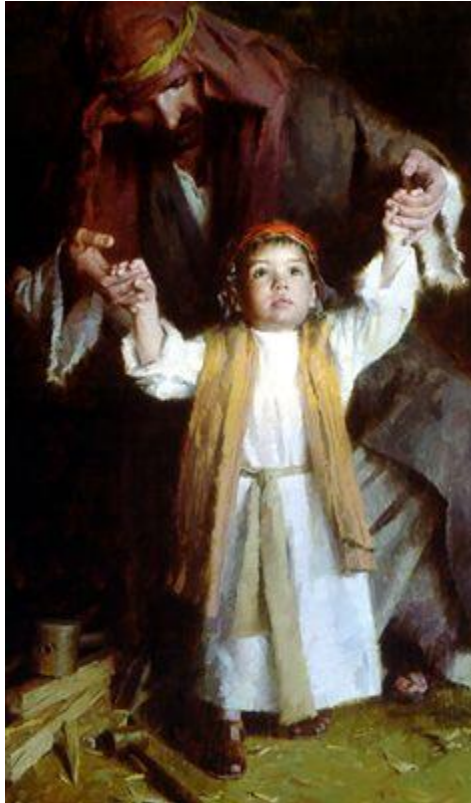


The Alpha and Omega of Creation

Teachings from Heaven



Volume 3

The Childhood of Jesus



Preserved and presented by:
Samuel Ronci

The Alpha and Omega of Creation

Teachings from Heaven

Volume 1: Secrets of Creation

Volume 2: The Soul and Life of Adam and Cain

Volume 3: The Childhood of Jesus

Volume 4: The Public Life and Passion of Jesus Christ

Volume 5: Holy Spirit & End Time Vineyard Workers

Volume 6: The Church of Christ

Volume 7: God Corrects Misguided Teachings and Errors

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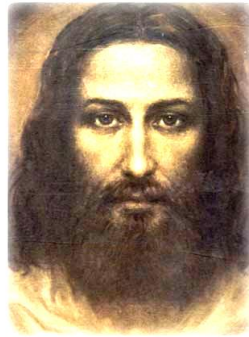
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The Alpha and Omega of Creation Series



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AND THE OMEGA
THE BEGINNING
AND THE END

THE FIRSTBORN OVER
ALL OF CREATION

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The spark of love was already recognizable in the infant Jesus because a soul of light had embodied itself in the child, which indeed had left all of God's glories behind in the spiritual kingdom yet not its love, and this strength of love expressed itself at times when the spiritual spark made contact with the eternal Father-Spirit, which happens with every loving child, but in Jesus it was intended to be obvious to people so that they would believe in the Divinity of the child Jesus.

Acknowledgement

Very special thanks for the works of all those that were quoted in this book, and for the dedication and support of those that helped make these books possible.

In Matthew's Gospel, Matthew starts out by defining the Genealogy of Jesus. It took 42 generations of people to prepare the way for the coming of the Lord. Some had a big part to play and others had a smaller part, all of which were necessary. It's when you put all these works together that the tapestry of God's plan for mankind can be seen more clearly. Are we in fact preparing the way for the return of Jesus in Glory?



Come, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created, and Thou shall renew the face of the earth. O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation through Christ our Lord. Amen.

The Holy Spirit is alive in everyone, and He guides and directs us along our earthly journey. Pray to the Holy Spirit on a daily basis.

The Teachings of Jesus

Become an Apostle of Truth

Truth only comes from God and before the world can come to an end, as we know it, the truth must be revealed. How will this be done? The Lord will accomplish this by using his prophets; the same way He used the prophets in the Old Testament which also contains the Book of the Prophets.

This work presents the teachings that were given, by the Lord, to the prophets of our time that are located throughout the world. When these teachings are brought together, they present a clear picture of the events that will lead us to the return of Jesus in Glory and the end of a period of salvation.

Jesus is speaking: "All the strands of this Mission are being drawn together to form a pattern. Then, when the various parts are linked and fitted together, like the pieces of a jigsaw, when all the pieces begin to merge, the final picture will become clear."

Ref: MDM message Jan 24, 2014

The 'final picture' has been assembled and presented in the twelve volumes of the Alpha and Omega of Creation Series



Become an Apostle of truth by passing on the Lord's teachings to family and friends. The Lord has revealed the past, the present and the future. You can't even begin to comprehend His love for you unless you understand the very beginning, only then will you understand who you really are and how great is His love for you.

In Honor of the Holy Spirit

May the Holy Spirit descend upon you and fill you with love and wisdom, as you journey through space and time, to discover the wonders of creation as the Father reveals His Divine Plan for mankind. May the Magnificat of the Blessed Mother's "yes" be your "yes" as you open your heart and mind to receive knowledge, truth, and understanding that only the Holy Spirit can give.



"When the Paraclete comes, the Spirit of truth who comes from the Father – and whom I Myself will send from the Father – He will bear witness on My behalf. He will guide you to all truth."

(John 15, 26-27; 16:13)

The Spirit of Truth Prayer

Holy Spirit baptize me with the fire of your love. I have surrendered to you the best of my ability, and now I want to activate Your Spirit of Love within me. I need Your power in my life. Please fill me now. I believe that as I yield and ask, You will release Your strength, wisdom, healing, and love to meet the needs of the hour. Work in me in a powerful way. I want every purpose God has for my life to be fulfilled, and I need you, mighty Spirit of God, to bring that purpose to fulfillment. Release Your Spirit within me, Amen.

They shall all be taught by God

John 6:41-51

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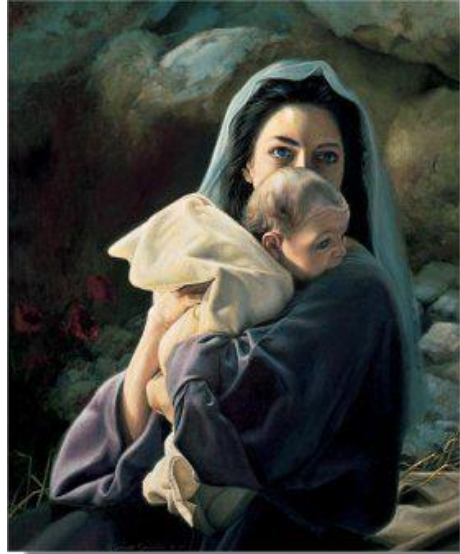
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Introduction

Miracle-Work of the Child Jesus

BD No. 5551 of 12/09/1952 taken from book 61

God the Father is speaking: "I want to teach you what you want to have clarified, for I want you to have the correct information first before you instruct your fellow human beings, which is the task of those of you who want to serve Me. I want you to understand everything yourselves before you pass your knowledge on, for the other person is frequently not very patient, he desires an explanation, especially when he has doubts, and then you should also be able to provide it informatively. The problem of God's human manifestation in Jesus gives rise to most questions, because so far it has been explained such that it causes increasingly more confusion instead of illumination. My earthly existence as a human being did not differ in any way from that of other people, I just gave room to the development of love in My heart where others increased their selfish love and instead of 'giving' they 'desired'.



The spark of love smolders in every human being's heart, but it can ignite into a bright flame just as it can be smothered. This, however, also differentiates people from each other, for love leaves its mark of divinity on everyone, whereas selfish love is My adversary's image who exalted himself and thus fell. Love is therefore the Divine in the human being, which appears only as a very tiny spark at the start of earthly life but has the capacity to expand infinitely. The spark of love was already recognizable in the infant Jesus because a soul of light had embodied itself in the child, which indeed had left all of God's glories behind in the spiritual kingdom yet not its love, and this strength of love expressed itself at times when the spiritual spark made contact with the eternal Father-Spirit, which happens with every loving child, but in Jesus it was intended to be obvious to people so that they would believe in the Divinity of the child Jesus. The working of the spirit is not prevented in an infant like that, it just rarely, if ever, surfaces because the human being's intellect and free will first have to strive for the working of My spirit themselves, which only consciously happens when he is old enough to make use of the intellect and will in freedom of thought.

The explanation for the miracles of the child Jesus, for the unusual events, can only be found in the high degree of love, for Jesus' soul came from above, it was a soul of light and love which was then wrapped in a human form and also prevented from its hitherto unrestricted work and activity in order to do justice to its human external form. The infant Jesus possessed a high degree of love, yet the earthly-human nature asserted itself too, the world, that is, My and His adversary also exercised his influence on this earthly-human nature since he was allowed to

do so for the sake of the test of will. And then My spirit remained silent, for even the human being Jesus had to take this test of will, and the work of His soul's deification had to take place under the same conditions as with every other human being, albeit due to His love My spirit was and remained in Him.

Yet the highest degree of love had to be attained by the human being Jesus' own will, and therefore My spirit withdrew during these years, it did not insist and impel Him, it allowed the human being Jesus complete freedom until, as a result of His intensified love, the ever-increasing abundance of My spirit manifested itself as wisdom and might, as outstanding knowledge and miracle-working. The human being Jesus had been chosen for this mission since eternity. A supreme being of light descended to earth; one of My children, living in magnificence, started His earthly progress, and thus this soul already had to permeate the earthly form of the infant Jesus, and everything remarkable in His youth was entirely natural and understandable, yet for people living in darkness equally incomprehensible, and so a cover was spread across the radiant light in later years and the actual mission began, the deification of an earthly human being by means of love. I was indeed at all times able to work through My spirit in the human being Jesus, for all conditions to do so were given; yet for the sake of Jesus' mission everything divinely-spiritual withdrew, and this mission was accomplished by Him as a human being, Who took His strength entirely from His active love, which was just as difficult for Him to develop as for every other human being, because My adversary truly did not let his influence go to waste since, after all, Jesus' victory meant the adversary's defeat. But My adversary was unable to affect Jesus' free will, and this was wholly and completely aimed in My direction. And therefore, He succeeded in accomplishing the work, for His will arose from His love for Me. Love, however, is the strength which is stronger than death and therefore He also defeated the one who had brought death into the world. Love was victorious and will remain so eternally."

"Whoever has seen Me has seen the Father"

BD No. 3621 of 12/06/1945 taken from book 46

Jesus is speaking: "Whoever sees Me sees the Father, because the Father and I are one. I brought the Word to people, but they did not recognize it as God's Word, as the expression of His infinite love for His living creations. They looked at it as human word, given to them by Me from Myself, because they were dark inside and did not know about God's working within the human being. Hence, they could no longer hear God's voice themselves, which could have provided evidence to them of God's presence, of His essence and his close relationship with people. I, however, wanted to return this knowledge to them; I wanted to introduce them to the strength of love and faith, so that they might become noticeably aware of God's presence if they heeded My teaching. I came to them as a mediator sent by God to proclaim His Word to people of good will in accordance with His instruction. The eternal Father-Spirit took abode in Me to visibly work through Me. Everything I said and did was His work, His will, His strength and His love. I was merely the form through which God expressed Himself, or His presence would have been unbearable for the people who were living in profound spiritual darkness. And the form which veiled the Father-Spirit also belonged to Him, for

everything within Me aspired towards the Father-Spirit, albeit it was a mortal shell like any other human being. But because of the spirit within Itself It became immortal.

I was Jesus, the man, but only in My external appearance, because everything in and about Me was spiritualized by love, it was united with the eternal love to which I was inseparably connected since eternity. God as a spirit is not visible to human beings, nevertheless He made Himself visible to them in Me as a person, He adopted My physical garment and showed Himself in it to people, identifying Himself as wisdom, love and omnipotence. And to those who believed in Me My work on earth gave evidence of the Deity through miracles, which were only possible to God and which My will could accomplish because God was in Me, and thus His will, wisdom and strength permeated Me. Hence there was no further separation between God and My mortal body, It had become one with Him, He occupied it completely, He Himself walked on earth in My external form, which in turn was a work of His love in order to make Himself accessible to people. And I brought His Word to them. He Himself spoke through Me, He, the eternal Word Himself, had become flesh in order to make Himself heard by people. Because they no longer knew the mystery of eternal love, the eternal Father-Spirit, Whose Word establishes the bond with people.

They no longer knew about the strength of the Word which draws everything towards itself when it can become effective in a person. They did not know that every human being could hear the divine Word Itself in himself if he shaped himself to love in accordance with God's will, in order to receive the divine love Itself. For this reason, God came to earth Himself, and He brought them the knowledge again which should release the people from their darkness. And people did not recognize Him, they pursued Me, who sheltered the Divine inside of Me, as a human being. And I had to allow it to happen in order to safeguard their free will. I brought the Word to them, but they did not accept it, and they did not recognize in Me the One Who permeated Me completely. They saw Me but not see God in Me, who did not conceal Himself from their view but performed signs and miracles in order to make the blind see again. But to those who believed He revealed Himself in His love, wisdom, and omnipotence. And they saw Him rise to heaven in full glory, they saw His shell spiritualizing itself before their eyes and in radiating light ascend to the kingdom which had been its home since eternity."

The Lord's Foreword

Ref: "The Childhood of Jesus" by Jakob Lorber

I LIVED IN THAT WELL-KNOWN TIME up to My thirtieth year just like any other properly raised boy, then young man and then man, and first had to awaken the Deity within Me - just as every man must awaken Me within himself - by conforming My earthly way of life to the Law of Moses.

Just like any other responsible person, I first had to awaken My faith in the existence of God and comprehend Him ever more and more through all manner of self-denial as well as ever increasing love until by degrees I finally achieved complete control of the divine Power.

Thus I, as the Lord Myself, was a living example for every man, wherefore every man can now draw Me to himself just as I Myself put on the divine Nature

within Me, and of his own free will can become just as wholly one with Me by his love and by his faith as I Myself as part man and part God am wholly one with the divine Essence in all infinite fullness.

TO THE QUESTION as to how the Child-wonders of Jesus and His divinely spiritual activity as a Child may be correlated to His as it were isolated human nature during adolescence and manhood and again to His at that time performed wonders - if one is to think of Him in these (isolated) years as only a human being - a look at a tree from spring to fall serves as an answer.

In the springtime the tree blossoms wondrously and is alive with activity. After the blossoms have fallen the tree again seems to be inactive. But towards fall the tree reemerges in its greatest activity: the fruits, the surely wondrous, are flavored - and colored more beautifully than formerly the blossoms - and thus ripened, and the blessing bestowed on them is freed of its bonds and falls as such into the lap of the hungry little children.

This parable may be discerned with the eye of the heart, but never with the eye of worldly wisdom. The passages open to question are quite readily discerned - if the Deity of Jesus is not denied but is upheld by the faith of the heart, which is a light of love toward God ... For as soon as the heart of man becomes pure it easily understands that the complete union of the fullness of the Deity with the man Jesus was not consummated at one time, as if in an instant but, like all things under the guidance of God, only progressively, like the gradual (successive) awakening of the divine spirit in the human heart. And this consummation was fully achieved only through His death on the cross although the Deity in all Its fullness already dwelt in the Child Jesus but made Itself manifest in wondrous works only in time of need.

THE TEMPORAL DEATH OF JESUS is the utmost condescension of the Deity into the judgment of all matter and therewith makes possible an entirely new establishment of relations between Creator and creature.

Only through the death of Jesus does God Himself become altogether man and created man by means of this divine, supreme grace a newly conceived child of God - that is, a God - and only thus as the Creator's perfected likeness can the created being stand face to face with Him and see, speak, recognize and beyond measure love Him as its God, Creator and Father, and only thus gain the perfect eternal, indestructible life in God, from God and beside God ... And there with the power (that is: will) of Satan is broken to the extent that he no longer can prevent the full approach of the Deity to the children of men, and conversely their approach to the Deity.

To say it more briefly: Through the death of Jesus every man now can fraternize with God in fullest measure, and never again can Satan intervene - for which reason the word to the women visiting the grave states: Go and tell it to My brothers! - The rule of Satan in the outer form may well be constantly discerned, but eternally never again can he restore the once torn curtain between the Deity and mankind and thus rebuild the old impassable gulf between God and mankind.

And from this brief exposition of the subject every man who thinks and sees with his heart can very easily and clearly appreciate the boundless gain inherent in the temporal death of Jesus. Amen.

Getting to know Jesus, the eleven-year-old Jesus at work.

Ref: Revelation by Jakob Lorber, the Prophet.

Getting to know Jesus

"In the New Testament, we get to know Jesus and his deeds in a summarized form. But the longing of many people is great to experience more about Jesus, this extraordinary God made man. In the wonderful New Revelation by Jakob Lorber, Jesus granted this wish in a rich way. In the work titled "The Childhood of Jesus", we learn about his life into the twelfth year.

As if we were there, we experience how Mary, educated in the temple at Jerusalem, goes to Joseph the carpenter as a foster child by lot. He was a widower with five grown sons. We share how the angel predicts that Mary, pregnant by the spirit of God, will give birth to Jesus, our God and father, in a cave which served as a stable or sheep shelter.

The reason for the birth taking place in a stable or cave was not because Mary had been turned away at an inn, but because labor pains began before they reached Bethlehem. We experience the visit of the Three Wise Men, the flight into Egypt, and other events there, as well as the return to Israel. Until the beginning of his mission, Jesus lived and worked with Mary, Joseph and his sons in Nazareth, serving as a carpenter.

Our joy will increase, all the more, when we read the great Gospel of John, in which Jesus himself tells, by way of the "writing servant" Jakob Lorber, what happened during the three years of his apprenticeship.

At that time, Jesus gathered the most developed souls on the earth to educate them and make them capable of bringing to mankind His teachings. So, in this wonderful work, we experience the revelation of many secrets, of which humanity had no idea up until the time of this revelation. If we read this splendid work, it is as if we were travelling with Jesus and his Disciples through the Holy Land and were witnesses to their conversations and deeds."



Let us begin our journey:

Chapter 1: The Messianic Cycle Begins



**What is Jesus holding in His hands?
He's offering you something; do you know what or who it is?**

The Messianic Cycle Begins

Ref: MV Volume 1:19

The Virgin Mary was embraced by the holy Trinity before time ever existed. She was the Trinity's Tabernacle. She contained the Father, the Son and the Holy Spirit in her womb, because She contained the blessed fruit of Her virginal womb, Jesus, in whom was found the unity of the Word with the Father and the Holy Spirit. She was thus the Beloved of the most Holy Trinity. Revelation is Her treasure, and She is the kind and beloved Queen of Revelation. She distributes Wisdom and gives the Word. She is the virginal Fountain made life-giving by God. She gushes forth with streams of living water, that is, eternal life, for whoever drinks of it."

Mary in God's Eternal Thought

Ref: The Book of Azariah:281 (Azariah is the Guardian Angel of Maria Valtorta)

After the battle of angels in heaven: Azariah is speaking: "At this point, we turned our attention from the abyss of desolation to the Divinity, so as to behold His splendor. We were filled with awe such as we had never experienced before. We then contemplated the second revelation of Eternal Thought. [It was Mary, who would worship God's Incarnate Word and become His handmaid]. When the proud angels became aware of the first revelation [the Incarnation of the Divine Word], they refused to worship Him, thus causing disorder to appear. At this we were troubled, but when we became aware of the second revelation [Mary], the worshiper and handmaid of the Divine Incarnate Word, we were once again filled with peace.



We saw Mary in God's eternal Thought. Seeing Her and possessing that wisdom which is comfort, security and peace, was one and the same thing. We greeted our future Queen with the song of our light. We contemplated Her freely received perfections [Her unique privileges], as well as Her voluntary perfections [Her exceptional merits, etc]. What a beautiful instant that was! To comfort His Angels, the Eternal One showed them the precious stone of His Love and Power. We saw that She would be filled with such humility that, by itself, it could make up for all the pride of creatures [whether angels or humans].

She taught us right then and there not to turn the gifts we had received into instruments that would ruin us. It was not Her bodily form that spoke to us, but Her spiritual reality, speaking wordlessly. Contemplating Her in God's thought for a moment preserved us from every proud thought, because She was most Humble. [Thus, Mary was a means of salvation even for the Angels, since, by Her, they were preserved of every sin of pride and were strengthened in their charity.]”

As you can see, the second revelation to God's plan was never revealed to the angels that refused to worship the Incarnate Word. This revelation was reserved for the angles that remained faithful to God. Satan knew that the Son of God would be born of a woman, but he didn't know how, who, or when.' Satan first entered man through the flesh [sensuality], and if he can, he will do it again gladly. Women were meant to be God's sweetness on earth. They were meant to be manifestations and testimonies of God's love. Satan was aware of the perfection [of women]. Satan, who is sly, crafty, and cruel, wormed his way into that perfection, bit into it, and injected his venom.

The question to us is: How will God implement the second part of His Divine Plan now that both angels and man have failed their test? We are all descendants of Adam and Eve, which means that every descendant is born with original sin. So how is it possible for Mary, the mother of Jesus, to be conceived without the stain of original sin? Mary must enter into the world and be free from all sin, if she is to contain the Body, Blood, Soul and Divinity of Christ within Her womb.

The answer to this question is to understand the Immaculate Conception of Mary. We will start with Mary's parents:

Jesus Grandparents – Anne and Joachim

MV Vol1:14

Jesus speaks about His Grandparents: “The just are always wise, because, as friends of God, they live in His company and are taught by Him, yes, by Him, Infinite Wisdom.

My grandparents were just and therefore they possessed wisdom. They could quote *accurately* from the Book, singing the praises of Wisdom from its context: ‘She is what I loved and searched for from my youth: I resolved to have her as my bride.’

Anne of Aaron was the strong woman of whom our Ancestor speaks. And Joachim, a descendant of King David, had not sought so much charm and wealth as virtue. Anne possessed a *great* virtue. All holy attributes joined together like a



sweet-smelling bunch of flowers to become one beautiful thing that was: this exceptional *Virtue*. A real virtue: worthy of being set before the throne of God.

Joachim had therefore married twice, (1) 'loving her more than any other woman'; (2) the Wisdom of God enshrined in the heart of a just woman. Anne of Aaron had not sought anything else but to join her life to that of an upright man, certain that family joy lies in righteousness. And to be the embodiment of the 'strong woman' she lacked only the crown of children, the glory of the married woman, the justification of marriage, the one of which Solomon speaks, as for her happiness she lacked children, the flower of a tree that has become one thing with the adjoining tree and obtains thereof abundance of new fruit, in which the two good qualities blend into one, because she had never experienced any disappointment on account of her husband.

Although she was now approaching old age and had been Joachim's wife for many years, she was always for him 'the spouse of his youth, his joy, his most dear love, the graceful fawn,' whose caresses always had the fresh charm of the first nuptial evening and sweetly fascinated his love, keeping it as fresh as a flower sprinkling with dew, and as ardent as a fire continuously kept burning. Therefore, in their affliction, their childless state, they spoke to each other 'words of consolation in their thoughts and troubles.'

And eternal Wisdom, when the time came, besides teaching them in waking consciousness, enlightened them with dreams at night, visions of the poem of glory that was to come from them and was Most Holy Mary, My Mother. If their humility made them hesitant, their hearts trembled in hope at the first hint of God's promise. There was already certainly in Joachim's words: 'Do hope... We shall gain our favor from God by our faithful love.' *They were dreaming of a child; they got the Mother of God.*

The words of the book of Wisdom appear to be written for them: 'By means of her I shall acquire glory before the people ... by means of her, immortality shall be mine and I shall leave an everlasting memory to my successors.' But to obtain all this they had to become masters of a true and lasting virtue which no event marred. Virtue of Faith, Virtue of Charity, Virtue of Hope, Virtue of Chastity, the chastity of a married couple? They possessed it, because it is not necessary to be virgins to be chaste. And chaste nuptial beds are guarded by angels and from them descend good children who make the virtue of their parents the rule of their lives.

But where are they now? Now children are not wanted, neither is charity. I therefore say that love and marriage are desecrated."

Anne Announces that She is a mother.

MV Vol1:16

"Glory to the Almighty Lord Who had love for the children of David.

Glory to the Lord!

His supreme grace has visited me from Heaven

The old tree has borne a new branch and I am blessed.

At the Feast of Lights hope scattered the seed;

Now the fragrance of Nisan sees it germinating.

Like an almond-tree my flesh is adorned with flowers in spring.

In the evening she perceives she is bearing her fruit.
 On that branch there is a rose, there is a most sweet apple.
 There is a bright star, an innocent little child.
 There is the joy of the house, of the husband and wife.
 Praise be to God, to my Lord, Who had mercy on me.
 His light said to me: 'A star will come to you.'
 Glory, glory! Yours shall be the fruit of this tree.
 The first and last, holy and pure, as a gift of the Lord.
 Yours it shall be and may joy and peace come upon the earth.
 Fly, shuttle. Fasten the yarn for the infant's cloths.
 The infant is about to be born. May the song of my heart rise to God
 singing
 hosannas."

Joachim comes in when she is about to repeat her song for the fourth time.
 'Are you happy, Anne? You look like a bird in spring. What song is that? I have never heard anyone sing it. Where does it come from?'

'From my heart,' Joachim. Anne has got up and is now moving towards her husband, smiling happily. She looks younger and lovelier than ever.

'I did not know you were a poet,' declares her husband looking at her with obvious admiration. They do not look like an elderly couple. In their glance there is the fondness of young couples. 'I came from the other end of the orchard when I heard you singing. For years I had not heard your voice, that of a turtledove in love. Do you mind repeating that song for me?'



'I would repeat it even if you did not ask me. The children of Israel have always entrusted to songs the sincere cries of their hopes, joys and pains. I have entrusted to a song the task of telling myself and you a great joy. Yes, also of telling myself because it is such a great thing that although I am sure of it now, it does not yet seem to me to be true...' and she begins the song over again. But when she comes to the point: 'On that branch there is a rose, there is a most sweet apple, a star...', her well-tuned contralto voice at first trembles, then it breaks, and with a sob of joy she looks at Joachim and raising her arms she cries: 'I am a mother, my darling!' And she takes refuge on his heart, between the arms that he has held out and has now clasped around his happy wife. This is the most chaste and happy embrace that I have ever seen in my life, chaste and ardent in its chastity.

And the sweet reproach is whispered over Anne's grey hair: 'And you were not telling me?'

'Because I wanted to be sure: Old as I am... to know that I am a mother... I could not believe it was true... I did not want to give you the most bitter disappointment of all. Since the end of December, I have perceived that my womb was becoming new and bearing, as I say, a new branch. But now on that branch the fruit is certain... See? That linen is for the one that is coming.'

'Is it not the linen that you bought in Jerusalem in October?' 'Yes, it is. I spun it while I was waiting... and hoping.'"

Anne Conceives Mary in the Temple

MV Vol1:17

Anne is speaking: "I was hoping because the last day while I was praying in the Temple of Jerusalem, as close as possible for a woman to be to the house of God, and it was already evening ... remember that I was saying: 'A little longer, a little more.' I could not withdraw from the place without receiving the grace! Well, in the growing darkness, from inside the sacred place, where I was watching from the depth of my soul, to obtain assent from the ever-present God, I saw a light, a spark of beautiful light depart. It was as white as the moon and yet it had in itself all the brightness of all the pearls and gems that are in the world. It seemed that one of the precious stars of the Veil, the stars placed under the feet of the cherubim had become detached and bright with a supernatural light, it seemed that beyond the sacred Veil, from the Glory itself, a fire started which came quickly towards me and while cutting through the air, it sang with a heavenly voice chanting: 'May what you asked for, come to you.' That is why I sing: 'A star will come to you.' What child will ours ever be, since it reveals itself as the light of a star in the Temple and in the Feast of Lights says: 'I am?' Did you perhaps foresee rightly when you thought I would be a new Anne of Elkanah? How shall we name our creature, whom I perceive talking to me in my womb as sweetly as the melody of waters, with its little heart beating repeatedly like the heart of a pretty turtledove held in one's hands?



If it is a boy, we shall call him *Samuel*... If a girl, *Star*. The word that stopped your song to give me joy of learning that I am a father. The form it took to reveal itself in the holy shade of the Temple.

Star. Our Star, because, I don't know why, but I think it is a girl. I think that such sweet caresses can only come from a most sweet daughter. Because I do not hear her, I have no pain. It is she who takes me on a blue flowery path, as if I was supported by holy angels and the earth was already far away... I have always heard women say that it is painful to conceive and bear. But I have no pain. I feel strong, young, fresher than when I presented you with my virginity in my far away youth. Daughter of God – because this creature born of a baron stump is more of God than ours – she gives no pain to her mother. She only brings peace and blessings: the fruit of God, her true Father.

Mary, then, we shall call her! Star of our sea, pearl, happiness the name of the first great woman in Israel. But she will never sin against the Lord and to Him only she will give her songs, because she is offered to Him: a victim before being born.

Yes, she is offered to Him. Male or female, as it may be, after rejoicing for three years over our creature, we shall give her to the Lord. We are victims ourselves, with her, for the glory of God."

The Immaculate Conception of Mary

MV Vol1:18, 19

Jesus is speaking: "Wisdom, after enlightening them with dreams at night, descended 'breath of the power of God, pure emanation of the glory of the Almighty,' and became Word for the barren one. He, who already saw His time for redemption close at hand: I, Christ, Anne's grandson, almost fifty years later, by means of the Word, will work miracles on barren, diseased, possessed, desolate women and on all the miseries of the world.

But in the meantime, for the joy of having a Mother, I whispered a mysterious word in the shade of the Temple that contained the hopes of Israel, of the Temple now at the end of its life, because a new and real Temple is about to come on Earth, no longer containing the hopes of one people, but the certainty of Paradise for the people of the *whole* world, and for centuries and centuries until the end of the world. And this Word works the miracle of making fertile what was barren. And also, the miracle of giving me a Mother, who not only had the best disposition, as was natural she should have, being born of two saints, but, unique creature, had not only a good soul as many others still have, not only a continuous increase of goodness because of Her good will, not only an immaculate body, but had an immaculate soul.

You have seen the continuous generation of souls from God. Now think what must have been the beauty of this soul which the Father looked fondly on before time existed, which formed the delight of the Trinity, which Trinity longed to adorn it with its gifts, to present it to Itself. Oh! Most Holy Mary that God created for Himself and then for the salvation of men! Bearer of the Savior, You were the first salvation. Living paradise, with your smile you began to sanctify the world.

The soul created to be soul of the Mother of God! When this vital spark derived from the more lively throb of the Threefold Love of the Trinity, the angels rejoiced because Paradise had never seen a bright light. Like a petal of a heavenly rose, a mystical and precious petal, that was a gem and a flame, the breath of God descended to give life to a body quite differently than for others. It descended so powerful in its ardor that Guilt could not contaminate it, it came through the heavens and enclosed itself in a holy womb.

The world had its Flower, but did not yet know, the true, unique Flower, that blooms entirely: lily and rose, sweet-smelling violet and jasmine, helianthus and cyclamen, blending together and with them all the flowers on earth in one Flower only: Mary, in Whom every grace and virtue is gathered together.

In April the land of Palestine looked like a huge garden and the fragrance and colors delighted the hearts of men. But the most beautiful Rose was still unknown. She was already flowering to God in the secrecy of Her mother's womb, because *my Mother loved since She was conceived*. But only when the virgin gives its blood to make wine and the sweet strong smells fill the yards and the nostrils, She would smile to God first and then to the world, saying with Her most innocent smile; 'Here, the Vine that will give you a Bunch of grapes to be squeezed in the winepress, so that it will become eternal Medicine for your disease, is amongst you.'

I said: Mary loved since She was conceived!' What is it that gives light and knowledge to the soul? Grace. What is it that removes grace? Original Sin and the Mortal One. Mary, the Immaculate, was never deprived of the remembrance of God, of His closeness, His love, His light, His wisdom. She was therefore able to understand and love when she was but flesh forming around an immaculate soul *that continued to love.*"

Jesus Speaks About the Conception of Mary

Ref: Fr Gabriel M. Roschini O.S.M.293: Maria Valtorta

Jesus is speaking: "When the time of Grace had come, God prepared His Virgin. You will readily understand that God could not dwell where Satan had put an indelible mark [Original Sin and its consequence]. The Power therefore took action to prepare its future spotless tabernacle. And She, on whom there is no stain, was conceived of two just people [Joachim and Anne], in their old age, against



the common rules of procreation. Who brought that soul into embryonal flesh that rekindled the old womb of My grandmother, Anne of Aaron... The Strength of God [Gabriel] has always been the victorious Archangel.

The Announcer, who was already familiar with the ways of the earth, as he had descended to speak to the Prophets, with a cry of joy took from the divine *Fire the spark which was the soul of the eternal Maid and clasping it in the circle of the angelic flames of his spiritual love, brought it down onto the Earth, into a house, into a womb, [Anne's]. And the world, from that moment, had the Adoring Maid; and God, from that moment, could look at a spot on the Earth, without feeling disgust.*"

The Birth of Mary and the Howl of Satan

MV Vol1:21-23

"They make hast because clouds driven by a strong wind, rush across and gather in the sky, while the plane darkens and shudders at the warning of a storm. When they reached the threshold of the dwelling, a first livid flash of lightning crosses the sky and the rumble of the first peal of thunder sounds like the rolling of a huge drum that mingles with the arpeggio (the sounding on notes in rapid succession) of the first drops on the parched leaves.

They all go in and Anne withdraws, while Joachim, standing at the door, talks with the workers, who have in the meantime joined him: a conversation is about the longed-for water which is a blessing for the parched land. But their joy turns into fear because a very violent storm is approaching with lightning and clouds threatening hail. If the clouds burst, it will crush the grapes and the olives like a millstone. Poor me!

Joachim is also anxious for his wife, whose time has come to give birth to her child. His relative reassures him that Anne is not suffering at all. But he is agitated, and every time his relative or any other woman, amongst whom is Alpheus' mother, comes out of Anne's room and goes back in again with hot water and basins and linens dried near the blazing fireplace in the large kitchen, he goes and makes inquiries, but he does not calm down despite their reassurances. Also, the lack of cries from Anne worries him. He says: 'I am a man and I have never seen a child being born. But I remember hearing that the absence of those is fatal.'

It is growing dark, and the evening is preceded by a furious and very violent storm: it brings torrential rain, wind, and lightning, everything, except hail, which has fallen elsewhere.

One of the workers noticed the ferocity of the gale: It looks as if Satan has come out of Gehenna (A place or state of torment or suffering.) with his demons. Look at those black clouds! You can smell sulfur in the air, and you can hear whistling and hisses, and wailing and cursing voices. If it is *him*, he is furious this evening!

The other worker laughs and scoffs: A great prey must have escaped him, or Michael has struck him with a new thunderbolt from God, and he has had his horns and tail clipped and burnt.

A woman passes by and shouts: Joachim! It is coming. And it is so, happening quickly and well! And she disappears with a small amphora in her hands.

The storm drops suddenly, after one last thunderbolt that is so violent that it throws the three men against the side wall; and in front of the house, in the garden, a black smoky cavity remains as its memory! Meanwhile a cry, one resembling the tiny plea of a little turtledove that for the very first time no longer peeps but coos, is heard from beyond Anne's door. And at the same time a huge rainbow stretches its semicircle across the sky. It rises, or seems to rise, from the top of Hermon, which kissed by the sun, looks like a most delicate pinkish alabaster: it rises up in the clear September sky, through an atmosphere cleared of all impurities, it crosses over the hills of Galilee and the plain to the south, and over another mountain, and seems to rest the other end on the distant horizon, when it drops from view behind a chain of high mountains.

We have never seen anything like this! Look, look! It seems to enclose in a circle the whole of the land of Israel. And look! There is already a star in the sky while the sun has not yet set. What a star, shining like a huge diamond! And the moon, over there, is a full moon, three days early. But look how she is shining! The woman arrived jubilant with the plump little baby wrapped in plain linens.

It is Mary, the Mother. A very tiny Mary, who could sleep in the arms of a child, a Mary as long, at most, as an arm: with a little head of ivory dyed pale pink. Her pretty little nose is between two tiny round cheeks, and when they get Her to open Her eyes, by teasing Her, they see two small parts of the sky, two innocent blue points that look but cannot see, between thin fair eyelashes. Also,



Her hair on Her little round head is a pinkish blond, like the color of certain honeys which are almost white.

Her breathing can be seen, and the beating of Her little heart can be heard, if, as Her happy father is doing now, one lays one's lips there for a kiss. This is the most beautiful little heart the world will ever know: the only immaculate heart of a human being." [Note: In reference to the cover picture at the beginning of this chapter: "What is Jesus holding?" Jesus is holding a Star and her name is Mary and He's offering His Mother to you.]

The Revenge of God

MV Vol. 1:30

Jesus is speaking: "Hiss, O Satan, your hatred while She comes into the world! This child has beaten you! Before you were the Rebel, the Twister, the Corrupter, you were already beaten, and She was your Conqueror. One thousand assembled armies are of no avail against your power, the arms of men fall before your scales, O Perennial One, and there is no wind capable of dispersing the stench of your breath. And yet, the heel of this Child, which is so rosy, as to look like the inside of a rosy camellia, and it's so smooth and soft that silk seems coarse in comparison, and it is so small that it could enter the chalice of a tulip and make itself a tiny shoe with that vegetable satin, that heel is crushing your head without any fear and relegates you to your den. And Her cry causes you to flee away, although you are not afraid of armies. And Her breath purifies the world of your foul smell. You are defeated. Her name, Her look, Her purity are a lance, a thunderbolt, that pierces you and demolishes you and imprisons you in your den of Hell, O Cursed One, who deprives God of the joy of being the Father of *all* men created!

In vain you have corrupted them, who had been created innocent, leading them to knowledge and conception by means of the sensuousness of lust, depriving God, in His beloved creature, of being the benefactor of the children according to rules, which, had they been respected, would have kept a balance on earth between sexes and races, a balance capable of averting wars between peoples and calamities between families.

By obeying, they would have also known love. Nay, only by obeying they would have known love and possessed it. A complete and peaceful possession of this gift from God, who from the supernatural descends to the inferior, so that also the flesh may rejoice devoutly, since it is united to the spirit and created by Him Who created the spirit.

Now, men, what is your love, what are your loves? Either lewdness disguised as love or an incurable fear of losing the love of your partner through her or other people's lewdness. You are never sure of possessing the heart of your husband or wife, since lust entered the world. And you tremble and cry and become over wrought with jealousy, sometimes you kill to avenge a betrayal, sometimes you despair, and sometimes you lack will or even become insane.

This is what you have done, Satan, to the children of God. Those, whom you have corrupted, would have known the joy of having children without suffering any pain and would have experienced the joy of being born without fear of dying. But now you are beaten in a Woman and by a Woman. From now on,

whoever loves Her will become once again God's own, overcoming your temptations, to be able to look at Her immaculate purity. From now on mothers, though not able to conceive without pain, will find comfort in Her. From now on she will be the guide of married women and the Mother of dying people, so that it will be sweet to die resting on that breast which is a shield against you, you Cursed One, and against the wrath of God.

She is the virgin. She is the only one. She is the Perfect One. The Complete One, conceived as such, generated as such, remained such, crowned such, eternally such, She is the Virgin. She is the acme of intangibility, of purity, of grace, that is lost in the Abyss from which it emerged: in God: most perfect Intangibility, Purity, Grace.

This is the revenge of the God Triune and One. Against creatures desecrated, He raises this Star to perfection. Against pernicious curiosity, He raises this Coy Virgin, contented only with loving God. Against the science of evil, this sublime Innocent Virgin. In Her there is not only no knowledge of dejected love: there is not only non-acquaintance with the love that God had given to married people. Much more. In Her there is the absence of incentives, inheritance of Sin. In Her there is only the icy and white-hot wisdom of divine love. A fire that strengthens the flesh with ice, so that it may be a transparent mirror at the altar where God married a Virgin and does not lower Himself because His perfection embraces Her perfection, which, as it becomes a bride, is only inferior to His by one point, subject to Him as a Woman, but without fault as He is."

Mary is Presented in the Temple of Jerusalem

MV Vol.1: 42 (Mary entered the Temple when she was just over 3 years old.)

"They proceed slowly, very slowly. They seem to be wishing to protract their journey for as long as possible. Everything serves as a pretext to stop. But a journey must come to an end! And this one is about to end. Up there, at the top of this last stretch of the road, there are the Temple walls. Anne utters a groan and holds Mary's hand tighter.

'Anne, my dear, I am here with you!' A voice utters, coming out from the shade of a low arch built over a crossroad. And Elizabeth, who was waiting for them, approaches her and embraces her. And since Anne is crying, she says: 'Come into this friendly house for a little while. Then we shall go together. Also, Zacharias is here.'

They all enter a low dark room where the only light is a big fire. The landlady, obviously a friend of Elizabeth's, but unknown to them, kindly withdraws and leaves them alone.

Zacharias enters and greets them saying: 'May the peace of the Lord be with the just.' 'Yes,' replies Joachim, 'implore peace for us, because our hearts are trembling in our offer, as Abraham's did, while he was climbing the mountain, but we shall not find another offer to replace this one. Neither do we want it, because we are faithful to the Lord. But we are suffering, Zacharias. Since you are a priest of God, please understand us and do not be perturbed.'

'Never: On the contrary, your sorrow, which does not go beyond reasonable limits and does not shake your faith, teaches me how to love the Most High, but take heart. Anna, the prophetess, will take care of this flower of David

and Aaron. At present She is the only lily of David's holy issue in the Temple, and She will be taken care of as a royal pearl. Although we are approaching a time when the Messiah is to come, and the woman belonging to the house of David should be anxious to consecrate their daughters to the Temple, because the Messiah will be born of a virgin of David's issue, yet, because of the general weakening of faith, the places of the virgins in the Temple are empty. They are too few and none of the royal offspring, since Sarah of Elisha left three years ago to get married. It is true that there are still thirty years to the appointed time, but... well let us hope that Mary will be the first of many origins of David's offspring before the Sacred Veil. And then ... who knows...' Zacharias does not say anything else. But he looks at Mary thoughtfully. Then he resumes: 'Also I will watch over Her. I am a priest and I have power in here. I will make use of it for this angel. And Elizabeth will often come to see Her.'

'Oh! Certainly! I am in such need of God that I will come and tell this little Girl, so that She may tell the Eternal One.'

Anne has taken heart again. To relieve her anxiety even more Elizabeth asked her 'is this not the veil of your wedding? Or have you been wearing new byssus.' (a fine-textured linen of ancient times)

'It is. I am consecrating it to the Lord with Her. My eyes are no longer so good ... and also our wealth has been reduced by taxation and misfortunes... I could not afford heavy expenses. I have only seen to Her clothing for the time She will be in the house of the Lord and afterwards. Because I do not think that I shall be there to dress Her for Her wedding, but I want it to be the hands of Her mummy, even if cold and motionless, which prepare Her for the wedding and weave Her linens and dresses.'

'Oh! Why think of that?' 'I am old, my dear cousin. I have never felt it so much as I do now in my great pain. I have given the last ounce of strength in my life to this flower, to bear Her and to nourish Her, and now the pain of losing Her is drawing my last strength away and dispersing it.'

'Don't say that, for Joachim's sake.' 'Yes, you are quite right. I will try and live for my husband.' Joachim pretends he has not heard, intent as he is on listening to Zacharias, but he has heard and he sighs deeply, his eyes shining with tears. 'It is between the third and the sixth hour. I think we ought to go' Zacharias says. They all get up to put on their mantles and set off.

But before going out Mary kneels down on the threshold with Her arms stretched out: a little imploring cherub. 'Father! Mother! Your blessings, please.'

She is not crying, the little brave girl. But Her lips are trembling and Her voice, broken by a sob, resembles more than ever the trembling cooing of a little dove. Her face is pale, and Her eyes have the look of resigned distress which I will see again on Calvary and in the Sepulcher, where it was so much more intense that it was impossible to look at Her without deep suffering.

Her parents bless Her and kiss Her: once, twice, ten times, they are never satisfied. Elizabeth is weeping silently and Zacharias, notwithstanding his efforts to conceal his tears, is deeply moved.

They go out. Mary is between Her father and mother as before. Zechariah and his wife are in front of them.

They are now inside the walls of the Temple. 'I will go to the High Priest. You go to the great terrace.'

They go across three yards and through three halls, set one upon the other. They are now at the foot of the huge marble cube crowned with gold. Every dome, convex like a huge half orange, blazes in the sun, which now, at midday, is shining down directly on to the large yard surrounding the solemn building and is filling with its dazzling light the large square and the wide flight of steps leading up to the Temple. Only the porch facing the steps, along the façade, is in the shade and the very high bronze and gold door is even darker and more solemn looking in so much light.

Mary looks whiter than snow in so much sunshine. She is now at the foot of the steps, between Her father and Her mother. How violently their hearts must be throbbing! Elizabeth is beside Anne, but a little behind her, about half a step.

Upon the blare of silver trumpets the door rotates on its hinges, which seem to be emitting the sound of a cittern (stringed instrument like a guitar with a flat pear-shaped body), while turning on the bronze balls. The interior appears with its lamps in the far end and a procession is moving towards the door, a stately procession with silver trumpets, clouds of incense, and lights.

It is now at the threshold. In front of the High Priest, a stately old man, dressed in very fine linen, and wearing over his linen dress a short linen tunic and on the top of it a kind of chasuble (A long sleeveless vestment worn over the alb by a priest during services), something multicolored between a chasuble and a deacon's vestment: purple and gold, violet and will alternate and sparkle like gems in the sun: two real gems are shinning more brightly at the top of his shoulders. Perhaps they are buckles with their precious settings. On his breast there is a large metal plate shining with gems and held by a gold chain. Pendants and trimmings gleam on the hem of his short tunic and gold shines above his forehead on his miter, which reminds me of the miter worn by the Orthodox priest, a miter shaped as a dome instead of being pointed like the Roman Catholic one.

The solemn personage moves forward, alone, as far as the beginning of the steps, in the golden sunshine that makes him look even more splendid. The others stand waiting under the shady porch, in a circle outside the door. On the left there is a group of girls, all dressed in white, with prophetess Anna and other elderly ladies, obviously teachers.

The High Priest looks at the little Girl and smiles. She must look very tiny at the foot of a flight of steps worthy of an Egyptian temple! He lifts his arms to the sky in prayer. They all bow their heads in perfect humility before the priestly majesty communicating with the Eternal Majesty.



Mary enters the Temple and is swallowed up by the darkness

Then, he beckons to Mary. And She departs from Her mother and father, and as if fascinated, climbs the steps. And She smiles. She smiles in the shade of the Temple, where the precious veil is hanging. She is now at the top of the steps, at the feet of the High Priest, who imposes his hands on Her head. The victim has been accepted. Which purer victim had the Temple ever received?

Then he turns round and holding his hand on Her shoulder, as if he were leading the immaculate little Lamb to the altar, he takes Her to the Temple door. Before letting Her in, he asked Her: 'Mary of David, are you aware of your vow?' When She replies 'yes' in Her silvery voice, he cries out: 'Go in, then. Walk in my presence and be perfect.'

Mary enters and is swallowed up by the darkness: The group of virgins and teachers, then the Levites hide and isolate Her more and more. She can no longer be seen.

Also, the door is now closing on its sweet-sounding hinges. Through the gap which is becoming narrower and narrower, the procession can be seen advancing towards the Holy of Holies. Now it is only a thread. Now it is no more: it is closed.

The last chord of the harmonious hinges is replied to by a sob from the two old parents and by a joint cry: 'Mary! Daughter!' and then two groans, the one invoking the other: 'Anne!' 'Joachim!' and they finish whispering: 'Let us give glory to the Lord who has received Her in His House and is leading Her along His path.' It all ends thus."

The High Priest

MV Vol. 1:47

Jesus is speaking: "The High Priest had said, 'Walk in my presence and be perfect.' The high priest did not know that he was speaking to the Woman Who is inferior in perfection only to God. But he was speaking in the name of God, and therefore his order was a sacred one that is always sacred, particularly when with regard to the Virgin Full of Wisdom.

Mary had deserved that 'Wisdom should proceed Her and show Itself to Her first,' because 'from the beginning of Her day She had watched at Its door, and

wishing to be taught, *out of love*, She wanted to be pure to achieve perfect love and deserve to have Wisdom as Her teacher.'

In Her humility she did not know that She possessed Wisdom before being born and that the union with Wisdom was but the continuation of the divine pulsations of Paradise. She could not imagine that. And when God whispered sublime words to Her in the depths of Her heart, in Her humility She considered them thoughts of pride and raising Her innocent heart to God, She besought Him: 'Lord, have mercy on Thy Servant!'

Oh! It is true that the True Wise Virgin, the Eternal Virgin, has had only one thought from the dawn of Her day: to raise Her heart to God from the morning of life and to watch for the Lord, praying before the Most High, asking forgiveness for the weaknesses of Her heart, as Her humility convinced Her, and She was not aware that She was anticipating the request for forgiveness for sinners, which She would later make at the foot of the Cross, together with Her dying Son.

