I know therefore myself and God in as far as I am permitted, to recognize such things from the basics of all depths of life in the human heart to read like in an open book and to recognize its innermost laws of life, that can only He alone and he to whom He will reveal it.

[5] Ah, for a pure person of the world, whose innermost life is still completely lifeless and locked fully dead, and whose whole thinking and wanting comes from his brain and from his external senses, one can decide very exactly how and what he thinks, feels and wants. But it is not so for people who think, feel and want now from fully awakened spirit from the innermost foundation of life; for such people then carry infinite things in themselves, and that can only be recognized by God in the depth of truth.

[6] Therefore one cannot start a conversation with such men as with a quite usual every-day person. If it was necessary for us, the Lord would certainly order it and allow it; but if it is not necessary, then we can consider it advisable to do without such a pleasure. But most blessed Helena, how do you like the stars that are now sparkling so magnificently in the firmament?”

[7] Helena says: “The stars have always extremely interested me since my earliest childhood, and I remembered a lot of the so called constellations. Those of the zodiac were shown to me first as the most important. I learnt to recognize them completely in the course of a year, and afterwards also the other wonderful constellations and even the individual large stars. I know all the stars by name, I know where they are and when they come up and go down in every month; but what use is all that!? The more I concentrated on these magnificent lights of the Heaven, the more such hard questions there were for my mind, for which no mortal has ever found a satisfying answer. Since I could not bring anything out the dear stars, their names bothered me even more, which are naturally ages old.

[8] Who discovered first the zodiac and gave the twelve pictures their names? Why did they receive exactly these names that we know, and why no others of a particular type and sort? What has a lion to do with a virgin, a crab with the twins, a scorpion with a balance scales, an ibex with an archer? How do a bull and a ram get into the firmament, how a fisherman with the fish?

[9] It is very strange that in the animal world there are also four human images and the image of an object. If you can give me some reason for this you will make me very connected to you!”

[10] Mathael says: “Oh, most blessed Helena, nothing easier than this! Just have a little patience during my explanation and the issue will become quite clear to you!” (THE GREAT GOSPEL OF JOHN Book 6, chap. 87)

Mathael explains the names of the first three constellations

“[1] (Mathael:) “The discoverers of the zodiac were obviously the native residents of Egypt, who for one reached a much higher age than we do, secondly had always a most pure sky and could observe the stars much more easily and constantly than we with our often thickly clouded sky, and thirdly most people slept the whole hot day through. Only in the evenings did they go out into the open and completed their work in the cool of night. There they had constantly the constellations in sight, soon noticed the unchangeable figures and gave them names which corresponded with some natural event occurring at a particular time or with a duty of the land.

[2] Multiple observance of the zodiac led the watchers soon to the belief that the zodiac is a great circle, which is divided into twelve almost equal parts. In each of these parts there is an individual constellation.

[3] Even the oldest peoples considered the stars of this Earth to be further away than the sun and the moon and therefore they let the sun along with the moon move on a path inside the great zodiac.

[4] But the zodiac also moved in a way that the sun, which rounds the Earth every day, stopped in another sign after 30 days due to the great movement of the zodiac. But that the moon always came into another sign every couple of days, they explained from its slower daily course around the Earth, by which it never comes to the same place at the same time like the sun – therefore they often called the moon the “tardy star”.

[5] But there were some wise men who claimed exactly the opposite of the moon; yet the teaching of the tardiness of the moon prevailed.

[6] You see, that’s how the zodiac was created, and now you should also soon learn how the twelve constellations got their peculiar names!

[7] In the season of the shortest days, which especially in Egypt is always accompanied by rain, (and with this easy to remember time of 30 days one always let a new year begin) according to the calculations of the elders the sun was situated exactly under the constellation that is known to us as Aquarius; therefore the constellation was first given the form of a shepherd when he comes with his water bucket to the trough created to give the domestic animals something to drink and pours the whole bucket into the drinking trough. The elders called such a person the water sprite (Uodan) and secondly they named the constellation thus and thirdly also this time. Later the vain fantasy of people soon made a god out of this good image and gave him divine honor, because it was seen to revive the withered nature – See, most blessed Helena, thus the familiar first constellation received its name and the first 30 days of rain. Let’s go to the second sign that is called Pisces!”

[8] When Mathael began to explain this second sign, Simon Judas said to the other disciples, “Mathael’s explanations are becoming very informative, we should listen to them more closely!”

[9] I say: “Go there and listen; for Mathael is one of the top chroniclers of this age!”

[10] At this all the disciples pressed towards Mathael, which at the beginning made Mathael a little embarrassed; but Simon Judas said to him, “Dear friend, just carry on! For we only came closer to you to learn something very useful from you!”

[11] Mathael says: very modestly, “For you, my dear very wise friends my wisdom must be a little weak; for you are already older disciples of the Lord, and I have hardly been with you for 16 hours!”

[12] Simon Judas says: “Do not let that confuse you; for you have already passed tests through which we have been placed somewhat in the background. But everything comes like this from the Lord. What he often gives one person in a year, He can give to another person in a day. Therefore just continue with your explanation of the zodiac!”

[13] Mathael says: “With your great patience and under your likewise great care I will immediately continue; and so listen to me further, you most blessed daughter of the Pontus!”

[14] After 30 days the heavy rain in Egypt usually comes to an end, and in the heavy swollen Nile there are always a great quantity of fish to be found, as well as in the side streams, which have to be caught at this time, of which a great part is eaten immediately, an even greater part is salted and fried in the air which at this time blows very strongly in Egypt and is stored for the whole year.

[15] This action with the fish is ordered in the mentioned land by nature and must be handled before the Nile sinks too much and the many significant side streams dry up, whereby a great mass of fish must rot and thereby poison the air with the most evil smells.

[16] What is still tradition today in Egypt was a necessity for the oldest wise inhabitants of this blessed great land. But since such time was used for fishing by the inhabitants of this land right

from the beginning and the sun came to stop at the start of this fishing season in a new constellation, this constellation was called the sign of the fish (pisces) and the time was also called thus, and it was named Ribar, also Ribuze.

[17] But since the people at this time were very easily suffered from fever, partly because of the enjoyment of very fatty fish, and partly as a consequence of the air full with many impure smells, this time was later called the “fever time”, and the vain fantasies of the people made from this time soon a goddess and showed her for the prevention of this stomach sickness another type of divine reverence – Now you have the whole natural and true story of the naming of the second zodiac sign, and so we progress to the third!

[18] This sign is called Aries. After the fishing period the original inhabitants turned their worries to the sheep. The males became active and it was time to shear the sheep, their wool was taken from them. This whole task lasted a good 30 days. Naturally in the meantime one had some other daily tasks, but the previously mentioned was the main job for this time described and because the sun came to stop again under another sign, this sign was called the ram (Aries).

[19] Later on as one has the most storms in this period, where everything was in battle, one element against another and the heat against the cold or rather the coolness of this land, this period was dedicated to battle, for whose occurrence the human fantasy soon saw a picture which was soon given a divine honor and made it into another main god in the later times of war. If we split up the name ‘Mars’ and we get the original ‘mar iza’, also ‘Maor’iza’. What does that mean? Nothing else but: warm the sea.

[20] In the abovementioned two signs the sea cools down, which the coastal inhabitants must have noticed well; but through the greater strength of the sun, through the battle of the warm air from the south with the cold northern air, then through the volcanoes that usually awoke in this period and the veins under the sea the sea became warmer and warmer. And because this was seen as a consequence of the storms occurring in this period, the expression ‘maor izat’ means as much as ‘to fight’, and this period was, as shown, represented in images as a harnessed fighter who was later made into a god – There you have the third sign of the sky now, and you can easily see what is behind the your god of war, Mars.” (THE GREAT GOSPEL OF JOHN Book 6, chap. 88)

Explanation of the fourth to the sixth sign

“[1] (Mathael:) “Let’s move on now to the fourth sign! Again we see an animal, namely a very courageous bull. After looking after the sheep the old shepherding tribes cared above all to the cattle. In this time the cows were mostly beginning to mate and the strong were divided from the weak and the main concern was for good breeding.

[2] The bull, which the Egyptians valued above all, yes, even it was given the place as a scribe because he formed different figures in loose sand through his blowing, was represented standing almost on two back legs. So what was more natural than that the constellation, under which the sun entered this period and in addition the external circumference lines suggested the form of a bull, was called ‘taurus’?

[3] Even the Roman taurus originates from this and through time was only shortened from the original ‘T a our sat’, or ‘Ti a our sat’, which means: Time (sat) of the bull = stand on the back legs.

[4] Later this period was also called ‘Aprilis’, namely by the Romans, which however in the Egyptian tongue means nothing other than: A (the bull) uperi (open) liz or lizu (the face), also: Bull, open the gate! – of the open pasture. It hardly needs to be mentioned that in time the old bull was made into

a god by the Egyptians. So we have now the creation of the fourth zodiac sign before us faithful to nature and true, and we want to see how the fifth sign was created under the name and form of the twins as Castor and Pollux!

[5] This will be very easy to understand, if we think that the old shepherding nation of Egypt had a lot of care and effort of the year with the looking after of the cattle. After this time the heads of the community came together and chose one or two knowledgeable and possibly understanding judges and at the same time judges for this period, who had to look around and check whether all former effort was carried out uniformly well and beneficent. According to the position, an inquirer was named. 'Ka I e stor?' was the question and translated meant, 'What has he done?' Then followed the serious admonition with the demanded sentence: 'Po luxe men!', also 'Poluzce men!' – 'Give me light on the matter, an explanation!'

[6] These later became the twins; but basically the twins were only two sentences, namely a question and then the demand, naturally not only through words, but in deed.

[7] But since around such a time of inquiry and checking the sun entered the familiar two-star constellation, they were called 'twins' and in the Roman tongue Gemini or also Castor and Pollux, which naturally later were also worshipped as gods through the vain fantasy of the people.

[8] We have now got the fifth zodiac sign before us explained just like the previous signs faithfully and truthfully; but now we come to the sixth sign, and there we suddenly see the 'crab'! How did it come to the great starry zodiac? I tell you, quite easily and naturally just like the previous ones!

[9] You see, in this period of time the day lasts longest; then it begins to become shorter in length, and the elders compared this returning length of the day with the movement of a crab. But at the same time it was the sixth period of 30 days, in which the dew in this country became very strong at night, particularly near to the river. At such a time the crabs climbed out of their marshy holes at night and paid the nearby grassy and dewy meadows a very refreshing and nutritional visit. The old inhabitants of the land on the Nile noticed this very easily and at the beginning made an effort to drive the uninvited guests out of the fat meadows, which particularly for the first inhabitants of this land was no easy job, since in this time the quantity of these great mud insects became countless. At first they encountered them with burning torches, collected them in piles and burned them, which did nothing to the large number, however. In burning however there was always a very good and very inviting smell, and the elders soon thought that the animals were perhaps good to eat, But nonetheless no one wanted to be the first to eat of the roast.

[10] Later they were boiled in great pots and the soup was found to be very tasty; but no one wanted to dare. They were given to the pigs that had already been raised by the elders, and these gorged themselves on them and became very fat, which was a very welcome discovery to the Egyptians, for they used much fat from the animals, as well as the skin and the intestines; but they did not enjoy the meat and used it for the additional food for the pigs.

[11] But when in time lazy people began to degenerate and to sin against old and wise laws which had come from the preflood religious leader Henoch, soon huge prisons were built and the criminals were placed inside. These were fed with boiled crabs and alternately with salted and roasted pork and only a little bread. But one noticed that the criminals thrived with this food and later on in a bad year the free people also tried the terrible-seeming prison food and found that it tasted better than their old traditional food. This realisation was then soon the cause that the enormous quantity of the great and fat Nile crabs soon decreased very much, since they were hunted too much.

[12] Later the Greeks and Romans also ate this mud insect and thrived on it; only the Jews even today do not eat it, although Moses did not exactly forbid it.

[13] But from all of that it can be more than tangibly seen that the old Egyptians could not choose any better image for the sign of this sixth period of 30 days than this animal that gave them so much work to do in this time period. This picture also lets us think that it received a type of divine honor. Greeks and Romans later dedicated this time period to the goddess Juno and named the time thus in her honor.

[14] But now there is the question how this goddess was actually invented and how she received her divine personality. The wise men have different opinions which are basically not badly founded. But the real reason is nonetheless that which was hatched in time just as with the personalities of Castor and Pollux.

[15] Around the time of the crabs it became too hot for manual activities, and one therefore devoted this time to spiritual investigation in great shady temples of which then several were built by the original inhabitants of this land.

[16] A main question at the beginning of all spiritual investigation was whether the pure divinity could also be sought in any material conjunction.

[17] As all questions by the wise men were only very short, but needed a very long answer, thus was it with this weighty question the same case. They said: 'Je U (un) o?' translated: 'Is that separate divinity, if put next to each other, still a whole divinity?'

[18] You ask: How could then these simple letters mean this pronounced sentence? You shall learn the very natural reason right now! The U for the old Egyptians was represented by means of an open semicircle with extended ends, and meant in this way a receptacle for everything divine that comes from above to the people on Earth. It goes without saying that the wise elders understood by this mainly a spiritual gift of light for the soul of a person.

[19] The N was represented by a similar semicircle but turned to face downwards, and described dead matter, in itself completely spiritless and lightless. The round roofs of some houses and particularly the temple therefore had the form of an up-turned semi-circle and showed that in such places the divine was joined with the material, creates a temporal life and reveals itself to the people at times. From this was created the old, important question: 'Je U o?', because the O represented the full divinity in its purity.

[20] The answer to this old weighty question then meant that all created matter relates to God almost as a wife to her husband and lord. God created in one movement in and through the material His myriads of children of all types. He pollinated the material in one movement with His divinely spiritual influence, and the material bore Him then the countless children conceived in it. That was certainly a very eminent thought which the old wise men had placed as an answer to the familiar, weighty question!

[21] In time, particularly for the later descendents who were lusting after the senses, there was no longer any idea about the old Egyptian wisdom, and the question Je un o and the defined femininity of all material was made into a personal goddess and she was given the name at first 'Jeu no', then simply 'Juno', and she was married to the likewise non-existent god Zeus.

[22] The old wise men then considered from wise and very natural reasons the material to be hard, unbending, unsubmitive and thought that one could only gain anything from it through great hard work and great effort. The old imperfections discovered by the old wise men in matter were foisted by later descendents to the god wife Juno, with whom Zeus constantly was lacking. Do you now understand your goddess Juno?"

[23] Helena says: "I beg you, my very dearest Mathael, just continue; I could listen to you without interruption for days! Your explanation is not as pictorial and decorated as that of Homer, but it is

wise and true, and that is of a thousand times more value and more attractive than all the magical flowery adornment of the great folk singers! Therefore just continue uninterrupted in your tale!"

[24] Mathael says: "Are you telling me what I want to hear!? For look, the truth wants to be understood, but never flattered! But I know that you are not flattering me, only the truth, which does not come from me but from God, and so I can continue." (THE GREAT GOSPEL OF JOHN Book 6, chap. 89)

The seventh, eighth and ninth sign of the zodiac

[1] (Mathael:) "Listen then! After the crab we see the lion in the great zodiac. How does this wild beast then come among the signs of the sky? Likewise just as naturally as everything else that we have got to know up to now!

[2] After the crab hunt, which lasts its 30 days and sometimes also an extra one or two – because the month of the crab (June) and not the month of the fish (February) was decided as the month of balancing out by the old Egyptians – another calamity began which created a lot of cares and worry for the elders. Around this time the lions usually give birth and are there, full of hunger, concentrating most on the hunt and move far and wide over the deserts, the mountains and the valleys into areas where they expected some fat herds.

[3] Since the fatherland of the lions is actually hot Africa, and Asia Minor is also often conquered by these kings of the animals, it is therefore understandable that it was not difficult for them to press forward to middle and lower Egypt and there cause devastation among the peacefully grazing herds. Just as a great cold drives the wolves into areas occupied by people, so the great heat of Julius (July) drives the lions into the somewhat cooler northern fields where there is a good prey.

[4] But in this month in upper Egypt the heat is the strongest and most unbearable and therefore often drives the lions north to the Mediterranean where it is obviously cooler than in the area of the glowing hot sandy desert. In short, at the beginning of this period the inhabitants of Egypt constantly receive visits from these feared guests and must defend themselves quite efficiently against them in order to keep them from their herds. And since the sun at this time enters a constellation that just like that of the bull represents more or less the form of a furious lion, the elders called this heavenly body with the name of a lion, and in Egypt this time was also called the name 'lion' (Le o wa), 'Le the evil one' or 'the descendent of evil one', in contrast to 'El' the good one or 'the son of good one', O the sun of god, wa, also wai flees; Le o wai therefore means: The evil one flees the sun.

[5] The Romans named their hero Julius Caesar in honor just a few decades ago this time period with his name, because he knew how to fight as cunningly and bravely as a lion. There you have the seventh heavenly or zodiac sign which also became idolized in a way by the later descendents.

[6] But after the lion we see a "virgin" follow; that seems not to suit what has happened before?! Oh yes, it suits it completely and quite naturally! With the conquering of the time of the lions, the main worries of the year were now in a way finished, and one turned here to a greater cheerfulness and put on festivals, which particularly served to give presents to the good and demurely pure virgins, in order to encourage them to further demureness; it was also tradition in this period to celebrate marriages. Only a virgin found to be pure could be taken as a wife; one who had not kept her virginity, however, was excluded from marriage and could only in the very best case become a concubine of some man who already had one or more proper wives – otherwise the only thing left for her was the despicable and low status of slave. And so this time had a very weighty importance, and because around this time another very nice constellation of the zodiac came to stop over the

sun, it was called the “virgin”. But only several years ago did the vain Romans give this period the name of the Caesar, in the honor of Caesar Augustus. And so you know now also, dear Helena, how a virgin came after the lion in the stars. But now let’s move on!

[7] We have now seen how a virgin also came among the constellations of the zodiac; but now something enters that we will soon see. We see a balance scales, as the grocers and pharmacists use for weighing their specimens and medicines. How did this instrument for testing weight come among the stars then? I tell you: Very easily and again just as naturally as all the earlier ones!

[8] You see, after the time of the virgins’ test and the marriages, by which this previous time was mostly characterized, came the time of the testing of the most harvest, of the grain – which the oldest inhabitants of this land had farmed, of course alongside the cattle – of the fruits, the figs, the dates, the oil, the pomegranates, the oranges and more of the same.

[9] Every community had its elders as representatives and leaders of all business and likewise a priest who had only to occupy himself with the spiritual and to teach the people on certain days and to prophecy at important events. It does not need to be mentioned that the status of priest soon much increased, and this status did not have much to do with coarse, physical work, except with new attempts and improvements in every possible respect.

[10] It was also the priests who explored the metals of the Earth, collected them and made them suitable for use. But for all the many technical things they needed as well many henchmen and well trained artisans who all had no time to devote themselves to farming and cattle-breeding, and thus such people had to be supported by the community. But how should that be measured, that every member of the community should give a corresponding part of his harvest to the priests and their helpers?

[11] The tithe was decided, and every member of the community had to give the tenth part of all their harvest to the priests. But how was the tithe measured? Quite simply: with the scale! There were larger and smaller scales available for use in the way just mentioned. Every community owned several such scales, and before the eyes of the community council all harvests were exactly measured by filling both scale pans completely; the filled pans were emptied out nine times into the box of the community member, but the tenth time into the box of the priests. The high priest was at the same time the protector of the whole tribe or the shepherd with the expression ‘Vara on’ (‘he protects’ or ‘he is the shepherd’). In later times the Varaons became the genuine kings of the land under whose dominion the priests also stood.

[12] But now we see from this historically true representation that the period of time just after that of the virgin was attributed mainly for the weighing of the harvests for the tithe-giving to the priesthood; and because at exactly this time the sun once again entered a new sign, this sign was therefore called in the zodiac ‘the scales’ (Libra). That will be clear to anyone who is even a little familiar with the traditions and habits of the ancient Egyptians.

[13] It hardly needs to be mentioned that in the time of the scales all sorts of corresponding meanings were laid aside and it was used also as a symbol of the divine as well as the worldly justice, yes, that it is still worshipped in a way by some yet undeveloped peoples, as the Indians do to the plough here and there. On the one hand the fantasy of people and on the other hand the constantly growing profit-seeking of the ever increasing priests and teachers idolized in time whatever seemed time-honored and useful for all humanity.

[14] In this way we have now seen how a human tool came into the great zodiac, and we therefore also want to see further how the highly dowdy insect “the scorpion” came to the great zodiac!” (THE GREAT GOSPEL OF JOHN Book 6, chap. 90)

Explanation of the last three signs of the zodiac

[1] (Mathael:) "After the period of the scales came a pretty lethargic period. The herds devoted themselves more and more to rest, that is, they grazed, but they did no longer bop around the pastures as boldly as in the spring; the fruit trees as well no longer showed such activity as was the case in spring; the fields lay fallow, and so the people had also a certain rest from work. They would certainly have embraced doing nothing for much longer if the Lord of Heaven and Earth had not urged them on in this lazy time with an extremely annoying insect whose home is mainly Egypt.

[2] The scorpions began at the beginning of this period to show themselves everywhere and increased their number until the middle of this otherwise lazy period like flies in a dining hall. The sting of this insect is known to be not only very painful, but also very dangerous if one does not have the correct antidote to hand immediately after the sting.

[3] But since the old Egyptians must have learnt only too well both the danger as well as the annoyance of this little animal, it was also not difficult to think of a means through which they could become at least in some ways master over this being. All sorts of deterrent were tried; but they all together helped little, until they finally came upon the bark of a Nile plant, cooked it, and with its steam at least freed the rooms from this spiky scrounger. Also they dampened the bark of the mentioned bush, spread it on the floor and laid it in the beds, kept the spiky vermin away killing at the same time.

[4] After this method to drive away and kill the insect they called the insect itself, which of course had previously no name, 'scoro' (= bark) 'pi' or 'pie' (= drinks) 'on' (= he).

[5] With this name the descendents were made aware as if by a recipe through which means one could counteract this pest most effectively. Even nowadays we receive from Egypt, from Arabia and Persia a powder through which one can destroy not only the scorpion but also almost every very annoying insect without the least damage to human health; and this powder is made alongside other ingredients mainly from that ground bark. And now back to the main issue!

[6] At the first appearance of the scorpions in this lazy time the sun entered a new constellation in the great circle and it was called after the annoying insect that was spreading most in this period and annoyed cattle and people. This sign has until now been given the least divine reverence, except that is always honored as a very effective old recipe against this annoying insect.

[7] The lazy period ended with the destruction of the scorpions, as well as the thunder storms that often occur in Egypt in this period, for which the Egyptians always had a great respect; for they said: "The shot from Zeus is always faster and more accurate than the pitiful shots of people!"

[8] Around the time after the scorpion all sorts of wild animals began to come down to the valleys from the mountains, among them all types of rapacious animals, although not of the very worst type.

[9] This appearance forced people, and namely the men, to span their bows and set off on the hunt. Rabbits, hares, gazelles, small bears, badgers, foxes, panthers, a number of vultures and eagles, also crocodiles and the hippopotamus (old Egyptian 'Je pa opata moz' = the horse of the Nile begins to exercise its strength), began to move, and thus there was no time to be lost for the hunt; there was also a very significant prize for the killing of as many crocodiles as possible.

[10] It doesn't belong here to say how all sorts of hunts were carried out, instead it is enough just to know that in Egypt around this time there were all sorts of hunts, and we know everything that we need to know.

[11] Around this hunting period the sun entered a new constellation again in the great zodiac, and it was called Sagittarius the archer, because this time provided the most work for the archer. The

archer was given in time a sort of divine honor, but not too much, except for Apollo, who was also honored as a god of the hunt.

[12] We are then finished with the archer and now come to Capricorn, actually the strangest of the signs in the whole zodiac! You see, an ibex, the inhabitant of the highest cliff tops, shimmers in the southernmost parts of the great cycle! How did this inhabitant of the high mountains then get into the great zodiac? I tell you, just like all the others, in a very natural way!

[13] In this last period of the year all the wild animals search the valleys in order to find whatever food its nature demands.

[14] The ibex was something too valuable for the Egyptians for them to let it enjoy its cheeky visit to the valley just like that! In short, all sorts of watches were set up as soon as the time began to draw near, in which this animal was discovered in earlier times more often grazing on the lonely fields and jumping around. As soon as one was noticed, after the signal was received everything that had legs was on his feet.

[15] But it was no easy piece of work to catch such an ibex, and there were some ibex periods when no ibex were caught; but if several were caught in a good period, it was a positive triumph for the whole of Egypt! For everything about this ibex was a most wonderful medicine, and with just a little one could heal every illness, and the horns were the first and most valuable decoration for the king of Egypt himself, more than gold and jewels. Yes, in the antiquity the value of a Faraon was even juggled by the number of ibex horns that even the high priests wore gilded ones on them as a sign of their high wisdom and highest power.

[16] But since the ibex has such a high reputation for the Egyptians, as you can convince yourself even today in this country, it is more than understandable that the old Egyptians dedicated this period of time in which they had a visit from the ibex to the valuable animal, and then called it after the animal, as well as the constellation in which the sun entered in this period of time.

[17] And now we have looked at all the twelve signs of the great zodiac in this way, and have found nowhere anything else but something very natural, and besides we have also seen how and in which way all the many pagan gods were created, and that there is nothing behind them but the very natural that we have just seen.

[18] And so it will hopefully never be difficult in future to recognize the true God alone in the correct and truest light. Never has any fabricated divinity done anything of all the wonders that have been ascribed to it, and the few wise-seeming words that are supposed to have been said to the people by gods have been shoved into the mouths of the non-existent gods by the old wise men for the sake of greater weight.

[19] But here are deeds to be seen and words to be heard which before have never been experienced in reality – and there we have finally reached the place where we can recognize the true God in completion. Helena and you too, old Ouran, tell us whether this explanation of mine about the zodiac was enlightening or not!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 91)

Helena inquires about the origin of Mathael's knowledge

"[1] Helena says: "Oh, you very dearest Mathael! Nothing has ever been made as clear and lucid to me on this Earth through pure words! As a consequence of your living way of describing I was quite actively present myself in all the deeds and action in ancient Egypt and saw the greatest truth rain down before my very eyes.

[2] But only tell me one more thing now: in which way or in which school did you discover all this so efficiently! For by the Heavens, such a thing cannot be produced just like that, like some ears of wheat from out of a sack! So how did you learn all this so solidly?"

[3] Mathael says: "Oh, Helena! Yesterday I was several thousand times blinder and unknowledgeable than one of your stupidest servants and in addition was so ill that only God alone could heal me from such a never heard of sickness; such a healing would not have been possible for any human art!

[4] But after I was healed I received not only all my bodily strength again in almost a moment, but the Lord of Heaven and Earth awoke among others my spirit in my very gloomy soul. And look, this spirit teaches me now everything in its basics that ever were and are and some other things that will be!

[5] You see, that is all a pure gist of mercy from the Lord, whom alone you and I owe all praise, honor, thanks and love, and I have never learnt such a thing in any ordinary school!

[6] The Lord alone is my everything, my school and all my wisdom; what I know and can, I know and can only through the Lord!

[7] And I tell you: He who does not know about something from there, be it whatever it may, knows nothing at all; for all his knowledge is a vain, fully void and useless piece of work!

[8] Therefore be diligent in the single school of the Lord, who now in all His divine fullness moves among us physically, and you will never need another school in all eternity! Do you understand that, most blessed Helena?"

[9] Helena says: "Oh yes, I understand you well; but how can a weak mortal person, for example I and my father, get into the school of the Lord?"

[10] Mathael says: quite excited, "Oh Helena! You most blessed of the whole great Pontus, how did you get to such a blind and stupid question? You must forgive me if I give you a very harsh answer to your question which you have not considered in the least! You and your father are already in such a school; how possibly can you ask how and when you will get into such a school? Yes, don't you see at all yet how the Lord has worked such great signs for your sakes?!"

[11] Helena says: somewhat embarrassed, "But I beg you, dearest Mathael, do not hold it against me! I now see my foolishness very well and will never come to you again with such a question; but you just have patience with us and always consider that Rome was not built in a day! Gradually everything can be achieved! If my father is old, so I am still young. And see, I am no girl that is hard to direct; all my teachers confirmed that, and my father knows it too! Oh, I will certainly not put you to shame, dearest Mathael; but only sometimes a little more patience would do no harm! I beg you for this!"

[12] Mathael, quite affected by the great gentleness of Helena, says: "Oh, most blessedly gentle Helena, never again will you have to ask me for patience! I never mean it unkindly when I sometimes look a little serious, and through a more serious word I only want to bring someone quicker to their goal than can happen with very mild words. But I see that you are gentler in your mind than the tamest dove, and so there is no further need to wake you serious sounding words."

[13] Helena says: "Nonetheless therefore have no consideration for me! If you can bring me further with serious words, just be as serious as the great Pontus when his mountain-high waves enter into a violent battle with the hurricane; if you can bring me and my father just as far with gentle words and lessons in the same time, that would be much preferred. But now about something else! Yet another very short question, and I will then have time enough to think!

[14] Tell me now who has named all the many other constellations and for what reasons!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 91)

Origin of the zodiac

"[1] Mathael says: "Oh my very dearest Helena! Your question is really very short; but a complete answer would demand from me more than a full year! Therefore we will postpone this answering of this short question of yours to a later opportunity and for now just say that the names of all the constellations have quite the same origin as the twelve great zodiac signs, which Greek sounding name of this cycle is quite wrongly named the Animal Cycle, because people and things also occur in it, of course only in name.

[2] According to the old Egyptian tongue, the syllable Zo or Za means "for", dia or diaia "work" and kos "a part", also the "separation"; and Za diaia kos (also kose) means when well translated : division for work.

[3] You see now that the thing can never behave differently in the beginning, and so my explanation to you of the Zadia-kos (Zodiakus) must be completely correct! For in the beginning the elders divided the great cycle according to the periodic events in their work; but the later descendents decided afterwards their work according to the already divided cycle; for every constellation that occurred warned the Egyptians in advance with which work they had to occupy themselves in the next period. And in this way the naming of the cycle was also quite correct – but only not in the false sense of the Greeks and Romans.

[4] But the way that the elders named this cycle and its images correctly, they also named many, even if not all the other constellations, and also were the first discoverers of the planets known to you apart from the sun and the moon, which are basically, at least for our Earth, not at all planets, in that the sun does not go round the Earth, but the other planets along with the Earth go around the great sun in different spaces of time, under which we are not to understand the seemingly daily orbital time which stems from the turning of the Earth itself around its own axis, but that which the Earth makes in a year, which Venus and the rarely seen Mercury make in an even shorter time; but Mars, Jupiter and Saturn need a longer time for their orbit than the Earth.

[5] But the moon in any case belongs to the Earth and moves with it once in a year around the sun, while as a constant companion of our Earth it moves in addition every 27 to 28 days once around the Earth at a distance of one hundred thousand hours away.

[6] Alone those are things that you cannot understand; but if the spirit of God is awake in your soul, then you will recognize that and many other things without any external, clumsy teaching.

[7] Therefore there is above all only one thing lacking, and that is: to recognize oneself and God and love Him above all else, everything else then comes of its own accord.

[8] In any case we both have spoken more than enough, and it will be very good if we now rest a little, so that the other friends who are much wiser than us can also make a few good remarks about us.

[9] One must never speak too much about one thing, but instead let others speak and listen to them; for no person on the whole Earth is so wise that he cannot learn some times something from a less wise person, not to mention from someone more wise – than oneself! And so you, very dearest Helena, will forgive me if I do not speak myself for some time, but instead I will listen to the others – naturally assuming that they want to say something."

[10] Then Helena says: "Oh, very good, very good! Now just rest a little; for you have now spoken for a few of hours without a break.

[11] Perhaps at this opportunity someone will tell us something more about the great Master who is now among us and yet hardly lets us know that He is who He is!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 93)

The prediction of Judas

"[1] At this Simon Judas says: "I marvel at Mathael's truly great wisdom and the knowledge hidden in it about the antiquity! Yes, such wisdom is lacking in this age too just as much as the deep recognition of the truths of life coming out of the mouth of God! Truly, we could talk the ear off a nation which has already been wasting away in the very most absurd dirt of the most dubious superstition for more than a thousand years! In that case one word just as a hundred thousand of the most beautiful words is purely in vain; it does not recognize its own foolishness and blindness, and even less so the most beautiful and purest truth preached to it.

[2] What else should one do there with such a nation? Work miracles? A nation only becomes more foolish and superstitious thereby! Punish it? Oh, such a nation is in any case punished enough!

[3] But if one seeks the more accessible ones of the nation and preaches to them in the way our Mathael does against paganism,

in one hundred years at most with the mercy of God there will be no more pagan temples!