'When the great Lord will decide, She will be filled with the Spirit of intelligence' and will then understand Her great mission. For the time being She is only a child, who is the sacred prize of the Temple, establishes and re-establishes closer and closer connections, affections and memories with Her God."

This is for everybody:

Jesus is speaking: "Look once again at Mother. And consider what so many ignore or *wish to ignore*, because sorrow is too irksome to their taste and their spirit. Sorrow. Mary suffered from the very first hour of Her life. To be perfect as She was, implied the possession of a perfect sensitivity. Consequently, sacrifice was to be more piercing: And thus, more meritorious. He who possesses purity possesses love, who possesses love possesses wisdom, who possesses wisdom possesses generosity and heroines, because he knows why he makes a sacrifice.

Raise your spirit, even if the Cross bends you, breaks you and kills you. God is with you."

The Death of Joachim and Anne

MV Vol.1:48



"What light is left to Joachim, an invalid, and to his sorrowful wife, in the long and silent nights of two old people who feel they are about to die? Only the little dresses, the first pair of little sandals, the simple toys of their little daughter,

now far away, and memories of Her, memories. And peace when they say: 'We are suffering, but we have done our duty of love towards God.'

And then they were overcome by a supernatural joy shining with a celestial light, a joy unknown to the children of the world, a joy that does not fade away when heavy eyelashes close on two dying eyes: on the contrary, it shines brighter in the last hour, illuminating the truth that had been hidden within them throughout their lives. Like a butterfly in its cocoon, the truth in them gave faint indications of its presence, just soft flashes, whereas now it opens its wing to the Sun and shows its beautiful decorations. And their lives passed away in the certainty of a happy future for themselves and their descendant's, their trembling lips murmuring words of praise to God.

Such was the death of my grandparents: Such as their holy lives deserve. Because of their holiness, they deserve to be the first guardians of the Virgin Beloved by God, and only when a greater Sun showed itself at the end of their days; they realized the grace God had granted them.

Because of their holiness, Anne suffered no pain in giving birth to her child: it was the ecstasy of the bearer of the Faultless One. Neither of them suffered the throes of death, but only a weakness that fades away, as a star softly disappears when the sun rises at dawn. And if they did not have the consolation of having Me present, as Wisdom Incarnate, as Joseph had, I was invisibly present, whispering sublime words, bending over their pillows, to send them to sleep, awaiting their triumph.

Someone may ask: 'Why did they not have to suffer when generating and dying, as they were children of Adam?' My answer is: 'If the Baptist, who was a son of Adam, and had been conceived with the original sin, was pre-sanctified by Me in his mother's womb, simply because I approached her, was no grace to be granted to the mother of the Holy and Faultless One, Who had been preserved by God and bore God in Her almost divine spirit, in Her most pure heart, and was never separated from Him, since She was created by the Father and was conceived in a womb, and then received into Heaven to possess God in glory forever and ever?' I also answer: 'An upright conscience gives a peaceful death, and the prayers of saints will obtain such a death for you.'

Joachim and Anne had a whole life of upright conscience behind them and such a life rose like a beautiful landscape and led them to Heaven, while their Holy Daughter was praying before the Tabernacle of God for Her parents far away, whom She had presented to God, Summum Bonum (In Christian philosophy, the highest good is usually defined as the life of the righteous, the life led in Communion with God and according to God's precepts.), and yet She loved them, as the law and Her feelings commanded, with a perfect supernatural love."

Mary Leaves the Temple

MV Vol.1:59

"My child, I am aware of Your grace and goodness, I know that every day you are growing in grace and knowledge before God and man. I know that the voice of God whispers His sweetest words to Your heart. I know that You are the Flower of God's Temple and that a third Cherub is before the Testimony since You were here. And I would like your perfume to continue to rise with the incense

every day. But the Law says differently. You are no longer a girl, but a woman. And every woman must be a wife in Israel to bear a son to the Lord. You shall follow a commandment of the Law. Do not be afraid, do not blush. I am aware of Your royalty. The Law that prescribes, that each man is to be given a woman of his own stock, will protect You. But even if that were not the case, I would do so, so that your magnificent blood might not be corrupted. Don't You know anyone of Your stock, Mary, who might be Your husband?

Mary lifts Her face full of blushes. Her eyes are shining with tears which begin to appear and with a trembling voice She replies: 'No, nobody.'

'It is not possible for Her to know anyone, because She came here in Her childhood and David's race has been struck too severely and scattered too widely to allow the various branches to gather like foliage around the royal palm' says Zacharias.

'We shall then leave the choice to God.'

The tears that Mary had restrained so far gush out and fall on Her trembling mouth. She looks imploringly at Her teacher.

'Mary has consecrated Herself to the Lord for His glory and for the salvation of Israel. She was but a little child just learning to read and write, and She had already made Her vow...' says Anne, help Her.

'Is that why You are crying then? Not because You wish to resist the law?

Just for that, and nothing else?' 'I shall obey you, Priest of God.'

'This confirms what I have always been told of You. How long have You been consecrated to the Lord?'

'I have always been, I think. I was not yet in this Temple, and I had already given Myself to the Lord.'

'But are You not the little one who came twelve years ago and asked me to be allowed to enter?'

'I am.... With My lips which still tasted of My mother's milk, but with My heart full of celestial honey,' I then said: 'Here I am, I am coming, I am Yours. No one will have My body, but You, My Lord, neither will My soul have any other love... And while saying so, it seemed to Me that I was saying over again things already said that I was fulfilling a rite already fulfilled, and the chosen Spouse was not a stranger to Me, because I already knew His ardor and My sight had been formed at His light and My capacity for loving had been fulfilled in His embrace... 'When?' 'I do not know. Beyond life, I would say, because I feel I always had Him, and that He always had Me, and that I exist because He wanted Me for the joy of His Spirit, and Mine... Now I obey you, oh Priest. But please tell Me how I am to behave... I have neither father nor mother. Please be My guide.'

'God will give You Your husband and he will be a holy man, because You have entrusted Yourself to God. You will tell him Your vow.'"

Joseph Takes Mary into His House

Ref: "The Childship of Jesus" by Jakob Lorber Chapter 1

Jesus is speaking: "Joseph was building a house in the country between Nazareth and Jerusalem.

A distinguished citizen of Jerusalem was having this house built there to serve as an inn, for the Nazarenes had no shelter all the way to Jerusalem. And

MARY, who was brought up in the temple, had matured, and the Law of Moses required that she be given from the temple.

Messengers were therefore sent into all of Judea with these tidings to summon the fathers - that if one were found worthy, he was to take the maiden into his house.

When these tidings reached Joseph, he quickly laid his axe aside and hastened to Jerusalem and there to the designated meeting and council chamber in the temple.

Three days later the applicants again met in the same chamber, and each candidate for Mary handed a fresh lily stalk to the priest as previously determined upon. The priest then went into the sanctuary of the temple with the stalks and there prayed.

When he had completed his prayer, he came out with the stalks and returned to each his stalk.

All of the stalks thereupon became spotted - only the one last given to Joseph remained fresh and unblemished. But a few began to find fault at this and said that this test favored Joseph, was therefore not binding and requested another test which would be above reproach.

The priest, somewhat provoked at this, immediately had Mary sent for, handed her a dove and told her to walk into the center of the candidates, there to let the dove fly free.

And before ordering the dove freed, he said to the candidates, 'Behold, you false interpreters of the sign of Jehovah! This dove is a pure, innocent creature and has no ear for our discussion, for it lives only in the will of the Lord and understands only the almighty language of God.

Hold high your stalks! - Upon whose stalk this dove settles, once it has been freed by this maiden, and upon whose head it will sit, he shall take Mary!'

With this the candidates were satisfied and agreed, 'Even so, this shall be a sure sign!'

And when Mary freed the dove at the word of the priest, it promptly flew over to Joseph, settled on his stalk and thereupon on Joseph's head.

Here the priest declared, 'Thus has the Lord willed it! Upon you, oh worthy craftsman, is fallen the unerring lot for the maiden of the Lord! Take her in the name of the Lord into your unblemished house for future care. Amen.'

When Joseph heard this, he appealed to the priest, saying, 'Hear me, oh anointed servant of the Lord according to the Law of Moses, the faithful servant of the Lord God Zebaoth - I am already an old man with grown-up sons at home and have been a widower for a long time. I shall become an object of ridicule before the sons of Israel if I take this little maiden into my house.

Therefore, let the choice be taken once more and let me stand aside, so I will not be counted among the candidates.'

Here the priest raised his hand and warned, 'Joseph - fear the Lord God! Do you not know what He did to Dathan, to Korah and to Abiram?

Behold, the earth opened up and all were swallowed by her because of their obstinacy! Do you suppose that He could not do the same to you?

I tell you, now that you have seen and recognized the unerring sign of Jehovah, do therefore obey the Lord who is almighty and just and always chastens the obstinate and the deserters of His will!

But otherwise, be greatly afraid for your house, whether the Lord will not also visit upon your house what He visited upon Dathan, Korah and Abiram.'

At this Joseph was filled with dread, and he said to the priest in great fear, 'So then pray for me, that the Lord may once more be gracious and merciful toward me, and then give me the maiden according to His will.'

The priest now went inside and prayed for Joseph before the Holy of Holies, and the Lord spoke to the three-praying priest: 'Do not trouble Me the man whom I have chosen - for more justly than he walks none in Israel, and none on the whole earth, and none before My throne in all the heavens!

Now go out and give the maiden, whom I have raised Myself, to the most righteous of men on the earth.'

And the priest smote his breast and exclaimed, 'O Lord, almighty God of Abraham, Isaac, and Jacob, be merciful to me a sinner before You, for now I know that You will judge Your people!'

Thereupon the priest arose, went out and with a blessing in the name of the Lord gave the maiden to the frightened Joseph and said to him, 'Joseph, you are found just before the Lord, therefore He has chosen you from among many thousands. Go in peace. Amen.'

Here Joseph took Mary and said, 'May the alone holy will of My Lord and my God always be done! What You, O Lord, give, is always good - therefore I gladly and most willingly take this gift from Your hand. Now bless her for me and me for her, so I may be worthy of her before You now, as always. Your will be done, amen.'

When Joseph had said this before the Lord he was lifted up in his heart, then went out of the temple with Mary and led her into the land of Nazareth and there into his humble dwelling.

Much work awaited Joseph, so he wasted no time at home and accordingly said to Mary, 'See, Mary, I have taken you into my home from the temple of the Lord, my God, according to His will. But I cannot remain with you now to protect you, for I must fulfill my contract to complete the house I showed you on our trip here.

But be assured that you will not be left at home alone. For I have a closely related housekeeper who is devout and just - she and my youngest son will be with you, and the grace of the Lord and His blessing will not leave you.

In a short time, I and my four sons will return to you, and I shall be your guide in the ways of the Lord. The Lord God will now watch over you and my house, amen."



Joseph Comforts Mary

Ref: MV VOL1:64

Joseph is speaking: "I remember the evening You were born. We all remember it because of the prodigy of a heavy rain that saved the country and of a violent storm during which the thunderbolt did not damage even a stem of heather and it ended with such a large and beautiful rainbow that the like has never been seen again. And then, who does not remember Joachim's happiness? He handled You showing You to his neighbors. As if you were a flower that had descended from Heaven, he admired You and wanted everyone to admire You, a happy old father who died talking about his Mary, who was so beautiful and good and Whose words were so full of wisdom and grace. He was quite right in admiring You and in saying that there is no other woman lovelier than You are! And Your Mother? She filled Your house and the neighborhood with her songs, and she sang like a skylark in springtime when she was carrying You, and afterwards when she held You in her arms. I made a cradle for You. A tiny little cradle, with roses carved all over it, because Your mother wanted it like that. Perhaps it is still in the house. I am old, Mary. When You were born, I was beginning to work. I was already working. I would never have believed that I was going to have You as a spouse! Perhaps your parents would have died a happier death if they had known, because they were my friends. I buried Your father, mourning over his death with a sincere heart, because he was a good teacher to me.

Mary raises Her face, little by little, taking heart, as She hears Joseph speak to Her thus, and when he mentions the cradle, she smiles gently and when Joseph speaks of Her father, she holds out Her hand to him and says: Thank you, Joseph, A very timid and gentle, thank you."

The Annunciation

Ref: "The Childhood of Jesus" by Jakob Lorber Ch 3

Jesus is speaking: "On a Friday morning Mary again took the water jug and went out to fill it with water, when lo, - a voice said to her, 'Greetings to you, rich in the grace of the Lord! The Lord is with you, oh consecrated among women!'

Mary was greatly frightened at such a voice, for she did not know whence it came and therefore looked nimbly about to the right and left - but she could discover no one who might have spoken.

She therefore was seized with still more tormenting fear, hastily took the filled water jug and hurried away into the house.

Quakingly arrived there, she quickly set the water jug aside, again took the purple in hand, sat down on her work stool and recommenced to spin the purple quite industriously.

But hardly had she fully reaccustomed herself to her work, when behold, there before the busy maiden stood the angel of the Lord and said to her: 'Do not be afraid, Mary, for you have found infinitely great favor before the face of the Lord. Behold, you will become pregnant by the Word of God!'

When Mary heard this, she began to weigh these words back and forth and could not grasp their meaning, wherefore she said to the angel, 'But how shall that take place? For I am still a long way from being a man's wife and also have never

made the acquaintance of any man, who then might take me as his wife, so I might become pregnant like other women and bear child as they do!'

And the angel said to Mary: 'Hear, you chosen maiden of God! It shall not happen in that manner, but the power of the Lord will overshadow you.

Therefore, that holy Child which will be born of you will be called: the Son of the Almighty!

And when He is born, you shall give Him the name: Jesus - for He will redeem His people from all sins, from judgment and from eternal death.'

Here Mary fell down before the angel and said, 'Behold, I am only a handmaiden of the Lord; so, let it be done to me according to His will, as made known by your words!' Hereupon the angel disappeared, and Mary returned to her work.

Mary Entreats the Lord for Grace

Ref: "The Childhood of Jesus" by Jakob Lorber Ch 4

Jesus is speaking: "When the angel had disappeared, Mary praised and glorified the Lord God and spoke in her heart, 'Oh what am I before You, O Lord, that You should show me such grace? I shall become pregnant without ever having known a man, for I just do not know what difference there is between me and a man. 'Do I really know what it is to be pregnant? - O Lord, see, I just do not know.

Do I know what is meant when people say: A woman gives birth? - O Lord, look upon me graciously. I am just a maiden of fourteen years and have only heard speak of that and actually know nothing about it.

Oh, what will happen to me when I shall become pregnant - and do not know how such a condition is!

What will Father Joseph say to that, so I shall tell him, or will he notice that I am pregnant? 'But being pregnant cannot be anything bad, especially when a handmaiden of the Lord, as once Sarah, is chosen for that by the Lord Himself!

For I have heard it said a number of times in the temple, what great joy the women have when they are with child.

Therefore, pregnancy must be something quite good and highly blessed and I shall also rejoice when it is given me of God that I shall conceive! 'But when, when will this be and how? Or has it happened already? Have I already conceived, or is this still to happen?

O Lord, You are eternally the Holy One of Israel, do give me, Your poor handmaiden, a sign when such shall happen so I might exalt and praise You!'

At these words Mary felt a light breath of air and a very gentle voice said to her, 'Mary, do not concern yourself vainly; you have conceived, and the Lord is with you! Go to your work and complete it, for henceforth no more work of this kind will be done for the temple.'

Hereupon Mary fell down, prayed to God and praised and exalted Him for such grace. And when she had offered her praise to the Lord, she arose and returned to her work."

A Prophecy of The High Priest

Ref: "The Childhood of Jesus" by Jakob Lorber Ch5

Jesus is speaking: "In a few days Mary also finished the purple, folded it and laid it with the scarlet.

She then thanked God for His grace, in that He had allowed her to complete her work so well, wrapped the spinning in clean linens and travelled therewith toward Jerusalem.

She went alone to the house which Joseph was building; but from there on Joseph again accompanied her to Jerusalem and there into the temple.

Upon arrival Mary promptly turned the work over to the high priest.

He well examined the scarlet and the purple, found the work to be of the most excellent quality and greeted and praised Mary for it with the following words, 'Mary, you did not have such skill naturally, but the Lord has guided you with His hand!

Great has the Lord therefore made you, blessed shall you be among all women of the earth from the Lord God, for you are now the first who has delivered her work to the Lord in the temple!'

Here Mary, filled with joy and humility in her heart, said to the priest, 'Worthy servant of the Lord in His sanctuary! Oh, do not praise me too much nor place me above the others - for this work is not really of my merit but only of the Lord who guided my hand.

Therefore, to Him alone be all praise, all honor, all my love and all my worship without ceasing!'

And the high priest responded, 'Amen, Mary, you pure maiden of the Lord, you have spoken well before Him. Go your way now in peace; the Lord be with you.'

Thereupon Mary arose and returned with Joseph to the building site, where she refreshed herself with bread and milk.

Now by a half day's journey from the building site, across a small mountain range, there lived an aunt of Mary's named Elizabeth, whom she wanted to visit and therefore asked Joseph for his permission.

And Joseph promptly consented and sent along his oldest son as a guide, who was to accompany her until she could see Elizabeth's house."

* * * *

The Light Descended to Earth

BD No. 7780 of 12/24/1960 taken from book 81

God the Father is speaking: "The world was held in bondage. You should understand that no-one who stayed on earth, no-one who lived in Lucifer's world which sheltered the fallen beings, was able to release himself from Satan's bondage. He kept everyone shackled and would never ever have released them either, for he was devoid of all love, he was purely motivated by hatred and opposition to Me, Who is eternal Love Itself and from Whom he, too, had originated. The world was held in bondage, and therefore I Myself descended to earth in order to sever these fetters, to break the chains, to help the fallen beings ascend again, in order to deliver people from his power. My descent to earth was

an act of greatest compassion, for this wretched state was people's own fault, since they once followed him voluntarily. They existed in darkness and not even the smallest light would have been accepted by these fallen beings had I not taken pity on them and ignited a light in them, in order to show them the path which leads to Me, back to their Father, whom they had once voluntarily left. This is why the Light Itself came into the world. The Eternal Light embodied Itself in an infant in order to take the path as a human being on this earth, and the infant Jesus became My outer shell. I availed Myself of the human form in order to accomplish the act of Salvation, in order to defeat My adversary in an open battle and to wrest those souls from him who had the will and the desire to return to Me. I paid the purchase price for these souls, I sacrificed My life on the cross, I bought them from My adversary with My blood. Thus I started the earthly path as a human being with the birth of the boy child Jesus, which already started in an unusual way because this human being called Jesus had to fulfill an unusual mission: to serve Me Myself as a shell, because the sinful human race would have been unable to endure Me in My abundance of light and thus the 'Light of Eternity' had to enshroud itself. Nevertheless, exceptional light shone from the infant Jesus already, yet only visible to those whose loving way of life enabled them to endure the light and who therefore were permitted to come close to Me, for I knew who possessed this inner maturity and drew the few people to Me, who thus paid homage to Me as an infant like their king, for their clear souls recognized Me and prayed to Me.

My birth took place in seclusion for the abundance of spirit which permeated the infant Jesus at His birth caused the most miraculous happenings, and thus a few people were able to recognize that the announcements of many prophets were coming true, who had predicted the Messiah Who was to bring salvation to people in dire need. Those who still believed in a God and whose hearts were willing to love expectantly yearned for their Messiah and their hopes were fulfilled when I was born. But they were unaware of the fact that I Myself had descended to earth, they were unaware that their God and Creator laid in the manger before them, although they were seized by sacred awe and felt drawn to the infant in the manger with their whole being. For My love shone forth to them from this infant and touched their hearts. And this was the start of My mission of giving love and of thereby awakening peoples love in return. I took the life as a human being upon Myself, I conformed to all laws of nature, I consciously travelled an earthly path whose goal had been the suffering and dying on the cross. And although the spirit within Me occasionally broke through and expressed itself I was nevertheless no more advantaged than other people, for I had to overcome the pestering of everything which was unspiritual in exactly the same way as is your task, for I wanted to exemplify for you a life as it complied with the Fathers will, who was within Me. I, too, had to shape and spiritualize My corporeal body such that the Eternal Love was able to take abode in it. And My way of life constantly offered Me the opportunity for that; after all, I lived My life as a 'human being' because all of you humans were meant to follow My example by preparing your human body as a vessel for the divine spirit, just as I had to do and did during My early years and during the years before My actual teaching activity. ***And the Father took abode in the man Jesus, who shaped Himself such that He served Me***

as a dwelling place, so that I, therefore, as Jesus the man, was 'full of the Holy Spirit', so that I taught and performed miracles because the Father Himself was within Me. Every person can achieve this if he only is of good will to serve the divine spirit as a vessel into which it can flow, and then every person will also be able to release himself from the adversary's bondage, for as soon as he has entered into unity with Me in Jesus Christ, I Myself will loosen the chains and set him free. For I lived on earth in order to redeem humanity, I brought people the light so that they will find and indeed be able to cover the path which leads back to Me, back into the Fathers house."

God Comes to Earth

Ref: From the works of BD

If he whom you are to bear is truly God made flesh, then rightly do we call you God's mother; for you have truly given birth to God.

The Birth of Jesus is the very moment that God became visible to His created beings. He descends from heaven to heaven, from His throne to His throne.

"When the soul of light embodied itself on earth in the infant Jesus the eternal Love itself descended to earth and thus 'God' became a 'human being.' And the human shell in turn had to spiritualize itself through its life on earth, in the midst of dark surroundings it had to let the light within itself shine; through living a life of love it had to let itself be permeated completely by the Eternal Love. And this accomplished the deification, so that everything about the man Jesus became love, and thus Jesus became 'God.' God's human manifestation in Jesus cannot be explained in any other way than the fact that the Eternal Deity, Love, manifested itself in Jesus because He, as a soul of light having descended to earth, so shaped His human shell that it enabled God to take abode in it, which would have been impossible in a heartless, sinful person. And the unification of Jesus with God can equally only be understood as the complete deification of the man Jesus through love. God sent His Son to Earth.

God and Jesus are One, and the strength of the spirit emanates from this Oneness because, again, it is an inseparable part of its nature, because God is love, wisdom and strength, something spiritual which no-one is able to behold. But the eternal Deity manifested itself in the man Jesus and became a visible God to His created beings. And all the angels in Heaven praise and glorify Him, Who descended to earth for the love of His living creations which desired to see Him. And He opened the gate to eternal bliss for all of them.

Jesus is God because God is strength of love, which permeates a fully spiritualized form, thus it consists entirely of divine fundamental substance and is therefore only visible to those beings who have also become spiritualized in order to see spiritually."



Immaculate Conception of Jesus and the Souls of Light

Ref: BD 6673 18.10.1956

God the Father is speaking: "I want to help you in every earthly and spiritual adversity so that you believe in My love, in My wisdom and might. For I love you, My living creations, infinitely, and I also want to gain your love. I know of your adversity and also how to end it, and I have the power to do so. I gladly demonstrate My love, wisdom and might to children who turn to their Father and trustingly appeal to Him for His consideration and help. I want to eliminate your earthly and spiritual adversity, yet occasionally I demand your patience in earthly hardship for only I know why it had to happen to you. But I will take it from you. However, anyone experiencing spiritual adversity will not have to wait long, for as soon as he calls upon Me to consider him I Am already willing to help. Spiritual adversity consists of: psychological weakness, thus a diminished will, spiritual darkness and constantly recurring doubts, spiritual adversity is My opponent's activity and influence, who very frequently especially dares to tackle people who are already My Own and whom he wants to get back under his control. And as long as the human being lives on earth, he will try to exert his influence intending to weaken him time and again. Yet as soon as the person turns to Me he displaces My adversary, and I will let My strength flow and give the person light and perception, I fulfill his request to avert his spiritual hardship.

You should know that it is My adversary's intention to extinguish the bright radiance of the light of truth which penetrates everywhere and disperses the region of darkness where only My adversary is able to work. Thus, he will try to extinguish the light. He will want to cast shadows across it by raising doubtful questions in the person and thereby intending to obscure the light of awareness. But I will not allow the latter, instead My light of truth from above will shine down even more brightly, and the light he tried to obscure will illuminate the night even more, and wherever a shadow still exists it will be consumed by the all-permeating light from Me, for nothing dark can endure this light. And thus the 'Eternal Light Itself' will proclaim to you:

You, who are living on earth, as well as all spirits which once had already lived an earthly life as a human being, you are the 'once fallen spirits', with few exceptions; for beings of light also embody themselves on this earth. Thus, beings from the kingdom of light descend to you humans in order to assist you in serious spiritual hardship. Therefore, you must differentiate between spirits having fallen away from God and original spirits remaining with God, the former exists in the abyss as followers of My adversary and the latter stay with Me in all perfection. Furthermore, you have to differentiate between beings which still harbor the adversary's will within themselves and those which have already entered into My will but are not yet perfected and therefore still subject to his influence. And then you will be able to understand that the latter need to be helped because they are too weak to resist his influence. Thus, the mission of these beings of light, which voluntarily also embody themselves on earth in order to help them; will be explicable to you too. And then you will also comprehend the mission of the human being Jesus, who, as such a being of light, wanted to accomplish a rescue mission which defeated My adversary's power.

All were children of My love, the fallen beings as well as those remaining with Me, but the beings did not stay the same, they had become different now, they were radiant and dark beings which could not stay in the same spheres together. And thus the 'kingdom of light' and the 'kingdom of darkness' became the abode for these different-natured beings. And no bridge existed between these two realms until the arrival of Jesus, one of My remaining angel spirits, who wanted and succeeded in bridging this distance through a unique act of compassion. The beings which once had lost their perfection due to their rebellion against Me required someone to help them, since they were too weak by themselves even though the connection had been established, for My adversary also had great power which he was able to use against his former followers. But the beings which had stayed with Me were strong too, since they constantly let themselves be permeated by the strength of My love. Thus, the strength of a non-fallen angel spirit would have fully sufficed in order to achieve victory over My adversary and to save his followers from him. Yet this contradicted My law of eternal order, given that the free will of all beings which once had followed My adversary would have been ignored, and such an attained victory would have prevented the beings from becoming perfect.

Consequently, another way had to be found, 'Love' had to make a sacrifice, and it had to be every fallen being's decision to avail itself of this sacrifice, thus, to want that it was also made for itself. But only a human being can offer a sacrifice; a being of light can indeed have the will to sacrifice itself but then it has to render it as a human being, for a being of light is unable to suffer and also has so much strength at its disposal that it is able to do anything.

A human being, however, is a weak, imperfect being and sensitive to suffering and torment, which needs to muster a vast amount of willpower when it voluntarily accepts sufferings and torments in order to achieve something, not for itself but for its fellow human beings, and which wants to bestow its love on the wretched human race. It had to make the sacrifice as 'a mere human' for its fellow human beings. It had to be capable of suffering and dying.

And thus, you will understand that the human being Jesus was not allowed to demonstrate any advantages which would characterize Him as an extraordinary person, even though His soul was a spirit of light. Although it had not passed through the creation like the human beings' souls, the fallen brothers; nevertheless, this soul, when it entered the body of flesh, which, like other people's bodies, was a cluster of immature spiritual substances, thus also subject to the same feelings, longings and passions, had to learn to overcome these as the human being Jesus during His earthly life. For His mission, apart from the salvation, the redemption of the gravest guilt of sin, was to exemplify to people the only way of life which would guarantee them a return to Me. Thus, if people who were completely inadequate, weak and captivated by passions were asked to do something it should be possible for them to accomplish this request. And if the human being Jesus wanted to serve as an example, He had to be just like His fellow human beings.

His extraordinary origin, like that of the embodied beings of light on earth which want to be of help to people, by no means infers unusual abilities or advantages which would have required a less stringent fight with himself in order

to thus find the unification with Me on earth, which is the goal and task of every human being on earth and for which the human being Jesus set the example that it can be achieved. All the advantages Jesus had as a spirit of light He surrendered before His incarnation as a human being, or His work could not have been what it is: a sacrifice made by love, the blessing of which should benefit all people. But neither can it ever be denied that 'God Himself' made this sacrifice because love was the determining factor which so infused the human being Jesus that I thus was able to be in Him after He, as a human being, had voluntarily shaped himself such that I could take abode in Him, that He became a vessel for Me and thus He then possessed strength and light in abundance, which again is a process that could not just take place in the human being Jesus but which all people should and are able to achieve because they now have help through the divine Redeemer Jesus Christ, since due to his act of Salvation as a human being he gained an amount of grace which is now available to every person. And anyone who avails himself of it will also reach the goal. He will likewise find unification with Me on earth, he will be able to receive light and strength without limitation.

However, you shall continue to receive clarification, because as long as questions arise in you it is also necessary to provide you with the correct answer. And the more sincerely you desire this answer the sooner you will receive it.

The souls evolving from the abyss can expect as the last stage of their development on earth to be embodied as a human being, then the process of development will be completed, and the soul will enter the spiritual realm, irrespective of how it is shaped when it discards its physical shell. Hence these souls proceed in accordance with divine order; they release themselves from hard matter by way of service and yet rise gradually. ***Souls of light embodied on earth, however, only descend to earth for the purpose of a mission, they take abode in the human body straight away but then they indeed travel their earthly path like every other person and are thus also subject to natural law and equally have to struggle on earth.*** Their external shell will make the same demands on them, because it is composed from still completely immature spiritual substances, from tiny particles of the soul of a once fallen original spirit which is still in utter opposition to God and which first has to be pacified and changed by the soul, which is always a struggle. The soul is not conscious of its earlier state of light, the earthly body has caused its own darkening, only love will arise sooner and more intense in such a person and disperse the darkness more rapidly too.

A soul from above will also always turn its eyes upwards towards God, whom it very quickly learns to recognize. Such a soul usually will not need a long time to unite itself with the divine spark within, which can easily influence it and then spirit, and soul try and succeed to influence their external shell too. Still, the fact that the soul is travelling the path across earth is always associated with the self-evidence that the soul has to fight, because it constantly has to overcome obstacles in this earthly-material world in order to attain the spiritual goal.

Thus, no soul is able to ascend without pain, not even a soul of light, since at the beginning of its incarnation it has descended into the abyss, into a state of ignorance, of constraint and weakness. This should therefore always be taken into consideration when the earthly life of an embodied being of light is assumed to be

an easy one. ***The earthly body is and remains a shackle for the soul until it leaves it.***

And yet even the body can still vary. The flesh can still be steeped in sin, thus still incorporating much of Lucifer within itself if it is born out of sin, if the people creating a new life are only controlled by satanic attributes. And then again, a being, newly awakened into life, may owe its life to two people's urge to love, predominantly good instincts could therefore also have entered this being, and thus the external shell will be appropriately natured. It will carry much of the 'genetic makeup' within itself and more or less has to fight hard in earthly life and therefore also arrive at its goal with more or less difficulty. Yet no human being's earthly existence remains without struggle. *A light being's earthly life is in fact frequently even exceptionally difficult because the soul unconsciously experiences its stay in the earthly world as torment and for the sake of its mission often also accepts a very arduous earthly fate.*

The process of procreation is now, due to Adam's failure, unblessed, for it did not correspond to God's will, who wanted to give the first human couple His blessings at the right time. Lucifer participated in the procreation of the people, and he will never relinquish this right (granted to him through Adam's will) either. He will always participate in the emergence of new life, even if people's degree of love can keep him at bay to a point and God's protection against him is requested. ***And now you will understand that God Himself, however, opposes His adversary, when He creates a bodily shell for Himself which He wants to take possession of Himself one day and which should already serve Him as an abode at the time of birth. For God Himself will never ever unite with His adversary in His activity. And likewise, He will not allow the natural carrier of His shell to be taken over by His adversary. For He, the God and Creator of eternity, who brought everything into being, who assigned purpose and destiny to everything, truly has the power to externalize from Himself everything He wants, thus it will surely also be possible for Him to bring forth a human being without the lawful act of procreation; and it will also truly be possible for Him to keep His adversary at bay until His will is done.***

For God only takes shelter inside a pure cover, He will not unite with something impure, which, however, does not exclude that the human being in this kingdom of imperfection, in the kingdom belonging to His adversary, is nevertheless subject to all harassments and that his earthly progress is therefore no less anguished and full of conflict like that of his fellow human beings. For without fight there could be no victory. God's adversary, however, had to be defeated, and Jesus has truly won the most arduous battle which ever was fought on earth, and He has won it as a human being, not as God."

God the Father Reveals the Mystery about the Incarnation

Ref: BD No. 7828 of 02/17/1961 taken from book 82 - Ref: John 14:10-14 summary

God the Father is speaking: "That the human spiritual state is growing increasingly darker is revealed by fact that people are no longer able to understand God's 'becoming One' with Jesus properly, and that they therefore also lack the right comprehension for God's 'human manifestation.' Owing to the misguided teaching of the three-person Deity they began to think wrongly. Yet, time and

again, it has to be said that the eternal Deity cannot be personified, thus it cannot be conceived as anything other than power permeating the whole of eternity. *This power cannot be limited, nor can it be thought of as a 'form', but it can permeate a form completely. And this process of complete permeation by divine strength occurred in the man Jesus.*

"Time and again I want to emphasize the fact that I Am the Word of eternity. I Am the Word. Yet in the beginning the Word was with God. How can you understand this? I Myself Am the be-all and end-all, everything that exists is emanated strength to which I gave life. I created similarly natured beings for Myself whose fundamental substance was the same as I Myself: divine strength of love. And I was in contact with these beings from the very beginning through 'the Word'. Thus, the Word was 'in the beginning', when the beings were brought into life by Me. Prior to this nothing existed which was able to hear My Word, although I always and forever carried the Word within Myself, for I Am a self-aware, thinking Being Which put Its will into practice and thus was able to create whatever came to Its mind as an idea or thought.

Jesus' soul had been chosen to enable My human manifestation on earth, and this soul was truly the most elevated spirit of light Who, as first-born Son, had emerged from Me, that is, from My strength and the will of the one whom My greater than great love had externalized as first-created being. And this being had an exceptional status, for His love, as the first spirit emanated by My and Lucifer's love, was so immeasurably profound that only He could be considered for My human manifestation and thus a previous process as a human being on this earth was out of the question which, however, does not exclude that He, too, took part in creating the material world, for He knew about My plan of return and *He always unreservedly accepted My will and as a being with an abundance of light and strength was also able to accomplish it. This being was so devoted to Me that it enabled the complete fusion with Me, that He and I had to be one, because I in Him and He in Me absorbed each other completely, and this will therefore unveil the secret of My human manifestation in Jesus the moment the being has attained the degree of light again that gives him brightest realization.*



It is necessary to clarify the concept of the 'soul' so that you do not live in error: Thus, the soul is not a substantial form anymore, if 'substance' is to be understood as something material, visible. It is a spiritual form; it is My emanated strength which gives life to a dead form, the human body. Even so, the soul can think, feel and want, which the body itself cannot do once the actual life, the soul, is missing. The human organs certainly perform their functions, yet always driven by or animated by the soul, the real Self, which determines the activity of all these functions. This is why the whole responsibility for the existence on earth rests on the soul, never on the body, but it would always think, and act wrongly had I not provided it with the spiritual spark as My share, which subsequently tries to influence the soul to subordinate itself to its urging and which always wants to advise it according to My will yet never forcibly influence the soul.

I created everything, even the human shell of Jesus came forth from Me, Which I chose for Myself in order to be able to stay amongst people. You humans, too, came forth from My will yet you once separated yourselves from Me voluntarily, for only love establishes a bond with Me but you forfeited it of your own free will, whereas the human being Jesus was permeated by love, thus My fundamental substance was in Him, for this is Love. Hence, in keeping with His nature He must be God Himself, and only his external shell was human until He spiritualized it as well, so that it was able to unite with His divine Soul and nothing human remained once Jesus had accomplished the act of Salvation. Anyone who therefore has recognized Me in Jesus has also escaped the darkness, for then the Light Itself will draw him into higher spheres, for I Myself Am the Light, and the light shone to earth through the human being Jesus because it permeated the human being completely. And I would like to send this ray of light to all of you, yet your heart has to open itself to Me, you must direct your thoughts towards the One Who created you. You have to muster this will freely but then you will also be seized by My merciful love and everything will be done to impart the correct knowledge about Jesus Christ to you, and if you acknowledge Him as God's Son and Redeemer of the world Who became as one with Me you will never ever be able to go astray again.

He was full of love and love is the fundamental substance of the eternal Deity, ceaselessly emanated into infinity, which creates and maintains everything. And this divine strength of love permeated the human form of Jesus and thus manifested itself in Him. God's fundamental nature took abode in the man Jesus and thus God became 'human', and since Jesus was completely filled with the fundamental substance of God, He became 'God'. Because even His completely spiritualized human form was able to wholly unify with God *after* His crucifixion so that Jesus then became the comprehensible Deity, that the human being cannot imagine God other than in Jesus, but that it cannot ever be a question of 'two people'. The human being Jesus had achieved the goal on earth, the complete deification, which all created beings should achieve; because God wanted to create images of Himself whose final perfection, however, had to be achieved by the free will of the being itself. Jesus the man achieved this deification not only on account of a life of love, but with the act of Salvation He also redeemed humanity's guilt of sin, for He used God's strength of love or He would have been unable to bear the terrible suffering and crucifixion. This strength of love was God's fundamental nature, thus God Himself was within the man Jesus in all fullness and accomplished the act of Salvation.

*However, it is a misleading concept when you humans speak of a three-person God because the eternal Deity cannot be personified since It is pure love, and this love manifested Itself in Jesus, and thus the eternal spirit God was working in Jesus, and to all beings He can only be comprehensible in Jesus. Since God's former created beings had abandoned Him because they could not see Him, He became a visible God to them in Jesus. **But Jesus is not a second being that could be thought of as existing next to God.** He is God because God is strength of love, which permeates a fully spiritualized form, thus it consists entirely of divine fundamental substance and is therefore only visible to those beings who have also become spiritualized in order to see spiritually.*

It is certainly correct to describe God's nature as Father, Son and Holy Spirit if the Father is acknowledged as love, the Son as wisdom and the Holy Spirit as the will or power of God, Because God's nature is love, wisdom and power. But the goal God had set for Himself when He created the beings, the voluntary deification of these beings, also explains when it is achieved; *God's manifestation in Jesus, the visible Deity in Jesus, while the three-person Deity does not allow for a correct, i.e. truthful explanation. People have created their own concepts which obstruct their spiritual maturing process, because only one God can be called upon; three different Gods may not be prayed to but God Himself wants to be acknowledged in Jesus, and hence He can only be worshipped in Jesus. And He demands this acknowledgment of all human beings, because this acknowledgment had been denied to Him in the past, and because the act of Salvation has to be accepted at the same time. Because no person can find forgiveness of his original sin without Jesus Christ, and therefore the human being has to declare his belief in Him, he has to believe that God Himself has shown compassion for humanity and accomplished the act of Salvation in Jesus."*

In summary, when the spirit of God's first-born Son descended into the womb of Mary and now became the soul of the man Jesus which now gives life to the body and the body provides the opportunity for God to become man. "And this divine strength of love permeated the human form of Jesus and thus manifested itself in Him. God's fundamental nature took abode in the man Jesus and thus God became 'human', and since Jesus was completely filled with the fundamental substance of God, He became 'God'". Thus, Jesus was both Man and God and since they were one, they had the same nature and will which is one.

Mystery of the Incarnation of God in Jesus.

Ref: "The Spiritual Sun" Vol.2 by Jakob Lober Ch 12 &13

Jesus is speaking: "When man hears the word of God and looks at His works, the thought of God is called forth in man. Once the thought has been called forth, man shall no longer omit it, but take hold of it more and more firmly. This holding on stronger is faith. When man then, through his firm faith, that is, by the ever-greater fixation of the idea of God in himself, has made it such a living feeling in himself, that he has stepped with his feet into the world of God within himself. In this world, he sees wonders upon wonders.

This is the waxing recognition of God. But this world, the marvelous, is still essentially empty, the splendid building still has no inhabitants. But see, there is a sacrificial altar in the middle of the building, which is now standing before us, and a lot of fresh wood is laid on the sacrificial altar. We will light it, and it shall immediately become evident whether this world is essentially empty or not. But with what shall we light the wood?

I tell you; the very strange lighter is also in your heart, it's called love! We will bring these to the altar, and you will then convince yourself as soon as you realize that not only the pure thoughts of God but also the living beings' dwell in man. What would it do, if any man said, behold my brethren, behold my sisters if he did not love them? But if he loves them, he certainly does not love them outside, but in his heart. And so, they are not outside for him, but in the love of his heart. So, we ignite the wood so that this building can become inhabited!

You ask: How will we elicit fire from our hearts so that we may kindle this wood? O, brothers, and friends! What a question from you! Is not a single thought of Jesus sufficient to make the heart burst out in flames for Him? O, brothers, and friends! If you could comprehend what this Name of all names says, what effect it has in it, you should instantly pass into such a powerful love for Jesus, and this fire would be sufficient to ignite a whole army of suns, making them burn a thousand times brighter in their endlessly wide space regions, than is presently the case.

I say to you, Jesus' greatness is so tremendous that, when His Name is spoken, the whole of infinity trembles with great reverence. *If you say: God, you also call the very highest being, but you call it in its infinity, it is fulfilling the infinite universe and works with His infinite power from eternity to eternity. But in the name of Jesus, you designate the perfect, powerful, essential center of God, or even more clearly:*

Jesus is the true, most authentic, essential God as man, from whom all divinity, which fulfills infinity, emerges as the Spirit of His infinite power, might, and form like rays from the sun. - Jesus is, therefore, the sum total of the Divinity, or: In Jesus, the Divinity dwells truly physically in its most infinite abundance; and therefore, the whole Divine infinity is always animated when this infinitely most sublime Name is spoken!

And this is, at the same time, the infinite grace of the Lord, that it has pleased Him to accept the grain kernel of mankind. But why did He do this? Listen, I will reveal to you a little secret!

Before the Lord's incarnation, a man could never speak to the true nature of God. No one could ever see it without completely losing life, as Moses says, "no one can see God and live at the same time!" The Lord in the primordial Church, as well as in the Church of Melchizedek, to whom Abraham himself was acquainted, was often seen in person, and has spoken with His saints and taught His children Himself. *But this personal master was in fact not the Lord Himself but at all times only an angelic spirit filled with the Spirit of God for this purpose.*

From such an angelic spirit, the Spirit of the Lord then spoke, as if the Lord Himself spoke directly. But, in such an angelic spirit, the fullest perfection of the Spirit of God was never present, but only to the extent necessary for the immediate purpose.

You can believe it: during this time even, the purest angelic spirits could ever see the Divinity differently than you see the sun at the firmament. And none of the angelic spirits would ever have dared to imagine the Divinity under any picture, just as it was very strictly commanded in the Moses era to the Israelite people that no carved image was to be made of God.

But now listen: It once pleased this infinite nature of God, and at a time when men were least inclined to think about it, to unite Himself in His whole infinite abundance, and to take on in this union, the perfect human nature!

Now think: God, who never looked a created being in the eye, came as the most infinitely loving and wise Jesus into the world!

He, the infinite, the Eternal One, before Whose breath eternities sputter like loose chaff, walked among and taught His creatures, His children, not as a father, but as a brother!

But all this would still be too little. He, the Almighty, was even persecuted, captured, and slain by His own insignificant creatures. Tell me: Could you think of an infinitely greater love and a greater condescension than what Jesus knew?

Through this inconceivable act, He has changed everything in heaven. Even if He dwells also in His Sun of mercy, from which the Light inexhaustibly flows to all the heavens, He is still the same bodily Jesus as He has walked on earth in all His Divine fullness as a true Father and brother, being present as a perfect man among His Children. He gives to all His children all His grace, love, and power, and guide them to His personal essence, to work endlessly and mightily in His order!

There was an infinite gap between God and the created human beings, but in Jesus this gap was almost completely abolished; for He Himself, as you know, has made this known to us, firstly through His human incarnation; secondly, that He did not call us brethren only once, but several times; thirdly, because He ate and drank with us all and carried our burdens for us; fourthly, that He, as the Lord of infinity, was obedient even to the secular powers; fifthly, that He has even been captured by these worldly powers; sixth, that He allowed Himself to be overcome by the worldly mighty intrigues to be crucified and killed and finally: seventh, that by His omnipotence He Himself has torn the curtain in the temple, which separated the holy of holies from the people.

Therefore, He is the only way, life, light, and truth. He is the door through which we can reach God; through this door, we cross over the infinite gap between God and us, and find Jesus, the eternal, infinite, holy Brother!

We can certainly love Him who wanted this gap to be abolished, above everything!

Therefore, as I said at the outset; enough to awaken our love for Jesus, surely a single thought - only His name in our hearts should be eternally enough to burn in all love for Him! Therefore, you also dignify this Name worthily in your hearts, and you will see for yourself how great the fire of love will pass from your hearts, to kindle the wood of life through which the Gentiles should recover at this new sacrificial altar.

Of such heathen the likes of whom my brother Paul once converted, there are still many in our time; there are pagans who call themselves "Christians," but are worse in their hearts than those who once worshiped Moloch and Baal.

When the wood on this altar ignites, then you will see in this world, which you have called, many things that you have not yet seen. For I say unto you, In the world of spirits there are unfathomable depths. No created spirit could ever measure it, but we are in the Spirit of the Lord. His spirit lives, governs and works in us, and in this spirit, no depth is unfathomable to us; for no one can know what is in the Spirit, but the Spirit alone. Thus, no one can know what is in God, for only the Spirit of God. - Jesus, who united God in all His fullness, but has filled us with His Spirit. And with His Spirit in us, we can also penetrate His Divine depths. So, remember the Name of all names, the holiest of holiness, the Love of all love, the Fire of fire, and the wood on the altar will burn."

Joseph Notices Mary's Pregnancy

Ref: "The Childhood of Jesus" by Jakob Lorber Ch7

Jesus is speaking: "Joseph was filled with high presentiments and said to Mary, 'Child of the Lord! Much joy is given my house in you, my soul is filled with high presentiments!'

But I also know that the Lord always painfully afflicts those He loves, so let us always ask Him to be gracious and merciful to us all.

It is even possible that the Lord will want to have the old Ark of the Covenant renewed through you and me.

Should something like that be in the offing, then woe to me and you, for we will have to withstand a very difficult task there. But no more of that now.

What must happen surely will happen and we will not be able to prevent it, but when it comes it will seize us with an all-powerful hand, and we will tremble before the will of Him who set the foundations of the earth!'

Mary understood nothing of all this and soothed the very troubled-looking Joseph with these words, 'Dear father Joseph! Do not be saddened at the Lord's will, for we know that He always wants only the best for His children! If the Lord is with us, as He was with Abraham, Isaac, and Jacob, and as He always was with those who loved him, what harm and evil can possibly befall us?'

Joseph was satisfied with this consolation, thanked the Lord in his heart with all his might that He had given him such a comforting angel in Mary, and then said, 'Children, it is already late in the evening, so let us intone the hymn of praise, partake of our blessed evening meal and then retire.'

The hymn was sung, whereupon Mary quickly brought the bread and Joseph apportioned it and all marveled that the bread this time tasted so exceptionally good.

Here Joseph said, 'All praise to the Lord! What He blesses always tastes well and has the best flavor.'

And Mary said to Joseph in a lovingly wise manner, 'See, dear father, therefore you should not fear the visitations of the Lord, for they truly are also His ever so precious blessings.'

And Joseph agreed, 'Yes, yes, you pure daughter of the Lord, you are right! I will indeed be glad to bear in all patience whatever the Lord gives me to carry. He surely will not make His burden too heavy for me nor His yoke too hard - for He is truly a father full of kindness and mercy even in His zeal. May His holy will always be done!'

Hereupon the devout family went to rest and worked at home the next few days.

In the meantime, Mary's body became fuller day by day, and since she was well aware of this, she attempted to hide her pregnancy from the eyes of Joseph and his sons as well as she could.

But after a time of two months her concealment helped her no more, and Joseph became suspicious and secretly consulted one of his friends in Nazareth concerning Mary's strange condition."

Joseph Questions Mary

Ref: "The Childhood of Jesus" by Jakob Lorber Ch8

Jesus is speaking: "Joseph's friend was an expert, for he was a doctor familiar with the herbs who not infrequently stood by the mid-wives in times of critical births.

He went with Joseph and secretly looked at Mary; and when he had viewed her, he said to Joseph, 'Listen to me, brother from Abraham, Isaac, and Jacob! A great misfortune has befallen your house, for the maiden is highly pregnant!