[4] Judge, brothers, whether I have spoken correctly or not! A simple mind of a child is worth more than the understanding of all those who understand on this Earth; but here understanding is also fully appropriate. What is your opinion, dear brothers?"

[5] Everyone except Judas says: "We totally agree with that, and we cannot refute anything!"

[6] Now Judas steps forward and says: "No, no, some things can be refuted!"

[7] Simon says: "What then? Speak! I truly don't know of anything here that could be refuted!"

[8] Judas says: "If you conquer those who are powerful, you will then be able to speak very effectively to the weaker ones even without this knowledge!"

[9] Mathael says: looking at Judas somewhat excitedly, "Aha, you want to announce the message of freedom from Heaven to the poor in spirit and the earthly goods with whip and sword! Indeed, you are a very strange person! You seem to me also to be otherwise a being from the underworld, thus this opinion of yours which would truly do no injustice to any devil! You are an exceptionally rare devil!

[10] But do tell me how you could have smuggled yourself into this otherwise purely heavenly company!

[11] But I say to you: If you as a devil want to speak to people and act, you must wrap yourself better in sheep's clothing, so that one doesn't see the rapacious wolf among them at the first glance!

[12] Make sure that you get out of my view, otherwise I could be tempted to make disclosures about you that you perhaps now would not be in the best mood to hear; for my spirit knows you now inside and out!"

[13] When Judas hears such things from Mathael, he raises his eyebrows and says: "You are mistaken in me, Mathael; for I also belong to the number of chosen ones, I have already fulfilled

errands in the name of the Lord and I was carried through the air just like my brothers a number of weeks ago by the angels!"

[14] Mathael says: "Oh, I know all that, and nonetheless I do not retract one syllable of the words I have just said! You sure do belong among the twelve, but my spirit says to me: There is a devil among them! – and look, you are the devil!"

[15] With this proof that my spirit gave about you, you can be satisfied for the moment. But if you want more, it can be attended upon; for I am just about to discover quite a big room full of ugly proof against you, and you will not have to do much to get them all in your face! For you are also a thief! Do you understand me?!"

[16] When Judas heard such thunderous words from the wise Mathael, a powerful shudder ran through him and he drew very modestly back and in going back he received some quiet kicks from Thomas as well, with the words, "Did hell prick you once again?! Just carry on like that, and you will hear more than just now! You poor soul, you'll never be a match for Mathael, whom the Lord has so wonderfully healed in body, soul and spirit!"

[17] See, even the angel of the Lord does not dare to draw near to him, and you want to contradict him in something that he has said from out of his deepest wisdom which has never been seen since Moses?!"

[18] Don't you see then such foolishness of your most asine heart screaming across all the Heavens?! Can you not be still, and listen and continue to learn?!"

[19] All the wisdom of all the Heavens and all the Earth is here in one place together, we are sitting here together in the centre of the divine heart, words and deeds go past us that even amaze the angels, and you with your truly terrible cravings as the greatest donkey among us cannot resist pulling not only discussions but also counter views from your puddle of stupidity into the present divine daylight! Oh you top blockhead!"

[20] Judas says: quite sulkily, "Hey, leave me alone! If I am such a donkey then that affects me and not you! And if Mathael has now beaten me so much, than I bet that what you want, that these very pure, divine teachings should be announced to the poor heathens not with gentle words of peace but with the sword and all sorts of deadly shots!"

[21] No one will be asked whether he has understood it, instead he will be forced to swear on the new belief! And if with time he leaves the never understood belief, he will be declared guilty of the most harmful perjury and at best burnt alive!

[22] And if at the spreading of this divine religion one does not ensure above all that the authorities are won over, then I would truly not like to count the numbers of blood witnesses who will bleed under the sword of the great heathen rulers, even if I am a devil! No matter whether it is divine! The devil is also divine! In time even the purest and most eminent divinity is also devilish!

[23] For example, if we just look at the most divine religion of Moses! What is it in the temple of the once heavenly wise Solomon?! Therefore I say as Mathael's devil and also as a donkey: Mathael is correct, and I recognize his wisdom as well you do, but as much as Mathael is correct, I am correct too!

[24] I tell you, this religion of peace from Heaven will spread the greatest dissatisfaction across the whole surface of the Earth in a very short time and will put nations one after the other in the greatest, irreparable disharmony, discontent and war!

[25] You will probably not experience this so much in your body; but your spirit will be a certain witness of everything that I have just said to you, and you will only then agree that the devil and

thief Judas also prophesied truth! Now I ask you whether you have understood me well!?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 94)

Mathael the precursor

"[1] Thomas says: "You now think that you have made a great prediction and we would not have learnt it without you?! Despite all the highest wisdom you have heard now in more than half a year, you are still a poor, foolish twit!

[2] At what time have light and darkness not opposed each other as enemies? When have life and death ever gone walking together hand in hand? When have the furious hunger and full satisfaction reached a hand towards one another in the peace of paradise? Idiot! It goes without saying: If the highest and clearest light penetrates the thickest darkness of the Earth from Heaven, it will not happen without counteraction!

[3] Look at the immeasurable ice fields of the enormous Ararat! They do not melt at the least warmth, as the wise Egyptians decide according to color and thickness of the ice and snow; but just let the heat of summer from Ethiopia reach such ice fields, and soon all the ice will become water! But woe to the valleys, which then are flooded by this water!

[4] And look, whatever would be materially unavoidable, will certainly remain even less spiritually in the future!

[5] But if we begin to preach the gospel of God with a sword in our hand, we will awake the sword of the world against us all the sooner; if we begin it with the weapon of peace, which is called love, we will also find peace many times over.

[6] It goes without saying that such a gift from Heaven will see war and all sorts of battles over time, as long as the material world remains due to the divine order what it always was, still is and will be and remain, and this needs no prophecy; but due to the fact that paganism will be shown to be basically laughable and foolish in its fullest emptiness to people of any more mature insight in the way and manner of Mathael, at least the too powerful and destructive counter-battles will not be called against us in an all-devastating intensity!

[7] If you have appreciated even a little what I have just shown you, the fullest nonsense of the prophecy that you made to me must seem to shine like the midday sun into the eyes of a man fast asleep!"

[8] Judas says: "Yes, yes, you are truly always wise Thomas, and everything that I say must be foolish! I should think about things well before I put them into words – and look there, I just opened my mouth and everybody attacks me because of the foolishness I speak, like the lion a lamb! Yes, one must want to explode in anger like a puffed-up bullfrog! From now on I will not say another syllable, but will be as quiet as a log, then you will have nothing to disagree with!"

[9] Thomas says: "Yes, do it, then you will be a wise man!"

[10] Here Mathael calls Thomas and says to him: "I thank you in the name of good things that you have given brother Judas such a modest pointer. For it did not hurt him in the least, and perhaps what he sees as an insult to his mind will be useful to him in the next world; for there is still no trace of any inner wisdom and there will probably never be any in his life.

[11] But leave him for now; for his soul is not from above, and his spirit is too small and too weak to soften his worldly soul and to animate it like yours!"

[12] Here I step up and say to Mathael, "Truly, there are few tools such as you, and I must therefore give you My praise! Just you continue, and you will be an apostle for another whom I will awake only later from among My enemies, an efficient fore-runner among the heathens! And now I will give you the fullest assurance that you and your four brothers will never fall back into your illness that was so hard to bear! But you will have to distribute your four brothers and show them the fully correct path.

[13] We will from now on remain a few more days here, and tomorrow as the Sabbath some things will happen where you can give Me good help; for you are one who does not fear the world or death, and therefore you are a very efficient tool for Me.

[14] But now lead Me to Helena; for she has an extra-large secret longing for Me, and so we want to visit her and strengthen her!"

[15] Mathael says: "Oh Lord, what an endless mercy for me! You, my creator, let me lead You to her who is as much Your creation as I am! But the maiden is pure and full of good will; she certainly knows nothing about sin and therefore it is worth the effort to strengthen such a heart through which later a thousand times a thousand can be strengthened!" (THE GREAT GOSPEL OF JOHN Book 6, chap. 95)

The search for God

"[1] After these words I, Mathael and our Jarah, who does not move from My side, turn to Helena and to her father Ouran.

[2] When Helena sees Me coming towards her, she bursts into a flood of tears of joy and says after a while: "I already doubted that this grace would be granted to me to see You, the Lord of my life, beside me and to speak to You! But now everything is very good! For You, whom my heart and my mind has only got to know here so endlessly wonderfully, have come to me Yourself! Oh, now rejoice loudly, you my otherwise so poor heart; for He whose spirit has counted the beats of your pulse from the cradle to the grave, stands before you and brings a holy strength in which death will taste sweeter than honey!"

[3] Then she becomes quiet again and I say to her, "Helena! Hearts that love as yours have eternally no death to fear and will never taste it, neither sweet nor bitter!

[4] For see, I Myself am the life and the resurrection, and those who believe in Me and love Me as you do, will never see death in all eternity, neither feel it nor taste it!

[5] Truly your heavy body will one day be taken from you, but it will not affect you painfully or knowledgably, instead in one moment you will be transformed from your heavy, captive life into the brightest life of your soul through My spirit of love which is in you and grows until full similarity with My eternal spirit! Do you now understand this, dearest Helena?"

[6] But Helena cannot produce a single word from sheer emotion and now weeps with the loudest sobbing of her heart. It lasts a long time, and Helena is still so moved in her mind by the joy that I came to her, that her tongue is constantly paralyzed anew with tears of joy, as soon as she wants to give me further words of thanks.

[7] But I say again to her, "My dearest daughter, do not try to speak; for this language of your heart is much more preferable to Me than any chosen by your mouth!

[8] For you see, on the Earth there are some, and in future there will be more, who will say to Me: Lord, Lord! And I will answer them and say: Why are you calling, strangers?! I don't know you and I

have never known you! For you have always been children of the prince of lies, of arrogance, of evil, of night and of all darkness! Therefore, out of My sight, you constant doers of evil! And I tell you that among them there will be much howling and gnashing of teeth!

[9] They will seek their god in endless, never reachable distances and depths and will not find him, because they found it beneath them to seek Me in their vicinity, namely in their hearts!

[10] Truly, whoever does not seek God as you have sought Him, will not find Him, not even in all eternity!

[11] God is in Himself the highest, endless, most powerful love and therefore can only be found through love!

[12] In the beginning love drove you to it, although you imagined to sin by loving Me; and look, you found Me. I came to you more than half the way, just as your father Ouran. But likewise everyone that wants to find Me should seek Me, and they will find Me as you have found Me.

[13] But those who seek Me with their arrogant intellect will never find Me in all eternity!

[14] For whoever seeks Me with reason, resemble a man who bought a house about which he had heard that there was a great treasure hidden under its walls. When the house became his, he began to dig in it one moment here, the next moment there; but he didn't make any proper effort, only dug a shallow hole and thus did not find the treasure which was buried deeply. Then he thought: Aha, I know what I will do; I will begin to dig around the house from the outside and will certainly find the trail of the buried treasure much faster!

[15] And so he began to dig outside the house, and of course did not find the treasure in that it had been buried deep in the middle of his house, and the further he dug new ditches away from the house for the sake of the treasure, the less he found the treasure for whose sake he had bought the whole house. For whoever seeks something there where it is not and can never be, can also impossibly find what he is seeking.

[16] Whoever wants to catch fish, must reach into the water with a net, for no fish swim in the air. Whoever wants to dig for gold must not seek it with a net in the sea, but in the depths of the mountains.

[17] You cannot see with the ears and hear with your eyes. Every sense has its own goal and therefore has been determined for a certain purpose.

[18] Likewise the heart of a person who is closely connected to God has alone the goal of seeking God and also finding Him and then taking a new, indestructible life from out of this God once found. But whoever seeks God with his other senses can find Him just as little as a man who binds his eyes can find and see the sun with his ears or nose.

[19] The correct and living sense of the heart is love, however. Whoever therefore awakens the innermost sense of life and begins to seek God with it, must certainly find Him just as well as a person who, if he is not fully blind, must find the sun with his eye and see its light.

[20] But whoever wants to hear a wise word must not stop up his ears and try to hear with an eye; for the eye certainly sees the light and all the illuminated forms, but the more spiritual form of the word cannot be seen, instead only heard with the ear. Do you understand all that?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 96)

Being one with the Lord

[1] Helena finally says: who had recovered a little from her too great joy of her heart, “Oh yes, I have understood all that; for your words have all the light, strength and life and emit from Your holy mouth as brightly and clearly as the purest source of the pasture of a high mountain, lit by the morning sun. But what should I do in order to calm my heart only a little more!? Lord, kill me if I rejoice; but my love for You surpasses now all my borders of life! Oh just allow me to touch Your hand!”

[2] I say: “Oh, do that in any case! Whatever your heart orders from out of its depths, do it, and it will never be a mistake; you can be fully assured of that!”

[3] At this Helena took hold of My left hand and pressed it with all her strength to her heart, cried again from sheer joy and said, sobbing: “Oh how happy must they be who can always be around You, oh Lord! Oh if only I could also always be around you!”

[4] I say: “Whoever is with Me in their hearts, I am always with them, and he is always with Me, and there lies the most important thing! For what use is it to someone who is all the time around Me personally, but his heart is nonetheless far from Me and rather depends on the mad world?! Truly, he is nonetheless more distant from Me than everything that you can only think as being the furthest away from Me!

[5] But whoever is as near to Me in their hearts as you are, My dearest Helena, then always remains right beside Me, if it seems externally that a many thousand times greater space separates him from Me than what separates us now from the last and smallest star, that your eye only glimpses for moments only as shimmering down out of limitless space.

[6] Yes, I tell you, whoever loves Me and actively believes that I am the One whose descent the fathers awaited, he is also fully one with Me, as I, as you feel Me here, am fully one with My Father in Heaven! For love joins everything; God and creation become one through it, and no space can ever separate what the true and pure love from the deepest depths of Heaven has joined.

[7] Through your love you will also constantly be the very closest to Me, even if for a short time in this world space separates you from My person; but one day, there in My kingdom of the purest spirit and of the fullest truth, you will never again be separated from Me! Have you, My dearest Helena, now understood even a little what has been said?”

[8] Helena says: “How can I not!? For in me it is now as light and bright as if a sun had risen in me, and it seems to me therefore as if it was clearly understandable what You, oh Lord, say to me, and my heart understands Your deepest sense.

[9] But now another highly important question comes from a not yet enlightened corner of my heart, and this is: How will you ever be able to thank Him who has showered you with such an effusive mercy? The very powerful love cannot count as thanks; for it is itself, as the whole life, a present of mercy from You! What a sacrifice and what worthy gift can I give you, my creator, in return as Your creation, as the most deserved thanks for such invaluable mercies? You see, oh Lord, it is still dark in my heart despite all this sunlight, and I cannot find an answer to such a highly important question! Oh Lord, wouldn't You like to help my heart out of embarrassment through a merciful word?” (THE GREAT GOSPEL OF JOHN Book 6, chap. 97)

How one can and should thank the Lord

[1] I say: "Oh, dear Helena! What should you sacrifice from the world for Me that is not Mine already, and that I hadn't already given you before the beginning of the world?!"

[2] You see, that would be a very vain demand from Me then and would be in complete contradiction with Me and My eternal order!

[3] You see, love does everything! Whoever loves Me above all else, also brings Me the greatest sacrifice and the very most pleasant thanks; for he sacrifices for Me the whole world.

[4] But besides the love for Me there is another love, namely the love for the neighbor. The poor in spirit and the in the temporal necessary earthly goods are the true neighbors; whatever someone does in My name, he does it for Me.

[5] Whoever takes in a poor person in My name, takes Me in, and he will be rewarded on the last day; and whoever takes in a wise man for the sake of their wisdom, will also reap the reward of a wise man; and whoever reaches a thirsty man even a beaker of fresh water, will be rewarded with wine in My kingdom.

[6] But if you do good deeds to the poor, do such a thing in secret with all friendliness and do not show it to the world; for the Father in Heaven sees it, and the gift of a friendly giver will be pleasing to Him, and He will reward the giver a hundred times.

[7] But whoever wants only to flaunt themselves before the world with his good deeds, has also already taken his worldly rewards and in the future has nothing more to expect.

[8] You see, in this consists the only manner of sacrifice and thanks that is pleasing to Me, and apart from this there is no other; for all the burnt offerings and other types of sacrifice are an evil smell before the nostrils of God, and all lip-service is an abomination before God, with which the hearts are far from the true love for God and the neighboring poor brothers!

[9] For whom can the senseless bawling in the temple be of any use, if the thousand poor and hungry brothers outside the temple are not considered?!

[10] Go and strengthen first the needy, feed the hungry, quench the thirsty, clothe the naked, comfort the sad, free the imprisoned and preach the gospel to the poor in spirit, then you will do endlessly better than to blare day and night in the temples with your lips, while your hearts were cold and unreceptive to your poor brothers!

[11] Look at the air, the Earth, the sea; look at the moon, the sun, the stars; look at the flowers of the field and the trees, and observe the birds in the air, the fish in the water and all the animals on the dry land; look at the high mountains and all the clouds and the winds; you see, all that proclaims loudly the honor of God, yet God, unlike man, never looks at all this like full of conceit, but instead only at the human heart that recognizes and loves Him the only true, good, holy Father. How should He then like a twisted heart or a vain ceremony with all sorts of lip-service, behind which lies nothing but the greatest selfishness, pride, lust for power, all sorts of whoring, falsehood and deceit?!

[12] Therefore you now know that firstly God does not need to accept the honor from blaring people; for the whole infinity is full of His honor.

[13] But what kind of honor, then, foolish, blind man can give to God then, since he himself has no other than that which he received beforehand from God through the mercy of being a man?! Or can this redound to God's if men sacrifice an ox for Him but at the same time they hold on to their sinful hearts and after the completed sacrifice they are ten times worse than they were before the sacrifice?!

[14] Oh, I take no honor from the people; for there is the Father in Heaven who honors Me more than enough! But if the people keep My commandments and love Me above all else, then they honor Me and My Father thereby, and I and the Father are completely one.

[15] If it is so, as it is according to the fullest and most eternal truth, he cannot dishonor Me Who does the will of God as Moses and all the other prophets have announced, and as I announce it Myself to you all.

[16] Do you now understand how we have to thank God and praise Him for all the goodness we have received?" (THE GREAT GOSPEL OF JOHN Book 6, chap. 98)

Mathael becomes viceroy

"[1] Ouran says: "I have never heard such supreme humanitarian thoughts before! I am a person myself and ruler over many hundred thousand people, and they say from far and wide that my subordinates are the happiest on the Pontus; but nonetheless I had to let the law remain as it came to me from Rome with only a few changes for which I as a ruling sovereign received permission from Rome. But even the softened laws seemed very harsh to me!

[2] How little consideration is given to the nature of people, and to what extent is not considered at all whether a law is possible to be kept for some people, according to his nature and characteristics! How fatuous it would be to claim that a shoe would fit all feet and how even more fatuous would be a law which would ignore characteristics and traits.

[3] But after You, oh Lord and Master, have now pronounced the laws of life, every person can direct himself accordingly, no matter what nature or characteristics he has, and can observe such a very human-friendly law very easily! If I now get home again things will soon look very different in my land!

[4] Mathael and his four companions, who now are completely dressed as Romans, will receive Greek official clothing from me and help me to direct my little state in the best way; and Mathael I now name as my first advisor and since I have no son, also to viceroy."

[5] Here Cyrenius steps up and says: "And I as the Roman governor over all of Asia and a part of Africa, equipped with all powers from the hand of Caesar Augustus (23.9.63 BC - 19.8.14 AD) who was my brother, and now also from his son (Tiberius), confirm this most superb choice! You, Ouran, could not have found anyone more worthy in the whole world! *Dixi*. – Cyrenius."

[6] At this I say: "And I confirm him too, for he has already had My anointment in the spirit for a long time; but you, Ouran, can already anoint him with the Nard oil before the people and before all the personalities of your kingdom, so that they know who they are dealing with and what they owe him. He will protect the kingdom from attacks by the Scythians better than a whole army of the most chosen soldiers. I will give him in addition an extraordinary power when he begins to take on this position; he does not need to for now, and his wisdom is enough for him!"

[7] Ouran says: "Lord, would it then not be time and not possible to convert the very dangerous Scythians to the better recognition of Your being? It is a pity for the otherwise so magnificent breed of people that he finds himself in a most uneducated situation. One sees among them such magnificently formed people as otherwise nowhere else on the Earth; but their spirit is a complete nothingness.

[8] It is often amazing when such a majestic shape of a man or a more than paradisiacal beautiful maid comes forward and both often know no language, but often just grunt like pigs, which

certainly they neither understand or anyone else. I don't want to have these Scythians under me for some desire of territorial conquest, but in order to educate them. Could such a thing not happen without a sword?"

[9] I say: "In that Mathael's companions will do you good service, and your desire will be fulfilled many times over; but all Scythians you will not bring under your scepter, for their realm has an extremely great spread. But those living around the Pontus (Black sea) you can have for your own and educate them according to your discretion."

[10] Ouran says: "Lord, eternal thanks to You in my name and the name of all the people who will be awakened in the spirit through Your teaching! Truly, you will never lack in my effort and my persistent will; just give me Your mercy therefore!"

[11] Cyrenius says: "And I say to you that you can call your own property whatever becomes yours from the Scythians! If you want to hand it over to Rome secretly then you shall be let free of ten consecutive years of taxes for all your land, and your offspring shall have full right of inheritance; and in future after thirty years your land will not be given to the highest bidder. Tomorrow you will receive the confirmation of everything that I have told you written on parchment for eternal times into your hands. Only a strange, foreign enemy could take it from you with violence; but from Rome it remains yours for all times."

[12] I say to Cyrenius, "Give it to him today in writing; for tomorrow is the Sabbath and we do not want to harm the poor in spirit!"

[13] Cyrenius says: "Lord! How can I now write the confirmation at midnight? But tomorrow I will do it before sunrise, and that will not cause an annoyance to anyone!"

[14] I say: "Look there, My Raphael is already finished with it; here take these documents and read them to see whether they correspond fully to your will!"

[15] Cyrenius takes the documents, sets up a torch and reads them, finds them true word by word and then says: "If this was the first, it would amaze me endlessly; but I have already several pieces of proof from Raphael, and so it doesn't amaze me any more for such a thing is just as possible for him as it is for any person to penetrate with his eyes to the furthest star. Well, since the documents are finished, my Ouran should take them into his possession immediately."

[16] Here Cyrenius in a moment gives Ouran the documents with the words, "Take them as proof for you and your offspring, and make sure you win the people for the Kingdom of God, the kingdom of love, for the kingdom of eternal truth, which has come to us mortals in Jesus, the Lord from Nazareth, so wonderfully from the heavens! We are in Him and we live in Him now and shall live eternally." (THE GREAT GOSPEL OF JOHN Book 7, chap. 4)

Helena becomes the wife of Mathael

"[1] Ouran thanks Me and Cyrenius very heartily and also Helena, who however adds the question saying: "But my father doesn't have any male descendants! Who will follow him in the government?"

[2] I say: "But My very dearest Helena, haven't I given you then a most wise descendant whom your father has named as Viceroy? Do you not approve of him?"

[3] Helena says, almost crying with joy: "Well, do we ever?! But I had to ask to be quite sure of Your alone holy will! Lord, forgive me, if I have offended You by this question!"

[4] I say: "Just take it easy, for no person can ever insult Me and least of all you! But because you have now asked Me for something that you could have known very well without this question, so I ask you now for something that I also possibly know before your answer!"

[5] Look at Mathael! He has now been named by your father as Viceroy and as such confirmed by Cyrenius and Me. He is still a young man of barely 28 years; would you like to take him for a husband?"

[6] Here Helena casts her eyes down a little modestly and says after a while, "But Lord, truly nothing is safe before You, be it ever so well hidden in the heart. You looked into my heart and found there that I am exceedingly fond of Mathael; and you have now revealed me before I really wanted to be revealed. But since my heart has now been revealed, I can answer Your holy question with nothing but a perfectly true Yes. I certainly love Mathael very much; but it is a different question whether he will love me."

[7] I say to Mathael, "From now on, friend, you can now speak on quite comfortably!"

[8] Mathael says: "Oh lord, You very most eminent one! You are never greater in my heart than when you speak with us so humanly! Whether I could love this pure virgin, who is totally devoted to You in her whole being, in such an intensive way as I love You, oh Lord!? But she is the magnificent daughter of a king whereas I am the poor son of a commoner, not exactly from Jerusalem but from the vicinity of this great city of one hundred gates and more than ten times a hundred thousand people, where I and my family not even belong. There, there is the snag."

[9] I say: "Well – so what? Who was David from birth? Who was then Saul? Who has anointed them Kings of Israel?"

[10] But if I now do to you what I once did to both of them, how should you not be of equal birth as Helena? Do you then think that I don't possess enough power to set you in a moment on Caesar's throne in Rome?

[11] You know the power and strength of the angel Raphael, here present for our service, and at the moment a thousand legions of such angels are at My disposal; who will want to engage battle with them?! For Raphael is enough to turn this whole Earth to dust in an instant, not to mention dethroning a Caesar in Rome and setting another quite happily on the throne. But nothing of this kind happens although I do not lack the power to do so, for I know why I leave also the present emperors on the throne at Rome. But likewise I have also the most unlimited power to give you whatever I want, and to make you whatever I want; who will dispute us?!

[12] Behold, God's power goes further than the power of an earthly king! Or does the life of a king not lie just as much in My hand as that of a beggar? The slightest breath of will of My spirit, and the whole creation is no longer in existence! Therefore, friend, do not be concerned! What I say is said for all eternity, and to what I choose a person, that is what he is and remains unchallenged and sacrosanct; for I alone am the Lord and do everything according to My highest own love and wisdom, and no-one can say to Me effectively, "Lord, why are You doing this and that?" Yes, whoever asks Me in the love of his heart, I will give his heart an educational answer; but whoever wanted to disagree with Me will receive no answer, only a judgment! Therefore be calm; if I make you a king, you are then truly a king, and whoever does battle against you will be crushed! Thus take Helena's hand and look, she is and remains your dear wife!"

[13] Here Ouran rises and says, filled with the highest gratitude: "Oh Lord, All-mighty of eternity, how can I, as a poor, sinning person, ever show myself thankful to You in even the smallest way worthy to You? You fill me with the highest grace and good deeds! What a great and long-lasting worry You have taken from my heart!"

[14] How hard it is for a feeling father to choose a man for his single dear daughter about whom one could claim in advance with a certain certainty that he is fully suitable for his daughter and that she will be happy with him! What sorts of sacrifices have parents often laid in the Hymen temples for the good of their married daughter and thought that they would reach a happy marriage thereby; but the sacrifices were only too often in vain! The marriages were nonetheless unhappy, and the married daughter only too soon became a true slave instead of a friend and most faithful companion of her husband.

[15] But here comes true, what I heard from the elders, that the true marriages are made in the heavens by the gods. Of course it goes without saying that the mistaken expression “gods” should be left out; for once one has found the one and only true God then the false gods ceased to exist.

[16] This marriage is therefore determined and tied by You, oh Lord, Yourself, and I can now wait in the calmest hope that it will also not escape Your blessing, which certainly must be earned through the exact observance of Your holy will, otherwise it will not be given.

[17] Helena, my beloved daughter, would you have thought when we set off on our far journey with the intention of seeking the true wisdom and the unknown god and then to bring all that back to our nation and thereby make them as happy as possible, that we both would be made so unspeakably happy here on this deserted, void and highly unpleasant place?

[18] Do you see daughter, how the teaching I often told you: „Whoever wants to find everything should seek nothing but God alone!” has been most magnificently fulfilled here! You sighed as we left our city with the secret intention in our hearts not to return until we had found the truth and the single true god, and you said longingly: „Father, then we will probably never get to see this city again and this beautiful land of ours!” And I said to you: „Be calm of heart, my daughter, we are going not on a rape and not to threaten our neighbor with war, but we are going to seek the highest happiness for us and for our land! No god and no power in the world can call our plan bad!” Then you became calmer and we set off on our journey courageously. But at that moment I ask you whether you ever had the slightest idea of everything effusively good and happy that we have found here!” (THE GREAT GOSPEL OF JOHN Book 7, chap. 5)

Helena’s gratitude and good intentions

“[1] Helena says: “Oh father, which mortal could ever have had even the slightest idea about this! In addition we were still in our better thinking too deep dug into our paganism and were not capable of any pure idea, in order to imagine even the slightest possibility of everything that we have received from the single mercy of God the Lord here directly from Him Himself!

[2] But now and forever we can do nothing for Him except to continuously love Him above all. And our brothers and sisters who are our subordinates we want to love them like our own life, so that we can announce to them faithfully and truly the name of the most eminent and holy single true God and give them carefully such a state of mind, through which they can become people pleasing to God the Lord on the path of true love and humility. And Mathael, now my dearest husband, will offer us with his brothers his strong arm and his powerful wisest heart and, and so our well-being in the name of the Lord will also be his and his well-being will be the well-being of all our many subordinates.

[3] That is everything that I can profess as faithful and true before God the All-holy in the most grateful depths of my now very contrite heart. Oh Lord, be always clement and merciful to me, a poor sinner before You; for You alone know best how much I can bear the earthly burden of life! I

do not want to go through this life without a burden and I will carry it with the power that you give me, Oh Lord; but do not tempt me beyond that, Lord!"

[4] I say: "My yoke is gentle and My burden is light; but sometimes a little additional weight does not bring you any lasting damage, instead only a great use for soul and spirit.

[5] Your husband Mathael will tell you at the right time what burden he had to carry in order to get rid of everything that was of the world, so that his heart could grow to such strength. What he has now, no power and no eternity can ever take away from him; but what you now have taken in from the outside resembles a seed sown very recently in the earth and that must pass many a test before it becomes a true, blessed, mature fruit.

[6] Therefore do not shy away from the multiple burdens that will meet you here and there on this earthly path of life; for I will send it to you for the strengthening of your soul and your spirit!

[7] If then now and then something comes over you, then think that it is I who lets such a strengthening occur! For the more I love a person, the more he will be tested by Me. For everyone should become equally perfect to Me; for that, however, there will needed be much self-denial, patience, gentleness and the fullest submission to my will.

[8] But whoever moves entirely in My will, will also become perfect in his spirit, as I am perfect, because such a spirit becomes fully one with Me – Tell Me now whether you have understood all this clearly and well!"

[9] Helena says: "Oh yes, in as far as it possible for a mortal person to see the word of God in his temporal, deep limitations!"

[10] I say: "Well that's good then, and we now want to relax a little after the work we have done! Whoever would like to sleep a little, sleep; but whoever wants to stay awake with Me and pray, should stay awake and pray!"

[11] Then many called, "Lord, we want to watch with You and pray!"

[12] I say: "Then do as you wish! But we've got to prepare ourselves for tomorrow; for it will be a hot day. (Turning to Cyrenius) Tomorrow your brother Cornelius and the Captain Faustus will come here to see what has happened in this area; for they do not suppose that you are here and even less that I am staying here. But nonetheless it must be ensured that they find accommodation here with their entourage. This time there will be no accommodation to be found in the city, for the fire will cause damage to the town, because with this burning of the temple and synagogue other buildings and civil houses have been destroyed with them. Tomorrow we must have our wits about us, and it is therefore necessary that everyone prepares themselves well. But whoever is sleepy should sleep; but I must watch and pray!"

[13] With these words I left the party and went onwards up the mountain in order to be alone and to join the eternal spirit of My Father more deeply with My whole being. (THE GREAT GOSPEL OF JOHN Book 7, chap. 6)

The future of Jesus' teaching according to Mathael

[1] (Mathael:) "Yes, for us the extraordinary deeds are already a very powerful proof, because we now possess enough awakened understanding to differentiate all that is wrong from what is true at first sight!

[2] For the conjuring tricks of the magicians have been known to us for a long time, and nothing brings much new to light; but these deeds here demand more than simply a magician from Egypt or

from Persia, these demand God's limitless creative power and a never-ending depth of wisdom, they demand the original and basic priority of the divine spirit, whose willpower keeps all the spirits and all the worlds in check like a good horseman reigns in his team of horses who he more or less pulls and forces his otherwise unruly animals to act according to his will.

[3] So the fullest primary divinity is visible, while it can never be visible with the magicians, because it never is and never was there. But we can also accept that our forefathers must have performed many miracles through the divine power in them; for without the true miracles the false ones would never have appeared.

[4] But now we have once again seen quite perfectly true miracles before our very eyes; but I do not want to be a bad prophet, saying that in several centuries there will be more false miracles in the name of the Lord than true ones!

[5] It is true that it is all in the hands of the Lord; but the following can be fully accepted as certain. First, that the Lord will not always remain physically visible on this Earth among the people and will not stand at the service of the people as at the founding of a new religion with bodily advice and physical deeds; and secondly, He will also give the people more free will than previously before this ever most memorable epoch, which makes even this Earth never pass away and must one day set it in the central point of the heavens.