Now you are to blame for that yourself! See, it is already the sixth month since you have been away with your housebuilding. Tell me, who could then have well looked after the maiden?'

Joseph answered, 'See, during that time Mary was home alone only three weeks and that in the beginning when she came into my house. Then she spent three whole months with her aunt Elizabeth.

By now it is two months that she has constantly been under my care, and I have never seen anyone who might have gone to her openly or in secret.

And while I was gone, she was anyhow in the best of hands - my son, who led her to Elizabeth, first gave me his most solemn vow that except in an emergency, he would not touch even her garment during the whole trip.

Therefore, I know with great certainty that Mary must be perfectly clean as far as my house is concerned; but whether such is also the case with the house of Zacharias is another question.

Could that possibly have happened to her in the temple by one of its servants? May the Lord preserve me from such an opinion, for He would have exposed that long ago by the constant wisdom of the high priest!

But I know now what I shall do to get at the truth of the matter! - You, friend, may go again in peace, and I shall subject my house to a strict examination.'

Joseph's friend soon departed, whereupon Joseph promptly turned to Mary and demanded: 'Child, with what countenance shall I now look up to my God? What shall I say about you now?

Did I not receive you from the temple as a pure maiden, and did I not faithfully protect you by my daily prayer and by the faithful who are in my house?

I adjure you therefore to tell me who it is that has dared to deceive me and to so shamefully profane himself against me, a son of David, and against you, who are also come forth from the same house.

Who has seduced and defiled you, a maiden of the Lord? Who has managed to so becloud your purest inclination - and who was it that made of you a second Eve?

Why, in this the old story of Adam repeats itself with me in the flesh, for you have obviously been deluded by a serpent just like Eve was.

Now answer me my question. But see that you collect yourself, for you shall not succeed in deceiving me!' Here Joseph in his grief threw himself on his face on a sack filled with ashes and wept.

And Mary trembled from great fright, began to weep and sob and could not speak in her great dread and sorrow.

Here Joseph raised himself up from the sack and asked Mary in a somewhat moderate tone,

'Mary, child of God, whom He Himself has taken into His care, why did you do this to me? Why did you degrade your soul so greatly and forget your God?

How could you do this, you who were raised in the Holy of Holies and received your food from the hand of the angels and always had these shining servants of God as your playmates? Oh, speak, and do not be silent with me!'

Here Mary took courage and replied, 'Father Joseph, you just, hard man! I say to you, as truly as God lives, that truly am I clean and innocent and have never had anything to do with any man!'

At this Joseph asked, 'From whence then is that which you carry under your heart?'

And Mary answered, 'See, I am still only a child and do not understand the secrets of God! But listen, and I will tell you what happened to me. - And that is surely as true as there lives a just God above us!''

An Angel Witnesses to Joseph

Ref: "The Childhood of Jesus" by Jakob Lorber Ch9

Jesus is speaking: "And Mary told Joseph everything that happened to her while she was still working on the purple, and then ended her story with this assurance: 'Therefore, I again assure you, father, that as truly as God, the Lord of heaven and earth lives, that truly am I also clean and know no man and know just as little about the secret of God which I now must carry under my heart to my own great anguish!'

Here Joseph became silent before Mary and was filled with a mighty dread - for Mary's words went deep into his distressed soul, and he quakingly found his secret presentiment confirmed.

He therefore began to consider back and forth what he should do and said in his heart, 'If I conceal from the world what it now considers to be an undeniable sin on Mary's part, even though I do not recognize it as such anymore, I shall be adjudged a blasphemer against the Lord's law and will not escape certain punishment.

But if, against my innermost conviction, I reveal her as a cheap sinner before the sons of Israel, when that which she carries under her heart - according to her unequivocal statement - proceeds from an angel, then I shall be found by the Lord God to be one who has delivered innocent blood to the judgment of death.

What then shall I do with her? Shall I secretly leave her, that is, shall I secretly send her away and hide her somewhere in the hills near the border of the Greeks?

Or shall I wait for the day of the Lord so He may then tell me what to do? And if tomorrow or the day after someone comes to me from Jerusalem and recognizes Mary, what then? Yes, I think it is best that I secretly send her away without anyone except my children knowing anything about it.

The Lord will surely reveal her innocence in time, and then everything will be saved and won; so, let it be in the name of the Lord!'

Thereupon Joseph secretly made this known to Mary who acquiesced in Joseph's good intention, prepared herself and then, as it was already late in the evening, retired.

Joseph, given to his manifold thoughts, also fell into a slumber, when lo, an angel of the Lord appeared to him in a dream and said to him: 'Joseph, have no fear about Mary, the purest maiden of the Lord! For What she carries under her heart is conceived by the Holy Spirit of God, and you shall give the Child, when He is born, the name: Jesus!'

Here Joseph awoke and praised the Lord God, who had bestowed such grace upon him.

And since it was already morning, Mary came to Joseph already for the intended journey, and indicated that it might be time to go.

At this Joseph embraced the girl, pressed her to his bosom and said to her: 'Mary, you pure one, you shall remain with me. Today the Lord has given me a mighty witness for you, for That which will be born from you shall be named: Jesus!'

Here Mary knew immediately that the Lord had spoken to Joseph, since she now heard the same name which the angel had told her, although she had mentioned nothing of this before to Joseph.

Joseph now watched over the girl attentively and let her want for nothing that she needed in that condition."

The Decree of Augustus Caesar

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 12

Jesus is speaking: "Joseph in good spirits now spent two more months in his house with Mary, now his wife, and worked for her support. When her time was fulfilled and Mary was close to the time of delivery, there came a new blow which caused Joseph great concern. For the Roman emperor Augustus issued a decree in all his lands that all the peoples in his empire were to be counted, recorded and classified for reasons of taxation and recruitment.

The Nazarenes were not exempt from this command, and Joseph was compelled to go to Bethlehem, the city of David, where the Roman recording commission was set up.

When he heard this command, because of which he had already been called to an assembly in Jerusalem, he said to himself, 'My Lord and my God, this is a hard blow for me at this very time when Mary is so close to delivery! What shall I do now? - I must of course have my sons recorded, for they are unfortunately subject to bearing arms for the emperor, but what in heaven's name, o Lord, shall I do with Mary? I cannot leave her at home, for what would she do when her time began to press her?

But if I take her along, who will assure me that her time will not befall her while still on the way and I will not know what to do with her? And if I do just manage to bring her before the officials of Rome, how shall I have her recorded there? Perhaps as my wife - whereof no one except myself and the high priest knows anything?

Truly, I am almost ashamed to do that before the sons of Israel, for they know that I a man old man of over seventy years. What will they say, if I record the

barely fifteen-year-old child - and that in a highly pregnant condition - as my lawful wife?

Or should I have her recorded as my daughter? But the sons of Israel know whence Mary is, and that she is not my daughter.

If I have her recorded as the to-me-entrusted maiden of the Lord, what might those few, who may not know that I have justified myself in the temple, say to me so they were to see Mary highly pregnant? -

Yes, now I know what I will do - I will wait for the day of the Lord! On that day the Lord my God will do what He thinks best, and it will also be for the best! So be it.'"

He Who Always Was Journeys to Bethlehem

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 13

Jesus is speaking: "The same day a wise old friend from Nazareth came to Joseph and said to him, 'Brother, see, thus does the Lord lead His people through many deserts and steppes. And those who willingly follow where He leads will come to the right place.

We languished in Egypt and wept beneath Babylon's chains, but the Lord freed us! Now the Romans have sent their eagles over us - it is the Lord's will! Therefore, we will do what He wants, for He surely knows why He wants it that way.'

Joseph well understood what the friend meant to say to him, and when the friend had blessed him and departed, Joseph said to his sons, 'Listen to me! The Lord wants us to go to Bethlehem, so let us bow to His will.

You, **Joel**, saddle the she-ass for Mary, and use the saddle with the back rest; and you, **Joses**, bridle the ox and harness him to the cart in which we will take our food.

You, **Samuel**, **Simeon** and **James**, provide the cart with stable fruits, bread, honey and cheese, and take enough to provide us for fourteen days, for we do not know when our turn will come, when we will be free to go, and what might happen with Mary on the way. So put fresh linen and baby napkins in the cart also.'

Here the sons provided for everything as told, and when everything was ready, they informed Joseph.

Joseph then knelt down with his whole house, prayed and commended himself and all his family into the hands of the Lord.

When he had finished praying, praising, and glorifying God, he heard a voice which seemed to come from outside the house, saying: 'Joseph, oh faithful son of David, who was a man after the heart of God! When David went out to battle with the giant, there was with him the hand of the angel whom the Lord placed at his side, and behold, your father became a mighty victor!

But with you is He Himself who always was, who created heaven and earth, who in Noah's time let it rain forty days and nights and let drown all men contrary to Him, who gave Isaac to Abraham, who led your people out of Egypt and terribly talked to Moses on Sinai!

Behold, He now is in your house bodily and will also journey with you to Bethlehem -so be without fear, for it will not be permitted that one hair on your head be harmed!'

When Joseph heard these words, he was glad, thanked the Lord for this grace and promptly had all prepared themselves for the journey.

He took Mary and set her on the she-ass as softly and comfortably as he possibly could and then took the reins in his hand and led the pack animal.

The sons grouped themselves about the loaded cart and went with it after the pacing donkey.

After a while Joseph handed the reins to his oldest son, and he himself walked at Mary's side, since she sometimes became weak and was not able to hold herself in the saddle alone."

See, There in The Hill Is a Cave

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 14

Jesus is speaking: "Thus the truly devout group of travelers came within six hours of Bethlehem and rested in the open.

Here Joseph looked toward Mary and saw that she must be full of pain, so he thought quite disconcertedly, 'What is the matter? Mary's countenance is filled of pain, and her eyes are filled with tears. Perhaps her time presses her?'

Therefore, Joseph looked at Mary again more closely, and behold, this time he found to his great surprise that she was laughing.

At this he asked her, 'Mary, tell me, what is going on in your heart? For I first see your face filled with pain, and then laughing and radiating great joy!'

And Mary said to Joseph: 'See, I now have two nations before me! The one wept, so I wept with it out of sympathy.

But the other walked before me laughing, and I was filled with joy and happiness, and had to laugh along with it and take part in its joy. That is all that drew pain and joy from my face.'

When Joseph heard this, he was reassured, for he knew that Mary oftentimes had visions; accordingly, he had the journey resumed and went up toward Bethlehem.

When they came close to Bethlehem, Mary suddenly announced to Joseph, 'Listen to me, Joseph! That which is within me begins to press me with great force, so call a halt!'

Joseph was thoroughly alarmed at Mary's sudden announcement, for he now realized that her time had come.

He therefore called a sudden halt, whereupon Mary hastily said to Joseph, 'Lift me down from the donkey, for That which is in me presses me mightily and wants to leave me - and I cannot resist Its force any longer!'

At this Joseph declared, 'But in heaven's name! You can see that an inn is nowhere in sight - where then shall I put you?'

And Mary said, 'See, there in the hill is a cave - it can hardly be a hundred steps to there. Bring me there - it is impossible for me to go on!'

Thereupon Joseph led his party of travelers to there and with great good luck found some hay and straw in this cave, since it served the shepherds as a stable in time of need, and immediately had a makeshift bed prepared for Mary."

Mary's Virginity during Jesus' Birth

Ref: MV Vol. 1:138

"Jesus was born of 'the Lily called Mary' in a phenomenal way, virginally, during an ecstasy: 'My Son's birth,' [Mary says to the Seer,] 'was an ecstasy for Me. After being enraptured in God at that time, I became aware of Myself and of the Earth, with My Child in My arms.'

The story of Christ's virginal birth is most interesting and fascinating. The spouses, never made it to the room at the inn and facing the imminence of the joyful event, took refuge in a cave near Bethlehem. The story begins:

"They hurry to the den. It is really a den. Among the ruins of an old building there is a hole, beyond which there is a grotto, an excavation in the mountain, rather than a grotto. It seems to consist of the foundations of the old building, with the roof formed by rubble supported by coarse tree trunks.

There is hardly any light, and to see better Joseph pulls out tinder and flint and he lights a little lamp that he takes out of the knapsack he is carrying across his shoulders. He goes in and is greeted by a bellow. 'Come in, Mary. It is empty. There is only an ox.' Joseph smiles, 'It's better than nothing! . . .'

The little fire is dozing together with its guardian. Mary lifts Her head slowly from Her bed and looks round. She sees that Joseph's head is bowed over his chest, as if he were meditating, and She thinks that his good intentions to remain awake has been overcome by tiredness. She smiles lovingly and making less noise than a butterfly alighting on a rose, She sits up and then goes on Her knees. She prays with a blissful smile on Her face. She prays with Her arms stretched out, almost in the shape of a cross, with the palms of Her hands facing up and forward, and She never seems to tire in that position. She then prostrates herself with Her face on the hay, in an even more ardent prayer, a long prayer.

Joseph rouses. He notices that the fire is almost out and the stable almost dark. He throws a handful of very slender heath on to the fire and the flames are revived, he then adds some thicker twigs and finally some sticks, because the cold is really biting: the cold of a serene winter night that comes into the ruins from everywhere. Poor Joseph must be frozen sitting as he is near the door if we can call a door the hole where Joseph's mantle serves as a curtain. He warms his hands near the fire, then takes his sandals off and warms his feet. When the fire is gaily blazing and its light is steady, he turns round. But he does not see anything, not even Mary's white veil that formed a clear line on the dark hay. He gets up and slowly moves towards Her pallet.

"Are You not sleeping, Mary?" he asks. He asked Her three times until She turns round and replies: 'I am praying.

'Is there anything you need? ', 'No, Joseph.'

'Try and sleep a little. At least try and rest.'

'I will try. But I don't get tired praying.'

'God be with you Mary,' 'And with you, Joseph.'

Mary resumes Her position.

When Mary was thus provided for, Joseph said to his sons, 'You two oldest keep watch over Mary and give her the proper care if she needs it, especially you, Joel, since you learned something about this matter from my friends in Nazareth.'

Then he told the other three to look after the donkey and the ox and to find a place for the cart inside the fairly spacious cave.

When Joseph had looked to all these things he said to Mary, ***'Now I will go up on the hill and hurriedly seek a midwife in the city of my father and will bring her here to give you aid.'*** ***After these words Joseph went out of the cave. It was already late in the evening and the stars were well discernible in the sky. . .***

A thin ray of moonlight creeps in through a crack in the vault and it seems like a blade of unearthly silver looking for Mary. It stretches in length as the moon climbs higher in the sky and at last reaches Her. It is now on Her head, where it forms a halo of pure light.

Mary lifts Her head, as if She had a celestial call, and She gets up and goes on to Her knees again. Oh! How beautiful it is here now! She raises Her head, and Her face shines in the white moonlight and becomes transfigured by a supernatural smile. What does She see? What does she hear? What does she feel? She is the only one who can tell what She saw, heard and felt in the refulgent hour of Her Maternity. I can only see that the light around Her is increasing more and more. It seems to come down from Heaven, to arise from the poor things around Her, above all it seems to originate from Herself.

Her deep blue dress now seems of a pale myosotis blue, and Her hands and face are becoming clear blue as if they were placed under the glare of a huge pale sapphire. This hue is spreading more and more on the things around Her, it covers them, purifies them and brightens everything. It reminds me, although it is somewhat softer, of the hue I see in the vision of holy Paradise, and also of the color I saw in the visit of the Wise Men.

The light is giving off more and more intensely from Mary's body, it absorbs the moonlight. She seems to be drawing to Herself all the light that can descend from Heaven. She is now the Depositary of the Light. She is to give this Light to the world. And this blissful, uncontainable, immeasurable, eternal, divine Light, which is about to be given, is heralded by a dawn, a morning star, a chorus of atoms of Light that increase continuously like a tide, and rise more and more like incense, and descend like a large stream and stretch out like veils. . .

The vault, full of crevices, of cobwebs, of protruding rubble balanced by a miracle of physics, the dark, smoky repellant vault, now seems the ceiling of a royal hall. Each boulder is a block of silver, each crack an opal flash, each cobweb a most precious canopy interwoven with silver and diamonds. A huge green lizard, hibernating between two stones, seems like an emerald jewel forgotten there by a queen: and a bunch of hibernating bats is like a precious onyx chandelier. The hay from the upper manger is no longer grass blades: it is pure silver wire quivering in the air with the grace of loose hair.

The dark wood of the lower manger is a block of burnished silver. The walls are covered with a brocade in which the white silk disappears under the pearly embroidery of the relief, and the soil... what is the soil now? It is a crystal lit up by a white light. Its protrusions are like roses thrown in homage of the soil; the holes are precious cups from which perfumes and scents are to rise.

And the light increases more and more. It is now unbearable to the eye. And the Virgin disappears in so much light, as if She had been absorbed by an incandescent curtain... '

The Mystery of the Birth of Jesus and the Nativity



[Mary, Did You Know? - YouTube](#)

OUR MOST HOLY MOTHER SHARES WITH US THROUGH **LUZ DE MARIA** A NEW REVELATION IN WHICH SHE ENABLES US TO UNDERSTAND THE GREAT MYSTERY OF THE NATIVITY OF OUR LORD JESUS CHRIST DECEMBER 24, 2017

The Blessed Mother is speaking: "My most beloved daughter, that My Son was born in such humble conditions was not a coincidence, but arranged thus by the Eternal Father so that from the first instant Humanity would understand that in order to enter the spiritual life and accept the Teachings of My Son you need to untie everything that keeps you bound to false personal beliefs, to the "ego" that remains strong in man, to human foolishness, and humbly look at yourselves and recognize what is and how it is, what must be left and what you must take up to in order to be united to My Son.

I ask you that every day be like this one, on which the man of God recognizes that Love must prevail in life and remember that without love we are nothing (cf. 1 Cor. 13).

We did not travel alone, but in the company of the protectors that God the Father sent to accompany us along the way, and before entering the stable, the Angels were already there, joyful, waiting for our entrance. THE STABLE, THAT HUMBLE PLACE, WAS THE GREAT PALACE WHERE THE SON OF GOD WAS TO BE BORN.

The Angels of God the Father became visible to our eyes and Joseph, astonished at such greatness, understood that, more than a palace, we were in the most beautiful place that could exist on Earth. We made haste to clean the place and the Angels of God helped Joseph, and the place, with impeccable cleanliness, was arranged for the birth of My Son, which had been announced to Me beforehand. The Angels perfumed such a great palace with heavenly aromas. I had been told of the birth and absorbed in My Womb, where Divine Love would come to Humanity; I penetrated into such unfathomable Mystery.

The chill of the night made Joseph light the fire in haste, and I asked him to rest, and Joseph, entering into a dream that was an ecstasy, saw what was happening with the Divine birth.

I was taken up above Creation and was filled with the greatest of wonders that filled My Heart, My Mind, My Thought, My Reason, My Soul and My Spirit to welcome "Sacred Mysteries" that had not been revealed to Me before. I was taken up in deep Divine Ecstasy until I entered into the light of God and was filled with Divine Science, Prudence, Divine Hope, Divine Love and Understanding . . .

Prostrate in the Divine Light of the Eternal Father, I received His great blessing and the Most High Majesty revealed to me all the instructions for the upbringing of the One who would become the Savior of Humanity. My Face radiated the Divine Light that the Father reflected in Me; aware of what was happening, in full use of My Senses, I saw myself transformed before such an Unfathomable Presence.

Instants later I felt My Child moving forcefully in My womb, already prepared to be born, and enthralled by the Divine Spirit, I saw that God made Man was being released from that cloister, without any pain. The Love of My entrails was united with the Divine Spirit and in total self-giving, not offering any resistance to the Divine Will, with absolute willingness and being like crystal to the light, the "Only Begotten of the Father" was born, by the Work and Grace of the Holy Spirit (cf. Mt. 1,18c), preserving My Virginal State; everything was a Miracle of Love.

I saw Saint Michael and Saint Raphael, and they were worshipping My Child, transfigured, more beautiful and brighter than the sun. His Skin, totally cleansed, radiated such Purity that the Light of His Divine Body came out of the place. My Child was delivered by the hands of Saint Michael and Saint Gabriel, and at that instant a Divine Colloquium happened between the two: MY SON AND I WERE FUSED, HE AS TRUE LOVE, AND I AS HIS MOTHER SAID TO HIM: MY BELOVED FOR ME AND I FOR MY BELOVED ... (cf. Song of Solomon 2,16).

WE ENTERED INTO AN INTIMATE COLLOQUIUM, AND WITH ALL MY MATERNAL TENDERNESS, SEEING THOSE BLESSED EYES, I LOVED HIM IN THE DIVINE WILL FROM THE MANGER TO THE CROSS.

Coming out of that state, I called Joseph and looking at the Child, he shed tears that flowed down his cheeks; the one he had been waiting for so much was there, I handed Him over into his arms and in total reverence he loved Him with eternal love.

THE HUMBLE CAME TO WORSHIP MY SON BECAUSE THE KINGDOM IS THAT OF THE HUMBLE."

Do You Know What the Manger Represents?

MESSAGE FROM THE BLESSED VIRGIN MARY TO HER BELOVED DAUGHTER **LUZ DE MARIA**: DECEMBER 22, 2017

The Blessed Mother is speaking: "I KEEP YOU IN MY HEART... AND THUS UNITED, LET US GIVE THANKS TO GOD FOR THE COMMEMORATION OF THE BIRTH OF MY SON.

In My Son I see you and as Mother of Humanity, My Heart overflows with joy for you.

BELOVED CHILDREN, MY SON BEGS YOU FOR UNITY, RECONCILIATION AND UNDERSTANDING. Households lack this at this instant in which each member of the family chooses what best suits their personal interests and not to the interests of those around them. My Son says to you: "...Who is my mother and who are my brothers?" (Mt 12:48).

Do not only approach those with whom you feel comfortable or pretend to approach them just for this date or love only those you want by your side. KEEP IN MIND THAT MY SON CAME TO UNITE AND THIS DATE IS FOR THAT AND SO THAT THERE IS A TRUE FRATERNAL RECONCILIATION LASTING FOR THE REST OF YOUR LIVES.

DO NOT FORGET THAT MY SON WAS BORN IN A STABLE IN WHICH THERE WAS NO LUXURY except for the warmth of the straw in which We placed Him. My Son rejoiced at the sincere love of the humble who came to worship Him. Knowledge, understanding towards one's brothers and sisters, wisdom in treating one's brother and devotion to the neighbor for love of God are more accessible for the humble in spirit.



Beloved children, the stable where My Son was born tells you that you should not live by vain appearances or "status" nor desire economic importance or human honors. In the midst of conceit and selfishness, man does not come to this humble manger, since in order to go there you need to leave behind on the way that which prevents you from recognizing the greatest treasure that this manger holds, the greatest grandeur: DIVINE LOVE. SAINT JOSEPH AND I TOOK OUR SON AND IN THE MIDST OF THE HEAVENLY CHOIRS WE PLACED HIM IN THE MANGER (cf. Lk 2,7).

Do you know what the manger represents? The inner cloister in which man becomes small in order that My Son shows His Power, His Glory, His Majesty and His Omnipotence. The manger is where man recognizes his smallness and the need to be one with My Son and with his brothers and sisters.

DIVINE LOVE RECEIVES WARMTH FROM THE STRAW: do you know what the straw of the stable sheltering My Son prefigures? Each piece of straw represents each one of you, My children, those who continue in the midst of fatigue, temptations, calumnies, storms, those who walk in the footsteps of My Son. These are the Apostles of the Last Times.

LIGHT WAS NOT LACKING WITHIN THE STABLE, INTENSE RAYS OF LIGHT CAME DOWN FROM THE HEART OF THE ETERNAL FATHER, AND IN UNION WITH HIM THE HEAVENLY CHOIRS APPROACHED THE HUMBLE WHO WERE TENDING THEIR FLOCKS. How many of My children do not see the Light that is in front of them for lack of humility!

THEREFORE, YOU HAVE BEEN ENTRUSTED WITH THIS LIGHT SO THAT AT THIS INSTANT YOU KEEP THE EARTH ILLUMINED THROUGH GOOD ACTIONS AND WORKS IN THE DIVINE WILL. YOU ARE FEW, YES, BUT MY CHILDREN MAKE

THAT GOD THE FATHER LOOKS TO THE EARTH AND THE LATTER IS NOT IN TOTAL DARKNESS.

In the midst of total adoration come the Kings who, following a star (cf. Mt 2: 9-11), have found the King who has been born and bow down before Him and worship Him, offering Him Gold, Incense and Myrrh (cf. Mt 2:11), acknowledging the Savior of Humanity. Beloved children of My Immaculate Heart, such an exalted Birth speaks at the same time of sacrifice for the salvation of man.

THIS CHILD IN THE MANGER SACRIFICES HIMSELF TO THE FATHER OUT OF LOVE FOR MAN. HE SACRIFICES HIMSELF ON THE CROSS OF CALVARY FOR EACH ONE OF YOU WHETHER YOU LOVE HIM OR DO NOT LOVE HIM, YES, MY SON LOVES YOU AND SACRIFICED HIMSELF FOR ALL (cf. Gal 2:19) .

Children, My Son wants to remain in you, wants truth in each one of you, wants His Divine Love to reign in you so that you are repeaters of His Love, His Action, His Truth.

As Mother, I call you to unity at this instant in which Humanity is running over with what is improper, seriously offending My Son, replacing the Commandments and Sacraments so as not to feel remorse.

Creation vomits out the errors of this generation, the biggest mistake being the lack of Love for God, the lack of Love in man. From this all errors are born and for this reason you have gone astray because of the constant disinformation with which they are confusing you.

The earth shakes at human disobedience, and in this shaking man suffers and will suffer more calamities. You have not understood that in disobeying the Will of God man punishes himself and God allows this punishment given human negativity.

My children, the moon will take on a different color from normal for a few instants, the vault of heaven as well. You keep in mind prayer with the heart and above all, constant work and action in the Divine Will.

Pray My children, pray for the innocent who suffer at the hands of ruthless men, pray that the Angels of God help these innocent creatures. Pray My children, pray, violence takes hold of Humanity, disturbances lead to conflicts and these to uprisings. Argentina, you will suffer for your errors! Colombia, you have been blind to My Requests! Chile, you rebel against My Son! You will again be shaken by the earth and Nature. Pray My children, pray for the United States and France, they will be prey to terrorism and Nature.

Beloved children of My Immaculate Heart, volcanoes are becoming active even in the sea.

Do not let yourselves be separated from My Son, cry out to the Holy Spirit, do not forget your Guardian Angels, your travelling Companions.

WAIT FOR OUR ANGEL OF PEACE (1), WAIT FOR HIM WITH LOVE, DO NOT CAUSE HIM PAIN BY REFUSING TO LIVE IN PEACE AND IN TRUTH. I AM IN FRONT OF YOU IN ORDER TO GUIDE YOU TO "THE WAY, THE TRUTH AND THE LIFE" (Jn 14,6)."

Joseph leaves the cave in search of a midwife:

And Nature Stood Still

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 15

"Here, in Joseph's own words, are his remarkable experiences after leaving the cave, as he told his sons upon his return with the midwife when Mary had already given birth.

And Joseph's words were as follows: 'Children, we are on the threshold of great things! Now I begin to understand what the voice told me on the evening before our departure. Truly, if the Lord were not present with us - even though unseen - such wondrous things as I now have seen could not possibly take place!

'Listen! - After I left the cave and went on my way, it seemed to me as if I were not walking! And I saw the rising full moon and the stars in the east as well as in the west, and lo, everything stood still, and the moon did not leave the earth's horizon, and the stars on the western horizon would not set!

'Then I saw flocks upon flocks of birds sitting on the limbs of the trees - all had their faces turned he reward and trembled as in times of great, imminent earthquakes, and could not have been dislodged from their places with shouts or stones. 'And I looked around on the ground again and saw a group of workmen not far from me who sat around a bowl filled with food - some held their hands motionless in the bowl and were unable to lift food out of it.

'Those who had already lifted a morsel from the bowl held it at the mouth which they could not open, so they might eat; and all faces were turned upward as if they saw great things in the sky.

'Then I saw sheep which were being driven by the shepherds; but the sheep stood motionless, and the hand of the shepherd who lifted it to strike the tarrying sheep remained in the air as if paralyzed and he could not move it.

'Again, I saw a whole herd of rams who held their muzzles over the water but were unable to drink, for they all were as if completely paralyzed. 'And I also saw a brook which had a long waterfall coming down from the hill, and behold, the water stood still and did not fall down into the valley! - Thus, all things on the ground appeared as if they had neither life nor motion.

'As I stood there or walked and did not know whether I was standing or walking, lo, I finally saw life again. For a woman came down the side of the hill directly toward me and when she reached me, asked; Man, where are you going so late?

And I said: I seek a midwife; for there in the cave is one who would give birth!

The woman then asked: Is she of Israel? I replied: Yes, lady, I and she are of Israel. David is our father!

The woman asked further: Who is she that would give birth there in the cave? Is she your wife, or a relative, or a maidservant?

I then answered: Since a short time, my wife only before God and the high priest; but when she became pregnant, she was not yet my wife and was only entrusted into my care from the temple by the witness of God, since she had formerly been brought up in the Holy of Holies!

But do not be surprised at her pregnancy - for That which is in her is wonderfully conceived by the Holy Spirit of God! At this the woman was amazed and demanded of me: Man, tell me the truth! - And I said: Come and see and convince yourself with your own eyes!"

The Vision of The Midwife

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 16

Jesus is speaking: "The woman consented and followed Joseph to the cave, and when they arrived there, the cave suddenly became enveloped in a thick white cloud, so that they were unable to find the entrance.

At this phenomenon the midwife expressed great surprise and said to Joseph, 'My soul has this day experienced great things! This morning I had a sublime, wondrous vision, in which everything turned out as I now have seen it in reality, still see it and shall see more!

You are the same man who came toward me in the vision. I also saw all the world rest in the midst of its appointed rounds and saw how a cloud came over the cave and spoke with you as I now have spoken. And I saw still more most wondrous things in the cave, when my sister Salome came after me, to whom alone I confided my vision in the morning!

Therefore, I now say before you and before the Lord, my God: A great salvation is come to Israel! A Savior came, sent from above, in the time of our great distress!'

After these words of the midwife the cloud quickly withdrew from the cave, and a light of such intensity streamed from the cave toward the midwife and Joseph that their eyes were not able to bear it, and the midwife exclaimed, 'Everything is then true that I have seen in the vision! Oh man, you fortunate one, here is more than Abraham, Isaac, Jacob, Moses and Elias!'

Thereupon the strong light gradually became more and more bearable, and the Baby became visible, just as He took His mother's breast for the first time. . .

"Yes. When the light becomes endurable once again to my eyes, I see Mary with the new-born Son in Her arms. A little Baby, rosy and plump, bustling with His little hands as big as rose buds and kicking with His tiny feet that could be contained in the hollow of the heart of a rose: and is crying with a thin trembling voice, just like a new-born little lamb, opening His pretty little mouth that resembles a wild strawberry, and showing a tiny tongue that trembles against the rosy roof of His mouth. And He moves His innocent head, but on the center of His chest, where underneath there is His little heart beating for us, where one day there will be the Wound. And His Mother is doctoring that wound in advance, with Her immaculate kiss. . .

Joseph rushes. And when he sees, he stops, struck by reverence, and he is about to fall on his knees where he is. But Mary insists: 'Come, Joseph,' and She leans on the hay with Her left hand and, holding the Child close to Her heart with Her right one, She gets up and moves towards Joseph, who is walking embarrassed, because of a conflict in him between his desire to go and his fear of being irreverent.

They meet at the foot of the straw bed, and they look at each other, weeping blissfully.

‘Come, let us offer Jesus to the Father,’ says Mary. And while Joseph kneels down, She stands up between two trunks supporting the vault, She lifts up Her Creature in Her arms and says: ‘Here I am. On His behalf, O God, I speak these words to You: I, Mary, and My spouse, Joseph, your servants are here to do your will, O Lord. May Your will always be done by us, in every hour, in every event, for Your glory and Your love.’

Then Mary bends down and says: ‘Here, Joseph, take Him.’ and offer him the Child.

What! I? Me?... Oh, no! I am not worthy! Joseph is utterly dumfounded at the idea of having to touch God.

But Mary insists smiling; ‘You are well worthy. No one is more worthy than you are, and that is why the Most High chose you. Take Him, Joseph, and hold Him while I look for the linens.’

Joseph, blushing almost purple, stretches his arms out and takes the Baby, who is screaming because of the cold and when he has Him in his arms, he no longer persists in the intention of holding Him far from himself, out of respect, but he presses Him to his heart and bursts into tears exclaiming: Oh! Lord! My God...”

Ref: MV Vol. 1:138

The midwife now went into the cave to inspect the Baby and His mother, and when she found everything loosed to perfection she asserted: ‘Truly, truly, that is the Savior extolled by all the prophets, who will be free of bonds already in His mother's body, to signify that He will unbind all the hard bonds of the Law! Now when has anyone seen that a newly born child already reached for its mother's breast? That truly is visible proof that this Child when a man will one day judge the world according to love, and not according to the Law!’

Hear, you most fortunate husband of this maiden! Everything is in the best possible order, therefore let me go out of the cave, for it now begins to weigh heavily upon my breast, since I feel that I am not clean enough to bear the holy nearness of my and your Lord and God!’

Joseph was thoroughly shocked at these words of the midwife, and she hastened out of the cave into the open.

As she went out of the cave she met her sister Salome outside, who had followed her because she knew of the vision, and immediately said to her, ‘Salome, Salome, come and see my vision of the morning confirmed in reality! The virgin has given birth in fullness of truth to that which human wisdom and nature can never comprehend!’

And Salome replied, ‘As truly as God lives am I unable to believe that a virgin is supposed to have given birth until I have examined her with my hand!’”

The Doubting Salome Is Forgiven

Ref: “The Childhood of Jesus” by Jakob Lorber Chapter 17

Jesus is speaking: “After Salome said this, she went into the cave and said, ‘Mary, my soul is in no little conflict; therefore, I would ask you that you prepare yourself, so I may examine you with my well-experienced hand and learn therefrom how matters stand with your virginity!’

Mary willingly acquiesced in the desire of the unbelieving Salome, prepared herself, and allowed herself to be examined.

But as soon as Salome touched Mary's body with her experienced hand, she began a mighty lament and cried out at the top of her voice,

'Woe, woe to me because of my ungodliness and my great disbelief, that I wanted to tempt the eternally living God! See, see here - my hand is being consumed in the fire of the divine wrath over wretched me!'

After these words she quickly fell down on her knees before the Baby and exclaimed, 'O God of my fathers! You almighty Lord of all glory! Remember me, that I am also a seed of Abraham, Isaac and Jacob! Oh, do not set me up to ridicule before the sons of Israel, but give me back my healthy limbs again!'

And behold, thereupon an angel of the Lord stood beside Salome and said to her, 'The Lord God has granted your entreaty - go over to the little Child and carry Him, and a great salvation will be yours for it!' When Salome heard this, she went on her knees over to Mary and asked her for the Baby.

Mary willingly gave her the Baby and said to her, 'May He be to your salvation according to the saying of the angel of the Lord; may the Lord have mercy on you!'

And Salome took the Baby on her arms and while thus carrying Him kneeling testified: 'O God, you almighty Lord of Israel, You who reign and govern from eternity! In all, all fullness of truth is here born to Israel a King of Kings who will be mightier than there was David, the man after the heart of God. You I shall honor and praise forever!'

After these words Salome was completely healed again, then gave the Baby back to Mary in the most grateful contrition of her heart and thus justified went out of the cave.

And when she was outside, she wanted to cry out aloud about the great wonder of all wonders and had already begun to tell her sister what had happened to her.

At this a voice was heard from above, and it said, 'Salome, Salome, be sure to tell no one, what extraordinary thing has happened to you! For the time is still to come when the Lord will testify of Himself in words and deeds!'

At this Salome became silent, and Joseph went out and asked the two sisters to return to the cave according to Mary's wish, so no one should notice anything of the wonderful things that had taken place in this cave this day. And both humbly went back into the cave."

Peace On Earth, Good Will to Men

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 18

Jesus is speaking: "When all were gathered together in the cave, the sons of Joseph asked their father, 'Father, what shall we do now? Everything has been well attended to! The trip has tired our bodies, may we not retire?'

Joseph replied, 'Children, you have witnessed the infinite grace which has befallen us all from above - so you should stay up and glorify God with me!

And you have witnessed what happened to Salome in the cave because she would not believe - so we should not be sleepy either when the Lord visits us!

Now go over to Mary and touch the Baby! Who knows whether your eyelids will not quickly be so refreshed as if you had slept solidly for several hours!'

The sons of Joseph now went over and touched the Baby, and the Baby smiled at the man and stretched His hands toward them, as if He recognized them as brothers.

At this all were surprised and said, 'Truly, that is no ordinary Child! For where has it happened to anyone, that he was greeted so heartily by a newly born child?

Besides, we now have all been so completely restored in all our limbs as if we had never made a journey and were at home on a morning with a fully rested body!'

Joseph said, 'See, so my advice was good! But now I feel that it is becoming quite cool, so bring the donkey and the ox here. The animals will lie close to us and will give off some warmth by their breath and their body heat, and we will place ourselves close to Mary also.'

This the sons did. And when they brought the two animals close to Mary, these immediately lay down at the head end of Mary's resting place, breathed diligently over Mary and the Baby and thus warmed Him quite well.

And the midwife said, 'Truly, that cause can be of no little importance before God, which even the animals serve as if they had reason and understanding.'

Here Salome added: 'Oh sister, the animals seem to see more here than we do! While we hardly dare to think, the animals already worship Him who has created them!

Believe me, sister, as truly as God lives, that truly also is the promised Messiah here before us - for we know that such wonderful things have never taken place even at the birth of the greatest prophet!'

And Mary said to Salome, 'The Lord God has shown you great grace in that you behold That before which my soul quakes itself. But be silent about it, as the angel of the Lord bid you to do previously, or you could prepare a bitter lot for us!'

At this Salome vowed to Mary that she would remain silent the rest of her life, and the midwife followed her sister's example.

Everything now became still in the cave. And in the First hour before sunrise all heard ever-so-mighty songs of praise outside the cave.

Joseph at once sent his oldest son to investigate what it was, and who was singing so mightily to God's glory out in the open.

And Joel went outside and saw that all the reaches of the Firmament were Filled - high and low - with countless myriads of shining angels. And he hastened back into the cave in astonishment and told them all what he had seen.

All were highly astonished at Joel's report and went outside and convinced themselves of the truth of Joel's assertion.

When they had seen such glory of the Lord, they went back into the cave and bore witness to Mary. And Joseph said to Mary: 'Hear, oh purest maiden of the Lord, the fruit of your body is truly conceived by the Holy Spirit of God - for all the heavens now bear witness thereto!

But what will happen to us, when all the world is now sure to Find out what took place here? For I have just seen by the many shepherds that not only we, but all other people now see what manner of witness shines for us through all the heavens, for the shepherds had their faces turned upward and sang in harmony

with the mighty choirs of angels which now visibly fill all the reaches of the heavens high and low down to the earth.

And their song sounded like that of the angels: Descend with your grace, o ye heavens upon the just! Peace on earth to all men of good will! And glory to God on high in Him who comes in the name of the Lord!

See, Mary, the whole world now hears and sees this, therefore it will also come here and will persecute us, and we will have to flee over hill and dale!

And so, I believe that we should depart from here as soon as we possibly can, and as soon as I shall be recorded - which shall take place still early today - we shall go back to Nazareth and from there over to the Greeks of whom I know several very well. Do you not agree with me?

Here Mary said to Joseph, 'But you can see that I cannot leave this resting place today, so let us leave everything to the Lord. He has led and protected us up to now, so He surely will continue to lead us and protect us ever so faithfully! If He wants to reveal us before the world, say: to where would we flee where He could not find us? Therefore, His will be done! What He wants, that will be right. See, here on my bosom rests He whom all this concerns! He will surely remain with us, and thus God's great glory will not depart from us either, though we flee wherever we will!'

Mary had hardly finished speaking, when behold, two angels stood before the cave as leaders of a large group of shepherds and made it known to the shepherds that here was born the One who was the object of their songs of praise.

And the shepherds went into the cave, knelt down before the Baby and worshiped Him; and the angels also came in bands and worshiped the Baby.

Here Joseph with his sons looked over toward Mary and the Baby in great astonishment and asked, 'O God, what does this mean? Have You Yourself assumed flesh in this Child? For how could it otherwise be possible that He would be worshiped even by Your holy angels? But if You are here, o Lord, how then do matters stand with the temple and the Holy of Holies?'

Thereupon an angel went over to Joseph and said to him: 'Do not ask and have no concern - for the Lord has chosen the earth to be the stage of His mercies and has now visited His people, as He has foretold through the mouths of His children, His servants and prophets! What now happens before your eyes takes place according to the will of Him who is holy, most holy.'

The angel then left Joseph and again went over and worshiped the Baby, who now smiled on all the worshipers with open hands.

When the sun rose, the angels disappeared, but the shepherds remained and inquired of Joseph how this had come to be.

And Joseph answered, 'Hear, as wondrously as the grass grows out of the earth, so also did this wonder happen! Now who knows how the grass grows? Just as little also am I able to tell you about this wonder. God wanted it this way - that is all I can tell you!'

Mary is the Second-born of the Father.

MV Vol1:07-31

Jesus is speaking: "Purity has such a value, that the womb of a creature can contain the Uncontainable One, because She possessed the greatest purity that a creature of God could have.

The Most Holy Trinity descended with its perfections and enclosed its infinity in a small space. But it did not debase itself by doing so, because the love of the Virgin and the will of God widened this space until they rendered it a Heaven. And the Most Holy Trinity made itself known by its characteristics:

The Father, being once again the Creator of the creature, as on the sixth day of Creation, had a real, worthy daughter fashioned to His perfect image. The mark of God was impressed so completely and exactly on Mary, that only in the First-born was it greater. Mary can be called the Second-born of the Father because, owing to the perfection granted to Her, and preserved by Her, and to Her dignity of Spouse, Mother of God, and Queen of Heaven, She comes second after the Son of the Father, and second in His eternal thought, which took delight in Her.

The Son, being also 'Her Son,' did teach her, by the mystery of Grace, His *truth* and *wisdom*, when He was but an Embryo, growing in Her womb.

The Holy Spirit appeared amongst men, for in anticipated prolonged Pentecost: Love for 'Her Whom He loved,' Consolation to men because of the Fruit of Her Whom, Sanctification on account of the Maternity of the Holy One.

God, to reveal Himself to men in the new incomplete form, which starts the *Redemption era*, did not select for His throne a star in the sky, nor the palace of a powerful man. Neither did He want the wings of angels as the base of His feet. He wanted a spotless womb.

Also, Eve had been created spotless. But she wanted to become corrupt of her own free will. - Eve was in a pure world - Mary, who lived in a corrupt world, did not wish to violate Her purity, not even with one thought remotely connected with sin. She knew that sin exists. She saw its various and horrible forms and implications. *She saw them all*, including the most hideous one: deicide (the act of killing a divine being or a symbolic substitute of such a being). But She knew them solely to expiate them and to be forever, the Woman who has mercy on sinners and prays for their redemption."

And the Word was Made Flesh

BD No. 8141 of 04/03/1962 taken from book 86

God the Father is speaking: "And the Word was made flesh and lived among us.' I Myself, the eternal Word, came to earth and became flesh. It was an act of overwhelming love and mercy that had moved Me to make contact with the human beings who had distanced themselves from Me to a point that they were no longer able to hear My voice, that they could no longer hear My Word within themselves, and who did not have a relationship with the Word of eternity anymore. They had caused this vast distance from Me themselves, and they would never have been able to bridge this distance on their own, they would never have been able to hear My Word again such as it was in the beginning when I could communicate with all My living creations through the Word. For this reason, My

love has bridged the vast distance Itself. I Myself came to earth and became flesh and then tried to get in touch with My living creations in order to speak to them again and to build a bridge for them which would lead them back to Me into the kingdom of light and bliss.

I Am the eternal Word Myself but I could not have spoken directly to any human being from above without placing those who once had originated from Me as free living creations into a state of compulsion. They had to cross the bridge to Me voluntarily and I could only achieve that by means of My Word which, however, should not sound extraordinary but like the spoken word between human beings. And for this reason, I became flesh. I took abode in the human cover of Jesus and spoke to people through Him. But it was My Word which now was spoken to them, and through this Word I was able to show people the way. I was able to instruct them and tell them My will, I was able to reveal the Gospel to them, the divine teaching of love, which should once again change their souls to a state which would enable every person to hear My Word within himself if this was his sincere will. But first humanity had to be released from sin and death. The former guilt of sin, caused by the apostasy from Me, first had to be redeemed, so that the subsequent bond with Me could be crowned by the 'pouring out of My spirit,' so that the human being himself could hear My voice within himself again as it was in the beginning.

'And the Word was made flesh and lived amongst us.' Only few people understand the meaning of these words; the eternal Word came to earth Itself because humanity was in greatest difficulty, it was not aware of its wretched condition, of its lack of light, of the spiritual darkness in which it lived. It was completely separate from Me and did nothing to reduce its vast distance from Me. The only way to help people was by means of instructions which corresponded to the truth. They had to be informed of their God and Creator's will, and this will had to be conveyed to them by Myself. I had to speak to them Myself and could only do so through a human being. Thus I embodied Myself in this human being, and only in this manner was it possible to instruct people truthfully, to draw their attention to their wrong way of life, to inform them of My will and exemplify the kind of life they should lead themselves in order to escape their spiritual darkness, in order to walk the path I showed them first so that they could attain eternal life again. For they were influenced by My adversary who continuously provoked them into leading a life without love which subsequently made and kept them weak, and they were not able to contribute anything towards their ascent.

I Myself provided them with the evidence that love results in strength. I healed the sick and carried out other miracles which only the strength of love could accomplish. I also informed them about the consequences of a heartless way of life, for I first had to explain to people why they were experiencing physical and spiritual hardship, I had to inform them that their state as human beings could not be considered a happy one and what they therefore should do to attain beatitude. And they had to hear all of this from the mouth of God. They had to be able to hear My Word, and thus the Word Itself came down to earth and became flesh. In the original state the Word sounded within every being and was the cause of inconceivable bliss. And the beings abandoned this blissfulness themselves by voluntarily distancing themselves from Me and thus could not hear My Word any

longer, because this Word was a direct emanation of love on My part which they then rejected.

Humanity's excessive hardship on earth prompted My love and mercy to draw nearer to them and to confront them in Word despite their resistance. And anyone who had ignited just a tiny spark of love within himself recognized Me and accepted My Word. He also recognized the Deity in Me and followed Me. *But by and large people just saw the human being in Me and therefore valued My Word simply as that of a human being. I was amongst them, and they did not recognize Me. Nevertheless, I was able to proclaim the Gospel of love, to repeatedly impart the divine teaching of love to people and to educate My apostles Myself and then send them into the world with the task of proclaiming My Gospel and bearing witness to Me.* The 'Word Itself' had come to earth, and It was made flesh for the benefit of humanity. And every time My Word is spoken, My infinite love and mercy bows down towards humanity and emits Its love into those human hearts who willingly accept My Word, who listen to it and recognize it as their Father's voice and who are grateful for this great gift of grace. For I Myself Am the eternal Word, and anyone who listens to Me enters into closest contact with Me, and he will indeed achieve his last goal on this earth, he will find complete unification with Me, his God and Father, to Whom he has finally returned to be eternally blessed."

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A Deeper Explanation about the Birth of Christ - I

BD 7238 25.12.1958

God the Father is speaking: "No-one can judge the depth of divine love which expressed itself in the fact that God Himself descended to earth in order to accomplish the act of Salvation on behalf of humanity. He took pity on people's immeasurable guilt of sin, for the sinners themselves were unable to redeem it since the offence against God's love was fully consciously committed, not because 'imperfection' made the being unable to recognize its offence against God but because these beings were brightly enlightened and therefore recognized God in His power and glory. However, they were unable to see Him and therefore, despite better knowledge, followed the one who presented himself as God and Creator, and they followed him because they were able to see him although they knew that he, too, was only a product of God's creative will and God's strength. The magnitude of the guilt rests in the fact that the beings were illuminated by the light of realization and in the face of it turned away from their God and Creator of eternity. And it was impossible for them to redeem this immense guilt, for they were no longer able to undo the sin, they remained burdened by it, and the only option was for God to redeem the sin Himself, but this, again, could only take place within the framework of divine justice because every guilt demands atonement so that it can be redeemed. And in order to render this atonement for humanity, God descended to earth and accomplished the act of Salvation in the man Jesus.

God Himself was unable to suffer but He wanted to take the suffering upon Himself which the human race had deserved due to the sin of their past apostasy from God. And this is why a human being, **into whose shell God Himself**

incarnated, took the suffering upon Himself, the Eternal Love, who thus wanted to offer the sacrifice, the sacrifice of atonement for the immense guilt. A human being with a heart full of love allowed Himself to be nailed to the cross for the whole human race, and love alone motivated Him to accomplish this act of compassion. A human being with all human weaknesses and fears took a bitter earthly path and the love within Him consistently grew, for God Himself was in this human being and therefore the sayings and actions of the man Jesus were only ever motivated by love, just as love finally walked the bitter path of suffering and endured and died on the cross. It was no arbitrary act by a human being who sacrificed Himself for His fellow human beings for the sake of an advantage, He was merely impelled by love to accomplish the act of compassion, because He knew that their path to the kingdom of light was and had to remain closed to them if they were not released from their guilt of sin first. He knew what the original sin consisted of and that they would never be able to make amends for this sin by themselves. And therefore, He volunteered to offer God the sacrifice of atonement in order to redeem His fellow human beings. In truth, however, love within Him caused Him to do so; it was the Eternal Love Itself, which thus wanted to redeem people from their inconceivable guilt, for the Eternal Deity sheltered in the human being in full abundance.

And so God's human manifestation has to be understood such that the Eternal Love embodied Itself in a human being who prepared Himself in a way that the Eternal Love was able to dwell in Him and that therefore everything the human being Jesus did in earthly life was in truth done by God Himself, that 'love' determined the human being Jesus' every intention, thought and action, that the human being certainly suffered and died on the cross but that God Himself was in this man, that He therefore accomplished the act of Salvation for humanity. ***Only when people comprehend that God is Love will they also comprehend the problem of God's human manifestation and they will understand that God and Jesus Christ are one, that they are not two persons, and that the divine Oneness may not be contested, because love permeated the human shell and therefore the external form of the human being Jesus was also the visible form of the divine Love Itself, that they were not separate Beings but only ever God Himself.*** The problem of God's human manifestation can only be solved in this way, but then a person will also find it easy to acknowledge Jesus, and he will take refuge in Him and by calling upon Him he will call God Himself, thus acknowledging Him. And his original sin will be wiped out, because God Himself descended to earth for his guilt and has accomplished the act of Salvation, the act of atonement, on his behalf."

A Deeper Explanation about the Birth of Christ – II

BD 7237 24.12.1958

God the Father is speaking: "Salvation has come from above. How many lips utter this and how often is the heart unaffected, insofar as that the human being not even once seriously reflects on the meaning of Jesus Christ's coming down to earth. A child was born, whose soul descended from the kingdom of light because God wanted to embody Himself in this infant. The infant Jesus was a human being, born to Mary, the virgin, who conceived him through the strength of

the spirit. The human being Jesus started His earthly course of life like everyone else, yet the side effects of His birth were not those of an ordinary person, but they indicated that an exceptional cover also sheltered an exceptional boy child, that it should be the cover for the Eternal Deity which was only able to manifest Itself in a pure and sinless human being, as was the boy child Jesus. He had to carry out a mission of such immense significance that the requirements for it also had to be exceptional. God Himself wanted to take abode in the infant Jesus and chose for Himself an immaculate form which also harbored an immaculate soul, in which the Eternal Deity was able to dwell in order to accomplish the act of Salvation for the whole of the human race. The fact that God Himself descended to earth was an act of overwhelming compassion, for Earth was covered in profound darkness and all its inhabitants too, they were controlled and gagged by the prince of darkness and languished under the pressure of slavery in sin and agony. And God knew the hardship of His living creations which once had voluntarily separated themselves from Him and, entangling themselves in ever deeper darkness, no longer found a way out and cried for a Savior to liberate them. God heard their cry and sent His Son to earth, a Being which likewise emerged from His might and love, and which remained in His abundance of light when His brothers plunged themselves into the darkness. Jesus' soul was devoted to God with boundless love, but it also loved its fallen brothers and wanted to help them return into the Father's house because it knew that happiness and bliss are only possible in God's presence and that the distance from Him meant hardship, agony, and darkness.

Jesus knew both conditions and His love for the wretched being motivated Him to offer Himself as a sacrifice in order to remove the guilt of sin which was immense, and the beings which became sinful would never have been able to make amends for it themselves. Yet a pure and blameless soul wanted to sacrifice itself for their sins in order to redeem the guilt and to satisfy God's righteousness. *For the soul was love, and this love was God, God's love permeated the man Jesus, so that He wanted to accomplish an act of greatest suffering and agony for the sake of these fallen brothers. And thus, God Himself descended to earth in Jesus and entered a human form which corresponded to all preconditions in order to shelter the Eternal Deity Himself without fading away.* The infant Jesus was full of love and all hearts entering His ray of love became permeated by love, singing praise and giving thanks, for only people came to the infant's manger whose hearts were pure and devoted to God and who therefore felt the love emanated by the infant and who came aglow with burning love for the Jesus child. Although the events surrounding Jesus' birth are now only regarded a myth, anyone who is filled by the spirit of God, whose spirit is awakened, knows that everything which has been preserved as knowledge about the birth of Jesus is the truth. Miracles upon miracles happened around the child Itself, in nature, in Heaven and on Earth, and all the angles bowed down on bended knees before the One Who had embodied Himself in the infant Jesus, just as men and animals were seized by holiest awe and silence when the greatest wonder, God's human manifestation in Jesus, was taking place. And the heart of anyone with an awakened spirit will also convincingly speak the Words 'Salvation has come from above.' For the light of love of the Savior Jesus Christ likewise shines on him, he belongs to those for whom the Savior came to earth to save them, he belongs to the redeemed, for

whom the act of compassion on the cross was accomplished, because he wanted to become redeemed from sin and death. And he will not just pay lip service to the birth of Christ, with his heart he will think of everything that happened during that night when the light of the world came down to earth, when the infant Jesus came into the world. And he will join in singing the hymn of praise 'Glory to God in the highest, and on earth peace to men of good will.'"

Christmas Message

BD 8362 24.12.1962

God the Father is speaking: "I Myself came to you because you needed Me in your great spiritual adversity, I descended to earth, I entered the realm of darkness and brought a brightly shining light, for I Myself was the Light of Eternity which constantly emanates its radiance into the darkness. And thus, I took on a human shape because only as a human being was I able to accomplish that which signified to you salvation from



the great hardship. And this human being was the infant Jesus, Who was born to you in the Holy Night. For this infant was conceived in all purity and without sin through My power and love and was therefore able to accept Me Myself, the Eternal Love, within Itself. His was a soul of light which was able to serve Me as an abode, because I can only shelter in a pure vessel otherwise the bright light of My love would have been unable to shine. The infant Jesus was infused by the spirit of love, for His soul brought the love with it to earth. It was a non-fallen original spirit which did not close itself to the love which I incessantly transmitted. And this original spirit did not relinquish Its love when It embodied Itself in the infant Jesus, It merely stemmed the radiance of Its abundant love as not to illuminate people with a brilliance they would have been unable to bear due to their imperfect state. However, unusual events took place at His birth which gave evidence to people who loved that the promised Messiah had come into the world. Yet only a few recognized Him, and thus the infant Jesus started Its earthly path like every other human being, for the mission It had to fulfill was under no circumstances allowed to impose a compulsory faith on people, for He, Jesus, was merely meant to show them the path which every person must take in order to ascend from the abyss into the light. Nevertheless, the love of the infant Jesus was at times overwhelmingly powerful, for I Myself was this love, thus I had chosen the human shell so as to accomplish the greatest act of compassion on behalf of the sinful human race which, however, had to be accomplished by every human being who was capable of suffering in order to atone for these beings' original sin of apostasy from Me. I Myself descended to Earth and embodied Myself in a soul of light which voluntarily wanted to take the earthly path in order to serve Me Myself as an abode. Seers and prophets had already announced the Messiah to people long in advance, and those people who were still devoted to Me in love yearned for His

arrival, and they soon recognized Him in the boy Jesus, they realized that His unusual wisdom was divine and that I had sent them the One Who was to bring them deliverance. Yet even Jesus was not allowed to compel people's faith through His extraordinary strength and wisdom. His brightly shining light of love certainly broke through every so often and My spirit expressed itself through Him but it nevertheless withdrew itself time and again, and the man Jesus lived His earthly life like any other human being, for He was meant to exemplify the right kind of life to people which they should follow if they wanted to release themselves from My adversary, who can only be defeated through and with love.

And since the soul, although having descended from the kingdom of light, had to live in the midst of the satanic world and its earthly body also consisted of immature spiritual substances, the man Jesus had to fight very hard to remain victorious against and during all temptation used by My adversary to make Him fall. Yet Jesus had not relinquished love, His soul was so filled by love for Me, His God and Father of eternity, that He thus was full of strength and light and therefore able to perform miracles and in all wisdom instruct His fellow human beings. Even so, His body imposed human limitations on Him as long as He had not fully matured, but He used His life on earth to that effect until He accomplished the actual act of Salvation, which concluded His suffering and death on the cross. As a result of His life of love His body had indeed almost spiritualized already, yet He took His death on the cross upon Himself as a weak human being. And He voluntarily gave up all divine strength of love for the sake of the final hours of His act of compassion in order to then suffer incredibly and die as a mere human being and through this greatest act of atonement of all times to redeem the great original sin for the whole of humanity. It was pure love which motivated Him to accomplish this work, and this love was I Myself. Yet you will never ever understand this unless, of course, you, too, become pure love, as you were in the beginning. Only then will you understand the nature of love, only then will you know why I Myself have to be acknowledged by you as your Redeemer from sin and death, and then you will also understand the fact that Jesus and I are one, why 'God' can only be conceived by you in 'Jesus', and you will understand why a 'human being' had to accomplish this act of Salvation on earth. For the atonement of the immense guilt of your past apostasy from Me was only possible to be rendered by a human being who was as full of love, in whom I, the Eternal Love, was able to take abode, as the man Jesus had been. It was a truly unique act and the effect of the act of grace will never ever come to an end, so that all once fallen spiritual beings can be completely redeemed, because Jesus died on the cross for all human beings past, present and future and further atonement for this immense guilt will never be necessary again. Nevertheless, the human being's free will is always and forever required in order to find redemption from his guilt. The battle against My adversary, who had kept all fallen being's captive until then, started when the infant Jesus came into the world. Yet Jesus severed the chains and wrestled from him the souls which took refuge in Him in their adversity, which availed themselves of the act of Salvation and wanted to be liberated from the adversary. And the first souls, the first once-fallen original spirits, came back home to Me, they came back as children into the Father's house again which they once voluntarily left, for the man Jesus had paid for their guilt with His death on the

cross, and every soul becomes free which acknowledges Him, which recognizes its God and Father in Him Who died on the cross on behalf of the human race."

Jesus is speaking: "... today I come with peace-terms and a Message of Love, but the peace I am offering is blasphemed by the earth and the Love I am giving them is mocked and jeered in the Eve of My Birth; mankind is celebrating these days without My Holy Name; My Holy Name has been abolished and they take the day of My Birth as a great holiday of leisure, worshipping idols...I have warned the world..." Ref: VR 2005 12-15

Christmas Day - the Birth of Jesus - message

Ref: Sermon 5: Jakob Lorber December 25, 1871

Jesus is speaking: "This chapter deals with My birth, a day you celebrate each year on December 25th in accordance with the rites of the church.

You are already familiar with the events at the time of My birth, but there are still many unclear points concerning this act of My first visible appearance on your earth, the deeper meaning of which, in its spiritual correspondence, is still unknown to you. Therefore, I shall make further revelations for your benefit, as well as that of My believing children of the future, to show you that even the smallest thing concerning Me and My coming to the earth is of the greatest significance and will repeat itself on My Second Coming to this small globe, the dwelling place of My children who will be great one day.

As the conditions on earth once made it necessary for that particular people at that particular time to witness the great act of grace and love which I accomplished for you and all the spirit world, on My Second Visible Coming a time and place will again be chosen to suit My purpose best. You were right in calling this feast "Holy Night". It was, indeed, a hallowed night when I consecrated Myself for your sake and that of all material creation as an offering of meekness, when I, the infinite Lord of the entire creation, put on a fragile, perishable garment, which among millions of beings on other worlds, as far as its outer appearance is concerned, is far beneath the supreme archetype of a human image. Many inhabitants of other worlds are endowed so richly that man of this earth appears to be only a weak imitation of that which I put into this form as an image of My own Self. And yet, although the dwellers on other globes surpass men of this earth in many ways, spiritually the latter are destined for something infinitely greater than the dwellers in paradise-like worlds and suns. Although they enjoy an eternal spring and live in conditions you cannot even imagine, they lack a clear comprehension of Me, of My spiritual creation and My fatherly love.

They are good because no evil endeavors to induce them to the contrary. They recognize a Supreme Being and kneel before Him in awe, but none of them dares to think that this Supreme Being might wish to press any of His created beings to His fatherly heart and give it the sweet name of a child.

Only those who have gained this position through struggle and victory are entitled to this, and they can become children of God. In the school where such children of God are educated, beside the greatest spiritual exaltation, there also has to be the opposite - the greatest possible humiliation, and they must be able to turn completely away from the good, if they so desire. In order to demonstrate to you that it is possible to make positive progress between such extremes and

overcome all obstacles, I clothed Myself in one of the lowest and most unpretentious human forms and descended upon this dark globe which - as regards its endowment and size - ranks in My creation similar to infusoria compared with all the beauties and wonders of your earth. But since in My creation even the minutest infusoria in their own way have been made as perfect as man, the lord of this earth, My principle of creation, on all levels of created beings, shows that I am greatest in the smallest, and particularly in this point stand forth as the mighty Creator and Lord. This was the reason why I chose one of the smallest globes to reveal My greatness, thus proving to My entire world of spirits and souls that only in the smallest is the greatest possible and that the greatest glory is gained in the greatest humiliation; that he who sacrifices all is worthy to possess all.

Therefore, I was not born in a palace to parents of high standing, but in lowly circumstances. However, in the circumstances of My birth the sublime, the spiritual, had to be suggested. Thus, the census was decreed by Herod, and I was not born in a house built by men, but in My own house, that is, in the open, in a cave.

Neither emperors nor kings witnessed My birth, not even ordinary people, but only animals - unspoiled creatures. The census was responsible for Mary's journey to Bethlehem in order to bring about that which would honor the King of all creation.

Millions of superior spirits sang the hymn of praise: "Glory to God in the highest and peace on earth to all men of good will!" These and the animals, as they had gone forth from My hand, were present at My birth. Such witnesses were befitting Me, the Lord of the heavenly hosts, wrapped in swaddling clothes.

On account of the census My birth could not remain unnoticed. Thus, at that time, Herod, the cruel governor and Tetrarch of Jerusalem had to rule, thereby making My further education and My later career more difficult. Through the overcoming of all these difficulties, it had to be proven that, although I placed Myself in the lowest position, I would -witnessed by My entire world of spirits - still fulfil My task, namely, besides setting an example of the greatest humility and self-abnegation, to make this small earth into a training-school for My children, who are destined one day to change, for all the beings living on other globes and suns, the image of the Great Spirit and Creator of all visible nature into one of a loving Father.

What I had planned eons ago and had begun to carry out over a thousand years ago, is now nearing its completion. My religious teaching, My word, which cannot be replaced by a better one, - My teaching of love must be universally accepted. Love alone must rule; all passions of the human heart, which I have put into it so that through battling against them love could be won, all these passions must be controlled and placed before the altar of love. Hatred, vengeance, pride and whatever they may be called, these powerful impulses of evil within man, must all be silenced. The cross, nailed to which I once asked forgiveness for erring mankind, must - as a symbol of reconciliation - be loved and honored by everyone and sometimes even carried in remembrance of the way I have shown, which is the only one that can lead men to spiritual heights.

As towards the end of My sojourn on earth circumstances seemed to work against Me, apparently leading to My death, but through the resurrection from matter and My return into My spiritual kingdom actually bringing about My greatest triumph, at the present, too, men seem to be afflicted by an ever-growing number of misfortunes and catastrophes. However, man shall rise, like the phoenix from the ashes, out of burnt worldly opinions and prejudices, unscathed as a spiritual product of his Creator, as a spiritual child of a supreme spiritual Father.

Like a rudderless ship mankind is drifting towards this destination. But first all the artificial walls the human intellect has built around the loving heart, the barriers of birth, station and superficial knowledge must be pulled down. Man must cease to think with his intellect and learn to feel with his heart. Only when the warm fire of love has warmed his whole soul, can wisdom, as a regulating impulse, set limits to love and let men feel all that with which I have endowed them and why I have created them such and not otherwise.

Whenever I, as Christ on earth, prayed to My Father, it was Wisdom calling to Love to limit its boundless action. Just as wisdom and love can only exist with each other, I, as the Christ, was one with My Father, the Love, and therefore I could say: 'No one knows Me, except the Father in Heaven and I alone know Him', or to go to the Father' and so on. Thereby I meant to say: All the world was created out of love, but wisdom has regulated its conditions. Love creates, and wisdom preserves. Love, as the "Father", was the highest symbol of purity, whereas I, wisdom, as the "Son", proved it through the deed. Thus, also man, as My descendant, shall become a manifestation of love and wisdom. He shall love first and only then shall he learn to be wise so as to comprehend fully My creation and his mission in it.

This is what I have in mind for you and all events are leading you in that direction. I have demonstrated to My spirits how what they considered impossible has become possible. I have led with My example and have made My beings on this small earth into citizens of My Infinite Kingdom, into My sole children.

What I once started as a babe in a cave near Bethlehem and what was praised by millions of angelic spirits, but not comprehended by men, except vaguely suspected by a few, has now been accomplished.

I have accomplished the work of reconciliation, of love and forgiveness. The world is cleansed of all impure dross of selfishness. And even if afflictions and catastrophes destroy man's physical body, they cannot harm his spirit and soul. This part of man is standing above the ruins of the world with arms outstretched towards the divine Savior Who - as once on earth - is calling to all: "Come unto Me all ye that are heavy laden that I may take off your burden and refresh you! Come, you fighters for love and wisdom, receive the crown of life; the realm of spirits is open to you, and you may see the hosts of angels rejoicing and praising the Lord with the same words as once before: "Glory to God in the highest and peace to men on earth!" For He came into His own and His children have recognized Him. Amen."

Special Related Messages:

Jesus' soul

BD 8750 11.02.1964

Was Jesus' soul already incarnated before God's human manifestation?

God the Father is speaking: "Time after time I want to reveal My love for you by introducing you to knowledge which will make you very happy, because like a bright light it will unveil things to you which previously were obscured by darkness, and because your degree of awareness will be raised again which also signifies a maturing of the soul. For love always will and has to be the foundation for the conveyance of My Word, I could not address you if a certain degree of love were not present, and thus this love will let the light of realization shine ever more brightly within you. You are still occupied by questions which only I Am able to answer, because only I know the regions you wish to understand better:

All elevated, previously non-fallen spirits also incarnate on earth in order to take the path through the abyss for the purpose of attaining the highest goal, the childship to God. And for this purpose, they have to live on earth in the flesh, they embody themselves as a human being and live their earthly life just as every once fallen original spirit. They, too, have to struggle and resist all temptations with which they are confronted by My adversary's side. Thus, they must have passed in truth 'through the abyss' in order to then, when they are recalled, return as a child of God to Me, their eternal Father. And beings of light have descended at all times in order to help people who, as once fallen beings, should achieve their return to Me. The light beings' love is very strong and profound so that they are always helpful and only ever intend to return My lost children to Me. And I do not stop them if they want to descend to earth in order to bring help, which is always needed. But the beings always had come from Me, permeated by My light of love they were living creations of utmost perfection who, with the same will as Mine, work with Me in the spiritual kingdom as well as on earth when they descend for the purpose of a mission. No being of light will ever exclude itself from a mission of bringing light to the earthly inhabitants.

And thus, the soul, which as the human being Jesus accomplished the act of Salvation on earth, was also such a spirit of light who had initially emerged from Me as a light ray of love to which I gave independent life. This spirit had accepted a unique mission because he had realized from the start that the fallen beings needed Him, because he realized from the start that the first human being would fail and that he therefore as the 'human being Jesus' wanted to help humanity. He was from the start indeed also actively involved in the creation of the material world, for My will and strength flowed into all beings which had remained loyal to Me and which therefore were active as independent beings in infinity. This soul, too, had descended to earth (this soul, too, had previously already served Me as a spirit of light), and it established the connection between the people and God, that is, it came to people as a spirit of light and thus enabled Me Myself to audibly speak to people through this soul. Hence this spirit of light served Me as a cover, nevertheless not physically albeit certainly temporarily visible to people but not permanently, in as much that He did not live on earth as a 'human being' but only worked amongst people apparently having the same physical substance, and yet

he was and remained a spiritual being Which disappeared again from sight of those whom It helped through instructions and discourses.

Elevated beings of light indeed embodied themselves physically on earth too, and as representatives of Myself always also proclaimed My will to people, for it was necessary to provide them with the information why and for what purpose they lived on earth in spiritual hardship. Nevertheless, a distinction has to be made between the earthly life of a being of light as a human being and the appearance of a spirit of light through whom I communicated Myself. In that case the spirit of light was not My visible external cover, as was the case with the human being Jesus, but he only served Me to proclaim My Word to people in a natural manner, for I could also have addressed people from above but then they would have lost their freedom of will. Thus, I always availed Myself of an external form which could either be a physical or a spiritual human being. However, the former lived his life on earth as a human being, whereas the latter was only temporarily visible to people because they urgently required My Word.

Consequently, if it is said that Jesus' soul had repeatedly incarnated before My human manifestation you should only ever assume a spiritual appearance when I Myself, love, wanted to express Myself to you humans and thus I chose a spiritual cover for Myself in order to manifest Myself to people. Whereas an embodiment of Jesus' soul in the flesh before My human manifestation has not taken place, although I was also able to express Myself in the Word through a human being if he thus had descended to earth from the kingdom of light. ***Jesus' soul had been chosen to enable My human manifestation on earth, and this soul was truly the most elevated spirit of light Who, as first-born Son, had emerged from Me, that is, from My strength and the will of the one whom My greater than great love had externalized as first-created being.*** I Myself, as the Eternal spirit God, manifested Myself only in Jesus, in this highest soul of light. But it had already served Me as a spirit of light previously in order to enable Me to speak to people, who nevertheless had a high degree of maturity which enabled Me to send them such beings of light through which I Myself could address them directly.

But the fact that untold beings of light had also been embodied as human beings prior to this who likewise upheld people's contact to Me, who brought My Word to them, who, in a manner of speaking, lived on earth as a mouthpiece for Me, should be accepted as truth but should not lead to misguided notions, because Jesus' soul was chosen for My human manifestation, since it had offered itself from the start for this act of compassion in the awareness of the first human beings' failure.

It is wrong to say that I as 'God' have already incarnated several times. For My human manifestation in Jesus is and remains a unique action, which humanity is unable and even the world of light only barely able to grasp, the likes of which has never before and will never be evidenced again afterwards. For Jesus was not one of many but He was the One Who was to become for you humans and for all beings in the kingdom of light the visible God, Whom I have chosen for Myself as cover which shall remain eternally visible.

And this being had an exceptional status, for His love, as the first spirit emanated by My and Lucifer's love, was so immeasurably profound that only He could be considered for My human manifestation and thus a previous process as a

*human being on this earth was out of the question which, however, does not exclude that He, too, took part in creating the material world, for He knew about My plan of return and He always unreservedly accepted My will and as a being with an abundance of light and strength was also able to accomplish it. **This being was so devoted to Me that it enabled the complete fusion with Me, that He and I had to be one, because I in Him and He in Me absorbed each other completely, and this will therefore unveil the secret of My human manifestation in Jesus the moment the being has attained the degree of light again that gives him brightest realization.***"

Incarnation of Jesus

BD No. 8751 of 02/12/1964 taken from book 92

God the Father is speaking: "I only ever want to put an end to doubts which slip into your hearts, but which are good, because only then can you receive clarification, because a person who thinks he knows the truth and never asks for it cannot be taught either. As a result of My will something will always happen again which will make you doubt, and thus you will inwardly feel urged to question it. And many misguided views are prevalent which are partly due to wrong instructions and partly due to lack of understanding, and these are the ones I want to correct. One of them is the popular opinion that Jesus' soul had been incarnated several times before My human manifestation in Him, because human beings do not know the working of the world of light on earth and in the spiritual kingdom. Until they understand the correlations, they will remain indifferent to such misguided teachings and reject them in the belief that they have the right knowledge. Consequently, these correlations have to be explained to people time and again, which is exactly what I always do, because I, the Eternal Truth, will always convey the truth to people and disprove every misguided teaching and substantiate it.

The beings of light, which had remained faithful to Me when Lucifer and his followers deserted Me, are permanently working with Me and within My will. Their activity in the spiritual kingdom cannot be explained to you, but they participate in the formation of new creations of the most diverse kinds, because they incessantly endeavor to provide the fallen substances with every opportunity to ascend, since their profound love constantly urges them to take redeeming actions. They will also descend to earth themselves if people's spiritual hardship calls for it. All of this has been explained to you several times already. But you live in an age which has been preceded by many phases of development. And the world of light has always been instrumental in furthering the progress of human beings.

And there were also times when I Myself, the Eternal Love, took care of people who had ignited love in their hearts themselves, whose nature was thus on the way to returning to Me, however, due to their encumbering original sin there was still a long distance which could only be bridged by Jesus' act of Salvation. Nevertheless, My love was concerned that they should not succumb to My adversary's temptations, which he had constantly used to tie them to himself. And thus, I revealed Myself to them through My Word. I came to the people on earth in My Word, and the Word was spoken by a spirit of light who descended to earth for the very purpose that the people could hear the Word of the Father, because I

Myself was not visible to human beings, but even this spirit of light only remained visible to people for as long as I wanted to speak through it. Thus the being of light was not embodied in a human being, in fact it was an original spirit who had not fallen, but this original spirit did not come to earth for the purpose of becoming a child of God, which is associated with a mission, but for people it was purely a visible external shape for 'My Word', which was supposed to be heard as if it was spoken between one person and another, but without having a compelling effect on them.

Since I Am 'the Word' Myself, I Myself came to earth to those whose hearts were filled with love. And now I adopted the shape of a spirit of light for Myself, however, he was not physically incarnated as a human being on earth but again was only active as a pure spirit who had the power to visibly show himself to people or to dissolve the shape of his own will again. And in this manner, I stayed with human beings several times.

And Jesus' soul, the most loving spirit who came forth from Me, was of service to Me too so that My Word could be spoken through him, that He thus remained a man amongst men, on the face of it. But the act of My human manifestation in Jesus was a most unusually significant process which has to be explained as well. I chose the most elevated and perfect spirit of light for Myself, whose greater than great love justified this foremost position and therefore it was the first time that He took on a human embodiment when He was to serve Me, the highest and most perfect spirit of eternity, as a cover, because My human manifestation in Him has been and remains a unique event. A previous incarnation as a human being could not have been possible because such an existence as a human being would have required Him to stay in the region of My adversary, who was still extremely powerful since the original sin had not yet been redeemed, and the forces of darkness would then have clung to His soul, which He could certainly have shaken off but He could not have redeemed them, because the act of Salvation was necessary for this. But where I wanted to manifest Myself no dark being was permitted to have tempted before, and no act of unkindness should previously have taken place, not even in defense against evil beings which, however, could not have been prevented because an embodied being of light cannot hand itself over to the darkness.

All these happenings are comprehensible when Jesus Christ' act of Salvation is taken into account, which first had to redeem the fallen beings' original sin. But an incarnation as human being will always imply either the salvation of a fallen original spirit or to enable a non-fallen original spirit to take the path through the abyss in order to become a child of God.

However, Jesus' soul was given the most arduous mission for its earthly progress, it voluntarily took extreme suffering upon itself, but the love which filled His soul in abundance gave Him the strength to do so. Even before its descent to earth it had already consisted of the utmost profusion of light and thus was in truth 'My Son, in Whom I Am well pleased.' I could only embody Myself in a soul like that, this 'human manifestation of God' was only possible in Him, only He could completely integrate with Me, thus becoming one with Me."

In essence, Jesus is the soul of God.

Veneration of the Virgin Mary – and the birth of Christ

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God the Father is speaking: "Jesus' life on earth required a normal birth. The Deity wanted to incarnate Himself in the body of a human being on earth, consequently this body had to have a natural origin, it had to come forth from a woman's womb. However, in Jesus' time everything extraordinary was quickly explained as being in cohorts with the devil. A natural explanation was certainly searched for yet if it couldn't be found by simple means this very conclusion sufficed and thus gave countless people the reputation of being God-deserters. Judging by human standards Jesus' birth was likewise an act which lacked all preconditions, and, for this reason, the same explanation was intended to be applied to a virgin which everyone knew to be exceptionally devout.

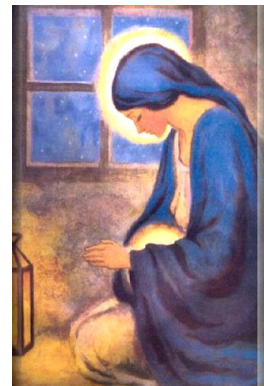
The extraordinary occurrences at the birth certainly struck many as strange, yet most attached little importance to them. And so only a small circle received the news about an extremely unusual kind of birth, about the awakening of a life which lacked all natural prerequisites and was therefore an event caused by God's will and omnipotence. This was subsequently exploited in a way that people used the figure of the mother Mary to create a being which receives their veneration, devotion, and love to such an extent that it detracts the human being from his most important task on earth, to establish contact with the Lord and Savior Himself. This applies to the exceptional demands for intercession as well as the illogical devotion which lacks all justification, for the mother of Jesus was chosen as a result of her piety, but by no means aware of the immense grace, which was bestowed upon her, she was God's chosen servant and therefore only God alone deserves the honor, for all beings are His work."

Jesus' Conception was Virginal.

Ref: MV Vol. 1:341 Jesus is speaking: "Love [the Holy Spirit] conceived [the Victim that had been prepared for centuries] only after preparing for Himself a bridal bed in a spotless womb.

What is the reason for, as it was, such a blooming of lilies? Jesus dictated it for Valtorta to write down.

To man and woman, corrupted by Satan, God decided to oppose the Man born of a Woman, Whom God had super-sublimed to such an extent that She generated without knowing man: a Flower that generates a Flower, without the need for seed, by a unique kiss of the Sun on the in violated chalice of the Lily-Mary.



The sublime victory of God over Satan's revenge was to raise the perfection of the beloved creature to a super-perfection that should annul *at least in one person* all recollection of humanity, liable to Satan's poison, so that the Son should be generated not by a man's chaste embrace, but by a divine embrace that causes the spirit to change color in the ecstasy of the Fire."

Mary speaking: Ref:321 "Jesus was born of the most sublime love that Heaven ever saw, of the love of a God with a virgin, of the kiss of Fire, of the

embrace of Light which became Flesh, and made the womb of a woman the Tabernacle of God."

The Virgin's Virginity

Ref: MV Vol.1:321 [Jesus says] "Come. Contemplate this deep virginity that gives ecstatic dizziness in its contemplation! Mary, therefore, 'knew the joy of being a mother,' 'without the perturbation of being touched. She was the snow that became a flower and offered herself to God. The seal of God closed Mary's lips. And Joseph became aware of the prodigy only when Mary came back from the house of Her relative {Zechariah} and appeared a mother to the eyes of Her spouse. He suffered bitterly and he decided to desert Her, taking upon himself the reputation of an unfair man. But the Angel descended and said to him: 'Do not be afraid to take Mary as your wife, because what is forming in Her is the Son of God and She is a mother by deed of God. And when the Son is born, you will name Him Jesus, because He is the Savior.'"

Mary's Virginity after Jesus' Birth

MV Vol.1:185-186 Many oppose this truth. What kind of people are they? Why did they do so? Jesus decided to explain to the Seer:

"A detail quoted twice in the gospel by Matthew, a sentence which is repeated twice: 'Get up, take the child and *His Mother* with you, and escape into Egypt'[2:13]; 'Get up, take the child and His Mother with you and go back to the land of Israel' [2:20]. And you saw that Mary was by Herself in Her room with the Child. Mary's virginity after Her delivery, and Joseph's chastity, have been strongly denied by those who being putrid mud themselves, are not prepared to admit that one like them can be as pure and clear as light. They are wretched people whose souls are so corrupted, and their minds so prostituted to the flesh, that they are incapable of thinking that one like them can respect a woman, seeing in her not her flesh but her soul, neither can they elevate themselves to live in a supernatural atmosphere, craving not for what is flesh, but only for what is God.

Well, I wish to tell those deniers of the most beautiful things, those worms incapable of becoming butterflies, those reptiles covered with the saliva of their own lewdness, incapable of understanding the beauty of a lily, I wish to tell them that Mary was and remained a virgin, and that only Her soul was married to Joseph, exactly as Her spirit was united only to the Spirit of God, by Whose deed She conceived Her Only Son: I, Jesus Christ, the only Begotten Son of the Father and of Mary.

This is not a tradition embellished afterwards; out of loving respect for the Blessed Virgin Who, was My mother. It is the truth and has been known since early times.

Neither those repudiators of Purity should tell Me that it was a way of speaking particular to the Jews, as if to say 'wife' was a disgrace: No, deniers of purity. At the very beginning of the Bible, we read: 'And he will join himself to his wife' [Genesis 2:24]. She is called 'companion' up to the moment of the sensual consummation of the marriage, and afterwards she is called 'wife' in various circumstances in different chapters. And these are the expressions referred to the wives of the sons of Adam. And so Sarah is called the 'wife' of Abraham: 'Sarah

your wife' [Genesis 17:50]. And: 'Take your wife and your two daughters' is said of Lot [Genesis 19:50] And in the book of Ruth it is written: 'The Moabites, the wife of Mahlon' [Ruth 4:10] And in the first book of Kings it is said: 'Elkanah had two wives...'

As you can see, this name was not a word banished by those who walked in the ways of the Lord; it was not an impure word not worthy of being uttered and least of all written when there was a mention of God and of His wonderful work. And the angel, saying: 'The Child and His Mother,' proves to you that Mary was His real Mother. But She was not the wife of Joseph. She remained forever: '*The virgin betrothed to Joseph.*'"

The Influences of the Spirits During the Procreation of Human Beings

Ref: Earth and Moon by Jakob Lorber: Ch 50

Jesus is speaking: "There is very little difference between the procreation of a human being and that of an animal. The soul of a human being must be completely in existence. This means that she must unite all such substantial specifica as are dispersed throughout the whole universe, and these must be supplied to her from all sides. The soul is such a compendium of complete substantial specifica, a unification of the substantial specifica. The specifica in the soul, however, are mixed, so that it might be said that, before procreation, the soul is a snarl that must be disentangled in order that she may acquire her specified form. This disentanglement begins with the progenitive act, because it is there that the soul-snarl is placed in the mother's womb and enveloped.



Within this shell or envelope, the intelligences that correspond with one another begin to approach and hold onto one another. The spirits provide them with the light in their shell so that they may accomplish this task. The substantial specific intelligences recognize one another in this light, segregate, take hold of one another, and unite. All this occurs at the urgent request of the spirits' will, which are entrusted with the supervision. These spirits are what you would call "guardian spirits." Angels and higher angels will also exert their influence. Every human being has at least three guardian spirits, two angels and one higher angel; and above these watches a seventh, Whom you know well.

From the moment of procreation, these guardian spirits and angels arrange themselves around the new soul, and care incessantly for the soul's orderly development.

Once the soul, in her shell, has attained human form, the mother's womb will supply her with the corresponding specifica. The soul employs this specifica to bind her intelligences together more firmly. When it has been accomplished, other specifica flow from the mother's womb to the place of the new incarnation and are employed for the formation of the nerves. The nerves are fibers which are seized and used by the soul to cause the body to make any possible movement. As soon as these tasks have been accomplished in both structure and connections, new specifica flow in. The new specifica are placed in order for the formation of the viscera. When the main viscera, with their most important organs, are developed, they are then connected with the main nerves.

With the addition of other specifica, the entire formation of the viscera will be completed. Most of the nerves come together in the head, mainly at the back of the head, where the soul also has her head. This is why the formation of the viscera begins with that of the head. The head is the picture corresponding most to the soul, because the entire intelligence of the soul concentrates itself through particular emanations in the head. And since the intelligence mirrors itself in its most complete form in the eyes, it may be best recognized there. All the emanations of the individual intelligences of the soul flow into the eyes, and therewith form their natural power of sight. And through the power of sight the eyes can form the outer world within themselves.

When the soul has completed this development with the assistance of the spirits, she is supplied with new specifica, and these will be employed for the formation of flesh, gristle, muscles, tendons, veins, and bones. Those things which belong together seize one another by themselves. When the spirits do not indicate to the specifica of intelligence the proper path through their wise guidance, the direction as well as the form may be wrong. When a woman who is carrying a child is in Hell with her thoughts and feelings, whither My good spirits and angels cannot follow her, a miscarriage usually results. Therefore, every woman should be urgently requested, while pregnant, to conduct herself as virtuously as possible."

The Development of the Human Fetus

Ref: Earth and Moon by Jakob Lorber: Ch 51

Jesus is speaking: "When the soul has developed the gristle, muscles, bones, and veins, she attends to the outer extremities by bringing them to completion through the proper application of the specifica that belong to them. Once this has been accomplished, the soul withdraws into the viscera and begins to set the muscles of the heart into motion. Thus, the organs first open with their own fluids, which are as clear as water. When this breakthrough has occurred, the soul sets the spleen in motion. This causes the spleen immediately to produce blood, which is conducted into the chambers of the heart, from whence it is driven into the organs.

Once the blood has completed its first cycle, the stomach is set into activity and begins to bring the nutritive fluids contained in it to greater fermentation. Through this process the nobler specifica are separated. The coarser, indigestible mucous liquids are expelled through the natural eliminatory canal into the amniotic sac. These are the eliminations of the child already physically alive within the mother.

When this fetus has spent three months alive in the mother's womb, the soul, whose heart has grown quiet and reached a certain firmness, will receive an eternal spirit, placed into her heart with a sevenfold shell by an angel. No one should here entertain the idea that this is a material shell; it is a spiritual one, which is much stronger and more enduring than a material one.

Once the spirit has been placed into the heart of the soul – this happens to some children sooner, others later, and, among many, not until three days before birth – then the body matures quickly, and birth will soon occur. When the child is born, the lungs are set in motion. The child begins with every breath to take in a

large amount of specifica, which is immediately used for the formation of the nerve spirit and the strengthening of the soul, which means in regard to her formal substantial being. The soul receives her internal nourishment of specifica and intelligence through the senses of the body, and everything is arranged in an orderly manner by the good spirits of this sphere. This explanation clearly discloses to you the spiritual sphere of the first region, and what is contained and occurs therein.

A more comprehensive or complete disclosure is not possible, because the spiritual cannot be portrayed with necessary clarity in earthly words. But who so has the ability to enter into the spirit concerning what has been said here will soon be fully convinced of the truth, and will gain a deeper understanding?"

The Soul and Spirit in a Human Being

Ref: Earth and Moon by Jakob Lorber: Ch 52

Jesus is speaking: "The soul is the receptive organ for the countless ideas of the Prime Source, out of which she came forth like a breath. The soul is the carrier of forms, proportions, and practices. All these have been laid down in her in the smallest of envelopes.

The proper measure of all of these, comprised in one being, makes up a complete human soul. Since the soul consists of many different particles of intelligence, she is a compound body as such, and therefore may be divided into her parts again.

The whole universe is filled with the ideas of the divinity; even in a single monad all can be found – on the smallest of scales, of course.

Although the spirit is formless, he is yet the one who produces the forms. In other words, not until the forms are produced may the spirit effectively appear in them. Any force or energy, if it is to appear as a force or energy, must provide itself with a counteracting force. Only as a consequence of this point of support may the force express its effects and bring that power to its representation. Therefore, the spirit is like the light that, in itself, continues eternally to be light. But it may not appear observable as light as long as there are no objects which it may illuminate. The light emanates continually and consistently, the sun being the best example of this. But without an object the eye cannot perceive its existence. A moonless night has just as much light emanating from the sun as a moonlit night. But in the first instance the light has no object in the ether, and that is why no one sees it, even though it is present. When, however, the moon, as a body, occupies that place during the night, the sunlight is immediately perceptible, because it strikes the moon and illumines it.

You can already recognize the spiritual effect of the light in Nature. On the earth, in the air, and in apparent matter, all forms of existence and development lie motionless together. But as soon as the light appears, the forms that lie together as if dead receive life and assume new forms. Now compare summer with winter, and the light's spiritual activity will not escape you. Now you know what the spirit actually is: he is the light which produces itself out of its own warmth from eternity to eternity, and warmth is like love, and wisdom is like light. Even when a human being possesses ever so complete a soul but has little or no light at all, he will manifest little or no activity in his soul and also in his body.

When, however, light comes into the soul, she becomes active in accordance with the measure of light which is within her. The soul of a feeble-minded human being is just as complete as the soul of a scholar. But the body of this soul is too plump and allows only little or no light into the soul. The light spark that is placed in the soul cannot flare up, because it is compressed too much by the firm mass of flesh. The soul of a philosopher, however, lets more light through, for the fleshy matter has become looser through much study, and it does not compress the spiritual flame in one point. This is why little, or no activity may be found in the first example. Yet in the second instance the individuum will find little or no rest because of too much activity.

Certainly, we cannot speak of wisdom when everything becomes light in the soul. Here we can only speak of more or less light. This leads to the conclusion that, without spirit or light, everything is dead, while in the light everything can ardently and effectively develop and perfect itself.

Light in itself has no form, but it creates the forms, and as it forms them it works in them. The forms may be separate or connected, and new forms may be created in great variety. The light cannot be separated; instead, it penetrates everything that is capable of receiving light. That which is not capable of receiving light remains within itself dark and dead.

It should be obvious that we are speaking here about the eternal, uniform light, which alone determines life; we are not speaking of the light of lightning or anger, which provides doubtful illumination for just a few moments. This light is like the light of Hell. There are also such flare-ups in Hell, but each of them is followed by a much greater darkness.

Since we now know sufficiently the difference between the soul and the spirit, we should easily comprehend that the Earth, in her firmness, belongs to Satan's captured soul, while her spirit is held and chained in indestructible fetters."

Chapter 2: The Star of Bethlehem



Cornelius sees a Great Light, Joseph and Mary go to Jerusalem, The Baby is Circumcised, Nicodemus beholds the Glory of God, The Three Wise-Men and the Star of Bethlehem, Why Bethlehem, The Magi Worships the Baby, Joseph Reassures Cornelius, Preparation for the Flight to Egypt, Herod the Great – First Plot to Kill Jesus, The Woman of the Proto-evangelium, The Number of the Holy Innocent, Rachel's Tomb. . .

Cornelius Visits the Cave

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 19

Jesus is speaking: "The Shepherds were satisfied with this answer and did not inquire of Joseph anymore but left and brought Mary assorted refreshments as an offering.

When the sun had already been shining for an hour, Joseph asked the midwife,

'Listen to me, my lady friend and sister from Abraham, Isaac and Jacob! See, the recording causes me much distress of heart, and I desire nothing more eagerly than to have it over with.

But I do not know where it is being held in the town. So, leave Salome here with Mary, and lead me with my sons to the Roman captain who is in charge of the recording.

Perhaps we will be received at once, since we will surely be the first ones there.' Here the midwife said to Joseph, 'Man full of grace, listen to me! The captain Cornelius from Rome lives in my house, which is one of the first ones into the town and has his room for his official duties there. He is, to be sure, a pagan, but otherwise a good and law-abiding man. I will go there and make everything known to him with the exception of the wonder, and I believe that will take care of the matter.'

This offer well pleased Joseph, since he was very shy of the Romans anyhow and especially of the recording, so he again asked the midwife to do this for him.

The midwife now left and found that Cornelius, who was quite young and liked to sleep late in the morning, was still in bed and told him all he needed to know.

Cornelius arose at once, threw his toga about him and said to his landlady, 'Woman, I believe you in everything, but I will nevertheless go there with you, for I feel a strong urge to do so! By your account it is not far from here, so I will still be at my worktable in time. – So, lead me there right away!'

The midwife was quite pleased at this and led the upright young captain, with whom she was well acquainted, to the cave. Arrived there, he admitted to her, 'Oh woman, how easily when in Rome do I go to my emperor, and how difficult it is for me here to go into this cave! That must be something extraordinary! Now tell me whether you know any reason for that, for I know you are an upright Jewess.'

The midwife answered, 'Good captain of the great emperor! Wait here in front of the cave only a moment and I will go in and bring you the answer.'

And she went in and told Joseph that the good captain himself was waiting outside the cave and that he wanted to enter but could not bring himself to do so for an inexplicable reason.

When Joseph heard this, he was moved and said, 'O God, how good You are, that You can change even that into joy before me of which I had the most fear. Therefore, to You alone be all honor and all praise!'

After these words he hastened out of the cave and fell at the feet of Cornelius, saying, 'Bearer of the great emperor's power, have mercy on me, a poor old man! See, my young wife, who was given into my care by lot in the temple,

has here unburdened herself of her fruit this night, and I arrived here only yesterday, so I was not able to promptly report to you.'

And Cornelius replied, while lifting up Joseph, 'Oh man, do not worry about that, for everything is in order. But let me come in and see how you are put up here.'

Joseph then led Cornelius into the cave. And when the latter saw the Baby and how He smiled at him, he was astonished at His behavior and affirmed, 'By Zeus, that is rare! Why, I feel as if I were a new person, and never have I experienced such peace and joy within me! - In fact, today I shall take a holiday from official duties and remain your guest.'"

Cornelius Sees a Great Light

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 20

Jesus is speaking: "Joseph was greatly pleased at this and asked the captain, 'Bearer of the great emperor's power, what can a poor man like me possibly offer you in return for your great friendship? With what will I be able to serve you in this damp cave? How can I set the table for you in keeping with your high station? - See, here in the cart are all my worldly goods, in part brought along from Nazareth, and in part a gift from the shepherds in this locality. If you can partake of some of it, then may every bite you eat be blessed a thousandfold!'

Cornelius replied, 'Good man, do not be concerned about me in the least. For here as you see is my landlady on whom we can depend on to look after the kitchen, and we will have all we need for a little coin decorated with the emperor's head.'

Here the captain gave the midwife a gold coin and left the preparation of a good noon and evening meal to her, as well as the procurement of better living quarters as soon as it would be possible for the young mother to leave.

Joseph thereupon said to Cornelius, 'Oh wonderful friend, please do not go to any expense and trouble for us, for we are anyhow - all praise to the Lord, the God of Israel! well supplied for the few days we shall yet be here.'

At this the captain said, 'Good is good, but better is better. So just let it be and allow me thereby to bring a joyous offering to your God also. You see, I honor the gods of all peoples. Thus, I also want to honor your God, for He pleases me, since I have seen His temple at Jerusalem. And He must be a God of great wisdom, since you have learned such great artifice from Him.'

Joseph responded, 'Oh friend, if it were possible for me to convince you of the sole and absolute Being of our God, how gladly I would do so to your greatest eternal welfare! But I am only a frail man and am not capable of doing that. But if you will seek out any of our books and read them, since you are so well versed in our language, you will find things there which will cause you the greatest astonishment!'

And Cornelius replied, 'Good man, what you now have advised me to do, that I have already done and have also found truly astonishing things! Among other things I also came upon a prediction in which a new King is promised to the Jews forever. Tell me whether you know, according to the interpretation of this prediction, when this King will come and from where.'

At this Joseph was a bit embarrassed and said after a pause: 'The Latter will come from the heavens as the Son of the eternally living God! And His kingdom will not be of this, but of the world of the spirit and the truth!'

Cornelius said, 'Good, I understand you. But I have also read that this King is to be born in a stable near this town of a maiden. How is that to be taken?'

Joseph answered, 'Good man, you have sharp senses! I can tell you nothing else than: Go over and look at the little maiden with the new-born Child - there you will find what you are able to find!'

And Cornelius went over and with sharp eyes looked at the maiden with the Baby, so he might discover from her and the Child the future King of the Jews. Accordingly, he asked Mary, in what manner she had become pregnant so early.

Mary replied, 'Just man! As truly as my God lives, that truly also have I never known a man! But three-quarters of the year ago it happened that a messenger of the Lord came to me and informed me in a few words that I would become pregnant by the Spirit of God. And so it was, for I became pregnant without ever having known a man, and see, here before you is the fruit of the marvelous promise! And God is my witness that it all happened in this manner!'