[6] For a world which He has once set foot on with His own feet must remain for eternal times at least in a transfigured form. But if the people remain in possession of their free will and if they are born into this world always so unknowingly and almost without any intelligence so that their later realizations depend alone on the original external lessons, then we cannot think anything other than that the darkening will come again and the domineering people greedy for a good life will make a ten times greater paganism out of this new purely divine religion which will concede nothing to the one of India!

[7] We will not experience it in our bodies, but as inhabitants of an illuminated spiritual world that it as yet unknown to us we will experience it all the more surely! It will still be swarming with deception, lies, haughtiness, egoism, selfishness, fear, searing, lip-service, hypocrisy, persecution, judgment, revenge and cruelties of all shape and size!

[8] The Lord Himself said that everything must be allowed for the sake of free choice and true education of every individual, without which no one can become a true child of God and can also never enter the eternal magnificence of the Father!

[9] But if the Lord Himself gives us such a prognosis, what should we think other than that it will be exactly as I have now just said?! The best protective means against it is and still remains a clear language with mathematical certainty. For mathematical proof cannot be eroded by the passing of time, it is the same for Indians as it is for the Persians and Arabs, Greeks, Romans and Jews!" (THE GREAT GOSPEL OF JOHN Book 8, chap 14)

Mathael meets the spirit of Abraham

"[1] Now Murel asks Mathael the same, and he says: "What Moses says about the creation has actually nothing to do with the creation of the world, but instead only with the formation of man from the cradle until his perfection; thus also the foundation of the church of God on Earth until these days is insinuated right on until the end of the world.

[2] By „heaven and Earth“ we are to understand the new Earthly human right from his birth onwards. The 'heaven' describes his inner, hidden, spiritual capabilities, and the empty and void

'Earth' describes the newly-created man, who is hardly aware of his own existence – the first stage of a human.

[3] With time the child reaches self-awareness and begins to dream and to think. That is the 'Let there be light' in the human, so that he knows that he exists – the second stage.

[4] And so it goes through all the other days of creation until the rest of the completion of man! Tell me whether you are beginning to understand any of that!"

[5] Murel says quite amazed about the biblical wisdom of Mathael: "No, high friend, this wisdom I would never have sought! Ah, in this way that I now recognize to be the only correct one, I would like to have the whole Scriptures explained to me! Yes, there is a lot there until the human soul has reached this depth of wisdom! But how did you get to it all?"

[6] Mathael says: "My friend Murel, there is no question of that any longer in this spot where we are now! The Lord among us – here an angel from heaven who was sure witness of all material creation! I myself was already a scribe from my youth in the temple, from which reason I was sent as an apostle to the Samaritans; but before I could yet speak a word with the Samaritans, Jehovah thwarted my plans: I ended up among terrible bandits and had to become a terrible bandit myself in order to survive.

[7] But since I saw myself as left alone so powerfully by God, without being able to find a reason for it myself, it annoyed me very much. I became an unbeliever in the beginning, all the Scriptures became for me the work of man; but I was soon taught otherwise through a strange occurrence.

[8] A man full of bitter seriousness came to me one night as I kept watch alone before the horrid den of thieves. I instantly went through him with my sword. But he said: make no effort with your pitiful weapon; for no mortal's weapon ever kills an immortal spirit! I am the spirit of Abraham and I ask you why you want to leave God and persecute His name!

[9] I, Mathael, said then, full of anger: Why did God persecute me first, since I was sent in His name to the Samaritans in order to win them all for the temple!? My intention was honest and fair before God and before all men, because it was honest and fair in my thoughts. God has since the beginning of my existence given me only my conscience as judge, and I lived justly before this inner strict judge. I myself did not send myself to the Samaritans, but instead the high priest as the representative of Aaron and Moses.

[10] Was it unjust that I was sent to the Samaritans, then God's wisdom would not have needed to chastise me, but only he who sent me; but since they seized me, the innocent one, I am from this moment on an enemy of Jehovah, whose apostle you seem to be to me!

[11] Then the spirit spoke, looking even bitterer: Do you know the power and anger of God? How will you, powerless worm of the dust, defy the all-powerful God?! Can His power then not seize you and destroy you in a pitiful way as if you had never been there?!

[12] I said: "It can certainly do that; for I can only eternally curse such an existence as I now have! If I no longer exist then my just anger and fierceness against it has an eternal end!

[13] The bitter, serious spirit said however: You cannot order God to destroy you! He can torture you, eternally, with the most terrible pain and anguish, and it would then be seen how long you would offer defiance to the all-mighty power of God!

[14] Then I said full of glowing anger: God can do that if it gives Him a particular pleasure to torture a creature simply in order to show it His omnipotence! But I swear to you, you bitter serious spirit that God will eternally never bend my mind with all the tortures He can think up, even a thousand times more powerful than He is!

[15] With goodness, tenderness and provable justice He can do everything with me, He can make me a lamb of lambs; but with His anger to a devil of devils! Until now the omnipotence of God has only given me a tormented life, for which I will never thank Him; perhaps it will occur to Him to be more merciful to me and to make good to me what He broke in me in a almighty caprice, and then I will also be thankful! But, as things now stand, I am Jehovah's most decided enemy! For in His name I moved from Jerusalem to Samaria very seriously in order to announce His honor and praise there; but for that He let me be seized and overwhelmed by devils!

[16] It may well be that my sending there was not pleasant and pleasing to Him! But when He could show the false prophet Bileam through this donkey, why not me and my companions through this donkey of ours, which carried us and all our baggage?! Why did He deliver us to the devils in their claws?!

[17] Give me an answer, or out of my mouth a curse will hit you, the like of which has never been spoken over the face of this Earth! Then the spirit disappeared and I fell to the Earth unconscious!"
(THE GREAT GOSPEL OF JOHN Book 8, chap 21)

Communication with the Lord in one's heart

[1] (Mathael:) "From this point in time onwards I lost the clear self-awareness, and as much as I can remember now, my body was taken into the active possession of the most evil spirits, and I became a terror to the whole area! My flesh was not pierced by any lance or spear, and the thickest shackles fled from my hands like chaff! The fight with one or a thousand people was all the same to me; those who took hold of me were very evilly dealt with and many were killed! Yet my soul knew nothing of this.

[2] Due to God's will we five were recently captured by the Romans and brought here the day before yesterday. Here the Lord freed us from our great torment. My soul became the only fully intelligent inhabitant of my flesh again, and Moses was in it as before. But the Lord enlightened all the wrong paths that my heart had taken – and listen! – I only now understood Moses and the prophets!

[3] If Abraham's spirit now came to me, I would certainly speak quite a different language with him than about five years ago! I cannot give you the exact time but certainly several years have passed. Now you know how I came to understand the Scriptures!

[4] It is true that I wish no one to take my path in order to understand Moses, because there is now an easier one; but because you, Murel, have asked me how I came to understand the books of Moses, so I had to show you my sad way, and you can now imagine the rest yourself quite easily!

[5] The other and infinitely easier one is now the mercy of the Lord which can give you in a few moments what I have achieved on the thorniest path.

[6] But here stands the angel of the Lord, ask him, and he will show you how very truly I have now disclosed to you the fate of myself and my four companions! What do you say now to all that?"

[7] Murel says: "Oh, friend Mathael, you have borne a terrible amount and had a courage which is to be sought in the world! You were a devil, it is true, and yet your heart was not ruined, since it demanded truth, justice and love, and because it demanded that, it received also what it had demanded; for the Lord does not let any decent heart be destroyed!

[8] But why did the Lord take you to task so harshly?! For I cannot imagine then at all that the one and only reason for such a rebuke was due to being sent to Samaria to convert the Samaritans to the Jewish faith! Something else must have been behind it all!"

[9] Mathael says: "Certainly, but I know nothing about it even today, and honestly speaking – I didn't have any desire about it; but now I would really like to have a little light about it! Our Raphael could certainly shed light on it for us if he was in a good mood!?"

[10] Raphael says: "It never depends on me or my mood, but instead only on the will of the Lord; for my existence is nothing but the pure will of the Lord! Turn to the Lord in your heart and your request will certainly be fulfilled!"

[11] Mathael says: "That would all be fine if the Lord was not sleeping; but He is now asleep, and it would certainly be very inappropriate to wake Him for this!"

[12] Raphael says: "You too are still a little weak! His body truly sleeps now a little; but His soul and His eternal holy spirit never rest! What would happen to the whole of creation if the Lord forgot about it for even one moment?! It would be the end of everything in a split second. No sun, no moon, no star in all the whole eternal infinity and no Earth that bears you would exist any longer, nor any angel or man would be able to maintain themselves on their own!"

[13] Everything that is, is permanently maintained by the allpowerful, eternally same and unchanging will of the Lord, without which no existence is imaginable [14] If things are so and cannot possibly be otherwise, how can it occur to you to think that He could ever sleep and thereby in sleep not be conscious, which the infinite creation needs in every moment of its being.

[15] The Lord knows most exactly what you are now thinking and what you want. Since I know it, the Lord must have known it long before, because otherwise I could not possibly know it! For everything that we angels know and realize, we know and realize only through the Lord. But now I know about all your tests and hard trials; who otherwise but the Lord alone could reveal it to me? Not you, or the mouth and mind of another spirit, because I could not hear such things without the mind and will of the Lord!

[16] But as I now understand, realize and know everything alone through the Lord, so can you also – but certainly only in as far as you are capable of it in your heart!

[17] Therefore ask the Lord in your heart, and we will see whether an answer is laid in your heart!"
(THE GREAT GOSPEL OF JOHN Book 8, chap. 22)

Cause of Mathael's suffering

"[1] Here Mathael placed the aforementioned question in his heart on Me, and I immediately laid the following answer quite openly in his heart, which he immediately spoke loudly to the three: "The Lord was with the Samaritans who had separated themselves from the poisoned teachings of Jerusalem and had turned back to the pure teachings of Moses and Aaron. You, Mathael, however, were a well-experienced, powerful speaker and had an unbending sense in what you had heard. The Lord knew it and saw that you would have caused Him great damage among the pure, believing Samaritans if you had come into didactic contact with them. Therefore the Lord let you and your companions come among the most infamous highwaymen, knowing well that you would not get free of them before your stiff sense had been made quite soft and bendable. As long as you were a fellow robber in full consciousness among the other robbers, your sense did not want to bend at all, on the contrary you had created a very crafty plan and have brought the about fifty robbers along

with their wives and children to a point where they developed sympathy for the basically false doctrine of Jerusalem, because they found in it even assurance and a sure asylum for their thievery.

[2] When you had come so far with them as to attack Samaria the next day as the leader of fifty-five apostles (including yourself) for the well-being of Jerusalem and yourselves and to carry out the teaching of Jerusalem with the most merciless strictness and to make every opponent face the sharpness of your sword, then the Lord allowed you to be admonished by the old spirit of Abraham.

[3] But since this appearance also could not change your mind, only then did the Lord allow your soul to be hidden in the flesh, but for this your body was taken captive by many devils. Since then you were terrorized the area along with your companions!

[4] Even your fifty robber apostles fled from the area and became decent people, and because they saw very well what terrible things had happened to you and your four companions – because of the vicious conversion plan of the Samaritans – they also gave up every intention to convert the Samaritans for Jerusalem.

[5] And so the Lord had made a very effective and healing blow through your highly disordered calculation and let you remain shackled in the courts of hell until a guidable sense had taken hold in your soul.

[6] But the Lord also knew where your soul came from, and how and why it was so rigid, and therefore He let such bitterest things happen to it, because it could never have been corrected in any other way.

[7] In a far distance there is another Earth (world) among the planets that circle this sun, which until now hardly any astronomer's eye has seen. On this Earth (Uranus) there are very hard-headed people who cannot be distracted from a plan or intention that they have once made until it is realized. Even from there, souls are placed on this Earth in the flesh for the achievement of the childhood of God and they keep very much of their stubbornness of thought.

[8] But you are in a certain way such a foreigner on this Earth, as according to your soul you come from that world and were therefore so strong-minded and unyielding in your intentions.

[9] In order to make your soul flexible and to form your otherworldly nature of your soul so that it was receptive to the correct and freest truth from God, in order to be able to enter the divine love and through it into the fully true childhood of God, this way was the only true and effective one.

[10] You had to obtain a certain maturity in the hell of spirits and souls of this world, just like the souls of the children of this world, you had to go through the narrowest gate in order to be able to rise to the higher region of life as an ennobled sap of life. You now stand as such before God, the Lord of all life." (THE GREAT GOSPEL OF JOHN Book 8, chap 23)

The reason of the Lord's incarnation

"[1] When Mathael had spoken the answer that had been laid in his heart before the three, he himself was amazed at such truth in himself and the inner speech that had never been felt so clearly before.

[2] But Raphael said to Mathael: "Do you now see how awake the Lord is, even if He now sleeps in the body, and **how you now heard the speech of the Lord clearly and distinctly in your heart and then spoke them out loud with your fleshly mouth!**? You see, in this same way we also hear the Lord's word and will alive and actively in us, and in such a way that we are then also entirely His word and His will! But if we are that, we are also as His word and His will the completed deed

itself, therefore word, will and deed all in one! Do you understand that, friend Mathael, now purely and clearly?"

[3] Says Mathael: "Although one is aware inside of a certain reassuring belief and imagines one can now easily understand everything, immediately something else crops up of which one has never dreamed before. I can see from all this that there is such an immeasurable abundance and depth in divine wisdom that no spirit will ever be able to grasp it fully. We shall, therefore, have incessantly to learn and comprehend new things in plenty. And that is quite good so.

[4] Truly, I would not at all be pleased if I knew everything now as clearly as the Lord Himself. If in the whole of infinity there were to be nothing unknown to me, I should soon become bored with life. Yet there is such an endless number of densely veiled things with which we could never finish in eternity, and I must now frankly admit that I would not regard God's bliss as enviable if we, as His created beings and children, would see everything as clearly as He Himself, and His eternal and infinite total wisdom must turn into the most horrible boredom if He had to use it merely for Himself.

[5] But He filled the endless space therefore with countless works which correspond to His endless wisdom and power, and created thinking beings also endowed with much wisdom. These, constantly moved by such a depth of wisdom and power from God, investigate and wonder at the same time the divine depth of wisdom and power of the Creator, and at every revelation they are brought to further amazement and worship and to the most intensive love!

[6] Well, this alone must be for God the real bliss. For Him, as the Creator and Father of angels, worlds, men and children, this alone must be the greatest delight, namely, to give ever more bliss to all those who more and more recognize and love Him and His words!

[7] In order to prepare an all the greater holiness for us people of the Earth, for you angels of all heaven and for all creatures of the whole infinity, He came Himself as a person to this Earth in order to reveal Himself as a person Himself with flesh and blood like a human to the others. Friend, being or angel of eternity, or person as I am, the Lord does not do it just for our sake, but for His sake as well; for over time He would be bored to death if in His omniscience then had to acknowledge that He as an extremely formless, eternal, if also most complete intelligence could never be seen by His created beings and even less spoken to and thus would have to remain unrecognized!

[8] Would it not be utterly sad for an earthly father who had for instance twenty very lovely children, but all blind and deaf, to whom the most loving father could never speak a word and show himself as a man? Just imagine such a relationship: An exceedingly well-to-do father with twenty children of both sexes and of a very handsome appearance, but all deaf and blind. Question: Would not such a father spend enormous sums so that his otherwise lovable children might become able to hear and see? How sad will he be when he finds out that there is no remedy in the whole world to give hearing and sight to his children!

[9] Well, we humans are seeing and hearing for one another, it is true, and have great pleasure in one another – sometimes even more than is necessary – so that we even can forget the creator; but the holy good Creator, the very wisest Father, would have to do without this holiest pleasure forevermore to be ever recognized, heard and seen by His children! That would not suit at all an eternal Father full of the highest and purest love for His children!

[10] In Him is certainly the greater longing to see us, His children, in the state that makes us capable according to His order to see Him, to love Him personally, and to confide in Him without fear for our existence – than to see in us His children who have no understanding of the primal essence of the eternal Father.

[11] Therefore, my claim is not too far-fetched when I said: the Lord has not only for our sake, but also for His own, put on flesh and blood and thus come down to this earth to us, His certainly still very uncouth children. He had been planning for eternities what He would do; yet we are now witnessing the realization of the eternally great plan. – Tell me, Raphael, (THE GREAT GOSPEL OF JOHN Book 8, chap 24)

Separation of soul and body after death

“[1] Thereupon Mathael started to speak and his words sounded as follows: “Dear friends and brothers, I do not know how I came to it, that by times from my earliest onwards I could see spirits and could even talk to them, what then also was a main reason why I in fact stepped into the walls of the temple; since I was told that therein the spirits who became quite tiresome would not have any power over me anymore, and that from then on I also would not see them again. Now, this was correct and quite in order; because when I dressed myself with the consecrated clothes of the temple, my seeing of spirits came to a complete end! How and why I cannot say; but it is completely true and correct.

[2] Although I have been freed from this plague by the walls and the clothes of the temple, the spirits still knew how to revenge themselves in another manner. My subsequent dreadful state of being possessed was surely a sorrowful result of it! Anything further about my extremely unfortunate state is known and I do not have to waste a single word about it. But from my earlier state of seeing spirits I still remember a few occurrences, and if I tell you my new friends and brothers now a few events, I think that at least at this occasion I can serve you with a small service.

[3] When I was about seven or already eight years old, five people suddenly died of a plague-like epidemic; it was the neighbor’s wife, two of the elder daughters and two otherwise absolutely healthy maidens.

[4] It was however strange that from this unusual epidemic only grown up and otherwise absolutely healthy maidens and women died. When in the neighbors house the wife became ill, while the day before already the two daughters and the two maidens died, the neighbor came full of desperation and grief to us and imploringly asked us help him to, if possible, save his wife from death; for my father, who owned quite a nice property nearby Jerusalem and who also lived there most of the time, was also a doctor during emergencies, and it therefore was more a kind of duty, to follow the call of the unfortunate neighbor. That I was not allowed to stay at home you will easily gather from the circumstances, that I not very seldom gave my father quite good remedies, since my spirits not seldom trustingly revealed them to me.

[5] My father was very confident that I will meet with spirits in the house of the neighbor, who will tell me something to cure the critically ill neighbor’s wife, and so I was *nolens volens* (meaning: if I wanted to or not) taken along. My father was not mistaken; I actually saw a lot of spirits – surely a mix of good and bad ones. But with the recommendation of a curing remedy there was nothing happening this time round; since a great spirit dressed in a light gray pleated dress, said to me, when I approached him about a cure on request of my father: ‘Look at the person who passed away! Her soul already rises above the pit of her chest, which is the usual exit of the soul from the body!’

[6] I now had a closer look at the dying person. From the pit of the chest a white smoke rose, increasingly expanded above the pit of the chest and also became increasingly denser; but I could not see anything about a human form. When I looked at it questionably, the light gray large spirit said to me: ‘Just look how the soul leaves her earthly residence forever!’ But I said: ‘Why does this parting soul has no form, while all of you who are also souls, have very proper human forms?’ Said

the spirit: 'Just wait a little; when the soul has left the body completely she will collect herself properly and will then become quite beautiful and friendly to look at!'

[7] When I saw the mist still expanding and condensing above the pit of the chest of the ill person, the body was still alive and groaned now and then like someone who is plagued by a heavy dream. After about the quarter of time of a roman hour, the mist, the size of a twelve year old girl, floated about two spans above the dying body of the woman and was only connected to the pit of the chest by a finger thick column of vapor. The column had a reddish color, became longer and shortened again; but after each elongation and shortening this column of vapor became thinner, and the body entered into a visible painful convulsions.

[8] After about two roman hours of time, this column of vapor became completely free from the pit of the chest and the lower end looked like a plant with many root fibers. In that moment when the vapor column was completely separated from the pit of the chest, I observed two appearances. The first consisted of the complete dying of the body, and the second, that the very white misty vapor mass transformed within a moment into the well-known wife of the neighbor. She immediately clothed herself with a white, pleating rich shirt, greeted all the surrounding friendly spirits, but also asked pertinently where she is right now and what happened to her; she was also quite amazed about the nice area where she was now.

[9] But from the area I couldn't see anything. I therefore asked my large light-gray where this nice area could be seen. And the spirit said: 'You cannot see this from your body; since it is only a product of the life imagination of the person who passed away and will only later change into a larger and more permanent reality!' With these words I was put off and the spirit started to speak in a tongue completely foreign to me; but he must have said something very pleasant to the now free soul because her face became very joyful.

[10] But it was odd to me, that the now free soul apparently did not worry at all what has happened to her earlier body; she immediately conversed quite well with the spirits, but everything in a very foreign tongue. After a while also the two daughters and the two maidens who passed away were guided to her and greeted her former mother and mistress in a most friendly manner, but not as if the first two were her daughters and the other two were her former service maidens, but as real, true, good friend and sister, and this in a foreign and completely incomprehensible tongue to me. But no one looked like if worrying in the slightest about their former body which certainly is kept in honor; it also seems that they do not see anyone of us mortals.

[11] Though strange, that the soul of the just passing away woman, immediately after the exit from the body, still expressed her amazement about the beautiful surrounding in Hebrew; but after she has so to speak collected and condensed herself more, she made use of a language, which, according to my poor knowledge is not spoken on the whole earth and among all its mortal people.

[12] I therefore turned again to my light-gray and asked him: 'What is it the five new arrivals in your kingdom are talking about and in what tongue?'

[13] Said the light-gray: 'What a curious boy you are! They are talking for the sake of you in this specific spirit tongue, because they do not want to be overheard by you; since they know and feel it quite accurately, that you are here as someone who can see and speak to the spirits from his body just like a Burmese from High-India. They also know and feel it that their bodies are still here; but it does not concern them more as an old shirt to you which you have, as totally shredded, thrown away. You could now show them all the kingdoms on earth with the prospect of a life full of health for a thousand years, they would still never return to their bodies! But this what they are talking about you would not understand, even if it was in your tongue; since they now see in this very moment, that the great promised One is already as a person on the physical world, although only as a tender child. If you are a man, you will recognize Him in Galilee.'

[14] This was all the information which the light gray quite courteously and friendly revealed to me. This was certainly a very memorable occasion, which I have seen as a boy at that time just as true and vividly as I see you all right now; and that the light-gray did not tell me any untruths, the proof lies therein, that I now have found You, o Lord, actually in Galilee, just like the light-gray have told me.

[15] I just want to know a little more why the soul during the moment of separation rises as a mist from the pit of the chest, and why not as a fully developed human form. – Lord, You most loving, You wisest?" (THE GREAT GOSPEL OF JOHN Book 10, chap. 10)

(The stories of the boy Mathael and Lord's explanations to them can be found in Book starting with cap. 61 – 91)

About possession. The slow spreading of the gospel

"[1] Says Mathael: "Yes, Lord, this is completely clear to me now; but I also was together with my four companions very bad, I was a devil, nevertheless Your almighty will has cured me quickly, and because of this, I did not have lost my memory about my previous life! How did this happened? Your omnipotence has helped us instantly!"

[2] I said: "Yes, My friend, this was a completely different case; there not your souls, but only your bodies were corrupted, so that in its intestines a lot of evil spirits had nested! They seized the physical organism to such an extent, that they could rule therein as they pleased, and your souls retreated in the mean time, since they were no match against the great number of spirits, and had to allow the spirits to rule the body, as they wanted.

[3] Thereby your souls did not suffered the slightest damage; since such possessions are only allowed there, where a body is inhabited by a soul which already has developed to such a degree, that the evil, still very unripe soul-spirits from the beyond, cannot harm her.

[4] There My most gentle expression of power is sufficient, to expel thousand times thousand such souls out of the body, of which another example to follow later today will convince you. Once the spirits are out of the body, you will of course feel a significant weakness in the body, which prevails for as long, until the soul has taken complete control over the entire body's organism again. If this act is completed, the body is then ruled again by the old, completely healthy soul; in that case only the body is helped by My omnipotence, but not the soul. However, where a soul is corrupted by her own will, My omnipotence cannot help, but only love, teachings and patience, since each soul must start building by itself and must perfect herself with the material supplied to her. – Do you understand this now? If there is still anything unclear to you, just keep on asking; since now is the time of complete clarification about everything, and you require a lot of light, to properly illuminate all the others in their dark chambers of life!"

[5] Says Mathael: "Lord, the only wisest and most loving from eternity! I am now in the clearest light and believe that there is only little darkness left in the life chambers of my soul; but where some of the others are standing, You, o Lord, will be of course the only one to know! There will exist some little dark chambers with my father-in-law and with my wife; but with Your mercy and help I will faithfully fill in what is missing!"

[6] I said: "Do just that; since your father-in-law and your wife were until now still heathens, but heathens of the best kind, of which I can say: There one is dearer to Me than a thousand

descendants of Israel in Jerusalem and also in the other twelve cities of the whole promised land! Since all those do not want to hear nor to know anything about a close God; they prefer a somewhere infinitely far away God, since in their coarse stupidity they think, that a somewhere endless far standing God can be easier deceived than a God nearby!

[7] O the coarsest misconception among the Jews in this world! However, what else can one do, than with all patience and even with the sacrifice of one's own flesh life, if it would become necessary, to guide the people by teachings and corresponding deeds back to the primordial light of all being and life?!

[8] And this is now Myself applied task for you, and yours to your fellowmen will follow! Of course you should not give in to the hope that all this will already take place within the next few years! I say to you: Within a thousand years and above, more than half the population of this earth will not have heard one syllable of this My Word!

[9] But it does not do too much harm to the matter; since also in the beyond this gospel is preached to the spirits of all the regions of the world. However, still be full of zeal here; since the right childhood of God for My most inner and purest heaven of love, can only be achieved here! For the first and also second heaven can still be taken care of in the beyond." (THE GREAT GOSPEL OF JOHN Book 10, chap. 79)

Performing miracles at the right moment

[1] (The Lord;) "You, Mathael, are now fully in the clear, this means as far a human soul can be in the clear, for as long she has not become completely one with her spirit; therefore let your light also shine in front of all your brothers! But also awaken your faith to the power of My name; since only in My name will you be able in case of need to perform signs for the people for the first awakening of their faith in Me!

[2] Since who preaches My word to the people, but cannot effectuate anything by the power of it, is still a weak servant of Him, who has send him, to bring to the nations of the earth the new word of all life from heaven.

[3] However, by that I do not want to say that a real apostle of My teaching should always produce himself in front of the people, to thereby open up My teaching with the nations of the earth. No, far from that; since the truth must speak for itself, and wherever it is not understood, a closer explanation should follow, and this for as long, until the truth is understood by itself! But still, during the explanation cases arise, where the explanation, especially with still very raw and uncivilized nation, is not sufficient; it is then very necessary, to put the explanation in a more brighter light by a moderate sign.

[4] However, an effectuated or still to be effectuating sign should never be of a too garish and striking kind, by which the people are becoming too afraid and fearful and thereby could fall into a forcing judgment; since thereby very little or nothing would be gained for the free development of the soul.

[5] A sign must always be of such a nature, that it firstly consists in charity of a kind as if this is the result of the faith of him to whom this extraordinary charitable deed was served; and secondly the sign must never be so far removed from normality, that also a so called world wise could not find a way to explains this in natural terms! With the so called world informed, the sign must make them thinking, but never force them into faith; since they have sufficient conceptual ability, to recognize the truth as such, even without a sign.

[6] In these times of magicians and wizards, however, the signs can be applied quite strongly and tangible; since wherever a sign is performed, the people already have seen hundreds of magic performances by Persian and Egyptian magicians, and therefore a sign effectuated by us does not leaves a special impression with the world-wise. In addition we are also surrounded on all sides by the Essences, who with great ease perform all kinds of signs in front of the blind people, to win them over to their side completely in time. And as such our more powerful and more miraculous signs make the people at least thinking, even if they cannot convince them completely, and this exactly the right measure, and it would be no benefit to the people, if we made an even bigger scene with signs.

[7] If I heal all the sick, yes, even awaken the dead, it does not make too much of an impression in front of the people in relation to the Essenes, but it causes the temple clerics the greatest annoyance, who already has cursed the Essene Order, sitting right on their noses, to all devils. Since this order has also spread to Judea, the miracle cures of the Pharisees are not profitable anymore, and all this is the result of the Essenes clever awakening of the dead, to us a very well known secret, which, however, is totally unknown to the Pharisees.

[8] It is, however, also a proper joke, that especially I am the water on the waterwheel of the Essenes, and you still will experience it, that people will say to you, that also I am a disciple coming forth from this Order and now working to promote this Order, who themselves are now of the opinion, that in a moral sense they soon will control the whole world. This Order is therefore for the time being not against us, and serves us, even without wanting to serve us; since they devaluating our signs in front of the people the most, and it leaves the people's thoughts and their judgments plenty of space. Otherwise we could not perform such powerful signs!

[9] But all this I have foreseen for this time and have let all this happen and to come to be, so that we alongside very easily and in everything unhindered can work as much as possible for the true, free salvation of the people, without forcing anybody to accept the truth by our actions. For the present time our quite strongly applied signs does not cause any particular spectacle for the superficial viewer. Only who is somewhat more serious about us, will of course find an unspeakable large difference between the signs effectuated by Me and those performed by the magicians and Essenes. However, to him this recognition will not cause his soul any harm, because he had to recognize the truth already earlier, before he was able to make a true difference between My signs and the signs of the Essenes. He therefore is already pure, and for the pure everything is pure." (THE GREAT GOSPEL OF JOHN Book 10, chap. 80)

Phenomena at the baptism of the Lord

"[1] Says Simon Juda: "Lord, when You were baptized in front of Me in the river Jordan by Johannes with water, we saw a flame in the form of a dove floating above Your Head, and it was said, that this was the holy spirit of God! And at that stage also a voice in the air was heard: 'See, this is My beloved Son who pleases Me; you should listen to Him!' What was this? From where came this holy flame, and who spoke the clearly heard words? How should we understand this?"

[2] I said: "From where else could this have come than from only Myself?! Or do you think that behind the stars lives a Father in endless space, who let the flame come above My head and who also spoke the certain words from the same infinite height down to earth? O you so most blind blindness of the people! If the everlasting Father dwells in Me, His equally everlasting Son, in a way I just have sufficiently clear described to you, from where could have come the flame and the voice?"

Look here, and you will see the same flame above My head! And listen, and you will again hear the same words!"

[3] Then all saw the flame floating in the form of a burning cross or mistakenly somewhat in the form a dove, which basically also represents a cross, and at the same time all heard the already well known words.

[4] But I said: "This was the voice of the Father in Me, and the flame originated from My infinitive outer life-sphere, which is My outwardly effectuating holy spirit! Do you, Simon Juda, understand this now quite well?"

[5] And all said: "Yes, Lord, now also this is clear, although wonderful over wonderful!"

[6] Said Mathael: "Lord, Lord, You Most Wise since eternity, great things which cannot be studied, You have explained to us and have shown Your order, like it is and was since eternity! I can now think back and forth, and see, everything is bright and clear to me, regarding all the unalterable relations between You, the Creator, and us, Your creatures! All your arrangements are so wisely put, that also the sharpest mind and the brightest reason cannot find anything, which in itself and with itself could be standing in the slightest contradiction to each other.

[7] Only when I place myself with my thoughts in the deepest background of all times and all eternities, then I must think that everything created what there is, like all primordial archangels, all heavens, all worlds – like suns, earths, moons, all the stars which according to your explanation are also nothing else than suns, earths and moons, which we mortals of course cannot see with our flesh eyes because of the too great distance, still must have had a beginning, otherwise the possibility of their existence, at least for me, would not be thinkable! Since in certain positive relations I think by myself as follows: A being, thing or issue, which never began to be, can in fact not exist! Or could a thing become to be from nothing, which You as Creator never have thought about?!

[8] Therefore an existing thing, like for example a primordial central son, must at one stage been thought by You in Your gradual order, before it, of course only then, began to effectuate in its sphere as a concrete primordial son. It could, however, according to my reason, not be there, if You had not thought of only one atom of its being! In short, it could not be there, if it had no beginning of being! It can of course be eons times eons centuries old, even thousand times older, it doesn't matter; if it is undeniable there, it must have had a beginning. If, this is here unimportant and it is something, about which one do not have to worry about!

[9] Now, one could of course apply the sentence also onto You, and therefore Your most solid eternity, without a beginning, would fall into the nicest nothingness! Only, in this case, my clear mind and my bright reason tell me something completely different! Even if I go in my thoughts for eternities to eternities backwards, I cannot think of any end. The infinitive space and together with it the equally endless time periods remain.

[10] In this therefore necessary everlasting, endless space, this primordial everlasting power must have been present, because the endless expansion of space forever depends on it, and without it space is unthinkable just as this power is unthinkable without space. This power can only be one, just as space is only one; it must have in itself some kind of centre and so to speak a point of gravity, like the infinitive space itself. Since space is as such there, the most infinitive and therefore freest being in it, must, by feeling itself, express itself; since how could it be, if it in its highest independence cannot perceive that it exists?!