At this Cornelius turned to the two sisters and inquired, 'What do you say to this story? Is it a clever deceit by this old man, a good pretense for a blind, superstitious people in order to avoid lawful punishment under such circumstances? For I know that the Jews have decreed punishment by death in such cases! Or should there actually be something to it - which would be worse than in the first case, for then the law of the emperor would have to be invoked in the most drastic way, since it wants every usurper to be nipped in the bud? Now speak the truth, so I may know how I stand with this singular family!'

And Salome asserted, 'Listen to me, Cornelius, I beg you by your full imperial authority! Be sure that you do not undertake any serious and legal steps against this poor and then again infinitely wealthy family! For you can believe me, and I will forfeit my head for the truth of it: all the powers of the heavens are at this family's disposal, like your own arm is to you, of which I received a most convincing witness!'

At this Cornelius was still more deeply startled and asked Salome, 'Then also Rome's holy gods, Rome's heroes, weapons and invincible power? - Oh Salome, how can you speak like that?'

Here Salome answered, 'Yes, as you have said, so it is! Of that I am convinced through hand through. But if you are unable to believe it, then go outside and look at the sun! It is already shining almost four hours today, and behold, it still stands in the east and dares not travel any farther on its way!'

And Cornelius went outside, looked at the sun, promptly returned and said in great astonishment, 'In truth, you are right. If the matter has reference to this family, why then even the god Apollo obeys this family! Hence Zeus, the mightiest of all the gods must be here, and it seems that the time of Deucalion and Pyrrha is again coming to pass. And if that is the



case, then I certainly must report such an occurrence to Rome without delay!'

At these words two mighty angels appeared. Their faces shone like the sun and their garments like lightning. And they said: 'Cornelius, be silent even against yourself about What you have seen - or you and Rome will perish yet today!'

At this a great fear came over Cornelius. The two angels disappeared, and he went over to Joseph and declared: 'Oh man, here is infinitely more than a future King of the Jews! Here is He at whose command stand all the heavens and hells! Therefore, let me go my way again from here, for I am not worthy to be present in such nearness of God!' "

The Rising of The New Spiritual Sun

Ref: "The childhood of Jesus" by Jakob Lorber Chapter 22

Jesus is speaking: "Thus Cornelius provided for the devout family and remained with them all that day and the following night. That afternoon the shepherds also returned to worship the Baby and brought various offerings. But when they saw tents and the Roman captain in the cave, they wanted to flee in great fear of him, for there were several fugitives from the Roman recording among them, who were in great fear of the punishment decreed for such fugitives.

Here the captain went over to them and said, 'Do not be afraid of me, for I now release you from all punishment, but consider what must be done according to the will of the emperor, so come tomorrow, and I shall record you as gently and kindly as I possibly can!'

When the shepherds learned that Cornelius was such a gentle man, they lost their timidity and they all came the following day to be recorded.

After the talk with the shepherds, the captain asked Joseph whether the sun this time would never leave the morning.

Joseph answered, 'This sun, which rose for the earth today, never! But the natural sun goes its usual way according to the will of the Lord and will set in a few short hours!'

Joseph spoke this prophetically and hardly knew or understood himself what he had spoken.

Here the captain asked Joseph, 'What do you mean? See, I did not grasp the meaning of your words, so speak more plainly to me!'

And Joseph affirmed: 'The time will come when you will warm yourself in the holy rays of this sun and bathe in the streams of its Spirit! I do not know what more to tell you and do not understand myself, what I have just told you; but in time, when I am no more, it will be revealed to you in all fullness of eternal truth!'

And the captain asked Joseph no more and kept these profound words in his heart.

The following day the captain greeted the whole family and gave them the assurance that he would provide for them as long as they remained there and would keep them in his heart for the rest of his life.

After that he returned to his duties and gave the midwife another coin to care for the family.

When the captain had departed, Joseph said to his sons, 'Children, how is it that a pagan is better than many a Jew? Do you suppose that the words of Isaiah apply here, where he says: Behold, my servants shall shout with joy of spirit, but

you shall cry out in anguish and weep from misery? - And the sons of Joseph replied, 'Yes, father, this passage wholly applies here and is to be understood.'"

Joseph And Mary Go to Jerusalem

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 23

Jesus is speaking: "Thus, Joseph spent six days in the cave and was visited by Cornelius every day, who saw to it most diligently that this family should lack for nothing.

And on the sixth day early in the morning an angel came to Joseph and said, 'Obtain a pair of turtledoves, and go from here to Jerusalem on the eighth day!

Mary shall offer up the turtledoves according to the Law, and the Child must be circumcised and be given the name which was made known to you and Mary. And after the circumcision come back here again and remain here, until I shall let you know when and where you shall go from here. You, Joseph, will in fact be ready to take your departure before then, but I must tell you- you will not leave here one pulse-beat sooner than it is the will of Him who is with you in the cave!'

After these words the angel disappeared, and Joseph went over to Mary and made this known to her.

And Mary replied to Joseph, 'See, I am always just a handmaiden of the Lord, so let it be done to me according to His word! For I had a dream today, and in this dream, everything happened that you now made known to me, so be concerned only for the pair of doves, and on the eighth day I shall go with you in good cheer to the city of the Lord!'

Soon after the angel's appearance the captain again came for a morning visit, and Joseph let him know at once why he would have to go to Jerusalem on the eighth day.

The captain immediately offered Joseph all possible aid and wanted to provide him with a guide to Jerusalem.

But Joseph thanked him for his splendid good will and said, 'See, it is the will of my Lord and God that I should go to Jerusalem just as I came here! Thus, I will also undertake the short journey in that way, so the Lord will not chastise me for my disobedience. But since you want to do something for me on this occasion, then provide me with two turtledoves, which are to be offered up in the temple, and look after this dwelling place for me! For on the ninth day, I shall return and shall stay as long as the Lord will require it of me.'

Cornelius promised Joseph to provide all that was asked, then left and himself brought Joseph a newly made dove house full of turtledoves, from which Joseph had to select the comeliest pair.

After that the captain returned to his duties, in the meantime leaving the dove house in the cave until evening, when he called for it himself.

And on the eighth day, when Joseph had gone to Jerusalem, Cornelius had a guard placed in front of the cave, which allowed no one to go in and out except the two oldest sons left behind by Joseph, and also Salome, who provided them with food and drink, for the midwife went along to Jerusalem."

The Baby Is Circumcised in The Temple

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 24

Jesus is speaking: "On the afternoon of the eighth day - about the third hour according to present-day calculation - the Baby was circumcised in the temple and was given the name 'Jesus', which the angel had spoken before the Baby was conceived in the womb.

And since in the most exceptional case of Mary's proven virginity the time for her cleansing was considered fulfilled, Mary was promptly cleansed in the temple.

Therefore, Mary took the Baby upon her arm soon after the circumcision and carried Him into the temple, so she together with Joseph might present Him to the Lord according to the Law of Moses.

As it is also written in the Law of God: 'All manner of first-born shall be dedicated to the Lord, and for that a pair of turtledoves or a pair of young doves shall be offered as a sacrifice.'

And Mary offered a pair of turtledoves as a sacrifice and laid it on the offering table, and the priest took the offering and blessed Mary.

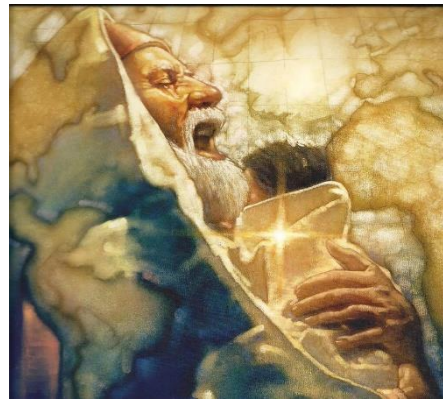
There was a man in Jerusalem, named Simeon, who was most devout and god-fearing and waited for the consolation of Israel, for he was filled with the Spirit of God.

To this man the Spirit of God had said: 'You shall not see the death of the body before you see Jesus, the Anointed of God, the Messiah of the world!'

Therefore, he now came into the temple out of an inner prompting while Joseph and Mary were still in the temple where they were doing all that the Law required. And when he beheld the Baby, he went right over to the parents and entreated them to let him take Him on his arms for a little while.

The most devout pair gladly obliged the old, above all devout man whom they knew well.

For the soul of Jesus was love, and this love was God (God's only begotten Son), God's love permeated the man Jesus, so that He wanted to accomplish an act of greatest suffering and agony for the sake of these fallen brothers. And thus, God Himself descended to earth in Jesus and entered a human form which corresponded to all preconditions in order to shelter the Eternal Deity Himself without fading away. Ref: BD 7237 24.12. 1958



And Simeon took the Baby in his arms and caressed Him, while he fervently praised God and finally said: 'Lord, now let Your servant go in peace, as You have spoken, for my eyes have now seen the Savior whom You have promised to the fathers and the prophets! This is He, whom You have prepared before all nations! A light to shine the heathen, a light to the honor of Your people Israel!'

Joseph and Mary were themselves surprised at the words of Simeon, for they did not understand at that time that he had testified about the Child.

Simeon now gave the Baby back to Mary, thereupon blessed both and then said to Mary: 'Behold, this One will be set for the fall and rise of many in Israel and for a sign that will be spoken against! And a sword will pierce your soul, so the thoughts of many hearts may be revealed!'²¹

Mary did not understand Simeon's words but kept them deep in her heart. And Joseph did the same and mightily glorified and praised God therefore in his heart."

The Testimony of a Prophetess

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 25

Jesus is speaking: "At this Time there was a prophetess in the temple, named Hannah, a daughter of Phanuel from the tribe of Asher. She was already very old and was so devout, that when in her youth she became espoused to a man, she so loved God that she did not reveal herself to her husband for seven years and during this time retained her virginity. She became a widow in her eightieth year, thereupon entered the temple and did not depart from it anymore. Here she served the Lord God alone in prayer and fasting day and night from her own free will.

On this occasion she had already been in the temple for four years and now also came over, praised the Lord God and then told all who awaited the Savior in Jerusalem what the Spirit of God revealed to her.

When she had finished her prophetic words, she also asked for the Baby, caressed Him, and praised and glorified God. After that she gave the Baby back to Mary and said to her: 'Happy and blessed are you, oh maiden, that you are the mother of my Lord! But do not ever allow yourself to desire praise on that account, for only That, which their sucks at your breast, is alone worthy to be honored, praised and worshiped by all of us!'

After these words the prophetess left, and Joseph and Mary, who had been in the temple about three hours, left it again and sought lodging with a relative. But when they arrived there, they found the house locked, for the relative this time also happened to be in Bethlehem to be recorded.

Joseph did not know what to do now, for the night was fully upon him, as was to be expected during this time of shortest days - besides, hardly a house was still open at this hour, and that all the more so because it was the evening before the Sabbath. It was too cold to spend the night out in the open, for the frost lay on the fields and a cold wind blew besides.

While Joseph considered back and forth and asked the Lord to help him out of this distress, behold, suddenly there came a young, refined Israelite toward Joseph and asked him, 'What are you doing on the street so late with your baggage? Are you not also an Israelite - and do not know the custom?'

Joseph answered, 'See, I am of the tribe of David! I was in the temple and made an offering to the Lord; but the early night has overtaken me, and now I can find no shelter and am in great distress because of my wife and her Child!'

Here the young Israelite said to Joseph, 'So then come with me and I will rent you a lodging until tomorrow for a piece of silver or its equivalent.

And Joseph with Mary, who was on the donkey, and his three sons followed the Israelite into a magnificent house and there took lodging in a small room with a low ceiling."

Nicodemus Beholds the Glory of God

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 26

Jesus is speaking: "The following morning when Joseph was ready to depart for Bethlehem, there came the young Israelite intending to request the piece of silver. But as he came into the room, such a great fear suddenly came upon him that he was unable to utter a sound.

Joseph then went over to him and said, 'Friend, see, whatever I have that you feel is worth a piece of silver, that take, for I have no money in my possession!'

The Israelite now recovered somewhat and said in a quaking voice, 'Man of Nazareth, now I know who you are! You are Joseph the carpenter, and are the same to whom Mary, the maiden of the Lord, was allotted from the temple nine months ago. Here is the same maiden! How did you watch over her, since she is now a mother in her fifteenth year? How did that happen? Truly, you are not the father! For men of your age and of your fear of God, which is acknowledged in all Israel, never do such a thing. But you have grown-up sons - can you vouch for their innocence? Did you keep an eye on them constantly and did you watch over all their thoughts, actions, comings and goings?'

At this Joseph countered the young man and said, 'Now I recognize you too. You are Nicodemus, a son of Benjamin from the tribe of Levi! How is it that you undertake to examine me, when it is not your place to do so? Now the Lord has examined me therein in the sanctuary and on the accursed mountain and has justified me before the high council. What guilt would you then find on me and my sons? Go into the temple and examine the high council, and a proper witness concerning my whole house will be given you!'

These words went deep into the heart of the wealthy young man, and he declared, 'But in heaven's name, if that is the way it is, then tell me how it happened that this maiden gave birth in this manner! Was it a miracle, or did it happen naturally?'

Here the present midwife went over to Nicodemus and asserted, 'Man! Here is the piece of silver for the very meager lodging! Now do not detain us any longer in vain, for we must arrive in Bethlehem still today!

But consider what That is, which today was meagerly lodged in your house for one piece of silver! Truly, truly, your most splendid rooms which are decorated with gold and precious stones would be too mean for such glory of God lodged here in this room, which at best is suitable for convicts!

Now go over and touch the Baby, so the coarse mantle may fall from your eyes, and you may see who visited you! As the midwife I have the ancient right to give you permission to touch the Baby.'

Nicodemus now went over and touched the Baby - and when he touched Him, his inner vision was opened for a short time, and he beheld the glory of God.

He thereupon fell down before the Child and worshipped Him and said: 'What grace and what compassion must be in You, o Lord, that You visit Your people like this!

And what shall I now have done with my house, and what with me, since I have thus failed to recognize the glory of God?'

Here the midwife said, 'Remain in everything as you are, but be altogether silent about what you have seen, or you will come under the judgment of God!'- Thereupon Nicodemus returned the piece of silver, then went outside weeping and afterward had this side room decorated with gold and precious stones. And Joseph promptly began his journey."

Away In a Manger, No Crib for His Bed

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 27

Jesus is speaking: "Towards evening, still an hour before sunset, the eminent travelers again reached Bethlehem and moved into the familiar cave.

The two sons who remained behind, Salome, and the captain greeted them with open arms and most concernedly asked the returnees how they had fared on the journey.

And Joseph told all that had taken place and finally also admitted that he and all those traveling with him still had not had anything to eat on this day, for the very meager supply of food had hardly been enough for the weak Mary.

When the captain heard Joseph say this, he promptly went to the back of the cave and brought back a number of foodstuffs permissible to the Jews and then said to Joseph, 'Here, may your God bless it for you, and do you also bless it according to your custom, and all of you still your hunger and restore yourselves herewith.'

Joseph then thanked God, blessed the food and in good spirits ate with Mary and his sons and the midwife.

Now the Baby had become heavy for Mary from carrying Him all day, so she said to Joseph, 'Joseph, see, if I only had a little place beside me where to lay the Baby, to give my arms a little rest, then I would be provided for in everything, and the Baby Himself could become stronger with more restful sleep.'

No sooner had the captain finished hearing Mary's wish when he promptly sprang into the rear of the cave and quickly brought out a small manger which was for the use of the sheep.

Salome quickly took the best straw and fresh hay, filled out the little manger with it, then covered it with a fresh piece of cloth and thus made a soft little bed for the Baby. And Mary wrapped the Baby in fresh linen, pressed Him to her bosom, kissed Him, then gave Him to Joseph and also to all the others to be kissed and then laid into the indeed very shabby little bed for the Lord of heaven and earth.

The Baby slept very quietly, and Mary could now eat undisturbedly and restore herself at the meal which the very good-hearted captain had prepared for them.

After the meal Mary again said to Joseph, 'Joseph, have my resting place made ready, for I am exhausted from the trip and therefore would like to retire.'

Salome told her, 'Oh mother of my Lord, that has long been attended to in the best way- come and see.'

Here Mary arose, again took the Baby and also had the little crib carried into her tent and went to rest, and that was the first whole night's sleep for Mary since she gave birth.

And the captain saw to it that the hearth was diligently heated and had white stones warmed and placed around Mary's tent so she with the Child would be sure not to suffer from the cold; for this was a cold night, in which the water out in the open turned to solid ice."

The Three Wise-Men and the Star of Bethlehem



The Three Wise-Men - Matthew 2:1-12: **"When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have to do him homage." When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priest and scribes of the people, he inquired of them where the Christ was to be born. They said to him, 'In Bethlehem of Judea, for thus it has been written through the prophets: *And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel.*'**

Then Herod called the magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage.' After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they departed for their country by another way."

Beings of the Three Wise Men from the (East).

The great importance of our earth.

Ref: "The Spiritual Sun" by Jakob Lorber Vol.2: ch.15

Jesus is speaking: "You say that it would be good if we could immediately know what part of our love, or to what heavenly regions, we should connect it with. But I say to you, my dear friends, and brothers, since you have already found the principal thing in you by means of my hint, you shall not find it so difficult to find the fourth quart by a few tips. I will straightway give you a question whose answer you have before you. The question is this: Have you never heard of the so-



called ancient astrology? You say: O sure, such books are still to be found among us today. But one should not attach too much worth to it? I say to you, in the way you usually use it, certainly not, for that would be an absurd superstition, and it would be sinful to hold onto it. But it has two sides, a light, and a shadow side. We shall not, therefore, use the shadow side but the light side of this ancient mystery.

But what is it? Its name is Knowledge of Correspondences. With the method of correspondence, however, everything, every form, and every mutual relation between forms and things, has a corresponding spiritual meaning. In this sense, all the stars and all their images still have such a meaning. Whoever can read and understand these images from the side of the light, is also an astrologer; but no astrologer with the help of the dark powers; but an astrologer from the realm of the spirits of light; that is, he is a truly wise man, as the three astrologers from the Orient were truly wise. They had known the Lord's star, they had been led by it, and they have found the Lord of glory through it.

I am well aware of a question in you concerning the three wise astrologers from the Orient. I know that you have already received an explanation. But you do not know that there is no knowledge whatsoever with the people of the earth from the heavens, but all the knowledge is always covered with a shell. For, without such a shell enclosure, no knowledge from the heavens, which is purely spiritual, could reach man; no more than any of you would be able to absorb the etheric food, which is only suitable for the body, without the addition of coarser matter.

The bread you eat consists of nothing but small hulls which are the carriers of the actual nutrient.

But if therefore, your already received knowledge of the three wise men from the Orient is likewise somewhat obscured, we can here also somewhat dissect it. From this revelation, there may also emerge a small hint, and our light side of astrology, which we now need, will become even clearer.

You have learned as much about these three ways as that they were there - representing Adam, Cain, and Abraham. This is true; but if you were to take it literally, you would be just as astray as if you were to believe in the ominous heavenly sign in which you were born according to the calendar. You say: That may well be but how then shall we understand the matter now, about which is

spoken here and there mostly rather straightforward. I tell you: It shall presently be clear how man should understand this.

You do have all kinds of tangible objects before you as there are all kinds of minerals, plants, animals, and humans. Tell me, if you want to take these objects and understand them simply as they are before you, do you understand them? You can say for example: It is a high mountain; it has a very romantic form; its rock consists of limestone; its summit has a magnificent view, and in its interior many metals may rest. If you have said this about the mountains, then you are already done.

You will not fare one hair better with plants and animals, as you can only judge what is superficial, what you can perceive with your senses or what is right before you. But what is the standard or measure concerning the inner, higher, spiritual order?

Likewise, are Adam, Cain, and Abraham standing before you in the image of the "three wise men," according to the knowledge which came to you from the heavens?

But just like you, you do not yet understand at all the kingdom of minerals, plants, and animals from its foundation, so it is also the case with the three wise men from the East.

Yes, Adam, Cain, and Abraham were present. This has been given to you to know the importance of the three wise men from the East. But how were they present? Look, this is another question which you have not asked yet; therefore, this question remained a hull over your knowledge. Now, however, it is time to break this hull since we need the purest truth for our purpose. And so, know:

These three wise men were three ordinary priests of a better kind from the lands of Assyria. You know that at the time of Solomon, the great Queen of the Assyrian Empire, who had been known to you, came to Jerusalem to hear Solomon's wisdom. So, at that time, a prophecy was made regarding this pagan nation by its better part of the priests, saying that their sons would once discover a star which will rise to all the peoples of the earth. Since that prophecy, a part of the better priesthood of this people has always remembered it and has continued to observe the starry heavens. These priests also traveled to all countries where, at the same time, great wise men resided, and so learned of much deeper wisdom, and especially wisdom in the knowledge of the correspondences.

At the time of the birth of Christ, the committee of these priests had become quite large; but with exception of three, all became profiteers, and thus served mammon. Only three remained with pure wisdom, scorned the world and their treasures, and sought the reward of their spiritual activity alone in spirit and in truth.

What then happened at the time of the birth of our highly praised and above all beloved Lord?

They discovered an unusually bright star and watched its course and the constellations under which he arose and through which it passed. When they were so concerned with the inner corresponding meaning of this star, and the star came to stand straight above their zenith towards the middle of the night, three men with white clothes appeared to them, and said to them, "Do you know the star? And the wise men said, We know it not. But the men that have appeared, said to

the wise men, "Let us touch you on your foreheads and on your breasts, and you will recognize the great significance of this star. But the wise said, "Are you wizards from India, that you may administer to us these things?"

But the three men who came to us replied, We are not by any means, for we will not unleash the power of hell over you, but we want to show you the power of God and guide you to where the eternal Lord of Heaven and earth have descended onto earth in His full Divine Godliness. Infinite grace was given to a virgin; she received from the Lord, and she bore the child of all children, the Man of all men, and God of all gods. Behold, we will show you, and for this reason, let us touch you. And the wise men said, let it be according to your will, but first tell us who you are?

And one of the three who appeared, said: Have you ever heard anything about how it was in the beginning of the world? Behold, a body was given unto me by God, and I bore him nine hundred and thirty years, and was thus made the first man of this earth; my name was Adam, the firstborn of God on this earth. According to these words, the elder was touched by the spirit of Adam, and when the spirit touched the elder, he was immediately invisible; but the elder was filled with the spirit of Adam.

The same was done by the other two, and they were fulfilled, the elder with the spirit of Cain and the younger with the spirit of Abraham, but without losing any of their peculiar individuality. But at the moment of this action, they recognized the great significance of this star and the words of the prophecy, which was prophesied, as I have already said, at the time of the great queen of this country.

Therefore, as soon as they set out from their place of observation, they prepared their camels and commanded their servants to buy myrrh, gold, and incense. For in the same country, this was the customary offering to a new-born king; myrrh to the child, gold to the king, who was called in their custom the man of men, as such a royal child was called a child of children, and incense was also offered to the king, because the king was regarded as the anointed master of the Godhead on earth. When all had been brought together, the journey commenced at once. The star was the signpost, and the three spirits were the inner leaders of our well-known three sages from the Orient.

See, in this representation, you have uncovered your knowledge, and at the same time also received the inner truth that in these three wise men, Adam, Cain, and Abraham were present. Abraham, who for a long time has rejoiced in his spirit, that he might see him, as the Lord Himself said to him, has also seen Him through the wise, spiritually in himself, as well as in heavenly sense, in the sight of the Child of children, Man of men and God of gods!

From this representation, however, you can also sufficiently see how true astrology should be. We have also seen a star of a very unusual kind in us, or in the firmament of our spirit. If we are the right astrologers, we shall surely find our last quarter, with the least effort, and we shall be able to see how it really is with our star.

It is true, there are billions and billions more stars and worlds in you, but one of these billions has just been solved. This one stands before us, and lies beneath our feet like a glorious heavenly Fatherland; but we ask: Where do you

stand, glorious world, in your great reality? From what region of the wide sky did your mighty ray strike your image in us and set out, a glorious reflection from you? But we do not know where your rays came from!

O, friends, and brothers! Such a question does sound odd when one has the work under one's feet. Have you never read anything from a great castle of spirits like of a castle of souls? See, there are small hints of a great secret truth, which, however, has still remained undetected. ***But I say unto you, that which is the will of the Lord's shall happen according to His will. I say to you with even more weight, 'Rejoice, for the Lord has chosen the earth out of billions; it is the birthplace of the spirits who desire the Lord, from all the endless regions of creation.'***

Now we are not far anymore. See this world, which is now under your feet, the old Father-house of your spirit! You find great splendor here, and this affinity for beauty, you have taken with you to the earth. But the Lord does not like glamour, so He has humbled the earth. Do you not know now how it is with our world? Yes, I see you cannot quite digest the astrology yet. But I will draw your attention now to something else.

It is an all-time custom for all peoples to say, and also here and there firmly believe that this or that is "their star." Literally, however, there would be little reason for it, but would be spiritually more accurate; for whence any spirit is from, from there he has also his love. *Now, however, all the myriads of stars are either pre- or post-dwellings of the spirits. If this is the case, it is also clear that every spirit of the earth is from a star as a predecessor; and this star is the first one to reliably emerge in the inner contemplation.*

Now you may look at the starry sky and look at the star appealing most to you; the one shining upon you most comfortably; that is where you lived. See, this will be the one on which you were awakened.

This is then also the difference between the children of the world, who are from below, and are children of the earth, and the children of light, which are from above, and are children of the suns, or children of light, and are called to serving one another like they would the Lord, and shine upon the children of the world, that they might be made children of the light and true heirs of eternal life, which the Lord prepared for all His created spirits from all eternity. He has established for this purpose, in the infinite spheres of creation, an infinite number of schools for the achievement of the freedom of life and has even established upon this earth a holy goal through His cross, for them all to become true children of His love and most blessed heirs of His mercy and grace!

I mean, the fourth quarter is hopefully known to us. But if we have looked around the world a bit, we will be able to understand many secrets which you and all the world have not dreamed of too much.

But the Lord, after His resurrection, has still spoken much to us, His chosen ones, which was not recorded; and had it also been recorded, the world could not have understood the books, due to the measure, the greatness, and the depth of the content. Here, however, many things will be made known to you; therefore, you may well be spiritually attentive to take hold in your spirit of the great mystery of life and the inner great wisdom of the Spirit! "(John 20:30, 31, Jn.21,25)

The Magi Are Received by Herod

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 28

Jesus is speaking: "The following morning Joseph said, 'Why should we remain here any longer? Mary is well again, so let us set out to where we have our regular accommodation!'

But just as Joseph was getting ready to make his departure, the captain, who had already attended to some business in the town before daybreak, returned and said to Joseph, 'Worthy man of God! You want to set out on your homeward journey, but I advise you against it for today, tomorrow and the day after that!

See, I have just heard through my men, who arrived from Jerusalem very early this morning, that three mighty Persian caravans have entered Jerusalem! Three leaders of highest rank as Magi have made most pressing inquiries of Herod concerning the newborn King of the Jews!

The latter, who as a Roman tenant sovereign from Greece knew nothing of the matter, turned to the high priests so they might inform him where the newly Anointed should be born. And these informed him that such were to take place in Judea, namely in Bethlehem, for so it was written.

'Thereupon Herod dismissed the priests and with his entire retinue went to the three leaders and informed them of what he had ascertained from the high priest, and then bid the three to look for the newly Anointed of the Jews in Judea with all diligence and, when they should find Him, to promptly return to him without fail, so he too might come and do homage to the Child.

But do you know, my very dear friend Joseph, that I trust neither the Persians, nor least of all that beyond all measure tyrannical Herod! The Persians are said to be Magi and are said to have discovered the birth through a strange star. I do not seek to question that at all; for if such great wonders have become manifest here at the birth of this little Boy, then this can also have happened in Persia.

But that is just the most critical circumstance in the matter, for it obviously concerns this Child! If the Persians find Him, then Herod will also find Him, and we will then have to exercise all our wits to get out of the claws of the old fox!

Therefore, you must, as already said, remain here in this out-of-the-way place for at least three more days, in which time I will surely be able to give the matter a turn for the better as concerns the seekers of the King, for you see, I am in command here of twelve legions of soldiers! More I do not need to tell you for your peace of mind. Now you know what is necessary, so stay! I am leaving again now and will return to you around noon.'

Joseph, intimidated along with his family by this news, remained and awaited the Lord's will in all resignation to see what would come of this strange turn of events.

And when he told Mary what he had just heard from the captain, Mary replied, 'The Lord's will be done! How many bitter things have we experienced up to now - and the Lord has changed them all into honey! Surely the Persians will not harm us either if they should really come to see us, and if they should desire to use any sort of mercenary force on us, we then have the captain's protection through the grace of God!'

Joseph said, 'Mary, all that is in the best order! I do not fear the Persians too much either, but the grey bearded Herod, that rending animal in human form, he it is whom I fear, and the captain also has an aversion of him.

For in the event, it is proved through the Persians that our little Boy is the newly anointed King, then nothing will remain for us but abject flight!

For then our captain also, because of Roman reasons of state, will have to become our enemy for the sake of his own salvation and instead of saving us will have to persecute us if he does not wish to be regarded as disloyal to the emperor! And that he must surely realize privately, since he himself made known his anything but small misgivings concerning Herod to me. For that reason, I would say, he is having us wait here for three more days! If matters go well, he will surely remain our friend, but if things go badly, he already has us at hand to deliver us to the cruelty of Herod, and in addition will receive a great decoration from his emperor for it because he in such a clever way removed a Jewish King from the world who one day might become dangerous to the state!'

And Mary said: 'Joseph! Do not bring useless anxiety on' yourself and on me! See, we did drink the accursed water, and no harm came upon me! Why then should we be afraid now, since we have already seen and confirmed so much of God's glory on account of this Child? Come what may, I tell you - the Lord is mightier than the Persians, Herod, the emperor of Rome and the captain along with his twelve legions! So be calm, as you see that I am calm. And besides, I am convinced that the captain will first leave no stone unturned before he would become our enemy from force of circumstance!'

At this the good and devout Joseph regained his composure, awaited the captain and in the meantime had his sons heat the cave and cook a few fruits for Mary, himself, and the sons."

A Stranger Star Over Bethlehem

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 29

Jesus is speaking: "The noon-hour came, but this time the captain failed to arrive. And Joseph counted the moments in worried expectation, but the captain failed to appear.

Thereupon Joseph turned to the Lord and pleaded, 'My Lord and my God, I beg You not to let me be tormented so much in my soul - see, I am old and fairly weak in all my joints. Therefore, strengthen me by letting me know what to do, so I shall not come to shame before all the sons of Israel!'

When Joseph had thus prayed, behold, there came the captain almost out of breath and said to Joseph, 'Man in my highest esteem! I have just returned from a march which I made with an entire legion nearly a third of the way to Jerusalem to detect something of the Persians, and have placed spies in many places, but up to now I could discover nothing. Now just be calm, for when they do come, they must encounter the sentries I have posted. Then they shall not have an easy time in breaking through anywhere and in arriving here before I have not cross-examined them and tested their intentions. Therefore, I am leaving again at once and shall increase the sentries - in the evening I shall be with you!'

The captain now hastened away again, and Joseph praised God and said to his sons, 'Now set the food on the table, and you, Salome, ask Mary if she wants to eat at the table with us, or whether we shall bring the food to her couch?'

Here Mary with the Baby came out of her tent in a happy mood and said, 'Since I am strong enough, I will eat with you at the table - only bring the little crib here for the Baby!'

Joseph was full of joy at this and put the best morsels in front of Mary, and they praised the Lord God and ate and drank.

Now they had just finished eating, when behold, a loud commotion suddenly arose in front of the cave. At this Joseph sent Joel to see what was going on.

And when Joel looked out of the door (for the cave was timbered at the exit), he saw a whole caravan of Persians with packed camels and reported in a frightened voice, 'Father Joseph, in heaven's name, we are lost! Just look, the notorious Persians are here with many camels and a great number of attendants! They are putting up their tents and are encamping in a wide circle sealing off our cave, and three leaders decorated with gold, silver and precious stones are unpacking golden bags and show signs of wanting to enter the cave!'

This report almost robbed Joseph of his power of speech. With great effort he managed to bring out the words, 'Lord, be gracious to me a poor sinner! Yes, now we are lost!' - And Mary took the Baby, hurried into her tent with Him and cried out, 'Only when I am dead will you tear Him away from me!' -

Then Joseph, led by his sons, went over to the door and stealthily looked out to see what the Persians were doing. But when he saw the great caravan and the erected tents, he was doubly afraid in his heart and began to plead fervently with the Lord to help him out of such great distress, if only this once.

While he was thus pleading, behold, there arrived the captain in full martial armor, led by a thousand warriors, and posted warriors at both sides of the cave, then went over and asked the three Magi why they had come and how - by him thus fully unnoticed - they had arrived at this place.

And the three answered the captain in one voice: 'Consider us anything but enemies, for you can see that we are unarmed, nor do we carry concealed weapons with us! *For we are astronomers from Persia, and we have an old prophecy in which it is written that in this time a King of Kings will be born to the Jews, and His birth will be manifest by a star; and that those who see the star should undertake a journey and go where the mighty star will lead them, for they will find the Savior of the world where the star will take its stand! And behold, above this stable, stands the star, surely visible to everyone even in the full of day! The same was our guide to this place where it stood still above this stable, and we without any hindrance safely reached the spot where the wonder of wonders is present alive, a new-born Child, a King of Kings, a Lord of Lords from eternity! The Same we must see, worship and bring Him the greatest homage! So do not in any event want to bar our way, for surely no evil star has led us hither!*'

At this the captain looked for the star and was greatly surprised thereat, for it not only stood quite low, but its light was nearly as strong as the natural light of the sun.

When the captain had ascertained all this, he said to the three, 'Good, I have now become convinced from your words and by the star that you have come here with good intentions, but I just cannot see what you first had to do in Jerusalem with Herod! Did the star also show you the way there? Why did your marvelous guide not lead you here directly, since after all the place of your destination is here and not Jerusalem? - About that I still demand an answer from you, or you will not get into the cave!'

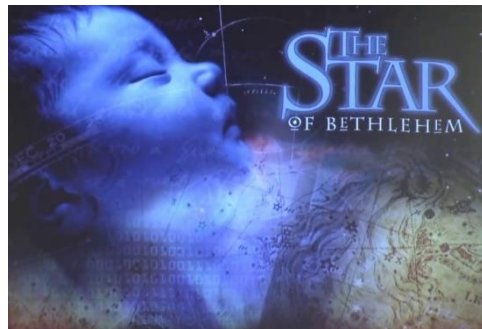
The three replied, 'The great God will know that! Surely it must be part of His plan, for none of us had ever even considered going anywhere near Jerusalem! And you can altogether believe us - we were not at all pleased with the people in Jerusalem, and least of all with the sovereign Herod! But since we were already there and the attention of the whole city was directed at us, we just had to show what our intention was. The priests gave us information through the sovereign, who asked us to bring him tidings about the new King, so he might also come and bring Him his homage.'

And the captain said, 'That you will never do, for I know the intention of this sovereign! Rather than that you will remain here as hostages! - I am now going inside and will confer with the father of the Child about you.'

The Star of Bethlehem

For centuries, astronomers have discussed potential scientific explanations for the Star of Bethlehem.

In an article published by Nicole Karlis MSN 12/18/2020 she wrote: "On the darkest day of the year, the winter solstice, Jupiter and Saturn will engage in a "great conjunction," meaning that the two planets will be separated by only one-tenth of one degree.



This year's conjunction has been unofficially dubbed the "Christmas Star" due to its proximity to the holiday. Yet as those familiar with Christianity may recall, the Bible tells of a notably bright star that appeared in the sky when Jesus was born. Historians and astronomers have wondered for years whether that "star," which appeared over 2,000 years ago, could have been a similar conjunction between two planets.

Indeed, this year's conjunction has brought renewed interest in this historical, biblical and astronomical mystery. . ."

To help solve this mystery about the star, I would like to share with you an experience I had in March of 1989 while I was on a pilgrimage in Medjugorje - Croatia where the Blessed Mother is believed to be appearing. It was late at night when thousands of people were getting together for a candlelight vigil led by several priests that were leading the procession with the monstrance displaying Jesus in the Blessed Sacrament. There were so many people in the procession that it extended about a mile in length. As we approached the church on our return, twelve stars descended out of the heavens to form a single file as they approached us with great speed. Once the stars were over us, they formed a circle which

represented the crown of twelve stars that was placed on the Blessed Mother's head at Pentecost. This event happened three times and the stars were beings of light which we call angels.

"The Virgin has a grey dress, a white veil, blue eyes, pinkish cheeks, black hair. She is floating on a cloud and has a crown of stars,' he said – visionary from Medjugorje."

Also, the Star of Bethlehem - was only visible to those beings that had also become spiritualized, through the love of God, which allowed them to see spiritually.

Just before the mass of the Epiphany I was meditating on Matthew's Gospel verse, and I could not help but wonder what kind of a star was this? How was it possible for the star that the magi had seen at its rising, proceed them until it came and stopped over the place where the child Jesus was staying?

It reminded me of a question that a friend of mine asked, "If stars are moving at such an enormous speed through space, why can't we see them move?" - The stars we see in our night sky are all members of our Milky Way galaxy. All of these stars are moving through space, but they're so far away we can't easily see them move relative to each other, that's why the stars appear fixed. And that's why, for the most part, we see the same constellations as our ancestors. So, when you're talking about stars "moving" or staying "fixed," remember ... they are all moving through the vastness of space. It's just that because of the relatively short time of a human lifespan it prevents us from seeing this grand motion.

As I was thinking about this, the Lord revealed to me that the star of Bethlehem was not really a cosmic star, it only looked like a star, it was a "being of light" what we call an "angel," and his name was 'Gabriel!' In today's world we would call such a "being of light" a UFO!

Why Gabriel? It was Gabriel who appeared to Zechariah: when he entered the sanctuary of the Lord to burn incense and announce (Gabriel is the Announcer and Strength of God) to Zechariah that his prayers were answered and that his wife would have a son and he was to name him John. And you will have joy and gladness, and many will rejoice at his birth for he will be great in the sight of the Lord. John was to prepare the way for the coming of the Lord. (Luke 2:8-14)

"We have also learned about the Conception of Mary where the Power of God took action to prepare its future spotless tabernacle. And She, on whom there is no stain, was conceived of two just people [Joachim and Anne], in their old age, against the common rules of procreation. Who brought that soul into embryonal flesh that rekindled the old womb of Jesus grandmother, Anne of Aaron ...? The Strength of God [Gabriel] has always been the victorious Archangel.

The Announcer, who was already familiar with the ways of the earth, as he had descended to speak to the Prophets, with a cry of joy took from the divine Fire the spark which was the soul of the eternal Maid and clasping it in the circle of the angelic flames of his spiritual love, brought it down onto the Earth, into a house, into a womb, [Anne's]. And the world, from that moment, had the Adoring Maid; and God, from that moment, could look at a spot on the Earth, without feeling disgust." Ref: Fr Gabriel M. Roschini O.S.M.293:

It was Gabriel who announced the Birth of Jesus: In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. (Luke2:26-28)

It was Gabriel who appeared to the Shepherds, after the birth of Jesus: The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. The angel (Gabriel the Announcer) said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord. (Luke2:8-11)

This is also confirmed in the works of the Venerable Mary of Agreda - The Mystical City of God: 319 it reads: "Hence the archangel Gabriel was sent to them (the Shephard's) as they watched on the fields, appearing to them in human form and with great splendor."

Who else could better deserve the honor of guiding the wise-men and shepherds to the mother and child than the light of Gabriel, who is the **Announcer and Strength of God – the Star of Bethlehem?**

Why Bethlehem?

Ref: The Household of God by Jacob Lorber: Chapter 7,8

As we celebrate the Birth of Christ, we might wonder what was so special about Bethlehem that our Lord chose that place to be born? To answer this question, we must start at the beginning, the very beginning, in a place called the Garden of Paradise.

Jesus is speaking: "And behold and comprehend what until now no one has beheld and comprehended: Eternal Love took that number out of Itself, and the number was the order and the eternal law within It, out of which and within which eternal Love has forever existed, is still existing and will be existing in all the might and power of the holiness of God. And It took clay, which is like the cream of the coagulated milk, and with the hand of Its might and the hand of Its power, according to the number of Its order, formed the first man and breathed into his nostrils the breath of life. And the breath became a living soul within him, and the soul fully pervaded the man who was made in accordance with the number of the order from which all the spirits had been made and the worlds in the spaces of infinity, the earth and everything on it, and the moon and the sun.

And lo, this first man on earth, who came forth from the hands of the might and power of eternal Love, was called by the mouth of merciful grace 'Adam', or 'Son of Mercy and Grace'.

Now take good note of this: This Adam was in the place of the first of the fallen spirits. It was not shown to him who he was, and since he did not recognize himself and could not find anything that was like him, he became bored.

And behold, imperceptible to the still blind eyes of his soul, eternal Love breathed on him and for the first time he fell asleep within the sweetness of merciful Love, whereupon merciful Love formed in the heart of Adam, as though in a pleasant dream, a figure, similar to him, of great charm and beauty.

And eternal Love saw what great joy Adam experienced through the inner contemplation of his second self. Then merciful Love touched him on the side

where he had been given a heart, similar to the heart of the Deity, for the reception of love and life from the love in God. Thereby It took away his self-love in order to prepare a dwelling-place for itself through the future law of merciful grace and set the selflove, which gave Adam so much pleasure, outside of him in a material body and called it "Caiva" or, as you are used to say, 'Eve'. This was in preparation of the deliverance from self-love which resulted in their rebirth.

And behold, merciful Love touched him and awakened him for the contemplation of his self-love outside of him and saw that he had great delight in the contemplation of his love outside of him and was extremely cheerful. And this love, which was now called 'Eve', had pleasure in the man Adam, bent towards him and followed his every movement.

And behold, eternal Love addressed Adam for the first time: "Adam!" -And he spoke for the first time: "Here I am, Lord of Glory, Might and Power!"

And eternal Love spoke again: "Behold your helpmate!" And 'Eve' answered: "Behold, O Lord, the maid lying obediently at the feet of Your son and awaiting his orders!"

And behold, merciful Love found great pleasure in the works of Its might and power through the grace of Its mercy and continued to speak and instruct them in all things, teaching them to know, to name and how to use them. And when they understood and knew all things and were able to use them, merciful Love again spoke to them: "Now you have learnt of all things, you know them and are able to use them, except for one thing, and this I will now teach you and put into you the power to procreate and reproduce your kind. But you are not allowed to use it before My return when I find you clothed with the garment of obedience, humility, faithfulness and chastity. However, woe upon you if I find you naked; I shall cast you out, and the consequence will be death!"

Thereupon eternal Love covered Its face and withdrew for a certain time in accordance with the number of order, was blind out of the depth of Its mercy and would not, and could not, know what the newly created would do in the judgment of the Deity for their freedom-test during the short time on earth through the love of mercy. *And the place that was given them as a dwelling-place was a valley and a garden on the firm part of the earth and was called Paradise. That was the land which later abounded with milk and honey and was the place which in the great Time of times, when eternal Love performed the greatest of Its acts, was called - and will forever be called - 'Bethlehem'. This was the spot where the eternal Word bodily in the flesh saw for the first time the light of Its grace shine upon the drop of mercy from the distant sun, the moon and all the stars.*

Bethlehem is such a holy place that no man will ever discover its true location. If any man or Archaeologist were to dig in such a location, they will die instantly! The true location of Bethlehem will never be found!" Ref: The Household of God by Jacob Lorber: Chapter 7,8

So, the mystery of the message is that the location of the garden of Eden where Adam was placed and then destroyed by the flood eventually became the promised land given to Moses which became the land of milk and honey. Then after a very long period of time, that same parcel of land became Israel where Jerusalem is located and next to Jerusalem is Bethlehem where Jesus was born. Thus, Jesus was born in the exact place where the garden of Eden existed, and the

first man Adam was born. Jesus is the new Adam and was born in the place of the original garden called Paradise, known today as Bethlehem!

This was very significant because many scholars have debated where the exact place of the garden of Eden was, and now we know.

The Magi Worship the Baby

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 30

Jesus is speaking: "When the good Joseph heard all this, his oppressed heart became lighter, and since he heard that the captain would come to him, he prepared himself to receive him.

The captain entered, greeted Joseph and said to him, 'Man in my highest esteem! See, by a wondrous providence these visitors from the East now waiting outside have come here, and I have examined them strictly and found no malice in them. They wish to pay homage to the Child according to the promise of their God, and I am of the opinion that you can let them enter without having the least fear, if it is convenient for you.'



Joseph replied, 'If that is the way it is, then I will praise and glorify my God, for He has again taken a heavy stone from my heart! But a short time ago Mary became a bit terrified when the Persians began to encamp about this cave; therefore, I will first have to see how matters stand with her, so an unexpected entry of these guests will not frighten her still more than she was already frightened of them.'

The captain agreed to Joseph's precaution, and Joseph went to Mary and informed her of everything that he heard from the captain. And Mary replied in a happy mood, 'Peace to all people on earth who are of a good and faithful heart and allow their will to be led by God! They are surely welcome when the Spirit of the Lord will indicate it and shall reap the blessing of their faithfulness! For I am not in the least afraid of them. But when they enter, you will have to stand close by my side, for it just would not be proper for me to receive them in this tent by myself!'

Joseph answered, 'Mary, if you are strong enough, then arise with the Child and lay Him in the crib before you, and the guests can enter to give the Child their homage!'

Mary promptly fulfilled Joseph's wish, and Joseph told the captain, 'See, we are ready; if the three wish to enter, you can tell them that we are prepared to receive them in our poverty!'

Hereupon the captain went outside and made this known to the Magi. - At this the three fell down to the earth, praised God for this permission, then took the golden bags and full of reverence went to the cave.

The captain opened the door, and the three entered the cave in greatest awe - for at the moment they entered, a powerful light emanated from the Child.

And when the wise men came close to the little crib wherein the Baby lay, they fell down on their faces and worshiped the Same.

For an hour long they lay before the Child, stirred and humbled in the highest veneration. Then they slowly arose and while kneeling raised up their tearful faces and gazed upon the Lord, the Creator of infinity and eternity.

And the names of the three were: Chaspara, Melcheor and Balthehasara. And the first, accompanied by the spirit of Adam, affirmed: To God alone the honor, the glory, and the praise! Hosanna, Hosanna to God, the triune One from eternity to eternity!' Hereupon he took the purse woven of golden threads which held thirty-three pounds of the finest incense, and in greatest deference gave it to Mary with the words,

'Take without shyness, oh mother, this insignificant witness of That with which my whole being will be filled forever! Take the poor outward tribute which every thinking being owes to his almighty Creator from the bottom of His heart forever!'

Mary then took the heavy purse and gave it to Joseph, and the donor arose, went over to the door and again knelt down and worshiped the Lord in the Child.

And the second, who was a Moor and was accompanied by the spirit of Cain, lifted up a somewhat smaller purse but of the same weight, filled with purest gold, and gave it to Mary with the words: 'What is fitting for the King of spirits and mankind on earth, I here bring a smallest offering of purest gold to You, o Lord of glory forever! Take it, oh mother, you who have given birth to What the tongues of all the angels will eternally never be able to express!'

Here Mary took the second purse and gave it to Joseph. And the wise man who made the offering arose and went over to the first and did as he did.

Then the third arose and took his purse, filled with the very finest gold myrrh, in that day one of the most precious spices, and gave it to Mary with the words: 'The Spirit of Abraham accompanies me and now sees the day of the Lord, which he has looked forward to with such great joy!

And I, Balthehasara, here offer up in a small gift what is fitting for the Child of all children! Take it, oh mother of all grace. But my breast conceals a better offering: it is my love - this shall eternally be a most genuine offering to this Child!'

At this Mary took the purse which also weighed thirty-three pounds and gave it to Joseph. The wise man then also arose and went over to the first two, worshiped the Baby, and after completing his prayer went outside with them to their tents."

Joseph Reassures Cornelius

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 32

Jesus is speaking: "The three wise men now came together in a tent and counseled what they should do next. Should they keep the word they gave Herod, or should they here break their word for the first time? If they should go back to their country by another route, it was to be questioned which one would safely bring them back to their country again.

So, one asked the other, 'Do you suppose the wonderful star that led us hither will also lead us home again over another route?'

While they were thus counseling together, behold, suddenly an angel came among them and said to them, 'Do not concern yourselves vainly, for the way is already laid out! As directly as the sun's rays fall on the earth at noonday, just that directly shall you be led into your country commencing tomorrow, and by another route than by way of Jerusalem.'