[11] What, however, is applicable to space, must also be applicable to the power contained in it; also it must feel itself as necessarily present, otherwise it could impossibly be there. In short, these are understood and by themselves conditioned necessities that the one without the other cannot

exist! However, all this is originally and most individually Your spiritual primordial being itself, and therefore can according to Your spirit never ever thought away!

[12] According to my understanding You are therefore just as necessary forever, just as everything else, at least regarding its formal existence, can necessarily only be temporarily! But now comes a complete different question!

[13] Since all these visible and also invisible creations must have had a beginning even if unthinkable long times ago, what did You, o Lord, have done during the eternities before this beginning? I notice from Your friendly smiling face, that I have asked my question somewhat silly; nevertheless I'm quite convinced that it is not without substance! And You, o Lord, will also ignite a little light for us in this respect! My searching soul wants to be completely in the clear." (THE GREAT GOSPEL OF JOHN Book 10, chap. 85)

The immensity of creation

"[1] I said: "My dear friend Mathael, the unbridgeable difference between God and created limited man, even of the most perfect kind and type, will always exist, and in all eternity it cannot be lifted, that God in His primordial being is and must always be everlasting and infinitive in everything, while man will exist forever in future in his continuously more perfect spiritual being, however, he cannot and will not ever reach the infinitive primordial being's measure of God.

[2] Man can resemble God in its form, also in love and its power, however, forever not completely in the being-like magnitude of the most infinite wisdom in and out of God; and as such the long eternities in their countless eternal periods can contain a few things, which surely can find some place in the most endless space, of which even a primordial archangel could never have dreamt of! Since also a primordial archangel has for this a too enormously limited perceptive power; only when every primordial archangel has made the way through the flesh like Me, will he be able to understand more. However everything, impossible forever never in the never ending infinity!

[3] Yes, forever and ever you will learn about new wonders for you and begin to get accustomed to them, but you will never ever reach the end of it, and you can make the reason for this clear to yourself, if you imagine if it is possible to keep on counting until you have reached the end of numbers! But if I, according to the spirit, exist, think, will, act and effectuate since all eternity continuously as one and the same God out of always the same love and wisdom, which in itself by every period of creation and its completed successful work for all future eternities, must of course also feel more perfect and dignified blessedly, and the more wise among you can think for yourself, that I, as the Father now speaks in and out of Me, surely did not until this creation period spend My time in a sort of winter hibernation somewhere at an infinitive point in everlasting space! Even if one period of creation may from its primordial beginning until its total final spiritual completion lasts for thousand times thousands of eons times eons of thousand earth year cycles (according to THE GREAT GOSPEL OF JOHN 05,05: 1 aeon = decillion times decillion earth years, 1 decillion = 1 followed by 60 zeros, thus 1 eon = 10 to the power of 120), such creation period is still nothing compared to My everlasting Being, and it's for you immeasurable seize is according to space nothing in infinite space!

[4] You, Mathael, know the zodiac of the old Egyptians, and Regulus in the Great Lion you know quite well! What is it to your eye? A gleaming little dot, but nevertheless there where it is, it is still such a large sun world body, that a lightening flash, which travels in four moments a distance of 400,000 country lanes (*1 country lane about 1/4 hour and a little more walking. 10 country lanes = 1 German Mile. $400,000 \div 10 = 40,000$ miles = speed of light per second.* Note by Jakob Lorber: 1 German

Mile = 7.5 kilometer, thus 40,000 German miles = 300,000 kilometer; Robert Blum vol.2, chapter 299,08), will, according to you, Mathael, well-known old Arabic grouping of numbers, take more than one trillion of earth years, to travel the distance from its north pole to its south pole! Its actual name is Urka, better Ouriza (the first or the beginning of creation of eons times eons of suns in a nearly endless wide enwrapped creation-globe (one shell-globe or perhaps one universe, the translator)); it is the soul or the central point of gravity of a creation-globe, which actually forms only a single nerve in the large worldcreation-man (cosmic man, the translator), which the imagined large-man has of course so many as all the sand and all the grass of the whole earth, where the large-world-man (cosmic man) actually forms only one creation-period from its beginning to its spiritual perfection.

[5] Such an Urka and even more a whole shell-globe are already quite respectable large things, and still unspeakable larger is such a cosmic large-man! But what is he compared to the everlasting, infinite space? As good as nothing! Since everything necessarily limited, even if for your concepts still so endlessly large, is in relation to infinite space as much as nothing, since it cannot ever form any calculable relationship to the infinite space.

[6] Now I ask you, My dear Mathael, if you from what has been said start to comprehend, where it will eventually end!"

[7] Says Mathael: "O Lord, yes, yes I comprehend quite well; but with this comprehension I begin to lose myself and dissolve into nothingness! Since Your everlasting power and size, the infinite space and the everlasting time periods overwhelm me completely. There is some mist in me – but if I correctly has understood what You, o Lord, has so to speak breathed to us, I of course do not really know or don't know at all, that such creation-periods – to count in Arabic manner – You not only have zillions or eons behind You, but countless! Since if I started counting the time periods backwards and started with the present one, I surely would forever never reach a figure where one could say it was Your first!

[8] In short, You have no beginning, and as such also Your creations impossibly could ever had a beginning, and as many infinite space can contain, among them there still is no one of which one could say: 'See, this was the first! Before it, nothing was created!' Since before such first there still exists another complete eternity! What would You have done during it with Your always same existence? In endless space there are also endless many creations; even if their distances are still so endless large, it doesn't matter! The endless space has space enough for all the everlasting endless many and will still have room for eons times eons many and forever still countless new ones, and those future creations will not really increase those present since eternity; since something endless and countless can therefore never become more, since it is already endless many.

[9] Yes, if I start counting this period with one, it will surely be increased by one, like during the coming eon-times or eternities it will be increased by one and one and one; but where the back figure is already endless, no increase of it is imaginable! The new creations are counting for themselves something, but do not add anything to the pre-creations!

[10] This is how my comprehension sounds intending to destroy me completely! But let go of such thoughts, which, because of their too endless size want to crush and destroy my small soul totally! If I only have an everlasting life, love and mercy added to it and such a region like the one over there, I will never wish again, to even know more about the moon or even our sun! I also realize now, how silly it was of me, to ask You about something, which is completely inappropriate to ask by a limited person! Lord, forgive me My great stupidity!" (THE GREAT GOSPEL OF JOHN Book 10, chap. 86)

The incarnation of the Lord in this period of creation and on our earth

[1] I said: “No, My friend, this is not stupidity, but for this earth life a somewhat too far and too deep going presumptuousness; since for as long the soul has not totally become one with My spirit in her, you cannot understand and comprehend such things in their proper depth. If soon you reach the spiritual rebirth and even as a spiritual perfect existence on the other side in the kingdom of God, you will comprehend many things to the deepest reason, but only so far as it concerns this present creation period, in whose order every preceding creation has its existence and as perfected now and forever forth spiritually still has. Nevertheless, there does exist between this and all preceding creation periods, just like between this earth and all the other countless worlds of the primordial cosmic man, a most monumental difference.

[2] With all the forever countless many pre-creations, which all presented and formed a primordial cosmic man, I never have been wrapped into the flesh as a person on any earth by the power of My will before, but corresponded with its human creatures only by the purest angel-spirits who were particularly created for that creation. Only this creation period has the destination, on a small world-earth-body which is this particular earth, to have Me for all the preceding as well as all the following never ending creations to eternity in My everlasting primordial divine existence in the flesh and in the narrowest form in front of them and to be taught by Myself.

[3] For all future times and eternities I wanted to create for Myself true and real children completely resembling Me, however not as usual, but truly bring them up by My fatherly love, so that they can rule with Me the whole of eternity.

[4] However to achieve this, I, the infinite, eternal God, took on the flesh for the main life centre of My divine being, to present Myself to you, My children, as visible and touchable Father and to teach you Myself out of My very own mouth and heart the true, divine love, wisdom and power, by which you like Myself should and will rule, not only all the beings of this current creation period, but also the preceding ones and all which will follow.

[5] And therefore this creation period has above all others the still by you not sufficiently recognized advantage, that it is in the whole of eternity and infinity the only one, in which I clothed Myself completely in the human flesh, and in the whole, large creation-man I have chosen this shell-globe, and in it the central sun region (galaxy, the translator) of Sirius, orbited by two-hundred million suns where each is orbited by many earth bodies, in particular this earth on which we are standing now, to become Myself a person and to raise you people as My true children for the whole of infinity and eternity backwards and forwards. And if you, Mathael, as one of the best skilled mathematicians considers this properly, eternity and space's infinity will not bother you too much anymore.

[6] For the still so wise, limited and restricted soul these concepts of infinity and eternity are of course somewhat necessarily continuously pressing inconceivable; however not so for the once completely awakened spirit in the soul. Since he is free and resembles Me in every aspect, and his movement is of a kind, that all space-like relations are an absolute zero to him, and this, friends, is already a most important property of the spirit-person!

[7] Imagine the even so quick movement of the bodies, as I have explained this to you sufficiently at an earlier opportunity, and you will soon realize, that the quickest movement of the central suns made known to you, even if their speed is increased eon times or raised to the power of eon times, compared to the speed of the spirit it is still slow as snail's pace, since it still requires time in relation to an exceedingly large distance travelled in space, while for the spirit any still so immeasurable space distance is the same; because for the spirit 'here' and still so immeasurable far away 'there' is the same, while the various space distances for any other movement makes an essential difference.

[8] Furthermore I draw your attention to the fact, how the spirit of a person, even if not completely one with the soul, nevertheless causes a peculiar feeling to flow into the soul, and thereby makes itself noticeable as pure spiritual, so that facts (occurrences) – and even if taken place an eternity before this present time! – are presented as if taking place right now, or as if the spirit was also at that stage present as an eye and ear witness. The seeming ‘being faraway’ of such facts occurring a long time ago, are only produced by the limited soul itself in her brain. In the soul the recollection takes the place of this spiritual feeling; however this does not bring the fact to the presence, but it places it in time when it happened. The spirit however, goes in presence back to the time when the occurrence took place and also brings any future occurrence to such an extend to the presence, as if it is taking place at this very moment, either as already started or as already completed for a long time.

[9] The world-wise call this pure spiritual feeling of present realization of facts from either a long time ago or of facts still to occur in future as the ‘fantasy’ of people. Only, it is not so, since fantasy can only be called those things, which the soul assembles as something new from the stock of her pictures and thereby produces a form or work which cannot be found anywhere in the free nature-world. From this pure soul-like ability, all tools, buildings and clothes of people and fables and all kind of poetry arose, whose background is either very seldom a full truth, but mostly a sheer lie and is actually nothing.

[10] It is thus this, what one can call fantasy; however, the previously mentioned feeling of present realization of either past or also future facts is a life peculiarity of the spirit, and the pure thinking person can derive there from, that the spirit in man has nothing to do with either space or time and is thereby standing ruling above both.

[11] For the spirit therefore space exists only then, if he creates and wants one, and under the very same conditions also time. If he does not want time, immediately the eternal present of the past, the present and future takes its place.

[12] Finally you could still notice a third pure spiritual property in you, if you really would pay attention to it! This property consists therein, that you are able to suddenly imagine any still so large object in all its parts and with one glance overlook a complete sun-region. The soul with its sensory perceiving ability must in time slowly look at an object from all sides, must touch it and listens to it and must analyze it, to be able to generate for herself in time a complete picture. The spirit however, surrounds a complete central sun from the in- and outside in a nearly unthinkable quickest moment and equally quick also countless of such suns and all its planets; and the more powerful the spirit is by the order of the soul, the more thorough and more precise is the insight and overview of the spirit of the largest and endless complicated things of creation.

[13] ‘Yes’, you say and even rightly so, ‘how is this quickest total overview possible for the spirit?’ And I say and answer you: In a most perfect way, just like it is possible for a perfectly, nature-orderly developed soul to feel at a distance by means of her outer life-sphere, like you had ample of proof with these blacks. However, with the only substantial difference that such property of the soul, even with its still so big intensity, cannot really be compared with a similar property of the spirit, because the soul is necessarily still spatially limited and is only able to think and to feel outside its ground-form under certain transcendent-nature-like primordial elements, and this, the closer to its actual human life-form, the more noticeable and more clearer. For further away even in her most perfected, admittedly only soul-like condition, she succeeds only poorly; and if a soul possess an even so powerful outer life-sphere, and will be transmitting from here, she will not be able to perceive anything in Africa.” (THE GREAT GOSPEL OF JOHN Book 10, chap. 87)

The radiating sphere of life of soul and spirit

[1] (The Lord:) “Ah, when at times of a certain enrapturing for a few moments the spirit with its primordial fire ether emits into the perfect soul, then the distant feeling, distant effectuating and distant viewing is raised to a higher power, and in such moments it is for the soul possible, to reach the even very distant stars and look at them with great precision; but when the spirit in the soul withdraws orderly, the soul with her pure outer life-sphere can only reach effectively, as far as she under the most favorable conditions can find anything to her elementary corresponding. Her outer life-sphere resembles the emission of an earthly visible light. The further away from the flame, the more weakly and faintly it becomes, until finally nothing is left then night and darkness.

[2] However, it is quite different with the outer life-sphere of the spirit. It is equal to the ether, which fills the entire, infinite space as completely evenly distributed. When the spirit freely emerges in the soul and is excited, in the same moment also its outer life-sphere is endlessly far away excited too, and his viewing, feeling and effectuating reaches without the slightest limitation so endless far away, as the ether fills the space between and in the creations through and through; since this ether is – said among us – actually absolutely identical with the eternal life-spirit in the soul. The spirit is only a condensed focal point of the general life-ether, which fills the whole of infinity. And when fully grown through the soul and gets into contact with the outer ether, his feeling, thinking and viewing is immediately unified with the infinite outer life-sphere to an endless distance without weakening, and what the large life ether in endless space feels, sees, thinks, wills and effectuate by surrounding and penetrating everything, is also felt, viewed, thought, willed and effectuated in the same moment by the separate spirit in a soul, and this also is felt, viewed, thought, willed and effectuated by the soul, for as long she is penetrated by her spirit and for as long he is connected with the infinite and most general outer life-ether which he is so closely related to.

[3] The difference between the outer life-sphere of a still so perfected soul on its own and the outer life-ether of the spirit is therefore easy understandable endlessly and inexpressively large, and you will now begin to understand, how it is possible for a spirit, to place himself feeling, seeing, thinking, wanting and effectuating in a still so far away distance, yes to penetrate the whole of infinity on its own, because he is in the whole, eternal infinity as completely uninterrupted on all points of the entire, eternal space without weakening one and the same.

[4] If then by the dwelling where soul parts of the general spirit are separately present, they nevertheless henceforth form a perfect oneness with the overall-spirit, as soon as they have penetrated the soul completely as a result of the conditional spiritual rebirth. By that they most certainly do not lose their individuality, because as life-focal-points in the human form of the soul, they also possess the same form and thereby with their soul, which is actually their body, as spirits who immediately can see and feel also necessarily can feel and very clearly observe everything which is particularly individually present in their enclosing souls. For this reason, however, a soul, once completely filled by her spirit, can also see, feel, hear, think and want everything, because she is completely one with her spirit.

[5] If during this quite tangible explanation still no light has come up in you about the being of the spirit and its abilities, I truly Myself would not know, in which manner I could have made this even more clear to you before your rebirth of the spirit in your souls! Therefore all of you speak quite openly, if you now finally have understood Me regarding this most important point!” (THE GREAT GOSPEL OF JOHN Book 10, chap. 88)

[1] Say Mathael and a few others: “O Lord, good, we are now fully in the clear and nearly would not know what still to ask You! Lord, ask us now a few things; since You will know best, where we are still lacking something!” (THE GREAT GOSPEL OF JOHN Book 10, chap. 89)

The wise legislation in Mathael’s kingdom at the Pontus

“[1] Roclus says: “Satisfied or not, what can we do against your power? The powerless worms must be alright with everything; woe betide them because if they start to move a little in their insignificant dust they will immediately be spotted by blithe birds in the sky, get caught and be eaten! The weak one must obey the mighty if he wants to live, and so we will now have to obey the lord, lord Mark if we do not want to be eaten. But – to be honest – it is not at all pleasing that this old, gruff warrior will rule over all of us because he is the most ruthless man we have ever met. He is just, nobody can deny that and due to his vast experience he always has a sound and correct judgment; for the rest, however, he is the most unsociable man and there is no question of humanity with him! Well, well, congratulations to us that he became our authority! Truly, our children, our children’s children and we will be able to talk about good times! Emigrating would be best, of course – but where to?”