Thereupon the angel disappeared and the three went to rest. And early in the morning they departed with a sure faith in the only God and soon returned to their homeland by the shortest route.

On the same morning Joseph asked the captain how much longer he would still have to remain in the cave?

Here the captain said to Joseph in a most friendly manner, 'Man in my highest esteem! Do you suppose that I am keeping you here like a prisoner? Oh, what a thought! How should I, a worm in the dust before the power of your God, ever hold you a prisoner? But what my love for you does, see, that certainly is not imprisonment. As far as my power is concerned you are free at any hour and can go where you wish. But you are not that free as far as my heart is concerned, which would indeed like to hold you here for all time - for it loves you and your little Son with a power that is indescribable! Now just sit still for a couple of days and I will send scouts to Jerusalem right away to find out what that gray fox will do when he finds out that the Persians have not kept their word to him! Then I will know what steps to take and will shield you from every persecution of this frenzied tyrant.

For you can believe me: this Herod is the greatest enemy of my heart, and I am determined to smite him when and wherever I can! I am of course only a captain and am only a subordinate myself to the higher commander who resides in Sidon and Smyrna and has command over twelve legions in Asia. Still, I am no common centurion but am a patrician and by virtue of my rank am therefore also in command of the twelve legions in Asia. If I want to make use of one or the other, I need not first get permission from Smyrna, but as a patrician need only to command, and the legion must obey me! Hence you can count on me if Herod should rise up!'

Joseph thanked the captain for this most friendly concern but then added the following, 'Hear me now, highly honored friend! See, just the other day you also concerned yourself in all watchfulness with the Persians, but what good did all that do you? The Persians came unseen by all your thousand eyes and had their camp set up long before you could discover even one of them. See, if the Lord my God had not protected me there, where would I be even now with your help? Before you appeared, the Persians could long have strangled me along with my family! Therefore, I now say to you as a friend filled with the warmest gratitude: Human help is of no use, for all men are nothing before God! And if the Lord God wants to help us and He alone can help, then we should not go to much trouble, for despite all our effort everything will happen just as the Lord wants - but never the way we want it!

Hence refrain from the difficult and dangerous gathering of information in Jerusalem, through which in the first place you probably would find out little of value and secondly, if it became known, it could prepare a bitter lot for you on my account.

Besides, the Lord will surely let me know this night what Herod will do and what I will have to do, so you can be quite at ease along with me and let the Lord alone have the say over me and you, and everything will be for the best!'

When the captain heard these words from Joseph, he was stirred up in his heart and it hurt him that Joseph had declined his help.

Here Joseph said: 'My good, very dear friend, you are hurt because I "advised you against concerning yourself further for my welfare. But if you look at the matter in a clear light, you must necessarily come to the same conclusion!

See, which of us has ever carried the sun and the moon and all the stars through the vault of heaven? Which of us has ever commanded the winds, storms and lightnings? Who has dug the mighty ocean its bed? Which of us determined the course of the great rivers? Which bird have we taught its rapid flight and when did we give it its plumage? When did we form its throat so rich in melody? Just where does the grass stand for which we formed the living seed?

See, all that the Lord does every day! - Now if His mighty and wonderful rule reminds you of His immeasurably great love and concern at every moment, why should it seem strange to you if I in a most friendly manner call your attention to the fact that before God all human help sinks back into the dust of nothingness?'

These words restored the captain to a more receptive mood, but for all that he still sent scouts to Jerusalem secretly to find out what was taking place there."

Preparations For the Flight to Egypt

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 33

Jesus is speaking: "During the night an angel appeared in a dream to Joseph as well as to Mary and said: 'Joseph, sell the treasures and buy a few more beasts of burden for yourself, for you must flee to Egypt with your family! See, Herod has burst into a mighty rage and has resolved to murder all children from the first to twelve years of age because he was tricked by the wise men! These are supposed to have informed him where the new King was born, so he then could have sent out his myrmidons who were to have murdered the Child, which is the new King.

But we angels of the heavens were instructed by the Lord still before He came into the world to watch over everything that has to do with your safety. And for that reason, I now came to you to inform you what Herod will do, since he cannot be certain of getting hold of the One he wants. The captain himself will have to be instrumental to Herod if he does not want to be betrayed to the emperor by him, and for that reason you shall start on your journey even tomorrow! You can also let the captain know this, and he will assist you in making a speedy departure! - So be it in the name of Him who lives and sucks the breasts of Mary!'

Here Joseph awoke, and so did Mary, who immediately called Joseph over in a frightened tone of voice and told him her dream.

Joseph thereupon saw his vision confirmed in Mary's story and assured her, 'Mary, do not worry, before noon we will be across the hills - and in seven days in Egypt! Now, since dawn is here already, I will go outside at once and put everything in order for a quick departure.'

Joseph with his three oldest sons now took the treasures and carried them to a moneychanger, who quickly opened the door and redeemed everything from him for the proper amount.

Then Joseph, led by a servant of the moneychanger, went to a trader in pack animals and promptly bought six more pack donkeys and thus well-equipped returned to the cave.

There is the captain already awaited him and at once told him of the most cruel and abominable reports that had come to him from Jerusalem.

Joseph was not greatly surprised at the captain's story and said in a voice resigned to God, 'Honored friend, as I foretold you yesterday, all that you now tell me, and in much greater clarity, the Lord made known to me last night concerning all that Herod has resolved.

See, in addition you will have to assist him yourself, for he wants to have all children in the vicinity of Bethlehem and in the town, itself slaughtered into the twelfth year so that among them he might also get at mine! Therefore, I must flee from here still today to where the Spirit of the Lord will lead me away from Herod's cruelty. For that reason, I would ask you to inform me of the safe route to Sidon, for I must depart already in an hour.'

When the captain heard this, he became incensed about Herod beyond measure and swore never-ceasing revenge against him, asserting, 'Joseph, as truly as day is now beginning and the sun already stands above the horizon, as truly as your God lives, that truly will I as a noble patrician of Rome rather allow myself to be crucified before I shall let that blood-thirsty tyrant carry out such an undertaking without punishment!

I will promptly guide you across the hills myself under good protection, and once I know that you are safe, I shall hurry back and send a fast messenger to Rome, who shall inform the emperor of what Herod plans to do.

In the meantime, I shall exert every possible means here to bring the intentions of that monster to naught.'

And Joseph answered, 'Honored friend! Since you are able to do something, then at least protect the children from three to twelve years! Such will be within your power! But the little children from birth on into the second year you will not be able to protect.²⁶ And the first-mentioned protection you will not be able to accomplish by force either, but only by means of discretion. The Lord will lead you in the use of such discretion! Therefore, do not think much about what you will do, for the Lord will lead you in secret!'

At this the captain exclaimed, 'No, no, the children's blood shall not flow - rather than that I will use military force!'

Here Joseph advised, 'See, what after all can you do, for right now Herod is leaving Jerusalem with an entire Roman legion! Will you take the field against your own forces? Do therefore as the Lord will guide you, so that with a kindly manner you may still save the three-to-twelve-year-olds!' Thereupon the captain yielded."

Herod the Great – First plot to kill Jesus.

Matthew 2:16-18

Historians tell us that King Herod (or Herod the Great, as he liked to be called) was a cruel, power-hungry ruler who destroyed anyone he feared was trying to topple him from his throne. He even killed several members of his own family because he thought they were plotting against him.

When a group of wise men (or scholars) came to Jerusalem shortly after Jesus was born, they asked one question: Where could they find the newly-born king of the Jews? They added, "We have seen His star in the east and have come to worship him" (Matthew 2:2). When word of this reached King Herod, he sent for them and urged them to find the child, so he could worship him, too.

But Herod was lying. His real goal was to destroy the child, fearing (illogically) that in time Jesus would take over his throne. God warned the wise men of Herod's plot in a dream, and after Herod realized they had evaded him, he ordered the death of every child in Bethlehem below the age of two. This moment in time was known as the proto-evangelium.

The Woman of the Proto-evangelium

"The Virgin Mary in the Writings of Maria Valtorta" Fr. Gabriel M. Roschini, O.S.M.:89

"Mary was announced by God in what is called the proto-evangelium, immediately after our first parents' fall prompted by the hellish serpent. **I will put enmities between you [the serpent] and the Woman, and your seed and Her seed: She shall crush your head, and you shall lie in wait for Her heel** (Gen 3:15)

Maria Valtorta wrote about this famous prophecy ('the queen of all Christologico-Marian prophecies') in several passages:

The Book [the sacred Scriptures] speaks of Her from its beginning and future books will speak of Her.

The new Eve was conceived [by God's] thought at the foot of the paradisiacal apple-tree [Genesis 3:8 -15] in order to put to flight the serpent and detoxicate the poisoned fruit by means of Her smile and Her tears. She became the tree of the redeeming fruit.

In a discourse in Bethlehem in the first year of the public Ministry of Jesus he invoked the proto-evangelium prophecy:

'Jesus' powerful voice fills the square: in Genesis 3:15 it is said: **I will make you enemies of each other: you and the Woman: She will crush your head and you will strike at Her heel. It is also said: I will multiply your pains in childbearing ... and the soil shall yield you brambles and thistles** [Genesis 3:16-18]. That was the sentence against man, woman and the serpent.

I have come from far to reverse Rachel's tomb, and in the evening breeze, in the dew of the night, in the plaintive morning song of the nightingale, I heard ancient Rachel's sobs being repeated, and they were repeated by the mouth of many mothers of Bethlehem, within their tombs or within their hearts. And I heard Jacob's sorrow roar in the pain of the widowed husbands, deprived of their wives, sorrow that killed. [Gen. 35:19-20; Jer.



31:15; Mt 2:16-18] I cry with you. But listen, brethren of My land. Bethlehem, the blessed land, the least of the towns in Judah, but the greatest in the eyes of God and of mankind, roused Satan's hatred, because it was the cradle of the Savior, as Micah says [Micah 5:2] destined to be the tabernacle on which the Glory of God, the Fire of God, His Incarnate Love was to rest.

'I will make you enemies of each other: you and the Woman; She will crush your head and you will strike at Her heel.' Which enmity is there greater than the one that aims at a mother's children, the very heart of a woman? And which heel is there stronger than the Savior's Mother's? The revenge of Satan defeated was therefore a natural one: he did not strike at the heel, but at the hearts of mothers, because of the Mother.

Oh! Pains were multiplied when the children were lost after giving birth to them! Oh! Great was the trouble of being a childless father after sowing and toiling for the offspring! And yet, Bethlehem rejoice; Your pure blood, the blood of the innocents has prepared a blazing purple way for the Messiah."

Proto-evangelium - The Number of the Holy Innocents

MVN 1945-1950:373

In regard to the number of the Holy Innocents who perished in Herod's massacre, Jesus says: "The number was 320, between those in Bethlehem and those in the countryside. And I shall further specify that 188 of them were from Bethlehem, whereas 132 were from the countryside stricken within a vast radius of Herod's envoys to exterminate the infants. Among those killed there were also 64 little girls, not identified as such by the assassins, who killed in the midst of darkness, confusion, and frenzy, to act quickly before anything could intervene to put an end to the slaughter.

...for the Messiah that the Grace of {God the Father} saved from tyrants to preserve Him for His people and of salvation and...



An even more elaborate Mariological interpretation of the proto-evangelium is found in a conversation Jesus had in the third year of His Public Ministry. After exorcizing an impure demon, Jesus declared:

Satan first entered man through the flesh [sensuality], and if he can, he will do it again gladly... Women were meant to be God's sweetness on earth. They were meant to be loving incarnations of the Fiery life of the One Who is. They were meant to be manifestations and testimonies of God's love... Satan was aware of the perfection [of women] ... Satan, who is sly, crafty, and cruel, wormed his way into that perfection, bit into it and injected his venom. So, Satan turned women's love – perfection - into an instrument he could wield to dominate both women and men and spread evil.

[Alarmed, John asks:] 'What about our mothers?'

[Jesus answers:] 'Are you worried about them, John? Not all women are Satan's instruments. Women are perfect when it comes to feelings and are always excessive in their deeds. They become angels if they want to belong to God, and

demons if they want to belong to Satan. Holy women, and that includes your mother, want to belong to God. They are angels.'

'Master,' [a disciple says], 'don't you think women were punished unfairly? Man, too, sinned.'

Another disciple interjects, contrasting the woman's *punishment* with her *reward* foretold in the proto-evangelium (Gen 3:15).

What about the reward? It has been said that through a Woman, Goodness will come back into the world and Satan will be vanquished.

[Jesus replies:] 'First of all, never judge God's work. Second of all, realize that since the evil entered the world through a woman, it is just that Goodness should reenter it through the Woman. What is at stake here is to cancel a page written by Satan. That is what the Woman's tears will do. Also, since Satan will forever not stop shouting, the Woman's voice will sing to drown his shouts.'

[They ask:] When? [Jesus answered:] 'In truth, I tell you: Her voice has already come down from Heaven, where [from everlasting Her alleluia had already been sung].'

Will she be greater than Judith, greater than any other woman? What is she going to do? What will she ever do?

She will overthrow Eve and her triple sin. She will do that with Her absolute obedience, absolute purity, and absolute humility. After that, She will stand up as a victorious Queen.

But Jesus isn't that Your Mother? Isn't Your Mother the greatest Woman? She gave birth to you...

Great are those who do God's will. That is why Mary is great. And other merit comes from God. But She has done God's will, and that is Her merit. May She be blessed on account of it!"

[There is another luminous trace of the proto-evangelium in Maria Valtorta's commentary on St. Paul's Epistle to the Romans]

"Man, lifting his eyes to the Heavens he had lost, looked for the One who had justly chastised him. Thus, he felt anew that God alone could relieve his suffering, fulfill his desire for love, and sustain his moral strength with eternal hope and with a *promise*. At the same time Adam was *condemned*, he received the *promise* that the one who seduced him would be vanquished and man would be freed from the vile grip [of sin]. In other words, man's state of grace would be reinstated, and, as a result, so would the inheritance of the Kingdom of God. He would obtain all this through the Woman, the Virgin, Who would give birth to the Emmanuel, the Savior and Redeemer.

Creation had been subjected to vanity. One could say that it was prevented from progressing towards its final perfection: the perfection of the spirit, as it increasingly mastered matter. Creation had turned its back on God, going down a slippery slope that not only went out of the earthly Paradise to earth, but also led from the earth to the kingdom of darkness and sin. But now creation was able to resume its journey towards light, towards its lofty purpose, God. The Virgin Mary, Jesus says: 'has vanquished the cursed dragon.'"

Chapter 3: The Holy Family Flees to Egypt



The Journey to Egypt – Tyre, The Melting of Idles, A Golden Goblet is Sublimed, In the Lowliness of the World, The Voyage to Egypt, The Arrival in Ostracine – Egypt, Cyrenius Learns Wisdom from the Baby, A Prophecy of Joseph is Fulfilled, The Long Arm of the Baby, Anxiety Negates Gid’s Help, The New Order for Heaven and Earth, A Protective Watch in the Night, The Reawakening of the Mercenaries, God’s Love for His Children, The Lord Always Knows the Best Way, A Treacherous Attack. . .

The Journey to Egypt – Tyre

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 34

Jesus is speaking: "After this discussion with the captain, Joseph said to his sons, 'Bestir yourselves and load the pack animals, then saddle the six new donkeys for me and for you and the old, tried one for Mary. Take along as much of the foodstuffs as you can, but we will leave the ox and cart here with the midwife as a keepsake and reward for taking care of us.'

Thus, the ox and cart were taken over by the midwife and was not used for work henceforth.

Salome now asked Joseph if she might not go with him.

Joseph answered, 'That depends on you, but you know that I am poor and can pay you no wage if you wish to serve me. If you have the means and can provide yourself with food and clothing along with me, you are surely welcome to come along!'

At this Salome asserted, 'Listen, son of the great king David! My wealth shall suffice for a hundred years not only for me, but for your whole family! For I am wealthier in worldly goods than you might suppose. So, wait only an hour more and I shall stand here laden with treasures, ready to go.'

Here Joseph replied, 'Salome, listen, you are a young widow and a mother, so you will also have to take your two sons along. Now this will cause you much work and I do not have another minute to lose, for in three hours Herod will already make his entry here and his advance messengers and runners will arrive already in one hour!

From that you can see that it is impossible for me to wait until you are ready. So, I would say that you will do better if I am not held up on your account, and when according to the Lord's will I return someday, I shall make my home in Nazareth again.

Now since you would really like to be of service to me, then go to Nazareth when you get a chance and lease my farmstead for another three to seven or ten years, so it will not fall into strange hands.'

At this Salome desisted from her wish and contented herself with this task.

Joseph then embraced the captain, blessed him and then called Mary, so she with the Baby might take her place on her pack animal.

When everything had thus been prepared for the departure, the captain asked Joseph, 'Man in my highest esteem, will I ever see you and this Child with His mother again?'

And Joseph replied, 'Hardly three years will go by until I, the Child and His mother will greet you again! Be assured of that, and now let us depart. Amen.'

Here Joseph mounted his beast of burden, his sons followed his example, whereupon Joseph grasped the reins of Mary's pack animal and amid praises to the Lord led it out of the cave.

When everyone was outside, Joseph saw a great many people who began to press out from the town to watch the departure of the New-Born. This urge to stare was most inopportune for Joseph, so he asked the Lord to shield him as soon as possible from this inordinate desire of idle people to gape.

And behold, a thick fog quickly descended on the whole town, and it became impossible for anyone to see even five steps ahead. At this the crowd

became vexed and withdrew into the town, and Joseph, led by the captain and Salome, was able to reach the nearest hills unseen.

When he reached the border between Judea and Syria, the captain gave Joseph a letter of safe-conduct to the governor Cyrenius, who was set over Syria.

Joseph accepted this with thanks, and the captain said, 'Cyrenius is my bother - more I need not tell you, so travel safely and return in the same manner!' Here the captain turned back with Salome, and Joseph traveled on in the name of the Lord.

About noontime Joseph reached the high point in the hills at a distance of twelve hours from Bethlehem. The high point lay wholly in Syria, which in that day was called Coelesyria by the Romans. For Joseph had to take this more round-about way, since no safe route led from Palestine to Egypt.

And his route of travel was as follows: The first day he came into the vicinity of the little town of Bosra. There he spent the night, praising the Lord. Here it also happened that robbers came to him so they might rob him. But when they saw the Baby, they fell on their faces worshiped Him and then fled into the hills in great fear.

The following day Joseph again crossed a massive highland, and that evening arrived in the region of Apnea, a little border town between Palestine and Syria to the north.

From Apnea he reached the province of Phoenicia on the third day and came into the neighborhood of Tyre, where on the following day he went with his letter of safe-conduct to Cyrenius, who at that time was present in Tyre on matters of state.

Cyrenius received Joseph in a very friendly manner and asked him what he might do for him.

Joseph answered, 'That I might get to Egypt safely!' - And Cyrenius observed, 'Goodman, you have taken the long way around, for Palestine is obviously much closer to Egypt than Phoenicia! Now you will have to travel through Palestine again and must go from here to Samaria, from there to Joppa, thence to Ashkelon, then to Gaza, from there to Geras and from there finally to Elsa in Arabia!'

Here Joseph was sad because he had thus gone astray. But Cyrenius took pity on Joseph and said, 'Good man, it pains me to see your trouble. You are, to be sure, a Jew and an enemy of the Romans - but since my brother who means everything to me likes you so well I will also do you a favor.

See, tomorrow a small but seaworthy ship leaves here for Ostracine! With it you should arrive there in three days; and once you are in Ostracine, you are already in Egypt! - And I shall give you a letter of safe-conduct with which you will be able to remain in Ostracine without hindrance and will also be able to buy yourself some property. But for today you are my guest, so have your baggage brought in."

The Melting of The Idols

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 35

Jesus is speaking: "And Joseph went outside and led his family to the house where Cyrenius lived, and the latter promptly ordered his servants to

provide for Joseph's pack animals and led Joseph with Mary and the five sons into his most ornate chamber, in which everything was lavishly decorated with gold, silver and precious stones.

Now on a table of white, very finely polished marble there stood a mass of statues about a foot in height, exceedingly well formed of Corinthian bronze.

Here Joseph asked the governor what these statues might represent.

The governor replied in a friendly manner, 'Good man, see, these are our gods! We must display them and buy them from Rome according to law, even though we do not believe in them. I look upon them only as works of art, and in that alone do these images of the god shave some sort of nominal value to me, but otherwise I can only look upon them with the utmost disdain!'

Joseph thereupon said to Cyrenius, 'But if that is all you believe, then you are a man without God and without religion. Does that not bother your conscience?'

And Cyrenius replied, 'Not in the least, for if there is no other God than these bronze ones here, then any human being is more of a god than this stupid bronze in which there is no life! Now I do believe that there is some sort of true God who is eternally alive and almighty - therefore I have only disdain for such old nonsense!'

Now Cyrenius was also a great friend of children and for that reason approached Mary, who was holding the Child in her arms, and asked her whether she was not tired from constantly carrying the Child.

And Mary said, 'Oh mighty ruler of the land! I am indeed very tired by now, but my great love to this my Child makes me forget all fatigue!'

Here the governor said to Mary, 'See, I am also a great friend of children, but although I am married, nature or God have not blessed me with posterity, so I am given to not seldom adopting strange children - even those of slaves - as my own. Now I do not intend to say therewith that you should also give me yours, for He is indeed your life. But I would like to ask you to lay Him upon my arms so I might fondle and caress Him a little!'

Since Mary found the governor to be of such an affectionate nature, she answered, 'Whoever is like you in his heart may indeed take this, my Baby, on his arms!'

Here Mary handed the Baby to the governor to be caressed - and when the governor took the Baby on his arms, such a feeling of joy came over him as he had never before experienced. And he carried the Baby back and forth in the chamber - and thus also brought Him close to the table bearing the Roman gods.

But this approach immediately cost all the heathen statues their existence, for they melted like wax on red-hot iron.

At this Cyrenius was profoundly shocked and he exclaimed: 'What goes on here? The hard bronze has utterly dissolved, and not even a trace of it remains! You wise man from Palestine, do explain that to me! Are you then a magician?''

Joseph Vindicates Himself Before Cyrenius

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 36

Jesus is speaking: "Joseph was greatly surprised at this himself and said to Cyrenius: 'Listen to me, mighty ruler of the land! It cannot be unknown to you that according to the law of my people every sorcerer must be burned.

If accordingly, I were a sorcerer, I would not have become as old as I am, for as such I would long ago have fallen into the hands of the high priests in Jerusalem!

Hence the only thing I can tell you here is that this manifestation must surely be connected with the great holiness of this Child. For even at the birth of this Child signs occurred at which everyone was amazed: the firmament stood open - the winds were hushed - the brooks and rivers stood still - the sun remained standing on the horizon - the moon did not leave its position, not for about three hours; thus, the stars did not move onward either - the animals did not feed nor drink, and everything which normally creeps and stirs sank into a dead rest - I myself was walking and had to remain standing!'

When Cyrenius heard this from Joseph he said to him, 'So this is that remarkable Child, of whom my brother wrote me with the words: Brother, I must give you the following news - In the neighborhood of Bethlehem a Child has been born to a young woman of the Jewish nation from which emanates a great, wondrous power. I am just about convinced that He is a Child of the gods! But His father is such a completely honest Jew that I just cannot bring myself to undertake a closer investigation of the matter. If you should happen to come to Jerusalem in the near future, it might not be uninteresting to you to visit this man in Bethlehem. I keep on thinking that the Child is some sort of masked young Jupiter or at least Apollo. But come and use your own judgment. - See, good man, that much of the matter is known to me, but what you have now told me is quite new to me. Therefore, tell me whether you are the same man of whom my brother informed me from Bethlehem.'

And Joseph answered, 'Yes, mighty ruler, I am the same! And it is well for your brother that he did not tell you more about the Child! For he received a word from heaven to be silent about that which took place. Truly, had he told you more, then that would have happened with Rome, which there before your eyes just happened to the images of the gods that stood there on the table!

And great good fortune to you and your brother if you will be silent! For you shall both be blessed for that by the Lord who is the eternally living God, the Creator of heaven and earth!'

These words instilled a great respect of Joseph in Cyrenius and a fear of the Child, so that he promptly laid the Child on Mary's arms again.

After that he again turned to Joseph and said: 'Good, upright man, now listen carefully to what I shall say to you, for a good thought has just come to my mind, which you shall hear and answer me concerning it! See, if this Child is of divine descent, then you as His father must also be the same. Neither can a child of the gods be a descendant from an ordinary human being.

Now you as well as your five other sons who are standing behind you appear to be only ordinary human beings to me - yes even the young mother,

while to be sure, a well-mannered Jewess, does not seem to have anything particularly divine about her.

That requires a great, almost unearthly beauty and great wisdom, as we know from the traditional stories about those women with whom at one time the gods are said to have consorted - which to believe requires an indeed great faith that I do not in the least have. 'Besides, I must also call your attention to something else - which is that it was possible for you with your divine Child as one wishing to travel from Bethlehem to Egypt to have gone astray to here, as manifest by your being sad and confused when I pointed out to you that you had gone so far astray on the way to Egypt!

Should your God - or the gods of Rome - really be ignorant of the nearest route from Bethlehem to Egypt? See, these are sharp contradictions which build up the more one pursues the matter! And on top of that you have even made a threat as to the destruction of Rome if I or my brother were to betray the Child! Now why should gods threaten the weak mortal, as if they were afraid of him? After all, they need only to openly set foot on the earth, and everyone must blindly obey their mighty will!

So, you see, your whole story seems to me to be nothing but a weak deception, intended to mislead me so I might not recognize you for what you really are, either a Jewish magician who sets out for Egypt to make his living with this trade there, since his life is not safe in his homeland or perhaps even a crafty Jewish spy, bribed by the power-hungry Herod to detect how the Roman shore-fortifications are set up?

I do of course have the letter of safe-conduct from my brother, and the earlier letter which I mentioned to you - but I still have not discussed this with my brother and therefore these documents could be forged, for my brother's handwriting can also be imitated. And I now consider you to be both, in other words, a magician and a spy! Now justify yourself in every detail - otherwise you are my prisoner and will not escape a just punishment!

At these words Joseph looked Cyrenius firmly in the face and asserted: 'Send a fast messenger to your brother Cornelius, have him take both letters with him, and your brother shall bear witness whether matters with me are of such a scandalous nature as you are of the bad opinion!

And such I now insist on from you, for my honor is justified before the eternal God and shall not be crushed underfoot by a pagan! For while you are a patrician of Rome, I am none-the-less a direct descendant of the great king David before whom the circle of the earth trembled, and as such I will not allow myself to be dishonored by a pagan! And I shall not leave your side now until you have restored my honor to me, for no pagan shall deprive me of the honor which I have received from God!

These energetic words took Cyrenius aback, for in this manner he as governor, who had command over life and death without restriction, had never heard anyone speak to him. He therefore thought by himself, 'If this man were not conscious of an extraordinary power with him as concerns me, he could not speak like that! Hence, I must talk to him now in quite a different manner!'

A Golden Goblet Is Sublimed

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 37

Jesus is speaking: "After determining on this, Cyrenius again turned to Joseph and said, 'Good man, you should not hold that against me, for you will surely concede that I as governor do after all have the right to cross-examine someone to find out if he is a friend or enemy of the state!

And that I could not exempt you therefrom - as gladly as I would otherwise have done -for that you need only look at yonder disastrous table which has been freed from its decorations, and it must surely be evident to you that one must look upon people of your kind a bit more sharply than upon those who only drift about as insignificantly as daily flies.

Now I do not feel that I insulted you thereby, but on the contrary only gave you a distinction in that I adjudged you to be that important and spoke to you as becomes me as governor. You see, I am interested in nothing else than the truth about your background because I judge you to be a truly noteworthy man. Therefore, I purposely raised doubts about you so you should fully assert yourself before me.

Now your manner of speech has shown me that you are a man in whom there is no deceit. I therefore need neither a second message from my brother nor any binding documentary proof from some other source, for I am now convinced that you are a completely honest Jew! - Tell me, is there any need for more than that?'

And Joseph answered, 'Friend, see, I am poor, but you are a mighty ruler! My riches are my loyalty and faith to my God and my complete honesty toward everyone! But you in addition to representing the emperor are also extremely wealthy in the riches of the world, which I do without. When someone slights your honor, you still have the riches of the world to fall back on. But what is left for me if my honor is taken from me? You can buy honor for yourself with the treasures of the world, but with what shall I buy it?

For that reason, the poor man, once he has lost his honor and freedom to a rich man, becomes a slave; but if besides that he has secret riches somewhere, he can again buy honor and freedom. Now you threatened to make me your prisoner - say, would I then not have lost all my honor and freedom. And was I then not right in defending myself, since I was after all called to account by you, the governor of Syria and the co-governor of the coast of Tyre and Sidon?'

Here Cyrenius said, 'Good man, I now beg you - let us wholly forget what is past. See, the sun now stands close to the horizon. My servants have prepared the evening meal in the dining hall, so come with me and refresh yourselves. For I have not had Roman foods, but those of your people prepared, which you are permitted to eat. So, follow me without any ill feelings against me, now your friend.'

Hereupon Joseph followed Cyrenius into the dining hall with Mary and the five sons and was greatly amazed at the indescribably rich splendor of the tableware which was mostly wrought of gold, silver and precious stones. And since the ornate vessels were decorated with all manner of images of pagan gods, Joseph said to Cyrenius, 'Friend, I see that all these vessels for your table are decorated with your gods - and you already know the power that emanates from

my Child. See, if I sit at your table with my wife, and my wife with her Child, you will instantly lose all your rich tableware and vessels! Hence, I would advise you to either have vessels set up that are quite plain or common earthenware, or I will not guarantee you your gold and silver.'

When Cyrenius heard this from Joseph, he was startled and at once followed Joseph's advice. The servants promptly brought the foods in dishes of earthenware which were quite smooth and quickly set the gold and silver dishes aside.

But his curiosity nevertheless enticed Cyrenius to bring a magnificent gold goblet near the Child, to ascertain for himself whether the nearness of the Child would really have such a destructive effect on gold as formerly on the bronze images.

And Cyrenius had in fact to pay for his curiosity with the sudden loss of the precious goblet for a time.

When he had thus suffered the loss of the goblet, he took fright and stood there as if he had received an electric shock.

Only after a while did he say, 'Joseph, you great man, you advised me well, and I thank you for it! But I myself will be accursed if I leave this spot before I find out from you just who this Child is, since He has such power at His disposal!'

Here Joseph turned to Cyrenius and briefly told him the story of the Child's conception and birth. And Cyrenius, upon hearing Joseph tell this in a firm tone of voice, fell down before the Child and worshiped Him.

And behold, at that instant the destroyed goblet stood on the floor in front of Cyrenius, but quite smooth and of the same weight. - Hereupon Cyrenius arose and just could not help himself for joy and happiness."

In The Lowliness of The World

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 38

Jesus is speaking: "In this happy frame of mind Cyrenius said to Joseph, 'Hear me again, oh great man! If I were now emperor in Rome, I would abdicate the throne and the emperor's crown to you. And if the emperor Augustus knew about this Child as I do not, he would do the same! For while he takes great stock in the fact that he is the mightiest emperor on the earth, so do I also know how highly he places all things divine far above himself.

If you wish, I will write the emperor and guarantee you in advance that he will bring you to Rome amid the greatest honor and will build to the Child, as an unequivocal Son of the most high God, the greatest and most glorious temple and will exalt Him therein to the skies and will himself lie in the dust before the Lord whom the elements and all the gods must obey!

And that such is the case with the Child I have now convinced myself for the second time, since not even Jupiter is able to protect himself from Him and no metal can withstand His power!

As I said, if you wish, I will send messengers to Rome still today. Truly, that would cause an incomparable sensation in the great imperial city and would surely humble the proud hierarchy of priests to some extent, who are anyhow at a loss as to how they might further deceive and betray mankind most effectively.'

Hereupon Joseph answered Cyrenius: 'Dear, good friend! Do you really suppose that Rome's veneration means anything to Him whom the sun, the moon and the stars and all the elements of the earth must obey? Had He so willed that all the world should honor Him like an idol, He would have come down to the earth in all of His infinite eternal divine majesty before the eyes of all the world! But thereby all the world would also have been condemned to its judgment. Instead, He has chosen the lowliness of the world so He might bless the world, as it is written in the book of the prophets; so, leave well enough alone as concerns the message to Rome!

'Now if you want to see Rome destroyed then do as you please for this One has come for the fall of the world of the high and mighty and for the redemption of the lowly - a consolation to the sorrowful and for the resurrection of those who are held in death.

This I firmly believe in my heart. But I have revealed this my faith only to you, otherwise no one shall hear it spoken of by me.

So, keep these words as a sacred trust in your heart until that time when a new sun of life will rise for you, and you will be well off.'

These words went like arrows into the heart of Cyrenius and completely changed his attitude to the extent that he would immediately have given up all his authority and assumed a lowly station in life.

But Joseph said to him, 'Friend, friend, remain what you are - for power in the hands of men of your kind is a blessing of God for the people! You see, you are what you are neither from yourself nor from Rome, but only from God! Therefore, remain what you are.' - Here Cyrenius praised the unknown God, then sat down at the table in a happy frame of mind and ate and drank with Joseph and Mary."

Mary's Wisdom Astonishes Cyrenius

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 40

Jesus is speaking: "After that Cyrenius arose and said to Mary, 'Oh happiest of all women and all mothers on the earth! Tell me, how does your heart feel, since you surely have the fullest conviction within yourself that heaven and earth here rests upon your arms!'

And Mary replied: 'Friend, how can you ask me what your own heart tells you?

See, we walk the same earth which God created by His will, we constantly tread on His wonders with our feet - and still there are millions upon millions of people who would rather bend their knees before the works of their hands than before the eternally true and living God!

Now if the great works of God are unable to awaken the children of men, how then shall a Child in diapers bring that to pass?

'For that reason, it will be given to only a few to recognize the Lord in the Child! Only to those who like you are of good will!

And those who are of good will do not need to come to me, so I might tell them how I feel in my heart.

The Child will reveal Himself in their hearts and will bless them and will let them feel like the mother feels who carries the Child on her arms!

I am very happy, yes immeasurably happy that I carry this Child on my arms - but in the future, all those who carry Him only in their hearts will be greater and happier still!

Do you also carry Him imperishably in your heart, and you will receive that of which my husband Joseph has assured you!

When Cyrenius heard these words from the lovely Mary, he was greatly astonished at her wisdom. He therefore said to Joseph, 'Listen, you most fortunate of men on the earth! Who would ever have looked for such truly deep wisdom in your young wife? Truly, if there really were a Minerva, she would have to hide herself in the depths of the earth from this most captivating mother!'

And Joseph replied, 'See, every human being can be wise in its way from God, but without Him there is no wisdom on the earth.

This also explains the wisdom of my wife.

And since the Lord in times past has already spoken to men by the mouth of animals, why should He not do so through men?

But let us leave that be now, for I believe it is time to plan for the departure tomorrow!

Here Cyrenius said, 'Joseph, do not worry about that, for everything has long been attended to, and tomorrow I will accompany you to Ostracine myself!'

The Voyage to Egypt

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 41

Jesus is speaking: "Thereupon Joseph said to Cyrenius: 'Noble friend, your intention is worthy and good, but you will hardly be able to carry it out.

See, this very night letters will arrive for you from Herod in which you will be requested to seize all male children along the seacoast in their first and second years and to send them to Bethlehem so Herod may kill them there!

Now you are of course able to oppose Herod, but your poor brother will unfortunately have to go along with this evil business so he will not expose himself to the bite of this most venomous of all serpents.

Believe me, while I am now with you, murder stalks in Bethlehem and a hundred mothers are rending their garments in despair because of the cruel loss of their children. 'And all that is taking place because of one Child, of which the three wise men from Persia declared in the spiritual sense that He would be a king of the Jews.

But Herod understood a worldly king thereby, and that is why he wants to kill Him, since he wants to bring the scepter of Judea on his posterity and fears that this One might wrest it from him - when actually this Child only came into the world to redeem mankind from eternal death!'

When Cyrenius heard this, he sprang up in fury against Herod and announced to Joseph, 'Listen to me, oh man of God! This monster shall not make use of me as his tool! This day I shall depart with you, and you will find a good night's lodging in my own thirty oared ship! In the meantime, I shall instruct my most trusted and by all the gods sworn officials what they are to do with all messengers who arrive here with dispatches for me.

See, according to our secret laws they must be detained until I return.

The letters will be taken from them and must be sent after me unbeknownst to the messengers of Herod, so I may know what is in them.

Now I already know what the contents of these letters are certain to be, and I also know for how long I shall be gone. Should other messengers follow, the detention tower will hold them also until I return. So then have your family get ready for the journey, and we will promptly board my seaworthy ship!

Joseph was satisfied therewith, and in one hour all were comfortably lodged on board ship, wherein Joseph's pack animals were also well accommodated. A north wind blew, and the voyage progressed smoothly.

The voyage lasted seven days, and all of the ship's company made assurances that never before had they rowed through these waters without the least hindrance - which they felt was all the more remarkable this time since - as they said according to their belief - Neptune was dealing with his element in a remarkable way, for he was putting his creations in the depths of the sea in order and was holding a council with his attendants.

Here Cyrenius said to the wondering ship's crew, 'Listen, there are two kinds of ignorance - one is of one's own free will, the other is imposed. If yours were freely held, then it would be possible to help you; but you are held in the one that is imposed and sanctioned by law, and there one cannot help you; so you may as well hold to the idea that Neptune has lost his triad and does not trust himself to chastise us now with his scaly hand for the sacrilege of sailing across his domain.'

Hereupon Joseph asked Cyrenius, is it not customary to reward the ship's company? Tell me, and I will do what is fitting so they shall not speak ill of us.'

At this Cyrenius said, 'do not worry about that. See, they are under my command and have their pay for their service - so you need not be concerned there.'

Joseph answered, 'That is of course true - but they are also human beings like we are, so we should deal with them as such. Insofar as their ignorance is sanctioned by law, let them dedicate their outer self to it, but my gift shall make their spirit free! So let them come over here that I may bless them, and they may begin to realize in their hearts that the sun of grace and salvation has risen for them also!'

Here Cyrenius called the ship's company together and Joseph spoke the following words over them: 'Hear me, oh faithful servants of Rome and this your master! You have guided the ship faithfully and diligently, and you shall have a good reward from me, who benefited from this voyage. Now I am poor and have neither gold nor silver - but I have the grace of God in rich measure, which is the grace of that God whom you call: the Unknown! May the great God pour this grace into your breast, so your spirit may be awakened!'

At these words all of them experienced a feeling of infinite joy and began to honor and praise the unknown God.

And Cyrenius marveled at this effect of Joseph's blessing and then had himself blessed by him also."

The Arrival in Ostracine – Egypt

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 42

Jesus is speaking: "Cyrenius also experienced such a feeling of great joy that he affirmed, 'Man in my greatest esteem - I now feel just as I did when I held the Baby in my arms! Are you then of the same nature with Him? Or how is it that I now feel the same blessing?'

And Joseph replied, 'Noble friend, such power does not come from me, but only from the Lord of heaven and earth! It only streams through me on such an occasion, that it might thereupon flow over to you with its blessing - but I myself will never have such power, for God alone is all in all. Therefore, honor this one and only true God constantly in your heart, and the fullness of this His blessing will never depart from you!'

Joseph continued, 'And now, friend, look, we have reached this shore with the almighty help of the Lord, but it seems to me that we are still a long way from Ostracine. In which direction does it lie, so we might go there? See, the day is waning. What are we going to do? Will we go on or remain here until tomorrow?'

And Cyrenius replied, 'See, we are at the entrance to the great bay, in whose innermost angle on our right lies Ostracine as a rich city of commerce. If we go ashore here, we can easily reach it in three hours - but if we arrive there at night, we will have difficulty in finding a lodging. So, I suggest that we spend the night here on board and go there tomorrow.'

But Joseph said, 'Oh friend, if it is only three hours away then there is no reason for spending the night here. It is well for your ship to remain here, so you will attract no attention in this city - but I shall secretly go to my destination. For if the Roman garrison there were to discover the ship of a governor from Rome, they would have to receive you with great honors, and then I as your friend would have to share your honors with you whether I wanted to or not, which would certainly be most inopportune for me. I am therefore quite anxious to continue the journey right away. See, my pack animals are now well rested and can very easily take us to Ostracine in a short time. My sons are strong and nimble afoot; they can walk, and you with your needed servants can use these five pack animals and we can easily travel the road to the not-far city.'

Cyrenius accepted Joseph's advice and turned the ship over to the faithful care of the ship's company, then took along four servants, whereupon 'they mounted Joseph's pack animals and promptly traveled with Joseph to the city, which was reached in two hours. As they entered the city, the guard at the gate requested letters of safe-conduct.

Cyrenius then revealed his identity to the captain of the guard who immediately had the soldiers salute him and then made arrangements for lodging.

Thus, the party of travelers was received in this city without the least delay and was lodged in the best possible quarters."

Cyrenius Buys a Villa

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 43

Jesus is speaking: "On the morning of the following day Cyrenius promptly sent a messenger to the commander of the military garrison and invited him to come to him as soon as he reasonably could, but without any ceremony. And the

commander came to Cyrenius and said, 'Exalted vice-regent of the great emperor in Coello-Syria and supreme commander of Tyre and Sidon, I await your wishes!'

Cyrenius replied, 'Most esteemed commander! In the first place I desire that no marks of honor be accorded me this time, for I am here incognito.

Secondly, I would like to find out from you whether it is possible to buy or at least rent an unpretentious dwelling here, either in the city itself or some villa not too far from the city. For I would like to buy something like that for a very highly esteemed and most honorable Jewish family. This family has been forced to flee Palestine for reasons well known to us, pursued by that rare Herod, and now seeks protection under our Roman tolerance and constantly firm justice. I have closely investigated the background of this family and found it to be just and without blemish - but that as such it cannot hold out under Herod is just as understandable as it is understandable that this abominable creature of a tetrarch of Palestine and a part of Judea is Rome's greatest enemy. I believe you understand just what I mean by that. I therefore would like to buy a small land useful piece of property here for his said family. If you know of anything like that, do me the favor and let me know. You see, I cannot remain here very long this time, for important matters await me in Tyre, so everything must be arranged still today.'

Here the commander said to Cyrenius, 'Most illustrious ruler! Then the matter is soon taken care of - for I have built a nice little villa for myself about half a mile outside of the city and their developed orchards and three fine acres of corn. But I just have too little time to properly take care of it. It is wholly my own, so if you want it, I will sell it with everything that goes with it for a hundred pounds, and it can be owned without payment of taxes.'

When Cyrenius heard this, he gave his hand to the commander, then had his servant bring his purse and immediately paid the commander in ready money for the villa sight unseen and then, unseen by Joseph, had the commander take him there so he might inspect his purchase.

When he had looked over the very pleasing villa, he told his servants to remain in the villa until he returned with the family.

Thereupon he went to the city with the commander, had him draw up the parchment scroll signifying property ownership, took his leave from the commander, and then joyfully went to see Joseph.

The latter at once said to him, 'Dear, good friend, I must thank my God for His blessings upon you which have enabled you to bestow so much friendship on me! I am now saved and had a wonderful lodging here last night. But I must remain in this land - what will the future bring? Where will I live, how make my living? See, I must look to that right away.'

Cyrenius answered, 'Quite so, my greatly esteemed man and friend! Therefore, have your family pack up your belongings and come with me bag and baggage, and we will look for something a few hundred steps outside of the city, since I have learned that nothing is available in the city.' - This was quite agreeable to Joseph, and he did as Cyrenius wished."

The Family's New Home

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 44

Jesus is speaking: "When Cyrenius reached the purchased villa with Joseph and his family, Joseph said to Cyrenius, 'Noble friend! There I would be happy - an unpretentious villa, a comely orchard full of dates, figs, pomegranates, oranges, apples, pears and cherries, grapes, almonds, melons and a mass of vegetables. And next to it a pasture and three acres of corn - all that surely belongs to this!'

Truly, I want nothing pretentious or ornate, but this practically laid-out villa, which has great similarity with my leased farmstead at Nazareth in Judea, I would like to either rent or buy.'

Here Cyrenius drew out the ownership scroll and handed it to Joseph with the words, 'May the Lord, your and now also my God, bless it for you! I herewith hand over to you the tax-free, complete ownership of this villa. Everything that you see enclosed by a thick hedge and held in with a palisade fence belongs to this villa! In back of the dwelling there is also a roomy stable for donkeys and cows, where you will find two cows and space for your pack animals, of which you already have enough for your needs.'

But if in time you should wish to return to the land of your fathers, you can then sell this property and with the money buy yourself some property there. In short - you, my great friend, are now in full ownership of this villa and can do with it what you will.

I am going to remain here for today, tomorrow and the day after tomorrow so Herod's messengers of ill tidings shall impatiently await me all the longer.

For this short time only, I will also make use of this villa because of my great love for you. I would of course only need to give the order, and the imperial palace would have to be made ready for me at once - in the first place because I hold the emperor's full power of authority, and, because I am a close relative of the emperor. But all this I set aside because of my great respect and love for you, and quite especially for the Child whom I unquestionably consider to be at least the Son of the Most High God!'

Joseph was so deeply moved at this noble surprise that in his heartfelt joy he could only weep, but not smile. And Mary also fared no better, but she quickly regained her self-control, went over to Cyrenius and expressed her gratitude by laying the Baby in Cyrenius' arms.

And Cyrenius, deeply touched, asserted, 'O my great Lord and God! Is a sinner really worthy of holding You on his hands? So then be gracious and merciful to me!'"

A Comparison with Israel in Egypt

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 45

Jesus is speaking: "When Joseph recovered from his great surprise, he inspected everything with Cyrenius.

Mary, who again took the Baby from the arms of Cyrenius, also looked at everything and was full of joy at the great kindness of the Lord, since He had also provided so well for her in an earthly way.

When they had seen everything and entered the well-kept dwelling, Mary blissfully said to Joseph, Oh my dear, beloved Joseph! See, I am overjoyed that the Lord has provided for us so well!

Yes, on the whole it seems to me as if the Lord had turned the whole old order around. Just look, once He led the children of Israel from Egypt into the Promised Land of Palestine, in that day called Canaan, but now He has again made Egypt into the promised land and fled with us or rather led us here Himself from where He once redeemingly led our fathers through the desert into the Promised Land, which overflowed with milk and honey.'

Joseph replied, 'Mary, there is much to be said for your glad comment, but I believe that your statement applies only to our present situation. On the whole it seems to me as if the Lord had now done with us what he once did with the sons of Jacob when the great famine had just broken out in the land of Canaan. The people of Israel then stayed in Egypt until Moses came, but Moses led them home again through the desert. And I believe It will also be the same with us - we too will not be buried here and will surely have to return to Canaan when the time is right. To guide our fathers homeward, a Moses did indeed have to be first raised up, but now we already have the Moses of Moses in our midst! Therefore, I believe it will come to pass as I have spoken!

Mary kept all these words in her heart and agreed with Joseph. And Cyrenius also listened to this conversation very closely and then asked Joseph to tell him about the early history of the Jews."

The First Letter of Cyrenius to Herod

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 47

Jesus is speaking: "On the fourth day Cyrenius took his leave after especially enjoining the garrison commander to unfailingly make his protection available to this family at every opportunity. And when he was leaving, Joseph with his entire family wanted to accompany him to where his ship was anchored.

This Cyrenius declined in a very friendly manner and said, 'My very dear, venerable friend, save yourself the trouble and stay here. For one cannot know how many later messengers may already have caught up with my ship - and with what manner of reports. And while your safety is now assured, it is also necessary for me to use such prudence here that no spying probers shall find out for what reason I now visited Egypt in January.'

Joseph well understood Cyrenius, remained at home and blessed his benefactor in the entrance hall of the house.

Thereupon Cyrenius, after promising to visit Joseph again soon, departed on foot with his four servants and in a short time reached his ship.

Arrived there, he was immediately received with great rejoicing - but after this several news-bearers came to him with great lamentations. For many parents fled the coast of Palestine from the persecution of Herod, the child-murderer, and in great agitation told Cyrenius of the abominations Herod was committing around Bethlehem and in the whole southern part of Palestine with the help of the Roman soldiers.