[2] Mathael stands up at this point and says: “Good, if you want to emigrate then immigrate to my kingdom, which lies beyond Asia minor on the vast Pontus (Black sea)! It is a large kingdom bordered by two large seas, in the west by the Pontus and in the east by Mare Caspium (the Caspian Sea). There you will be able to live securely and very peacefully under my most strict laws. I only tell you that not even the appearance of an unjust activity may be found in my kingdom, and every lie is punished most fiercely and unrelentingly; but the completely just, truth loving, and selfless citizen shall have the best life under my iron scepter!

[3] No one shall be tribute free; whoever has the strength for some job shall work and earn something for themselves! Whoever earns something can also pay a tribute to the king, who always has to see about the well-being of the whole kingdom and thus must always be provided with many, large treasures in order to have an army that is strong enough to fight any bold enemy.

[4] He, the mighty king, must support schools and jails and must build at the borders of the kingdom strong, insurmountable fortresses that an enemy will not easily surpass – and a lot of money is needed for that.

[5] You see from that how a king must strictly make sure that every person pays him the mandatory tribute; so, you can now immigrate to my kingdom if the duties that I will unrelentingly demand from any subject suit you! You have my permission; if Rome’s yoke will be too heavy under old Mark’s administration, you already know where you can emigrate!

[6] In order to make all my laws generally known to you I am also telling you that no one is given an unrestricted acquisition right. Everyone is free to gather a fortune, but the number ‘ten thousand pounds’ may never be exceeded, not even under pain of death. Everything that anyone might gain above that, he would have to faithfully pay over to the common treasury; in a contrary case, which in my opinion is quickly discovered and proven, the violator of this highly beneficial law for the public weal of all my people will lose his entire fortune and also receive other fierce punishments.

[7] In addition, no one is permitted to gain the allowed ten thousand pounds in too short a time because it is evident that such gaining in too short a time is not possible without all sortsof deceit and different violent extortions other than through a gift or inheritance or a possible trove.

[8] In case of gifts, inheritances and findings of all sorts there is a very wise regulation in my kingdom that half of those is to be given to the treasury, from which first of all the underage children are raised and fed, as well as other poor people incapable of any work. In short, the decree in my kingdom is that no one in it shall be in need, but also no one shall have unnecessary surplus! One would have to be an extraordinary good, wise and just person to be allowed to own twenty thousand pounds, but more than that no one in my entire kingdom, except for me and my most trusted magistrates and commanders!

[9] If you are satisfied with this constitution of mine, pack your things and relocate to my kingdom!"

[10] Roclus says: "Oh fine king of the Pontus and Mare Caspium, we wish you a lot of luck in your kingdom, but we will not make use of your offer! We are rather Roman slaves than the very first subjects in your kingdom. No, we can do without such a constitution! The Moors there surely have a more humane one! Is there another king here who wants to make us such a wonderful offer?!"

[11] Your regime might be good if one gets used to it like the ox with its yoke; but now? Listen, we would sooner have ten cities burn over our heads and twenty Marks set to rule over us! Goodbye, wise king of the ice gray north!" (THE GREAT GOSPEL OF JOHN Book 11, chap. 12)

The BIG MAN OF CREATION and the earth

"[1] (The Lord) – Certainly it can now be asked with good reason how then precisely this small Earth and its small people came to this honor and mercy, since in the endless space of creation there is an uncountable number of the greatest and most magnificent worlds of light, which would be much more suitable to bear God's children, to feed them and to equip them in the best way with everything that is demanded. The world sized people of the primordial central sun would be more respectable as children of God than the worms of the dust of this small Earth! According to its outer appearance this question would certainly be nothing or at least not much to refute; but at the inner state of things of life it would even be a type of impossibility.

[2] The organism of every human has its life-nerve close to the center of the heart, a tiny clot, from which all the rest of the bodily organism is animated. The parts of this little cardiac nerve have such a set-up to attract the life-ether from the blood and from the air that is breathed in, so that it firstly remains extremely active for life and then secondly communicates this life activity to the whole organism and thereby animates the whole body in the appropriate way.

[3] If I would like to cut off your foot or your hand, you would continue to live, as you can see in many old soldiers, whose hands, feet, ears and noses were cut off in battle, and who nonetheless still continue to live, even only as a cripple; but the slightest injury to the heart, in which the small main nerve of life is situated, entails immediate physical death.

[4] What applies to the arrangement within the human body and that of the warm-blooded animals applies likewise to the arrangement within the immense space of creation. Taken collectively, the innumerable shell globes represent a gigantic, by your standards infinitely great, man. Within this man, our own shell globe signifies the heart, and this very earth represents the exceedingly minute vital nerve of the whole great man, which is situated not in the center, but more to the left side, of the heart.

[5] Indeed in the center of the heart there is also a very important nerve system, but it is not the main center of life. It is only a workshop for the intake and maintenance of the nourishment of life from the blood and from the air. From there only the main nerve of life takes it in and fructifies or

blesses it, so that it is now a life-giving substance that is, for the present natural life-span of the soul which could not come into any union at all with the organism of the body without this nerve.

[6] Therefore, the vital nerve in question, situated somewhere in the left side of the heart, is a very unprepossessing- looking, minute wart, similar to the tiny sensory warts on the lower ball of either small toe. Covered only by the epidermis, these sensory warts are the main sensory conductors of the feet, but who takes notice of them or knows that this is what they are?

[7] If someone physically had the misfortune to lose the little toes of his feet, he would find it difficult to walk – much more difficult than if he had lost his big toes. Who can then stand up and ask: But why have You, oh Lord, laid then the highest efficacy on the smallest thing in Your immeasurable creation?

[8] But then I would ask in return and say: Why is it that the foundation stone often is a thousand times smaller with you people than the whole house which has its main support on exactly the same stone? Why are there then so many lies, but in the kingdom of truth there is actually only one basic truth? Why is the oak such a great tree, and the seed in its fruit, in which are contained countless many oaks of the most enormous size, is as small as a tiniest grain of sand?

[9] My dear little children and now friends, there are many other things in the great creation whose purpose and composition might seem somewhat strange to you if you knew everything in creation. If I now wanted you to make you aware of only a few such eccentricities, you would put your hands above your head and say: No, Lord that cannot possibly be; for it contradicts too much the pure common sense to a certain degree! In short, you all cannot understand it now; and in order to list even a very small part of them, we would need more millennia than there is sand in the oceans!

[10] But when you will receive My spirit, once I have gone home again, this will then lead you of itself in all truth and you will then no longer need to ask and say: Lord, why this, and why that? The blindfolding will be taken away from your eyes and you will then see in the brightest light what you now hardly imagine at all. Therefore be satisfied for the meantime with what you have now heard! This is only a seed laid in your heart, whose fruit you will harvest then as ripe when the sun of My spirit has risen in you.

[11] Have you understood even a little of what I have just said to you? Be open in your heart and admit it; for from now on I will remain another seven full hours among you! Speak now and tell, where someone is still in the dark, and I will lead him to the light, if not into the fullest light of the spiritual life!" (Book 12, chap. 9)

What are the shell globes?

"[1] Our Mathael finally says one more time: "Lord, those are truly like strong Scythian villages which exist almost as little as not at all, and of which one cannot make any comprehension! You can certainly speak well of Your endlessly great creation; but we, who do not even really know how great our Earth is, and what form it has, cannot listen to what You have informed us so well or so understandably.

[2] I indeed understood some things in my very vivid imagination, but only as if guessing at something great in a fleeting dream. Yet very many of my companions consider that to be a type of incomprehensible drivel, out of which no natural, no matter how healthy person can ever make head or tail. For in order to be able to understand such things only a little more clearly, we must be very thoroughly familiar with counting and old Egyptian astronomy and be perfectly competent in

their great counting system! But since we are lacking the scientific elements almost entirely, such present grandiose explanation of Yours cannot be clear to us in any case.

[3] It is indeed true that You have really spoiled us a little earlier with glimpses of Your great creation; but at least for me there were still a few questions to ask. Now You have announced in more detail namely the material part of Your creation; but that is not of much particular use to us. For it is indeed clear and easy to accept that we cannot possibly fully understand such things, since we are lacking in all the basic elements of comprehension.

[4] In order to understand all this only a little better, we would have to likewise have knowledge of one of the named shell globes and the various forms of the suns and central suns dominating in it. If that were the case, we could then imagine the whole countless many other shell globes and central sun systems, areas and space a little more clearly; but there is a snag even with the single shell globe, not to mention the many others, of which certainly each has quite a different set-up and a very different purpose.

[5] How are things then actually with the planetary suns and further with the stories of the central suns of the solar system, the solar area, space and finally even the primordial central sun, of which the very famous Ptolemy and Julius Caesar, who was also somewhat of an astronomer, never dreamed?"

[6] I said: "My dear Mathael, I notice that you are becoming a bit annoyed, partly because I have now shown you things that you either do not understand at all or understand very little, and partly at yourself, since you, who otherwise have a great erudition in very many things and various very respectable experiences and insight, cannot quite understand very well what I have now said. But look, all that is not quite right of you; for man does not become wise alone from what he hears and immediately fully understands, but instead mostly from what he hears and does not understand!

[7] Whatever someone already understands, no one will ever think it over again or investigate it; for what one has already, one no longer seeks to gain or to achieve with effort and rests very comfortably on what one already has in hand. But whatever one has not found as yet have, particularly if it is of great value, one certainly seeks with great zeal until one gets at least some of it.

[8] You see, if I would want to make you lazy thinkers in the end, it would be an easy thing for Me to place a shell globe in the air before your eyes, and you would understand the whole system of a shell globe that we have just been speaking about as easily as that 2 coins and another 2 coins certainly make 4 coins! Since I want to keep you active in your thinking, I showed you something by way of explanation that will rouse you from your sleep."

[9] But I have already told you something about this before which you certainly have not understood very clearly for the very same reason, and so I could now say this to you without counting on the fact that you will fully understand it, but instead that you will think it over many times at good opportunities, particularly on clear starry nights.

[10] But in order to make the thinking just a little easier, I will make you aware of similar events on this Earth. Look at your military institutes and you already more or less have the set-up of a shell globe with its central and original suns! There stands a leader of only 10 to 30 soldiers – there stands another, even greater leader, who has more than 10 leaders of the first order under his command. The first leader resembles a planetary sun, and the ten to 30 very common soldiers represent the planets which circle a sun. The second, higher leader of the 10 abovementioned crews resembles a first central sun of the solar area system around which a number of planetary suns move at varying distances with their often many planets. These planetary suns moving around a great central sun make up a solar area which you have to remember for now in order to be able to understand the following more clearly.

[11] Now we will move on to an army leader of the third class! This once again has some ten leaders of the second class under him and has to direct them and as well to lead them. The commands of this third leader, whom we will name 'captain', are only given to the subordinated cohort leaders, and they then announce them to the smaller crew leaders, and only they then give them to the individual soldiers. We have just spoken about one solar area, and it goes without saying, that there will be several other solar areas which in their turn must have a general even greater leading body.

[12] Let's call the military team under a captain a squadron and imagine now 10 to 20 squadrons once again under a higher ruler, who for example is a colonel and usually has command over a legion which mostly consists of 10 to 20 squadrons! Such a legion is then already a very considerable force and makes up a very powerful part of a whole army. We can now suitably compare a legion with a sun universe (galaxy). But as several legions stand in their turn under the orders of a commander, so then the sun universes also stand under an even greater and more powerful central sun, which we, in order to distinguish between it and the previous ones, will call 'central sun of the sun universes'.

[13] But now all the many armies stand under a single monarch, and likewise the numerous sun universes under the general main central primary sun, which naturally must be of a most colossal size, in order to attract to it all the many sun universes likewise the planetary suns their individual planets along with their moons, and to allow them to circle them in wide paths of distances immeasurable for you. Such a true sun monarchy I call with good reason a shell globe.

[14] It is a globe due to its fully round form – but all the planets in it are shells (husks) because they all contain an judged spiritual life, and because in the end this carrier (globe) is itself a universal shell, since in it eons upon eons of suns appear to maintain a certain order as totally enclosed. Tell Me, Mathael, whether you have understood Me now more clearly than before!" (THE GREAT GOSPEL OF JOHN, Book 12, chap. 10)

The limits of human understanding. Comfort in divine love

"[1] Mathael says: "I thank You, oh Lord, for this additional explanation; for through it alone I have now received a more or less clear comprehension of a shell globe, and I am quite satisfied with it for now. As far as the countless other similar neighbors in the far space of creation are concerned, they now do not bother me in the least; for I have the opinion that a human spirit will have fully enough with his own for all eternity of eternities.

[2] I will now consider only this small Earth of ours. How long would a person have to work in order to only travel it from point to point across the whole surface over land and water?! I hardly believe that one would manage it in 5,000 to 6,000 years, in order to be able to say: Now there is no longer any point on the whole wide Earth which my foot has not stood on! If one would calculate the time of serious investigation and at the same time took into account the hours of rest and pleasure necessarily entailed, which truly cannot be left out at the constantly highly edifying observance of Your great miracles, of the heavenly attractively beautiful areas and landscapes here and there, and since one would willingly spend years in a very charming area very often – yes, one would need several thousand years for this Earth alone!

[3] But how long would one remain with this Earth alone then if it was possible for one to see all the countless many inner chambers of this Earth?! Oh, then a whole million of years would surely not be enough, particularly if one could set oneself in a place to observe in the inner great workshops of nature and its spirits, as they principally will exist to their whole development and then transform again into completely different things and forms!

[4] Yes, if one took that also into account, then one would have to deal already alone with this Earth – counting in the Arabian way – much over a thousand million Earth years, naturally as a person limited through time and space in order to be able to then say with a clear conscience: The Earth is very best known to me now from point to point in its being and in all its most various ways from organ to organ!

[5] After the Earth the moon would then have to be observed above all. This would once again take some 100,000 Earth years in order to become familiar with it totally. Only then the other and often very much greater planets would be in line to be examined and investigated, for which a person would not be able to finish, because they are quite foreign and certainly more miraculous planets than this Earth, due to their great wonder in the end before a huge number of millennia.

[6] Only then one would deal with the great sun with all its countless and greatest wonderfully magnificent regions of light! I think that one would stay there then for an eternity and certainly receive again and again something new to see and to investigate. If one then accepts that its people are somewhat highly beautiful, wise and friendly people, yes, yes, then there would no longer be any talk of proceeding! The whole, great Arabic counting system would truly no longer have any numbers with which one could express the time that one would need for the investigation and testing of the great sun!

[7] Well, then one would only be finished with a small planetary sun! Eons of eons of suns would still remain and among them also the extremely great central suns. Let us stop! Only to become fully familiar with this one shell globe we would need entire eternities! Who would like to and could think of the investigation of a second shell globe?! I have therefore more than enough for eternity with this one and leave the countless many others certainly very willingly to the other higher spirits to investigate! I at least am becoming dizzy when I think of just one!

[8] Oh Lord, Your love is the greatest comfort for me, and I find my way in it; but the size of Your power and wisdom consumes me like the monstrous rage of a whale consumes the tiniest worm which was there and now is no longer! In Your greatness You, oh Lord, are a most terrifying sea of fire; but in Your love You are honey! Therefore I remain with Your love; the greatness of Your power and wisdom however is at least as good as if not there at all for me. For I do not understand it and will never ever understand it; but I understand love, and it strengthens my heart quite blissfully and makes my life pleasant.

[9] I now understand very many and great things; but who will understand them again after me?! But since I see that all these many great things that You, oh Lord, have explained to us must be fully incomprehensible for a thousand times a thousand and once again a thousand times a thousand people, I do not even have a right joy in it, that I now understand such extremely great things very well and have insight, but that I cannot make it understandable to anyone after me, because humanity in general stands at too low a level of spiritual development!

[10] I am certainly guessing that it is not exactly impossible to make the people for the most part recognize You only by Your exterior manifestation that You are a God who has created everything and now maintains everything, and that they will then start to love, fear and worship You; but to make You more descriptive to their crippled concepts seems to me as good as purely impossible.

[11] For wherever one wants to build something, one must indeed have some firm ground; for on a loose sandy ground or even on a swamp one cannot build a strong fortress. Therefore I will in future, both for me as well as for my people, only remain alone with love; whatever this will give me and disclose to me shall be taken in into the area of my wisdom forever! Am I not right?" (THE GREAT GOSPEL OF JOHN, Book 12, chap. 11)