At this Cyrenius immediately wrote a letter to the prefect of Jerusalem, and another of the same import to Herod himself. And the letter read briefly as follows:

I Cyrenius, a brother of the emperor and supreme governor of Asia and Egypt, command you in the name of the emperor to desist from your cruelty on the spot, failing which I shall look upon Herod as a naked rebel and shall discipline him according to the law, according to decency and according to my just anger. His abominations are to be closely investigated by the prefect of Jerusalem who is to unfailingly inform me thereof, so the ruthless tyrant shall not escape a just punishment for his deed.

Written on my ship "Augustus" off the coast of Ostracine, in the name of the emperor, by his supreme representative in Asia and Egypt and particularly governor of Coelesyria, Tyre and Sidon. Cyrenius vice Auguste.'"

The Second Letter of Cyrenius to Herod

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 48

Jesus is speaking: "The prefect of Jerusalem and Herod were greatly terrified at the letter from Cyrenius, ceased their abominations and sent messengers to Tyre, who were to acquaint Cyrenius with the important reason why they were acting thus.

They described in lurid colors the legation of the anyhow slippery Persians and even claimed that they had discovered important secret leads which showed that none other than Cornelius, the brother of Cyrenius, had a part in this secret, typically Asian intrigue. For it had been ascertained that Cornelius had taken this new king of the Jews under his protection, and that Herod now had in mind to send messengers to Rome because of this if Cyrenius were not to grant him security.

Therefore, Cyrenius was to subject Cornelius to the strictest examination - failing which the report would unfailingly be dispatched to the emperor. This reprisal, which Cyrenius received when he had already returned to Tyre, at first made him hesitate. But he quickly got hold of himself, led by the Spirit of God, and wrote the following lines to Herod:

'How does the secret law of Augustus read in regard to the discovery of a possible intrigue? It reads thus: If anyone discovers any manner of secret intrigue, he is to conduct himself very calmly and shall immediately and in all detail report everything to the highest state authority. Neither a separate governor nor still less a prefect shall lay hold of the sword without an explicit order from the highest state authority which first must well investigate the whole matter. For nowhere can an untimely attack effect greater damage against the state than in just this point, since the conspiracy in that case retreats and hides its intrigue with still more artful cunning and effectively comes into the open with it under more favorable circumstances when it can be certain of attaining its end.

'This is the wisest emperor's law from his own mouth in this ever so important consideration. Did you act in accordance with it? - My brother Cornelius acted in accordance with it! He quickly took possession of the supposed new king of the Jews, then delivered him into my hands, and I have long given orders for his most just disposal according to the power vested in me over Asia and Egypt.

My brother made representations to you regarding all that - but he spoke to deaf ears. As actual rebels you have undertaken the murder of the children against

all representations of my brother and on top of that have impudently called upon me to support you! Is that what you call administering the imperial law?

'I now tell you: the emperor has already been informed of the whole matter and has empowered me to depose the prefect of Jerusalem, although he is related to me, and to impose on Herod a fine of ten thousand pounds in gold.

The deposed prefect is to appear before me within five days and Herod is to settle his fine here in at most thirty days in full, failing which his right of tenure will be declared forfeit. Fiat! Cyrenius, vice Auguste.'"

The Great Confrontation

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 49

Jesus is speaking: "This letter of Cyrenius finally aroused the utmost alarm in the prefect of Jerusalem as well as in Herod.

Herod and the prefect, named Maronius Pilla, therefore hastily made their way to Cyrenius - Herod, to bargain down some of his penance, and the prefect, to again be admitted to his office.

When they arrived in Tyre with many attendants, the populace became terrified - for it was of the opinion that Herod would also carry out his terror here with the agreement of Cyrenius. Therefore, they ran breathlessly toward him, prostrated themselves and begged and screamed for mercy and pity!

Cyrenius, who did not know what caused this consternation among the people, was at first shocked, but then collected himself and sympathetically asked the people what had taken place that caused them to cry out before him in such great fear.

And the people cried: 'He is here, he is here, the monster of monsters who had many thousands of most innocent children murdered in all of Palestine!'

At this Cyrenius understood the reason for the people's fear and reassured them, whereupon the people lost their fear and went their way while he prepared himself to receive the pair.

The people had barely dispersed, when both already asked to be admitted. Herod was the first to step before Cyrenius, bowed deeply before the imperial eminence, and asked for permission to speak.

And Cyrenius, in great excitement, loudly demanded: 'Speak, you for whom hell is too good to give you a name! Speak, most evil outcast from the lowest hell! What do you want from me?'

And Herod, fully paling before the stentorian voice of Cyrenius, quakingly spoke: 'Lord of the glory of Rome! Too unattainably high is the penance dictated by you - abate me therefore the half of it! For let Zeus be my witness that I undertook what I did in just fervor for Rome! I have, I admit, acted cruelly; but it could not have been done otherwise, for the glittering Persian delegation obviously gave me cause to act that way, since it deceived me contrary to its promise!'

But Cyrenius thundered: 'Get thee behind me, wicked liar to your own advantage! I know the whole story! Acknowledge the dictated penance at once, or I will have your head struck from your body on this very spot!'

At this Herod acknowledged the penance, and that under the threat of losing the right to his letter of tenure, which was demanded of him and was only restored after the penance was met.

Cyrenius then ordered him to depart and received Maronius Pilla. But the latter, since he had heard the voice of Cyrenius from the antechamber, came before him more dead than alive.

But Cyrenius said to him, 'Pilla, get hold of yourself; for you were forced to act as you did. You must give me important clarifications - that is why I sent for you. No penance awaits you except that of your heart before God!'"

The Prefect of Jerusalem's Complicity

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 50

Jesus is speaking: "After being thus addressed by Cyrenius, Maronius Pilla felt as if a stone had been lifted from his chest, his pulse began to beat more freely, and he was soon able to answer Cyrenius.

When Cyrenius saw that Maronius Pilla had recovered, he asked him as follows: 'I tell you, give me the most conscientious answer to what I am going to ask you! Tell me, do you know whose first-born Child is supposed to be the so-called new King of the Jews?'

Maronius Pilla answered, 'Yes, I know them personally according to the declaration of the Jewish priests! The father is named Joseph and is a carpenter of the best reputation in all of Judea and half of Palestine and resides close to Nazareth. His honesty is known in the whole country as well as in all of Jerusalem. About eleven months ago he had to take a matured girl out of the Jewish temple into his care, by some manner of casting lots, I believe.

In the absence of this upright carpenter this girl probably paid homage to Venus a bit too early, became pregnant, for which reason according to my knowledge this man then had to withstand serious difficulties with the Jewish priesthood.

To that extent the matter is well known to me, but as concerns the giving birth by this girl - whom this man, to avoid the disgrace which he had to fear from his compatriots, is supposed to have taken to wife before she gave birth - extremely mystical tales have spread among the people, and one just does not know what one should believe.

On the occasion of the census-taking she delivered in Bethlehem, and that in a stable -this much I have ascertained. Anything more than that is wholly unknown to me, and such I also told Herod. But he was of the opinion that Cornelius wanted to hide the family of which the Persians made him suspicious somewhere among the people, so he might contest his right to the tenure of the throne, since Herod well knows that your brother is not his friend. That is also why he took his refuge in this abnormal cruelty, so he primarily might thwart the plan of Cornelius rather than to actually seize this new King. He therefore committed this infanticidal vengeance more to revenge himself on your brother than from fear of this new King. That is all I can tell you of this strange occurrence.'

And Cyrenius stated: 'Up to now I have realized from your words that you did indeed speak the truth, but I in no way failed to see that you in effect wanted to whitewash Herod before me. Now I tell you: Herod's act, as I have written, is in no

way excusable. For I will tell you why Herod perpetrated this most inhuman cruelty.

Listen! Herod is himself the most tyrannical human being whom the earth ever nurtured. If he could do it and to some extent had the power, he would even today do that with us Romans, Augustus not excepted, what he did with the most innocent children! Do you understand me?

He undertook this infanticide only because he was of the opinion that by doing us Romans a great, estimable service and by thus showing himself to be a genuine Roman patriot, the emperor would also bestow my office upon him in addition to his tetrarchy, with which, as representative of the emperor just as I am, he could then make unrestricted use of one-third of the entire Roman might and thus also make himself wholly free and independent of Rome, so that he might hold sway as the only sovereign over Asia and Egypt.

Do you follow me? - See, that is the to me well-known plan of this old monster; and as I know him, so also does Augustus now know him. And now I ask you with your head as forfeit of the truth, which you are to tell me as to whether you knew about this plan of Herod when he made you his most despicable instrument. Speak, but remember that every untrue, evasive syllable will cost you your life! For I know every point in this matter in minute detail.'

Here Maronius Pilla again turned into a corpse and stuttered, 'Yes, you are right, I also knew what Herod had in mind. But I feared his arch spirit of intrigue and therefore had to do his bidding, that by doing so the basis for a still greater intrigue might be destroyed for him. But I did not know Herod as completely through and through as I now know him through you; for if I had, he would not be alive today!'

'Good,' responded Cyrenius, 'I am sparing your life in the name of the emperor - but I shall not restore you to your office until your soul recovers from a great illness! You will be cared for here at my side, and your duties will be looked after for the time being by my brother Cornelius, for I just do not trust you. So, you will remain here until you get well.'"

A Promise for Maronius Pilla

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 51

Jesus is speaking "When MARONIUS PILLA received this verdict from Cyrenius, he declared in a quaking voice, 'Woe is me, all is betrayed! I am a republican, and such has been openly set forth to the emperor. Woe, I am lost!'

And Cyrenius asserted, 'I well knew what purposes you both served and what motive allied you with Herod in the murder of the children. That is also why I acted as I did. Truly, if you, like me, were not descended from the first house in Rome, I would without any mercy have had your head struck off, if I did not even have you fastened to a cross! But I pardoned you, in the first place because you were more misled by Herod to take this step, and because you are one of the first patricians of Rome along with me and Augustus Caesar. But you will not be perfect as long as Herod lives and until you are completely healed. And you will fulfill the condition of your being here in that you will take upon you without any argument the work which I shall apportion to you, and that you shall lead your life under my strict observation.

'In the spring I am going to make an official trip to Egypt - to where you will accompany me. There, a wise old man lives outside the city. I will let him examine you - and he will tell you all your illness. There the first moment will show to what extent all your statements are to be trusted. So, prepare yourself well, for there you will encounter more than the oracle at Delphi. There you will be confronted by a judge whose keenness of eye makes bronze melt like wax. - So be prepared, for this declaration will stand!'

The Baby Speaks His First Words

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 52

Jesus is speaking: "That certain spring soon arrived, for in this region spring begins in the middle of February. But Cyrenius decided to leave for Egypt only by the middle of March, which month was usually chosen by the Romans for dealing with military matters.

When the middle of March arrived, Cyrenius quickly had his ship made ready and embarked on the journey to Egypt with Maronius Pilla promptly on the fifteenth of the month. This time the voyage was made in five days.

On this occasion Cyrenius allowed himself to be received with all honors in Ostracine, since he had to undertake extended military inspections and visits this time, which required that he be received with full ceremony. Consequently, his arrival caused an unusually great sensation in Ostracine, word of which soon reached the villa.

Joseph therefore sent his two oldest sons into the city to carefully inquire what it was that brought the whole city into such activity. The two sons hurried away and soon returned with the good news that Cyrenius had arrived in the city, and where he resided.

When Joseph heard this, he said to Mary, 'Listen, we must promptly visit this great benefactor, and the Baby must be taken along also!' And Mary, full of joy at this news, declared, 'Oh dear Joseph, that is taken for granted, for the Baby is after all the special darling of Cyrenius!'

Hereupon Mary promptly dressed the by now considerably grown Child in completely new clothes which she had made herself and thus in her motherly love and innocence asked the Baby, 'Well, my darling little Son, my beloved Jesus, are You also coming along to visit the dear Cyrenius?'

And the Baby smiled at Mary ever so cheerfully and clearly spoke the first word, and the word was: 'Mary, now I follow you, until one day you will follow Me!'

These words brought about such an exalted frame of mind in Joseph's house that Joseph almost forgot he planned to visit Cyrenius. But the Baby Himself admonished Joseph not to postpone his intended visit, saying that Cyrenius this time had much to do for the people's welfare."

The Roman Military Inspection

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 53

Jesus is speaking: "Thereupon Joseph and Mary immediately set out on the short trip, and Joseph's oldest son accompanied them, showing them the way to the fortress where Cyrenius was staying.

When they arrived at the great square, behold, it was completely filled with soldiers, so that it was very difficult to reach the entrance of the fortress. At this Joseph advised Mary, 'Beloved wife, see, what is impossible for us human beings, will remain impossible for us.

Consequently, it is now utterly impossible to reach the fortress through all these rows of soldiers, so we should turn right back again and await a more favorable time.

The Baby also looks at these rough rows of warriors quite timidly. He could easily become frightened and become sick after that, and we would then be to blame, so let us go back!'

And Mary said, 'Beloved Joseph! See, if my eyes do not deceive me, then that man who is walking in front of this last row with a shining helmet on his head is none other than Cyrenius! So let us wait a little until he gets over here. Perhaps he will notice us and then he will surely give us a hint as to what we are to do - whether we should come to him or not.

Joseph replied, 'Yes, beloved wife, you are right, it obviously is Cyrenius himself. But just look quite sharply at the other warrior who walks beside him. If that is not the notorious prefect of Jerusalem, my name is not Joseph. What is he doing here? Could his presence concern us? Could Cyrenius thus most shamefully have delivered us over to Herod?

The best part of the matter is that he surely does not know you and me personally, so we can still save ourselves by a new flight deeper into Egypt. But if he knew me or you, we would already be lost, for he is now hardly more than twenty steps away from us and could have us seized immediately. So let us withdraw in all haste - for if we are seen by Cyrenius, who surely still knows us well, we are lost!'

At this Mary took fright and wanted to flee back at once. But the pressure of the crowd permitted no flight here, for curiosity drew so many people to the square that it was as good as impossible to push one's way through.

Joseph therefore said, 'What is impossible, is just impossible. Let us therefore resign ourselves to God's will! The Lord will surely not leave us this time either! But as a precaution let us put our heads right closely together, so that at least Cyrenius does not recognize us by our faces.'

On this occasion Cyrenius came quite close to Joseph and pushed him a bit out of the way. But Joseph could not give way because of the pressing throng; hence Cyrenius looked at his unbudging man more closely and promptly recognized Joseph. And when he caught sight of Joseph and Mary and the smiling Child that was looking at him, his eyes became filled with tears of joy - yes, he was so overjoyed that he could hardly speak.

But he regained his composure as quickly as possible, grasped Joseph's hand in haste, pressed it to his heart and said, 'My venerated friend! You see my preoccupation!

Oh, forgive me that I have not been able to visit you sooner, but the review is just completed. I shall immediately let the troops withdraw to their quarters, give the garrison commander my short orders for tomorrow, then promptly change uniform and join you here to lead you to your home.'

Still full of joy he then turned to Mary and to the Child and asked, while at the same time caressing the Baby, 'O my Life, my all, do You still know me? Do You love me, my loveliest little Child?'

And the little Child spread His little hands widely toward Cyrenius, smiled at him tenderly and then said clearly: 'Oh Cyrenius! I well know you and love you, because you love Me so much! Come, come to Me - for I must be sure to bless you!'

This was too much for Cyrenius' heart, and he took the Baby in his arms, pressed Him to his bosom and declared, 'Yes, my Life, with You on my arms I will give the command for a long peace among the nations!'

He now called the commander over, let him know that he was wholly satisfied and told him to let the troops withdraw and to provide for them for three days at his expense as governor, and then invited the commander as well as several centurions to a good meal at Joseph's villa.

And he himself, while carrying the Baby and accompanied by the ever more wondering Maronius Pilla, immediately went as he was out to the villa with Joseph and Mary and there promptly had his servants prepare a festive meal. Now this caused a great sensation in the city, for all the people were inflamed with love for Cyrenius since they found him to be such a great friend of children."

Cyrenius Learns Wisdom from The Baby

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 55

Jesus is speaking: "When the meal was ready, the invited guests came into the dining room. Cyrenius, who was still coaxing the Baby which played with him and also caressed him, then gave the Baby back to Mary and gave the sign for the meal to begin.

All now sat down at the freshly set table - but Mary, since she had no fine clothes, went into a side room and sat down at the table with Joseph's sons.

Cyrenius soon noticed this, hastened after the dear mother and said, 'Oh, most charming mother of This my Life, what are you trying to do? You and your Child are of the foremost concern to me - you are the queen of our gathering, and now you are the very one who does not wish to take part in my feast of celebration which I had arranged here especially for you! Oh no, that is altogether out of the question! So, hurry and come into the dining room and sit on my right - and on my left sits your husband!

But Mary responded, 'Oh see, dear sir, my clothes are very shabby - how will they look at your glittering side?'

And Cyrenius replied, 'Oh dear mother, if my golden clothes, which mean absolutely nothing to me, should bother you, I would immediately throw them aside and don a common sailor's frock just so I would not miss you at my table!'

Since Mary was convinced of the great humility of Cyrenius, she returned and sat down at the table beside Cyrenius with the Child on her arms.

As they all sat at the table, the Baby constantly looked at Cyrenius and smiled, while Cyrenius also could not take his eyes off the Child for all his love of Him.

For a short time Cyrenius held out, but then his love for the Child became too great and he asked the dear little One, 'Am I not right, my Life - You would like to come to me again on my arms?'

And the Baby smiled sweetly at Cyrenius and again said quite distinctly: 'Oh, My beloved Cyrenius, I come to you very gladly - because you love Me so much, I also love you so much!'

At this Cyrenius quickly stretched out his arms to the Child, took Him to himself and caressed Him fervently.

Her Mary banteringly admonished the Baby, 'Now be sure that You do not get any dirt on the Lord Cyrenius!'

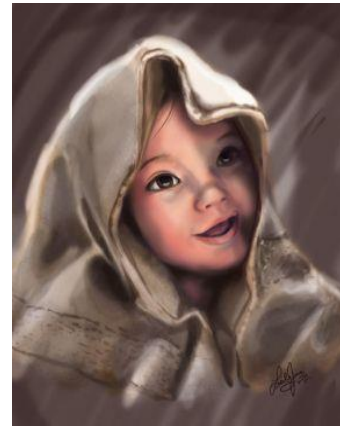
And Cyrenius said in deep emotion, 'Oh dear mother! I do indeed wish that I were clean enough to worthily carry this Child on my arms! This Child can only make me clean, but never dirty me!' Thereupon he again turned to the Child and asked, 'My dear little Child, is it not true, I am still very unclean and very unworthy to carry You?'

Here the Baby again said distinctly: 'Cyrenius, whoever loves Me as you do, he is clean -and I love him as he loves Me!'

Cyrenius, quite enchanted, continued to ask the Baby, saying, 'But how is it, my dear little Child, that You, while hardly a few months old, already speak so sensibly and clearly? Did Your dear mother teach You that?'

And the Baby, smiling very gently, sat up on the arms of Cyrenius and stated like a little lord: 'Cyrenius, that does not depend on one's age or learning, but on the greatness of one's spirit. Only the body and the soul must learn - but the spirit already has everything in it from God. Now My Spirit is full of power from God - that is why I am able to speak so soon!'

This answer caused the utmost astonishment in Cyrenius as well as among the entire company, and the garrison commander asserted, 'By Zeus, this Child even now puts all of the world's wise men to shame with this answer! What by comparison are Plato, Socrates and a hundred other wise men? And what great things will this Child accomplish when He grows to manhood? - And Cyrenius responded, 'Certainly more than our wise men along with all our gods!'"



A Prophecy of Joseph Is Fulfilled

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 59

Jesus is speaking: "Joseph now asked Maronius, 'Since I have discerned by the great grace of my Lord and God that no ill will remain in you, I would like to hear what you think of Herod, since you must have noticed how his heart is disposed toward the children that he murdered because of the new King of the Jews.

Was it not softened by the most innocent blood of the children, by the anguished wailing of the mothers? What would he do if he should find out by a new report that among the many murdered children, he nevertheless did not murder the right One? What if he should find out that the right Child were still alive quite safe and sound somewhere in Judea or Palestine?'

At this Maronius looked at Joseph in a greatly puzzled manner and replied after a while, 'Truly wise man, all I can tell you there is this - If you were to make the worst possible use of your wisdom and would demand of Herod ten thousand pounds of gold in return for which you would for certain betray the right Child to him, truly, you would receive this enormous sum in advance! For gold is nothing to that blood-thirsty villain compared to his lust for power.

Since he has so much gold that he could build houses from pure gold, he hardly looks at it, and if he could secure the throne for himself, he would slay a world full of people for it and throw all his gold into the sea.

See, at first, he also wanted to bribe me heavily with gold, diamonds, rubies and the largest pearls, but my genuinely Roman patrician code of ethics strictly rebuked the old blood hound in this.

That inflamed his anger all the more, and he threatened to expose me to Rome on the basis of his seeming patriotism. Only then was I forced to do what he wanted, and no way out was possible for me, for he gave me a document by his own hand which stated that he took the responsibility for the whole matter with Rome upon himself.

Therefore, I was forced to act as is surely known to you. That accordingly nothing good is to be expected from his heart to this hour you can be fully assured of! I believe that I hardly need to tell you who are such a very wise man any more about this veritable king of all furies, about this living Medusa-head!

And Joseph said, 'May the eternal One, true God bless you for these faithful words! Believe me, you will become convinced of it: this scourge of mankind will have a crown, for which he is so bloodthirsty, set upon his head while still in the flesh by the eternally just God that will cause all the world to wonder!'

Here the Baby raised up its hand and again said very plainly: 'Herod, Herod, I have no curse for you - but you shall carry a crown in this world which will become a great torment to you and will pain you more than the gold which you had to pay to Rome!'

At the time the Baby spoke this in Egypt, Herod was covered with lice, and his household servants had their hands full throughout the remainder of Herod's life to cleanse him from lice, which constantly increased in numbers and finally caused his death."

The Long Arm of The Baby

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 60

Jesus is speaking: "When Cyrenius heard this from Maronius Pilla and also the declaration of Joseph and that of the Baby, he was thoroughly shocked and exclaimed, 'Oh you eternal powers of a most high Ruler of the universe! Have you no more lightnings to hurl upon this monster of a vassal of Rome?

Oh Augustus Caesar, my good brother! Which of the furies did that day bedazzle your eyes when you invested this monster, this outcast from the lowest Tartarus, from the true Orcus, with Palestine and Judea? No, no that is too much to hear at one time! - Maronius, why did you not tell me anything about that when Herod stood trial before me in Tyre?

According to my jurisdiction I there would instantly have had his Medusa-head struck from his body, and a worthy vassal would long have been standing in

the place of this monster from Greece! But what can I do now? He has fulfilled his penance. Now I cannot impose another on him, may not punish him further.

But just wait, you old bloodhound, you hyena of hyenas! A hunt shall be organized for you of which all the furies have never dreamt!

Maronius, Joseph and Mary quaked before the fury of Cyrenius, for they did not know what all Cyrenius might undertake. No one dared to ask him a question, for too stirred up was his soul.

The Baby alone showed no fear of the powerful voice of Cyrenius, but constantly looked him calmly in the face. And when Cyrenius' storm had somewhat subsided, the Baby again said quite plainly to Cyrenius, 'Oh Cyrenius! Listen to Me! Come here to Me, take Me on your arms, and carry Me out into the open. There I will show you something!'

These words acted as balsam upon the sore heart of Cyrenius, and he promptly went over to the Baby with open arms and filled with love he tenderly took Him on his arms and in the company of Joseph and Mary and Maronius Pilla carried Him out into the open.

When He arrived in the open, the Baby promptly asked Cyrenius in plainly discernible words: 'Cyrenius, which of us two do you suppose has the longer arm? Measure Mine against yours!'

This question appeared strange to Cyrenius, and he did not know what he should answer the Child thereto, for he obviously saw his own to be three times as long as both of the Child's together.

And the Baby said again: 'Cyrenius, you consider your arm to be much longer than Mine. But I tell you that Mine is nevertheless much longer than yours! Do you see there at a considerable distance from us a high pillar, decorated with an idol? Reach over to it from here with your longer arm, tear it down, and then pulverize it with your fingers!'

Here Cyrenius, still more taken aback than before, declared after a short pause, 'My dear little Child, my Life - that is surely impossible to anyone but God!'

And the Baby stretched His arm toward the pillar, which was a good thousand paces away - and the pillar tumbled down and quickly turned to dust.

Thereupon the Baby said to Cyrenius: 'So do not concern yourself in vain about Herod, for My arm obviously reaches farther than yours! Herod has his reward - but you forgive him as I have forgiven him, and you will be better off! For he too is a blind son of the earth!' - These words took all the anger out of Cyrenius, and he secretly began to worship the Child in all earnestness."

Maronius Makes Some Wrong Conclusions

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 61

Jesus is speaking: "MARONIUS PILLA was so greatly startled at this marvelous manifestation that his whole body trembled like the leaves of an aspen-tree during a great storm. Joseph soon saw the great distress of Maronius, therefore went directly over to him and asked, 'Maronius Pilla, why do you tremble so greatly? Has anyone done you harm?'

Maronius answered Joseph, 'Oh man, you who do not have the likes of you on earth, for you it is easy - for you are a god whom all the elements must obey! But I am only a weak mortal subject to death, whose life as well as the existence of

yonder pillar rests in your hand. With your thoughts you can destroy me as well as the whole world in an instant.

So why should I not tremble before you who are surely the mightiest ancestral father of all our gods, if they really should happen to exist somewhere? Yonder pillar was already dedicated to Jupiter Stator since time immemorial. All storms and lightning shuddered back before it in great awe.

And now even your minor Child destroys it. Now if your Child can do such, what power must be based in you? So, allow yourself to be worshiped by me a most unworthy worm of the earth!"

Here Joseph said, 'Listen, friend and brother Maronius, you are greatly mistaken! I am no more than you, therefore only a mortal man. Now if you in your life can be silent before all the world, I will tell you something. But if you are not silent you will not fare much better than did yonder pillar. So then listen to me if you wish and if you can trust yourself.'

But Maronius begged Joseph on his knees to tell him nothing whatever, for he might after all let something slip accidentally and then he would be lost.

And Joseph said, 'Have no fear whatever of that, for the Lord of heaven and earth never chastises anyone for a mere accident. So, you may listen to me quite without fear; what I shall tell you will not be your undoing but will save you eternally.'

At this Cyrenius, while worshiping the Child and still caressing Him upon his arms, went over to Joseph and said to him, 'My best and dearest friend! Leave Maronius to me, and I will prepare him today myself while he is with me, and you can then give him the higher initiation tomorrow.'

To this Joseph agreed and promptly returned to the house accompanied by the others."

Joseph Discourses on The Brother-Eye

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 62

Jesus is speaking: "When evening came, Cyrenius said to Joseph, 'My friend, my godly brother, how very sorry I am that I cannot spend the night here with you. And how sorry I am that I must set tomorrow aside for the business of state until the afternoon.

But around the third hour of the afternoon, I shall return to you with Maronius, and you can then give him the higher initiation after my lesser initiation. It means a great deal to me to see this in other matters so well-informed man saved by means of your God's holy school of life, which I hold to be the only true and living one!'

Joseph responded: 'Yes, eminent friend, that is just and fair. For nothing pleases the Lord more than that we act with love toward our enemies and are concerned for their timely and eternal welfare! Let us look upon every sinner as an errant brother, and God will then look upon us as His errant children, but otherwise only as creatures of ill will who always come under His judgments and suffer death like the ephemerids.

Behold, that is why the Lord has given us human beings two eyes and only one mouth for speaking, so we should with the one eye look upon men only as

men, but with the other as brothers. If men then err before us, we should open our brother-eye and close the eye reserved for men.

But if our brothers err before us, we then should close our brother-eye and direct the eye reserved for men upon ourselves and thereafter look upon ourselves as errant men in regard to our errant brothers. With our one mouth we should all confess one Lord, one God, and one Father, and He will acknowledge us all as His children!

For God also has two eyes and one mouth. With the one eye He sees His creatures, and with the other His children. If we regard each other with the brother-eye, then the Father looks upon us with the Father-eye - but if we regard each other only with the eye reserved for men, then God looks upon us only with the eye of the Creator, while His also only one mouth declares His love to His children, but judgment to His creatures! Thus, it is only fitting and proper that we should concern ourselves for our brother Maronius.'

Here Joseph blessed Cyrenius and Maronius, who then went into the city with their aides while Joseph looked after his household."

James Repents His Vain Curiosity

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 63

Jesus is speaking: "In the evening, Mary laid the already tired Baby into the crib which Joseph had made after arriving in Ostracine. James, Joseph's youngest son, was the Baby tender as usual and rocked the Baby so He would go to sleep, while Mary prepared the evening meal in the kitchen.

Now James would have been pleased if the Baby had gone to sleep somewhat earlier this time, for he was very anxious to watch the lighting-up of a triumphal arch outside with his brothers, which had been erected near the villa only recently in honor of Cyrenius. James therefore rocked the Baby diligently and sang and whistled thereby. But the Baby just would not go to sleep - as soon as he ceased rocking, the Baby promptly began to stir again and let the cradler know that He was still awake.

This brought the Baby-tender almost to despair, since it had already become very bright outside from the many burning torches. He therefore decided to leave the Baby for a little while even though He was still awake, so he might gape a bit at the spectacle outside.

But when James thus partly arose, the Baby said: 'James, if you desert Me now, matters shall fare badly with you! Am I not worth more than the foolish spectacle outside and your vain curiosity? See, all the stars and all the angels envy you your service which you are now doing Me, and you are filled with impatience because of Me and want to leave Me?

Truly, if you do that, then you are not worthy to have Me as a brother! You are quite at liberty to go outside if the spectacle of the world is dearer to you than I. See, the whole room is full of angels who are ready to serve Me if your small and easy service to Me is burdensome to you.'

These words suddenly deprived James of all desire to go outside. he remained by the crib and asked the Baby with all his heart to forgive him and diligently continued to rock Him. And the Baby said to James: 'Everything is forgiven you, but another time never let the world tempt you! For I am more than

all the world, all the heavens and all human beings and angels!' These words nearly cost James his life, for he became subtly aware just who really dwelt in the Child.

Mary, Joseph and the other four sons now came into the room and sat down at the table, whereupon James promptly related what had taken place."

Joseph Counts God's Love as Man's Greatest Wealth

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 64

Jesus is speaking: "When James had finished his story, Joseph said to him, 'Yes, so it is and has always been and will always be - one must love God more in the least of His works than all the splendors of the world!

For what after all can all the gaudy splendors of the world give a human soul? David himself had to flee before his own son, and Solomon finally had to bitterly taste the displeasure of the Lord because he strove too much after the splendors of the world.

Now God gives us new life with every second, so why should we not love Him more in the least of His works than all the world, which passes away and is filled with carrion and rubbish! And we are all convinced among ourselves that this our Baby is from above and is called God's Son. He is therefore no trifling part of God, and it is also but reasonable that we love Him more than all the world.

Look at the pagan Cyrenius. It is not because of us that he is kind to us, but because of the Baby, for his heart tells him that according to his concepts a most high Deity stands in closest contact with this our Child, which is why he fears and loves Him. Now if a pagan does this, how much more then must we do so, who fully know whence this Baby came and who His Father is!

Therefore, all our attention should be directed toward this Baby at all times, for the Child is more than we and all the world! Take an example from me also, and see how many sacrifices I, an old man, have already made for this God-Child! But I made them freely and with great love because I love God more than all the world. Now did we ever lose anything on account of that? - Oh, no! We have still gained after each sacrifice!

All of you therefore do and think the same and you will never lose anything, but only gain greatly at all times! Besides, this Child is anyhow of such a gentle nature that it is truly a joy to be with Him. Only very rarely does He cry. He has never been sick, and when one coaxes Him, He looks about so blithely and cheerfully and smiles at every human being in such a cordial way that one is touched to tears by Him. And now that He also has wondrously begun to speak all at once, one could just overwhelm Him from sheer love!

Therefore, my children, consider well who this Baby is, and be sure to tend and take care of Him with all possible care! For otherwise He could fittingly punish you if, as our greatest wealth, you should value Him less than all the meaningless follies of the world.

These words brought all the five sons to tears, and all arose from the table and gathered around the crib of the Child. At this the Baby looked at His brothers in a most friendly way, blessed them and said, 'Oh brothers, become as I am if you want to be eternally happy!' And the brothers wept and ate nothing that evening."

The Violent Storm

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 65

Jesus is speaking: "But the sons of Joseph did not want to leave the cradle at all, for too great was their love for their divine little Brother.

Since it had already become quite late, Joseph said to the sons, 'You now have sufficiently shown that you love the Baby. It is late at night and tomorrow will again dawn early, so you may retire in the name of the Lord. The Baby is already asleep, so place the crib carefully beside the bed of the mother and then go to your bedchamber.'

Joseph had just finished speaking, when the Baby opened His eyes and said: 'Remain here for the night, all of you, and set the bedchamber aside for strangers who will take refuge here even tonight. For a most violent storm will soon overrun this region, the like of which has never been seen here. But let none of you be afraid, for not a hair on anyone's head will be harmed thereby! And be sure to bar no doors because of it, so the fugitives may save themselves in this house!'

Joseph was alarmed at this prediction of the Child and quickly went outside to see from whence the mighty storm would come. But when he was outside, he could not see even a small cloud anywhere; the sky was wholly clear and not a breeze stirred. A silence of the grave was spread over the whole country and there was no whisper of an approaching storm.

Therefore, Joseph promptly went back, gave God the glory and remarked, 'The Child probably dreamt, for there is no sign whatever of a storm. The sky is clear in all directions and not a breeze stirs - from where should a storm come?'

Joseph had hardly finished speaking these words, when suddenly a clap was heard as from a thousand thunders. The earth quaked so violently that a number of houses and temples collapsed in the city. Immediately thereafter such a violent tempest began to rage those tall waves from the nearby sea were driven into the city, and all the people, awakened by the mighty earth shock, rushed out of the city to the more highly situated suburbs.

Cyrenius himself with Maronius and all his aids soon came in hasty flight to Joseph in the villa and hurriedly sketched the scenes of horror that were caused by the earthquake and the storm.

Hereupon Joseph quieted Cyrenius by immediately telling him what the Baby had said a short while ago. At this Cyrenius began to breathe more easily and the raging of the storm ceased to alarm him, for he felt himself to be well protected."

The Master of The Storm

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 66

Jesus is speaking; "When Cyrenius had regained his composure, he went to the crib and regarded the Child, his breast filled with great thoughts. The Baby slept quite calmly, and the terrible rage of the storm did not disturb His sleep. But in a short time, the hurricane began to thrust so fiercely against the building that Cyrenius feared it might collapse.

He therefore said to Joseph, 'Esteemed friend! I believe that because of the constantly increasing power of the storm we would do better to leave this

building. For how easily a mighty whirlwind can seize this - although firm - building and bury us all beneath the rubble! Therefore, we would do better to take flight early since we cannot be sure that the same thing may not happen here as well as in the city!

Here the Baby suddenly reopened His heavenly, divine eyes, immediately recognized Cyrenius and said to him very clearly: 'Cyrenius, when you are with Me, you need not be afraid of this storm - for also the storms, like all the world, lie in the hand of your God! The storms are necessary and must put to flight the hatched-out evil of hell!

But they can never harm those who are around Me, for the storms also know their Master and do not do what they do planlessly. For the One who is most loving, wise and almighty, holds their reins in His hand. Therefore, My Cyrenius, be without fear here with Me, and be assured that not a hair on anyone's head will be harmed! These storms know exactly who is at home here.

See, this evening the people accorded fiery honors even to you, who are only a human being! But here the storms honor Someone who is more than only a human being. Do you find that to be unreasonable?

See, that is a song of praise from nature, which honors its Creator! Is that not reasonable?

Oh Cyrenius, the air which wafts against you also understands Him who created it - that is why it can also praise Him!

These words of the Baby, which soon slumbered again, brought all to silence and Cyrenius knelt down by the crib and secretly worshiped Him."

The Heathen Priests Demand a Sacrifice

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 67

Jesus is speaking: "A less violent hour went by, and no one was any longer too much concerned with the raging and blustering storm outside.

After an hour had passed, couriers came to Cyrenius in Joseph's house and reported, saying, 'High and mighty ruler! Unheard of things are taking place: Fire breaks forth from the earth in several localities; flying pillars of fire are driven back and forth by the hurricane and are destroying everything they come in contact with. Nothing is solid and strong enough to withstand their terrible power. The priests have said: The gods in their entirety have been provoked to anger and want to destroy us all! - And it is truly so, for one can plainly hear the barking of Cerberus, and the furies are dancing about everywhere! Vulcan has directed his funnels to the upper earth, while his Cyclops are wantonly destroying the houses and mountains. And Neptune has united all his powers into one! Like unto mountains he lifts the sea and wants to drown us all.

If great human sacrifices are not suddenly offered the extremely angered gods, we will all be destroyed!

The priests have determined upon a thousand youths and a thousand maidens for a sacrifice, and we are therefore dispatched to you in all haste that we should receive from you: the Fiat - the order: let it be done!

Cyrenius was terribly startled at this news and just did not know what to do. He hesitated to directly oppose the call from the priests for reasons of statecraft,

but to consent to the sacrifice was still more impossible to his heart than to contradict the priests.

He therefore turned to the Baby, who had just awakened, and asked His advice in this terrible matter. And the Baby said, 'Be calm, for in one minute the storm will subside and those who wanted to slaughter human beings are no more! Therefore, be calm, My Cyrenius!'"

The Martyrs Gain Time

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 68

Jesus is speaking: "In the meantime the couriers were still waiting for the supreme command of Cyrenius.

Cyrenius now arose from the crib and said to the couriers, 'Go to the priests, and deliver to me the list of the youths and maidens intended for sacrifice, for I must ascertain for myself whether the choice is just!'

At this the couriers hastened away while the storm had already come to a complete standstill. But when they arrived in the city, they found to their horror that the palace which housed the priests had been transformed into a mighty heap of rubble, under which with the exception of three lesser priests all other higher priests had found their doom.

The couriers therefore soon turned back and brought the news of what had happened with the priests to Cyrenius.

Cyrenius, now fully convinced of the correctness of the Baby's declaration, did not know what to do next and again wanted to ask the Baby's advice. But at that moment the three remaining lesser priests also came, and hurriedly asked what was to be done, since a new earth-shock had buried all the devout servants of the gods in their palace while they were in fact equipped for the great sacrifice.

They stated that the thousand youths and the thousand maidens already stood prepared for the great sacrifice at the site where the pillar of Jupiter had been, which unfortunately was also fully destroyed. Should the sacrifice be undertaken directly or only at sunrise?

In no case could the sacrifice be cancelled, since this could easily cause the gods to fall into still greater anger because of the ingratitude and the treachery of men!

Here Cyrenius answered the three lesser priests, 'The sacrifice may under no circumstances be undertaken today, and tomorrow morning under penalty of death only when I personally give the order for it!'

Thereupon the three lesser priests left Cyrenius and went to the site where the poor martyrs wept and lamented and in fear of death lifted their hands to the gods, begging that they might be spared.

And Cyrenius could hardly await the next morning, for he felt very sorry that the frightened martyrs had to endure such a night of terror."

The Sentence for The Priests

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 69

Jesus is speaking: "When the three lesser priests arrived at the place of sacrifice, they at once announced to the guards as well as to the poor young martyrs, who were overwhelmed by fear of death, that the determined-upon and

irrevocable sacrifice would be carried out the following morning, and that with all the more certainty because the eminent Cyrenius himself had so ordered it.

What sort of an impression this news made on the two-thousand martyrs needs no elaboration for him who knows from historical tradition that such martyrs were tortured and killed in many ways to appease the different gods, and that there were approximately a thousand forms of sacrifice.

Very early the next morning Cyrenius, Maronius and Joseph arose and went to the city. It was an unusually clear morning as the three approached the determined-upon place of sacrifice.

While still some distance away, Cyrenius with the greatest bitterness of feeling already heard the terrible lament of the young people to be sacrificed. He thereupon hastened his steps so he might put an end to this scene of horror as soon as possible.

When he arrived at the site, he was shocked at the inhuman feelings of the three lesser priests, who in greatest eagerness already awaited the command of Cyrenius to begin the slaughter.

Cyrenius immediately had the priests come to him and asked, 'tell me, are you not at all sorry for this glorious youth, since they are to be murdered in a most cruel fashion? Have you no sympathy for them in your hearts?'

And the priests declared, 'Where the gods have feelings, there is an end to human sympathy! The life of men is nothing to the gods - and often only an abomination; hence this disposes our feelings as their servants on earth to be like unto theirs and we can have no compassion in us, but only an ecstasy and a rejoicing because we are able to serve the gods punctually! Consequently, we are in fact looking forward with exceeding joy to the slaughter of these by the high gods anyhow seldom required sacrifices!'

This declaration gave Cyrenius such a great jolt in his heart that he began to tremble from wrath at these priests. But he soon regained his composure and again asked the priests, 'But how would it be, if Zeus himself were here and granted these martyrs their lives? - What would you do then?'

The priests answered, 'Then the sacrifice would have to be undertaken with all the more certainty, because that would only be a test of our priestly zealotry to serve! If we then were to take pity on the destined martyrs, Zeus would look upon us as blasphemers and destroy us with thunder and lightning!'

At this Cyrenius continued to question the priests, saying, 'What then have the other high priests committed before the gods, in that they were so miserably killed in their palace?'

Here the priests answered, 'Do you not know that above all the gods and their priests there reign an inexorable Destiny? It has killed the priests, as it has excited the gods before that. Now the gods It cannot kill, but only the here and there still mortal priests!'

'Good,' retorted Cyrenius, 'Last night past midnight Destiny came to me and gave me the command to grant all these young people their lives - and to sacrifice you instead, and that as surely as my name is Cyrenius and my brother Julius Augustus Caesar reigns as first consul and emperor in Rome! - Now what do you say to these tidings?'

These dread tidings caused the priests to turn pale and brought the other martyrs back to their senses. And Cyrenius immediately had all of the martyrs spoken free, but the three priests bound and prepared for execution."

The Law of Sacrifice

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 70

Jesus is speaking: "Joseph now went over to Cyrenius and asked him, 'Highly honored and very dear friend, are you unalterably determined to have these three idolatrous priests killed?'

And Cyrenius, filled with wrath toward these three utterly heartless human tigers, answered Joseph, 'Yes, my highly esteemed friend! Here I will set up an example by which all the people shall know that I avenge nothing so severely as the utter lack of human kindness! For a person without love and without any feeling of sympathy is the greatest evil on the face of the earth. All rending animals are lambs, and the furies of hell are hardly poor students compared to him. I therefore consider it to be the indeed first and foremost duty of a true ruler of the people to root out such monsters and to completely exterminate them from the face of the earth. The priests should make it their first duty to especially instruct the people in charity. They should set a good example for everyone! But when these principal teachers and leaders of the people become furies, what then shall become of their students? Therefore, away with such brutes! I am only considering the most tormenting manner of death now - once I have it, the staff shall immediately be broken over them.'

Joseph hardly dared to make any objections to Cyrenius, for he had spoken these words with the greatest determination.

After a while the three priests fell down before Cyrenius and entreated him for mercy with the assurance that they would unfailingly change their way of life and were also ready to lay down their priesthood on the spot. To gain grace they appealed to the law of the priests, which had caused them to act thus and not otherwise.

Here Cyrenius retorted, 'Do you rascals suppose that I am not familiar with the laws of the priests? Listen, the special law of sacrifice reads thus: If any people have obviously become unfaithful to the gods by their excesses and the gods visit them with war, hunger and pestilence, the priests should then warn the people to better their ways. If the people take heed, the priests should again bless them and, to reconcile the gods, lay upon the people the duty of bringing certain sacrifices of gold, cattle and grain before the priests, so these can dedicate the sacrifice and make a smoke offering with it. But if there should be such a stubborn, unconvertable people who mocked the priests, then the priests should have the mockers as well as their children seized and instructed with the whip in subterranean chambers seven months long. 'If the blasphemers repent, they shall again be given their freedom, but if they do not repent, they shall fall by the sword - and then only be paid in the flame as an atonement to the gods. - Does the wise old law of sacrifices not read thus? - Was there war, hunger and pestilence here? Was this beautiful youth faithless to the gods? Did you first instruct them for seven months? - No, instead you wanted to kill them out of ambition and lust! And therefore, you must die as the greatest blasphemers against your own law!'

Vengeance Belongs to The Lord Alone

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 71

Jesus is speaking; "After this declaration of Cyrenius, Joseph again went over to him and said: 'Cyrenius, my highly esteemed friend and brother! I think that you should leave the punishment of these three idolatrous priests, who are apparently creatures of ill-will, to the Lord!

Believe me, no one performs an agreeable service to the Lord, the almighty God of heaven and earth, by taking a life, not even when he has the greatest malefactor executed. Do therefore without any qualms leave the just chastisement of these three to the Almighty, and the Lord will bless you by means of the punishment which He will very surely visit upon these three, unless they undertake a very great penance and make a complete about face!' But if, within themselves, they adopt true penitence and return to the only true God, they can still also become noble men!

These words of Joseph caused Cyrenius to consider just what he should actually do. After a while he decided to at least expose the three to a strong fear of death in reprisal for the fear which they caused the poor young people.

He therefore said to Joseph, 'My closest and highly honored friend and brother! I have well weighed your counsel and shall also heed it! But at the present moment I just cannot do that. I must follow through by breaking the threatened staff before these wicked servants and condemn them to a most painful death. Once they have suffered a twenty-four-hour-long fear of death, then do you loudly entreat me before all the people at this execution site for mercy and the lifting of the death penalty, and I shall manifestly grant your request and then after the order of the law let these three rascals off with their lives! I believe that is best, for I just cannot pardon them right away because I have discerned them to be gross offenders against the law of the priests. According to the law they must hear the death sentence. Once that is done, then only in extraordinary cases can the pardon take the place of the execution of the sentence. And now I shall fulfill this task at once!'

Joseph agreed to this, and Cyrenius immediately called the judges, the carriers of the staves (lectures) and the jailers over and declared, 'Bring three iron crosses and chains! Set the crosses firmly into the ground and maintain a fire around the erected crosses for twenty-four hours! Once these have reached the proper red-heat, I shall arrive and have the three blasphemers hoisted upon the red-hot crosses! Fiat!'

Thereupon Cyrenius took a staff, broke it, threw it under the feet of the three and asserted, 'Now you have heard your sentence. So, make yourselves ready, for you deserve such a death! Fiat!'

This sentence had the effect of a thousand bolts of lightning on the three. They immediately began to weep and wail and to call upon all the gods for help.

Then they were promptly put under close guard, and the jailers went directly to the jail and brought the designated instruments of torture. And Cyrenius, Joseph and Maronius promptly returned to the villa."

The Lion of Judah

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 72

Jesus is speaking: "When Cyrenius with Joseph and Maronius Pilla approached the villa, Mary with the Child in her arms went to meet the three in anxious concern and quickly asked Joseph, 'Joseph, my dearly beloved husband! Oh, tell me, what happened to the young people? For if such sacrifices always take place here because of the not infrequent occurrence of such elemental storms, then we are not safe either with our Child! For while He has great power - we still had to flee Palestine before Herod despite this power, from which I have concluded that in certain instances the Child still has too little power! Therefore, it is our responsibility to remove Him from all great dangers!'



Joseph answered Mary, 'My by the Lord Himself to me espoused wife, have no fear on that account! Behold, not a hair of the young people so ignominiously intended for sacrifice has been touched! Our dear Cyrenius has promptly given them their freedom and in their stead condemned the three priests who were here yesterday and requested his permission for the slaughter of these young people. The priests are now condemned to a most excruciating death on red-hot iron crosses!

But - among ourselves - only seemingly. Tomorrow morning, instead of the fulfillment of the death sentence, they shall obtain a pardon! And this rebuke will certainly serve them as a thorough warning, by means of which they surely will no longer suggest any such sacrifice to idols. Therefore, my dearly beloved wife, be wholly without fear and consider: The Lord, who has led us so safely up to now, will neither deliver us up to the power of the heathen in the future.'

These words put Mary completely at ease and her mien regained its cheerfulness.

Here the Baby smiled into the mother's face and said, 'Mary, if someone had tamed a lion in such a manner that the lion carried him about like a gentle beast of burden, do you suppose that it would be praiseworthy of him while, astride the mighty back of the lion to be afraid of the flighty rabbit?'

Mary was astonished at the deep wisdom of these words, but she did not understand them.

And the Baby again said to Mary, and that with quite a serious mien: 'I am the mighty Lion of Judah who carries you upon His back. How then can you fear those whom I can scatter like loose chaff? Do you really suppose that I fled before Herod to protect Myself from his wrath? Oh no! I only fled to spare him, for if My countenance had beheld him, he would have been lost forever! - See, the dear little children who were slaughtered for Me are already happy beyond measure in My kingdom - they are around Me daily and even now perfectly know Me as their Lord forever!

See, Mary, that is the way matters stand. And that is why you should be silent about Me wherever you are, as you were warned. But you may well know for yourself who He is whom you shall call: the Son of God and also did call Him that!

These words made Mary quake through and through - for she now fully realized that she was carrying the Lord on her arms.

But also, Maronius, who was behind Mary, heard the words of the Child and fell down before Him.

It was only now that Cyrenius discovered Mary's presence, for until now he was engaged in conversation with one of his accompanying secretaries. He therefore suddenly hurried over to the Child and kissed and caressed Him, while the Baby did the same and then said, 'Cyrenius, raise up Maronius - for he is now prepared. Now he may recognize Me! - Do you understand what I am saying therewith?'"

The Baby's Dictum to Cyrenius

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 73

Jesus is speaking; "When they all had arrived at the villa, Cyrenius immediately sent his adjutant into the city to the garrison commander and informed him that on this and the following day no parades nor marches from the city were to take place.

For such was the custom with the Romans on extraordinary occasions that with certain phenomena - as perhaps an eclipse of the sun or moon, a violent storm, fiery meteors, comets, the sudden appearance of an insane person, an epileptic seizure, as well as extraordinary days of execution - all these by custom did not permit the Romans to also deal with ordinary matters of the state.

For all such days were considered by the otherwise in many ways realistic Romans as days of misfortune or as special days of the gods, which the people were to keep holy at the first opportunity and were not to make use of them for their personal business.

While Cyrenius did not take much stock in these empty customs by himself, he had to observe them because of the populace which still adhered firmly to such follies.

When the adjutant had departed, Cyrenius said to Joseph, 'Esteemed friend and brother! Have a breakfast prepared now. After breakfast we will all go into the city together and there view the ravages of the storm.

On this occasion we will undoubtedly find many citizens of this locality who are poor and were struck by misfortune, to whom we shall give aid in every possible way. Then we will inspect the harbor and see what condition the ships are in and if and to what extent they were damaged.

No doubt a number of tasks will arise for your sons, whom I will immediately name as first overseers, since this city especially has a very great lack of builders. For Egypt, from the architectural point of View, is now far inferior to what it was a thousand years ago at the times of the old Pharaohs.'

Joseph immediately acted on the wish of Cyrenius and had a simple breakfast prepared consisting of bread, honey and milk and a few fruits.

After the meal Cyrenius and all the table guests arose and wanted to go into the city according to his intention. But the Baby called Cyrenius to himself and said

to him: 'My Cyrenius, you are going into the city to help the suffering citizenry in any way you can, and your greatest desire is to have Me with you. Yes, I will also go with you, but you must hear Me and follow My advice!

See, those who are suffering the most are surely those three who were condemned by you to a twenty-four-hour fear of death.

Now mark, I am not pleased with the too great suffering of these who are wretched - so we will first go there and help these most miserable souls. Only after that we will visit the lesser unfortunates in the city and the sea harbor. If you will do that, I shall go with you, but if you will not, I shall stay at home. See, I am also a Master in My own way and can do as I please without relying on you. But if you do take My advice, I will surely rely on you.'"

The Pardon of The Priests

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 74

Jesus is speaking: "When Cyrenius heard this from the all-exalted little Cradle-Orator, as he sometimes called Him, he hesitated within himself and did not know just what to do. For on the one hand, he felt himself to be too greatly exposed before the people as an inconsistent commander-in-chief and supreme governor, but for all that he just had too much respect for the tried and tested power of the Child.

For a while he thought back and forth and then said to himself, 'Oh Scylla, oh Charybdis, oh myth of Hercules at the crossroads! Here the hero stands between two chasms; if he avoids the one, he plunges inevitably into the other! What shall I do now? Where shall I turn? Shall I for the first time appear inconsistent before the people and do the will of this mighty Child? Or shall I act according to my own anyhow very mild decision?'

Here the Baby again called Cyrenius to Himself and smilingly said, 'My dear friend, you concern yourself vainly over nothing! What is Scylla and what Charybdis and what the hero Hercules before me? You follow Me, and you will not have to deal with these transitory things!'

And Cyrenius, recovering from his indecision, said to the Child, 'Yes, my Life, my little Socrates, Plato and Aristotle in the cradle, You I will please let come what may! So then let us go to the place of execution and there promptly transform our sentence into mercy!'

At this Maronius also approached Cyrenius and said to him in an aside, 'Imperial, consular highness! I am quite in agreement with the advice of the Child. For it has just come into my mind that the death penalty in priestly matters may never be inflicted on the priests without the sanction of the Pontifex maximus in Rome - unless they were instigators to revolt against the state, which these here are not, but only blind zealots in their cause. Therefore, I am altogether for the advice of the Child. To comply with it can only be to your advantage and can never give you a setback.'

Cyrenius was pleased at this observation of Maronius and therefore went on his way at once with all who were to accompany him.

Arrived at the place of execution, he found the three priests almost lifeless - from too great fear of a most excruciating death. Only one of them still had

enough presence of mind to lift himself up before Cyrenius with the greatest difficulty and entreat him for a merciful manner of death.

And Cyrenius said to him as well as to the other two, 'Look at the Child whom this mother carries upon her arms. He gives you back your life, and thus I also grant it to you and recall my sentence. Therefore, arise again and walk at liberty. Fiat! And you guards, judges, carriers of the staves and jailers, depart with everything. Fiat!'

This declaration of grace cost the three priests their lives - but the Baby stretched a hand over the three and they came back to life and in a happy frame of mind promptly followed the little Savior of their lives."

The True Mythology of The Gods

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 76

Jesus is speaking: "With the greatest esteem the three priests approached Joseph and asked him how this Child had come to such a most amazing wisdom, and how old He already was.

Joseph answered them, 'Dear friends, do not ask about that too soon, for a too premature answer could cost you your lives! But follow us and drop your many gods, believe that there is only one true God of heaven and of earth, and believe that this one true God is the same whom the people of Israel worship and honor at Jerusalem, and you will find out within yourselves and from this Child whence His wisdom is!'

Here the priests asked, 'Sir, you speak strange words here! Are then our main gods, Zeus, Apollo, Mercury, Vulcan, Pluto, Mars and Neptune, Juno, Minerva, Venus, and others nothing more than mere creations of human fancy?'

And Joseph answered: 'Listen to me, friends! All of your gods came into being by the imagination of your forefathers at a time when they still knew the one God very well. These were rare poets and singers in the courts of the old kings of this land and personified the characteristics of the one true God in apt analogies.

To them Jupiter represented the grace and love of the Father from eternity, while Apollo portrayed the wisdom of the Father, and Minerva the power of this wisdom. Mercury signified the presence everywhere of the one God by His almighty will. Venus portrayed the glory and beauty and eternally constant youth of the Deity. Vulcan and Pluto represented the one God's absolute power over the whole earth. Mars depicted the divine earnestness, judgment and death for the condemned. Neptune represented the spirit of the one God active in all waters and how He gives life to the earth through these waters.

Thus, the old Isis and also Osiris signified the divine, inviolably Holiness, which is divine love and wisdom from all eternity in Itself. And thus, all the other gods portrayed nothing but the various attributes of the one God in analogous pictures!

That was a highly praiseworthy illustration, for it entered no one's mind but that all of this signified only the one God in the diverse and infinite manner of His modus operandi. But in time selfishness, self-love and lust for power deluded and obscured the light in mankind. They lost the spirit, and nothing remained for them than the outward form and they became pagans, which means the same as: they became coarse materialists, lost the one God and therefore gnawed on outer,

empty and incomprehensible pictures like dogs which in their hunger gnaw on bones on which there is no more meat. - Do you understand me?'

Here the three made big eyes at each other and replied, 'Truly, you are better versed in our religion than we are! But where did you learn all this?'

And Joseph replied, 'Just be patient; the Child will reveal it to you. So, follow us and do not fall back again.'"

The Reawakening of The Seven Guides

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 77

Jesus is speaking; "The three Priest now asked no more, for they recognized in Joseph a man who seemed to be deeply initiated into the old mysteries of Egypt which otherwise were known only to the chief priests of this land.

Cyrenius then turned to the three priests and asked them how many of their number had lost their lives here.

And the three said, 'Most powerful governor, we cannot give the number exactly, but there certainly were more than seven hundred which were buried, without counting the novices of both sexes.'

'Good,' observed Cyrenius, 'we shall soon inform ourselves more closely in the matter.' He thereupon asked Joseph if it were not advisable to dig out those buried in the rubble.

Joseph answered, 'That is even a strict duty, for some novices could still be alive here and there in the catacombs, and to save these is a strict duty.'

When Cyrenius heard this, he immediately had two thousand laborers called, who promptly began removing the debris. In a few hours seven corpses were pulled out, which were none other than the guides to the catacombs.

Thereupon Cyrenius said, 'Truly, I am sorry about these, for without their help we will not accomplish much in the subterranean labyrinth of countless passages upon passages.'

Here the Baby said to Cyrenius, 'My Cyrenius, as concerns the catacombs, nothing of much use is to be found in them, for they lie unused for several hundred years and are filled with mud and all manner of vermin.

These seven guides to the catacombs merely had the empty title as such, for not one of them ever set foot in a catacomb. And now, so you may believe what I am telling you, I will also tell you that these seven guides are not quite dead but lie there in a great stupor and can therefore be recalled to life. Have them massaged about their temples, chest, neck, hands and feet by robust women, and they will soon awaken from their stupor.'

At this Cyrenius asked the Baby, 'O my Life! If You were to touch them, they surely would also awaken.'

And the Baby answered, 'Do what I have advised you, for I must not do too much if I do not want to bring a judgment instead of a blessing to the world.'

Cyrenius did not understand these words, but he nevertheless followed the advice of the Baby. He immediately had ten robust maidens brought so they might massage the seven guides.

After a few minutes the seven awoke and asked the bystanders what had happened to them and what was taking place.

Hereupon Cyrenius promptly had them taken to a good inn, while the people were greatly surprised at this awakening and accorded the maiden's great respect."

The Strange Effects of The Earthquake

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 78

Jesus is speaking: "After this the digging continued, and Cyrenius gave the order that all corpses which were not too greatly mutilated should be laid face downward at a designated place which was covered with mats.

Only the greatly mutilated corpses were to be either cremated at once or buried eight feet deep in the common burial place. With the less mutilated corpses similar attempts to restore them to life should be made as was done with the seven, and those restored to life were promptly to be brought into the inn to the seven others.

When he had given this order, Cyrenius, accompanied by Joseph, left with his aides to inspect other parts of the city. And he found to his great surprise that nowhere was there a citizen's house damaged in the least, while on the other hand not a temple of the gods was to be found anywhere which did not lay in ruins, with the exception of a single little temple which was locked and bore the inscription, "To the unknown God".

When the group along with a great following of the people had thus wandered through the whole, not unimportant little city of eighty thousand inhabitants, Cyrenius asked Joseph to come over and said to him, 'Listen, my highly esteemed friend and brother, I simply have to laugh to myself because of the peculiar effect of the earthquake as well as that of the storm. Now just look over here! Along this lane in front of us stand houses of the most wretched type of construction; dry stones are laid one above the other without mortar and rather unsymmetrically at that - to make a wall.

One would suppose that they are hardly solid enough to withstand the shock caused by the hoof of a horse that has any more than average weight. But look, these veritable ant structures stand unharmed! Not one is damaged even in the least, while right among these truly from-today-until-tomorrow-houses the temples, solidly built to last for thousands of years, are all rubble! What do you think of this truly strange phenomenon? Is it not obvious here that the earthquake as well as the storm must have gone about their work very intelligently? Truly, to my great joy I must confess to you and say, If your little Son with His almighty fingers did not play a little among the temples in company with the storm, my name is not Cyrenius!'

Here Joseph said, 'Keep what you believe wholly to yourself and be sure to speak to no one about it - for it would certainly seem to be so! Now let us now go to the harbor and see if there is anything to do for me there.' – and Cyrenius promptly followed Joseph's advice and went down to the seashore."

A Judgment Is Avoided

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 79

Jesus is speaking: "Once the party arrived at the seashore, where the harbor was constructed partly by nature and partly by the artifice of men, Cyrenius

again was considerably surprised. For nowhere was any damage to be seen, except that all the mythological decorations on the pretentious ship of Cyrenius were as good as destroyed.

At this Cyrenius said to Joseph, 'My very esteemed friend, under these circumstances your sons will have little to do. See, not one vessel has received any other damage than that - which is quite welcome to me - the idols have apparently been cast into the water, especially from my ship, with which I am indeed highly pleased for I certainly shall not have any more placed anywhere on my ship. All praise, all honor to your God for that! But for all that I shall so reward your sons for eventual little repairs, which will have to be done here and there on the ships, as if they had done something big.'

Here Joseph said to Cyrenius, 'Oh friend and brother, do not overly concern yourself with the earnings of my children. See, not because of the earnings, but just to render you a good service I would gladly have come to your aid in such a matter of carpentry. But the Lord has helped you and it is better that way, for now you can easily do without my help.

Now that we have seen everything and since it is already rather late in the afternoon, I suggest that we go home again and wait until tomorrow to look at anything that may still remain.'

Cyrenius agreed, 'That is what I think, for I am very sorry indeed for the poor mother, so we must see to it now that we get home as soon as possible! I shall have a litter brought for her at once, so she may be carried home with the Baby.'

Here the Baby immediately made His presence known in back of Cyrenius and said to him: 'Be sure to do that, for the said mother has already become very tired, since she had a heavy burden to carry in Me. But on the way home you must not follow your intention to make your way across that certain square of the priests. For if My mother were to carry Me past there, where by now about one hundred of those buried in the rubble are lying upon mats, they all would suddenly return to life, and that would be a judgment for you and all the people which would do great harm to everyone concerned.

But this way they will be awakened throughout the night by means of human assistance under My secret influence. In this manner the appearance of the miraculous will be avoided, and you and all the people will be spared from a judgment that kills the spirit forever!'

Cyrenius closely followed this advice, greatly gladdened in his heart. The litter was instantly provided, and Mary with the Baby took place in the same. And Cyrenius chose another route, by which the whole company including the three priests quite soon and very comfortably reached the villa of Joseph."

The Lord Pinches Those Who Love Him

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 80

Jesus is speaking: "When he arrived at the villa, Joseph went directly to his sons who just then were busy with the preparation of a noon meal and said to them, 'Good, good, my sons, you have anticipated my wish, but today we have three more guests, namely the three priests who early today were set out to die!

These we want to treat exceptionally well, so they will become our friends in the recognition of our Father in heaven, who has chosen us to be His children through the covenant which He made with our fathers.

You, James, go outside quickly to meet the mother who has become very tired and relieve her of the Baby dearest to us all, and put Him to bed right away, for He also is noticeably tired and yearns for His cradle!'

James immediately ran out and went over to Mary who was just getting out of the litter, and at once with great love and joy took the Baby from her arms. The Baby also returned the same great affection to James - for He frisked about on his arms and smiled and pinched and pulled on him as much as ever He could get hold of him with His little hands.

And the three priests, who were filled with the utmost respect of this Child, were surprised and delighted in their souls because they discovered something quite childlike in this Child.

One of them therefore went over to James and asked him in good Hebrew, 'Tell me, is this most miraculous Child of all children always so hearty, yes one might say even a bit teasingly rough like ordinary children sometimes are, although not until they are two or three years old?'

Here the Baby promptly answered in place of James, saying: 'Yes, yes, My friend! Those I love, I also pinch, squeeze and tease - but that happens only with those who love Me as My James does - and I love them as I love My dear James here. But I do not do them any harm for all that! - Is it not so, My dear James, it does not hurt you if I pinch and squeeze you?'

At this James, quickly touched to tears as usual, said, 'Oh my divine, dearest little Brother, how could You hurt me?'

And the Baby thereupon answered James, saying: 'James, My brother, you do truly love me! And I love you so much that you will eternally never be able to quite comprehend how much I love you! See, my dear brother James, the heavens are wide and infinitely great - they include countless numbers of shining worlds of light in relation to which the earth is only a drop of dew - and these worlds carry countless numbers of most happy beings of your kind. But among them none is happier than you, now My dearest brother! At present you do not understand Me, but in time you will understand Me quite well. I do not want to sleep now while the children of men keep watch about Me. And with you, James, I shall remain!

These words broke James' heart anew and he wept for joy of love, and the inquiring priest nearly sank into the ground from sheer reverence and highest respect for this Child."

A Great Prophecy for Rome

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 81

Jesus is speaking: "Cyrenius, who had also heard these words of the Baby quite well, instantly went over to the Baby and asked Him in a most loving manner, 'Oh my Life! Then You surely do not love me as much, for when I had You on my arms You never pinched and squeezed me?'

Here the Baby answered, 'Cyrenius, do not be concerned about that - behold, all the troubles which you have already endured for My sake were just so many pinches and squeezes by Me because I love you so greatly! Now do you

understand what I have told you. For I shall indeed pinch and squeeze you still often enough - and from sheer love of you will be quite rough. But listen, you must not be afraid of Me because of that, for no harm will come to you by it, just as has been the case up to now. Do you understand me, My dear Cyrenius?'

And Cyrenius, while filled in his heart with the greatest respect of the Child, said in a greatly crestfallen manner, 'Yes, yes, my Life! I understand You very well and know what great thing You have told me. But just the same I still would also like to have You pinch and squeeze me a little just as You do with Your brother.'

And the Baby said to Cyrenius: 'Oh My dear friend, you surely are not going to be more childish than I am? Do you really believe that I would love you more because of that? Oh see, in that you are greatly mistaken, for I could not possibly love you more than I already love you. Truly, you will eternally never be able to wholly comprehend nor fathom the magnitude and depth of My love for you!

Mark it well, less than a century will go by when Rome will take possession of My citadel in great numbers. And while this time is still to come, I can assure you that you already stand on the threshold which will soon be tread by many. But understand - not in the body, but in the spirit in My future kingdom forever!

These words of the Child caused a great sensation among all those present, and Cyrenius did not know what to make of it. He therefore turned to the by standing Mary and asked her if she understood what the divine Child had now foretold.

And Mary said, 'Oh friend, if This were an ordinary human being, we human beings would also understand Him, but because He is of a higher nature, we are unable to understand Him! So let us keep all of His words within ourselves, for in time they will surely be revealed to us in their true light.'

The Mythology of Ostracine

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 84

Jesus is speaking: "When they arrived in the open, Joseph and Cyrenius began to discuss several things among themselves, while Mary in the meantime took care of the Baby in the house and the sons of Joseph concerned themselves with looking after the chores around the house, wherewith the servants of Cyrenius rendered them various services.

After several discussions of lesser importance between Joseph and Cyrenius accompanied by Maronius Pilla, an important point came up for discussion, which was initiated by Cyrenius and was as follows, 'Worthy friend and brother! See, the city and the whole large domain which also comes under the jurisdiction of the city surely amounts to eighty-thousand people. Among them there are only very few of your belief and your religion.

For thousands of years, according to my knowledge they were more or less confirmed worshipers of idols. They have all of their pagan temples in this age-old city, of which the myth says that it was built at the time of the war of the gods with the Giants of the Earth, and that Zeus himself had it built as a symbol of the victory over these Giants of the Earth.

Mercury had to gather the bones of the Giants and sink them in the sea, which is how this land is supposed to have come into being. Over these Giant-

bones Zeus is then supposed to have let it rain sand and ashes and now and then large and heavy stones.

Thereupon Zeus is said to have ordered the old Ceres that she should make this land fruitful and, in its center, build a citadel and a city not too far from the sea as a sign of the great victory. Zeus himself would then bring forth from the earth a people which would inhabit this land and this city for all time to come.

'From this my story you can easily see that this people, probably like no other on the face of the earth, is still of the unshakable opinion that it inhabits the city which the gods themselves have built, for which reason you always see these terribly rundown dwellings, since no human being dares to make any repairs on the work of the gods so he will not commit a sin against them.

As something quite out of the ordinary the old Ceres, assisted by Mercury and Apollo, is supposed to have built the temples with her own hands. - That is the myth and at the same time the so far unshakable faith of this otherwise good-natured people, which despite its poverty is very hospitable and exceptionally honest. But what is to be done here if these people should demand the reconstruction of the temples?

Should one rebuild the temples for it or not, or should one convert it to your doctrine? And if one does that, what will the neighboring peoples who also visit this city on occasion say to that, since it has been all the more of a ruin than an actual city for a very long time?'

Anxiety Negates God's Help

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 85

Jesus is speaking: "Cyrenius continued, 'Oh friend, that is surely a very difficult situation. If you have any counsel for that in the living chamber of your truly divine wisdom, then let me hear it. For the more I think about this matter now, the more critical and complicated it appears!'

And Joseph replied to Cyrenius: 'Listen to me, my esteemed friend! It is very easy to help you out of this predicament. I will give you some good advice in this matter which will show you what is right and what you should do. 'See, in your heart you are now of my living faith and love and honor the one true God along with me!

Now I will tell you this: As long as you are filled with anxiety, God will do nothing for you. But as soon as you lay all your troubles upon Him and are only concerned and anxious as to how you may know and love this true God ever more and more, He will then begin to help you in all things, and everything which still appears crooked to you today will be made straight before you tomorrow.

Therefore, have this city cleared of rubble only wherever people might still be buried beneath it, which is now being done. But leave in ruins all other temples beneath whose rubble there lie nothing than at best a few very unshapely, worthless and smashed idols. For that which is destroyed by the elements counts as much with this blind people as if the gods had destroyed it.

This people will therefore not even make the effort to rebuild these temples, for it is afraid that if it is active contrary to the will of the gods, it could draw a great punishment upon itself.

Now there are no more such priests who on the basis of a fictitious demand of the gods would have undertaken this to their own advantage by the hands and means of the people and those who still live will never build temples for idols.

So, you can be wholly without concern in this matter. The Lord of heaven and earth will bring about that which is best for you and for the whole people.

And in our time several cities will meet a similar fate anyhow in that they will be smothered with rubble here and there, so it will hardly be noticed when this old city becomes a complete ruin in ten years.'

These words of Joseph comforted Cyrenius, and he returned to the villa with him in a happy frame of mind."

A Blind Beggar Woman Regains Her Sight

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 93

Jesus is speaking; "When they had just shown their highest esteem, the three priests returned to their assigned chamber and remained there until sundown. They spoke nothing, for each one of them reflected on the words of the wondrously talking Child.

Joseph gave God the glory in his heart and fervently gave thanks for the infinitely great grace that he had become the foster-father of the Son of God.

When he had thus given God the honor and the glory with Mary and his sons and Mary had also looked after the Baby, the baby was again given over to James. Joseph had Mary mend the torn garment and then went out to the acre again with his four sons and tended it.

Mary in the meantime cleaned the furnishings of the house so they might be clean for the reception of the guests, who had promised to return in the afternoon. When she was through with cleaning, she again looked after the Child to see if He needed anything. And the Baby wanted the breast and then a bath, and that with clean, cold water.

Mary did all this promptly, and when she had bathed the Baby, a blind woman came into the room to Mary and complained much about her wretchedness.

Mary said to the blind woman, I can plainly see that you are very poorly off, but what can I do to help you?'

And the woman said, 'Listen to me! Last night I had a marvelous dream. I saw that you had a very brightly shining Child. This Child wanted your breast and a bath. The bath consisted of fresh water - and when you had bathed the Child therein the water was filled with shining stars. I then recalled that I am blind and was not a little surprised that it was possible for me to see all this. But you said to me in the meantime: Woman, so then take this water and wash your eyes - and you will see!

I then wanted to reach for the water immediately and wash my eyes, but thereupon awakened - and am still blind! But this morning someone said to me, Go outside and seek! You will meet the woman with the Child, for you will not enter any house save that one only! Now I am here at the end of my great toil, fear and danger!'

Here Mary handed the bathwater to the blind woman, and the woman washed her face in it and instantly regained her sight.

At this the woman was beside herself with great joy and gratitude and at once wanted to herald this about in all of Ostracine, but Mary forbade the woman this most emphatically."

Do Not Sigh Because Of The World

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 110

Jesus is speaking: "In a short time the royal clothes were brought for Tullia, and she was attired with them.

Mary took her dress, washed it and then kept it for herself again. Cyrenius, of course, wanted to give Mary royal clothes for it also, but Mary as well as Joseph declined this in all earnestness.

When Eudokia saw Tullia in her true regal splendor, her heart became heavy so that she secretly began to sigh.

But the Baby quietly said to her: 'Eudokia, I tell you, do not sigh because of the world, but sigh instead because of your sins and you will be better off! See, I am more than Cyrenius and Rome. Once you have Me, then you have more than if you owned the whole world. If you want to have Me completely, then you must repent your sin which caused you to become sterile. If you will repent your sins in your love for Me, then only will you recognize according to the measure of your love for Me just who I actually am. And when you do recognize Me, then you will be happier than if you were the consort of the emperor himself.

See, the emperor must maintain strong guards so he will not be driven from the throne. But I am sufficient unto Myself alone. Spirits, suns, moons, earths and all the elements are obedient to Me - I need no guards and even allow Myself to be borne on the arms by you, notwithstanding that you are a sinner! So be calm and do not weep, for you have received what was taken from Tullia when she received the royal garments. And that is infinitely more than yonder kingly garments shimmering with gold, which are dead and bring death, while you are carrying the Life on your arms and will eternally never taste death if you love Me!'

These words of the Baby had such a salutary effect on the feelings of Eudokia that she began to weep in the great joy of her blissful, sublime wonderment.

When Mary noticed that Eudokia bathed her eyes in tears of joy, she went over to her and asked, 'Gracious Eudokia, what can it be that makes me discover sweet tears in your eyes?'

And Eudokia, after a sigh of deep bliss, replied, 'Oh you most fortunate of mothers in the whole world, see, your Baby has spoken to me marvelously! Truly, not mortal men in all their worldly eminence, but only gods can be capable of such words.

My breast is now filled with great thoughts and presentiments. As if from a hidden depth they ascend in me like bright stars out of the sea, and therefore I am crying from rapture!'

And Mary assured her, 'Eudokia, just be patient! After the stars the sun will also come, and in that light only will you behold where you are. - But now quiet, for Cyrenius is coming over.'

The World Is a Stage of Deceit

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 111

Jesus is speaking: "When Cyrenius with Tullia came over to Eudokia who still held the Baby on her arm, he said to the Baby, 'O my Life, o my all! To You alone do I owe this my great, wonderful happiness. I did only little for You, and You reward me so unspeakably and make me the happiest man on earth. Oh, how shall I, a poor sinner, ever be able to thank You enough for that?'

Here the Baby sat up, raised His right hand and replied: 'O My dear Cyrenius Quirinus, I now bless you and your wife Tullia so that you shall live together happily in the world. But I also tell you this: never consider yourself too fortunate in the happiness of the world but hold the world as well as its happiness to be a stage of deceit, and you will enjoy the life of the world in the right measure of wisdom.

See, everything in the world is exactly the opposite of what it appears to be! Only love alone, when it comes from the bottom of the heart, is just and true. Wherever you see life without love, there is only death, not life. But where you suppose death to be because of the repose of true love, there life dwells, and no one can destroy it.

You do not know how weak the ground is where you stand, but I know, therefore I tell you all this. Dig here only a thousand fathoms deep, and you will have a mighty chasm before you which will devour you. Therefore, do not bore too deeply into the world, and do not rejoice at the discoveries in the depths of the world, for wherever anyone digs too deeply into the world, he prepares his own downfall. Do not trust the spot where you stand, for it is infirm and can swallow you if you dig there and tunnel a mine into the ground.

Consider: Everything in the world can kill you because everything carries death within itself - only love alone does not if you preserve it in its purity. But if you mix it with worldly things, it becomes heavy and can also kill you in body as well as in spirit.

Hence remain in pure, unselfish love, love the one God as your Father and Creator above all things and men as your brothers like yourself, and you will have eternal life in such a love. Amen.'

These the Baby's words of superior wisdom instilled such deep respect into Cyrenius as well as all those present that they trembled all over.

Joseph then went over to Cyrenius and said, 'Brother, get hold of yourself and with the blessing of this house go into the city. But keep everything that you heard and received here hidden for the time being. And tomorrow come and keep the wedding feast here.' Cyrenius thereupon went into the city with Tullia and his company."

Now God gives us new life with every second, so why should we not love Him more in the least of His works than all the world, which passes away and is filled with carrion and rubbish! And we are all convinced among ourselves that this our Baby is from above and is called God's Son. He is therefore no trifling part of God, and it is also but reasonable that we love Him more than all the world.



Chapter 4: The Miracle Work of the Child Jesus



Joseph's House Receives New Guest, The New Order for Heaven and Earth, God's Love for His Children, A New Ark of the Covenant, Cyrenius as Predecessor of the Apostle Paul, The Baby Becomes Silent, I Am He Who Teaches Justice, Why Jonathan Carried More Than The Whole World, Melchizedek The King of Salem, He Is A Sinner Who Has No Love, The Just According to the Law Will Weep, The Gospel on Prayer Pleasing to God, A Parable of The Future, The Child Foretells the Crucifixion and Resurrection, The Lord to the End of Creation, The Child Foretells a Fire From Above, Only Love Can Bear My Presence . . .

Joseph's House Receives New Guests

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 112

Jesus is speaking: "It was already late in the evening when Cyrenius with his company left Joseph's house and went into the city.

Joseph then said to his sons, 'Children, go now, and take care of our household. Provide for the cows and the donkeys, then prepare us an evening-meal and make it a good and fresh one. For today I must adopt and bless my new daughter at a joyful meal.'



Thereupon the sons of Joseph promptly did as Joseph had ordered. But how surprised were they when they encountered several youths in white robes in the stable, who tended Joseph's livestock most industriously.

The sons of Joseph then asked them who had ordered them to do this and whose servants they were.

The youths answered, 'We are at all times servants of the Lord, and the Lord has ordered us to do this, therefore we did it.'

The sons of Joseph now asked the youths, 'Who is your Lord and where does He live? Is He perhaps Cyrenius?'

The youths replied, 'Our Lord is also yours and lives with you - but Cyrenius is not His name!'

At this the sons of Joseph supposed that this must obviously be their father himself and therefore said to the youths, 'If so, then go with us so our father, who here is the lord of this house, may know if you are really his servants.'

The youths answered, 'First milk the cows, whereupon we will go with you and present ourselves before your Lord.'

Here the sons took the milk buckets and milked three times more milk than they did before, when they had taken care of their cows ever so well.

At this they were surprised beyond measure and could not explain to themselves how it was that the cows this time gave such a great deal of milk.

When they had finished milking the cows, the youths said, 'Now that you are through with your work, let us go into the house where your and our Lord lives. But your father has also ordered you to prepare a good evening meal. This must first be made-ready before we step into the chamber of the Lord.'

They now went quickly into the kitchen, and behold, there also were several youths who were fully occupied in the preparation of a delicious evening meal. -

By now it seemed to Joseph that the work of the sons took a bit longer than usual, so he went to see what they were doing.

But how surprised was he when he found the kitchen crowded with workers.

He at once asked the sons what in heaven's name was going on.

Here the youths answered, 'Joseph, do not be concerned, for what here is and takes place truly takes place in the name of the Lord! But let us first prepare the evening meal, then you will find out the particulars from the Lord Himself.'

The New Guests at The Lord's Table

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 113

Jesus is speaking: "Joseph now went directly into the living room again and told Mary and Eudokia what he had seen, and what was taking place out in the kitchen.

Mary and Eudokia were extremely surprised at this, and Mary exclaimed, 'O great God, then we just are not safe for one second from Your visitations! Hardly does the one has its foot outside the door when a hundred new ones set their feet into the room in its place! O Lord, will you grant us no rest at all? Should we flee again and this time perhaps from the Romans? Or what will become of this appearance?'

Here Joseph said: 'Dear Mary, do not frighten yourself in vain! See, we are all wanderers in this world, and the Lord is our guide. Wherever the Lord wants to lead us there will we also follow Him, wholly surrendered to His holy will. For He alone knows where and what is best for us. See, you are always alarmed when the Lord sends us something new, but I am filled with joy thereat - for now I do indeed know that the Lord always provides what is best for us.

This morning the Lord sent a strong trial over me; I was very sad thereat. But the sadness did not last long, for the one who was killed was awakened and lives! Do the same, and it will be much more worthy of you than all your futile youthful fear and timidity.'

These words calmed Mary and she was now filled with curiosity to see the new cooks in the kitchen. She therefore arose and wanted to go see, but in that moment the sons of Joseph, laden with food, stepped into the room, and all the youths followed them in the highest reverence. And when they came into the vicinity of the Baby, they suddenly fell down on their knees and worshiped Him.

And the Baby sat up and addressed the youths, saying: 'Arise, o archangels of My infinite heavens! I have heard your request. Your love wishes to serve Me here in My lowliness also, but I, your Lord from eternity, have never needed your service. And since your love is so great, remain here for three earth-days and serve this house. But apart from those who are here in the house, no one shall find out who you are. Now share the evening meal with My foster-father and with her who gave Me birth and with this daughter who holds Me on her hands, with the three seekers and with My brothers.'

Thereupon the youths arose, Mary took the Baby, and all sat down at the table, intoned the song of praise with Joseph and ate and drank in utmost bliss and good cheer.

And the archangels appearing as youths wept for joy and said: 'Truly, eternities have passed under our gaze, filled with the greatest delight! But all the most blissful eternities are outweighed by this moment in which we dine at the table of the Lord, yes at the table of His children among whom He is in all His fullness. O Lord, let us become Your children also!'

The New Order for Heaven and Earth

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 114

Jesus is speaking: "When the evening meal was over and all had brought the Lord a song of praise with Joseph, one of the youths said to Mary, 'Mary, oh elect among the women of the earth, do you not remember me anymore? Am I not he who so often played with you in the temple and always brought you something good to eat and a sweet drink?'

At this Mary was startled and replied, 'Yes, I recognize you! You are Zuriel, an archangel. But you sometimes also teased me greatly when you spoke to me but did not allow me to see you. Sometimes I had to beg you for hours before you let me see you.'

The youth answered, 'See, oh elect among mothers, that was the will of the Lord who loves you beyond measure. And just as your heart, as the seat of love, beats constantly and pushes and teases your whole being so also is the way of the Lord's Love that He constantly pushes, pinches and teases His loved ones, but in just that manner molds their lives and makes them durable for eternity.'

Mary was highly pleased at this explanation and praised the great kindness of the Lord. Here another youth also turned to Mary and said, 'O blessed maiden! Do you recognize me also? It is not much more than a year since I visited you in Nazareth.'

Mary recognized him by his words and answered, 'Yes, yes, you are Gabriel! Truly, none is like you, for you have surely brought to the earth the greatest tidings of salvation to all peoples.'

And the youth answered Mary: 'O maiden, in the first part you are mistaken! See, in the bringing to pass of the greatest act the Lord has already begun with me to make use of the littlest and least means. Therefore, I am no doubt the least and littlest in the kingdom of God, but not the greatest! To be sure, I have brought the earth the greatest and holiest tidings, but because of that I am not as if no one were equal to me in greatness, but in fact the opposite, as I am indeed the least in the kingdom of God.'

Here Mary as well as Joseph wondered at the great humility of the youth.

At this the Baby said: 'Yes, this angel is right! In the beginning the greatest was the nearest to Me. But he exalted himself and wanted to be equal to Me and wanted to surpass Me and therefore alienated himself from Me. And for that reason, I built heaven and earth and established the order that only the least should be nearest to Me! Now I have chosen all lowliness of the world for Myself, therefore only those will be the greatest with Me, who like Me are the least and lowest in the world as in themselves.

So, you, **My Gabriel**, are right in your way, and the mother is also right. And thus, you are the greatest because you are the least of and in yourself.'

While the Baby was speaking these words to Gabriel, all the youths fell down on their knees and worshiped Him.

In the meantime, Eudokia considered back and forth, for she did not know what to make of these more than beautiful youths. To be sure she heard how these youths were called arch-heralds, and that from the kingdom of God - but she supposed Palestine as well as Upper Egypt to be that. She therefore asked if they were perhaps envoys.

And one of the youths replied, 'Eudokia, just be patient! See, we will remain here for three days, and in that time, we will surely become better acquainted.' And Eudokia was satisfied with this and soon retired."

A Protective Watch in The Night

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 115

Jesus is speaking: "Joseph now said, 'Children and friends, it is already late in the evening, and I think it is time to retire!'

The youths thereupon said, 'Yes, Father Joseph, you are right. All of you who still live in your mortal bodies, go to an invigorating rest. But we shall go out of your house and shall guard it. For the enemy of life has cunningly learned that the Lord lives here and has resolved to murderously attack this house during the night. That is why we are here to protect this house, and when the enemy comes, he shall be badly dealt with.'

Joseph and Mary, the still awake Eudokia, the three priests and the sons of Joseph were greatly terrified at these tidings, and Joseph asserted, 'If so, then I do not want to rest, but wake with you throughout the whole night.'

But the youths said to them, 'You may all be quite free from fear, for we are enough and also have enough power according to the will of the Lord to transform the whole creation into nothing. How then should we be afraid of a handful of mercenaries, cowardly murderers!

See, the whole matter came about because a few friends of the perished priesthood learned through the efforts of Satan that Cyrenius has become a great friend of the Jews, and that through this house. Therefore, they made a secret plot and swore to attack this house during the night and to murder everyone who is inside.

We have anticipated this plot for a long time and therefore have come to protect this house. So be quite at ease, for tomorrow you will see how we worked for you during this night!'

When Joseph heard these faithful assurances of protection from the youths, he honored and praised God, then first showed Eudokia her bedroom, blessed her as his daughter, and she retired. Then Mary with the Baby went into the same room and this time took Him to bed with her.

Then the three priests also went to their room, but Joseph and the sons remained in the dining room and sat up. The youths then went outside and encamped about the house. - When midnight approached, the clinking of weapons was to be heard on the road from the city to the villa.

In a matter of minutes, the whole house of Joseph was surrounded by three hundred armed men. But the moment they wanted to force their way into the house, the youths arose and instantly strangled the whole band down to one man. The one they bound and led him into a small room as evidence for the following day.

Thus, Joseph's house was miraculously saved, was thereafter left in peace and was safe from any future attack."

The Reawakening of The Mercenaries

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 116

Jesus is speaking: "In the morning early before sunrise there was great activity in Joseph's house. The youths put the stable and the kitchen in order with the sons of Joseph, for many things had to be prepared for the wedding feast of Cyrenius, Joseph himself now went outside with two of the youths, Zuriel and Gabriel, viewed the corpses and said to the two, 'What will come of this? We will surely have to bury them first before Cyrenius comes from the city.'

But the youths answered, 'Joseph, do not concern yourself with that, for it is namely the governor who must see what power dwells in your house. So, these corpses must remain until Cyrenius comes and he can then have them removed himself.'

Joseph was satisfied with this information and went into the house with the two.

As they stepped into the room, Mary was just bathing the Baby, wherewith Eudokia helped her where she could. Hereupon the two youths remained standing in the greatest veneration with hands crossed over the breast as long as the Baby was being bathed.

When the Baby was bathed and again clothed in fresh linen, He promptly called Joseph over and stated, 'Joseph, no one shall lose his life on the land which belongs to this house! I called you to say that you may take this water and save it. When Cyrenius comes from town and sees those who were strangled, take the water and sprinkle them and they will awaken and will be brought before the state court of justice. But first tie the hands of each corpse behind its back, so that when it awakens it will not directly take up arms and defend itself!'

When Joseph heard this, he promptly, with the help of the two did what the Baby had spoken, and when he had bound the hands of the last corpse, Cyrenius arrived in full splendor from the city with a great following. He was horrified at the sight of these bound corpses and hastily asked what had happened there.

Joseph told him everything, then had water brought and immediately sprinkled the corpses, which thereupon arose as from a deep sleep.

Cyrenius, now wholly informed, had the resuscitated mercenaries promptly brought into the prison of the state.

When all of these, along with the one who had been left alive, were led away under strong guard, Cyrenius went into the chamber with his bride and there honored and praised the God of Israel with all his might."

Cyrenius Meets the Lord's Servants

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 117

Jesus is speaking: "This occurrence put Cyrenius into a somewhat ill humor, and he did not know how he should sentence these traitors. He therefore went over to Joseph and discussed the matter with him, and Joseph responded, 'Be of good cheer, my brother in the Lord!'

See, you surely are my greatest friend and benefactor on earth, but what good would all your friendship have done me last night? These hired assassins could have fried me over hot coals during the night along with my whole house without you having learned anything about it until this morning, when you would

not have found anything left of me when you came! Who was my Deliverer there? Who had already seen through the plans of these villains long ago and sent me help at the right time? See, it was the Lord, my God and your God! - So be of good cheer, for you also are now in the all-protecting hand of the Lord, and He will not permit any harm to befall you!'

With heartfelt gratitude Cyrenius thanked Joseph for this consolation while at his side Tullia occupied herself with the Baby. But at that moment he saw the two magnificent youths, and also noticed that several others like them were present in the kitchen. He therefore asked Joseph whence these ever so beautiful and very delicate youths were and whether they also belonged to those who were rescued from the ruins.

Joseph answered, 'See, every lord has his servants; now you surely know that my little Child is a Lord also! See, these are His servants - they are also the ones who protected this house from destruction last night. But do not guess what country they are from, for there you will accomplish nothing since these helpers are endowed with indescribable strength and power!' Therefore, they won't tell you this, and you won't succeed against them with force because they are too powerful and infinitely strong!

Cyrenius inquired, 'Then they are half-gods, as we have them in our mythical doctrine? What? Can it be that beside the one God you also have such half-gods whose work it is to render good services to men as well as to the main God?'

And Joseph assured him, 'Oh brother, there you are greatly mistaken! See, half-gods are eternally out of the question with us, but we do believe in highly advanced spirits who are now angels of God but also once lived on earth as we do now! But be as silent about what you have now learned from me as if you had never heard anything about it - or you could have to suffer much because of it.'

Here Cyrenius laid his finger on his mouth and swore to be silent until his death.

At this the two youths went over to Cyrenius and said, 'Now come outside with us, so we may show you, our power.'

Cyrenius went outside with them, and behold, a mountain in the far distance disappeared at a word from the mouth of the youths!

Only then did Cyrenius grasp the reason why he had to be silent, and he also was silent throughout his whole life - and so were all who were with him."

God's Love for His Children

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 118

Jesus is speaking: "After this demonstration of power the two youths again led Cyrenius into the room where Joseph, Mary with the Baby, Tullia, Eudokia and the three priests, Maronius and other members of the part of Cyrenius were.

Joseph thereupon went over to Cyrenius and asked him, 'Well, most illustrious brother and friend, what do you say to these servants of the Lord?'

Here Cyrenius declared, 'Oh most esteemed brother, there is hardly any difference between them and the Lord, for they are just as powerful as He. The Baby recently destroyed the great pillar of Zeus with the wave of one hand; but

these servants destroyed a whole mountain with one word! - Tell me, what difference is there then between Lord and servant?'

And Joseph answered Cyrenius: 'Oh friend, there is an infinitely great difference there! See, the Lord does all of that from Himself eternally, but His servants are able to do that from the will of the Lord only then, when He wants it! If that is not the case, then they are as little able to do anything of themselves as I and you, and all their own power may not crush even a mote in a sunbeam.'

Cyrenius answered, 'I understand - what you have said is correct and requires no

further clarification. But if the Lord alone effects all of that and the servants have no power of themselves, what use then are they to Him?'

Here Joseph said, 'See, my dear, splendid brother, here is the Baby! Turn to Him with your question - He will give you the best answer in the matter.'

This Cyrenius did, whereupon the Baby sat up and said, 'Cyrenius, you are now a husband and last night you already begat an offspring with your wife! And I tell you that you will have twelve of them altogether! Now when you are a father of twelve children, tell Me, of what use will they be to you, and why and for what purpose you want to have children anyway? Can you not after all attend to your business well and vigorously enough without them?'

At this Cyrenius was greatly taken back and after a while said somewhat at a loss, 'As far as my attending to matters of governing the state is concerned, that requires wisdom and experience, and I do not need children for that. Only in my heart does there express itself a powerful want for the possession of children, and this want is named love!'

The Baby continued, 'Good, but when you have children, will you not take them into your calling out of pure love for them and give them power and influence simply because they are your children, and make them your powerful servants?'

Cyrenius answered, 'O Lord, that I shall most certainly do!'

And the Baby affirmed once more: 'See, if you as a human being already do this out of love for your children, why then should God not do it as a holy Father with His children out of His infinite love for them?'

This answer told Cyrenius everything and filled him and all those present with the greatest reverence, and he afterward asked no more."

The Wedding Garments of The Lord's Servants

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 119

Jesus is speaking: "The sones of Joseph now came into the room and said to him, 'Father, the morning meal is plentifully prepared. If you wish, we will set the big dining table and then serve the meal.'

Joseph said, 'Good, my children, do that, but put on your new clothes, for this morning we will observe the wedding meal of Cyrenius. You must also be at the table; therefore, you must be dressed as befits a wedding. Go now and do what is right and proper.' The sons then set the table and did as Joseph had ordered.

At this the two youths went over to Joseph and asked, 'Father Joseph, what do you say? See, the garment which we are wearing is only our work-garment; should we also put on a wedding-garment?'

Joseph answered, 'You are angels of the Lord, and this your garment is the most beautiful wedding-garment already - so why should you put on another?'

The youths replied, 'See, we do not wish to cause anyone annoyance, and what you have ordered your sons to do we also want to do and want to be present at your table in our wedding-garments. So let us go out, that we may change garments as do your sons.'

And Joseph said, 'Then do what you feel compelled to do from the Lord! You are after all servants of the Lord at all times, so act accordingly.'

The two youths now left the room, and in a short time they returned with the sons of Joseph and all the other youths in garments shining as brightly as the dawn in its most beautiful red glow, and their faces, feet and hands shone like the sun when it rises.

Cyrenius and his entire party took fright at this infinite glory and majesty. And Cyrenius protested to Joseph in anxious haste, 'Truly exalted friend, I have now seen the boundless glory of your house! But let me go outside, for this glory consumes me. Why after all did you have to order your sons to change clothes? Without them the Lord's servants also would surely have remained in their former to me so pleasing simplicity and lack of luster.'

At this Joseph got hold of himself, for he had also lost his breath at all the luster and ordered his sons to put on their work-clothes again.

This the sons did, and the youths also went, changed their garments and then returned with the sons of Joseph in their former simplicity.

At this Cyrenius felt greatly relieved and was now able to take his place at the table with his wife and his companions. He occupied the upper part of the table with his company, and Joseph, Mary with the Baby, Eudokia, the sons of Joseph and the youths sat at the lower part of the table, and all ate and drank after Joseph's hymn of praise.

But a few centurions as well as the garrison-commander supposed that they now were bodily at the table of the gods in Olympus and could not contain themselves for joy; for they knew nothing of Joseph's house and how it was constituted."

How The Easter Holidays Should Be Kept

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 120

Jesus is speaking: "After the completion of the delicious morning meal which lasted for an hour, the hymn of praise was spoken by Joseph, and all arose from the table.

Since it was the day before the Sabbath or the Friday before the Easter Sabbath of the Jews, Joseph was a bit afraid and did not know how he was to observe these holidays here among all these Romans. For he knew that the Romans would on this occasion also visit him on the Easter Sabbath day just like on any other day.

Therefore, he was, as stated, afraid as to how he would be able to keep this exceptionally high Sabbath holy.

As he was thus thinking, the youths gathered round about him and said: 'Listen to us, you just but vainly concerned man! You know that at about this time the angels of God also arrived in Jerusalem as archangels, Cherubim and Seraphim. And the Holy of Holies was constantly inhabited by them as you know, and as your wife knows. Since you know that we wait only upon the Lord and not the temple in Jerusalem, so also are we not in the temple.

When the Lord dwelt in the temple at Jerusalem, then we were also in the temple. But now He dwells here, and we are also here to celebrate Easter with you and not one of us is in the temple which is now altogether forsaken!

Now how will you celebrate Easter better than if you act like we do? See, we shall do the same tomorrow as we have done today and shall continue doing so, and that will be the right thing. You do the same, and you will observe the Sabbath and the Easter holidays correctly with us in the fullest presence of the Lord of the Sabbath and all holidays. Ask the most sublime Baby, and He will tell you the same and make this known to you with the greatest certainty.'

And Joseph asked, 'Everything you say is good and true, but what about the Law of Moses? Does this cease?'

The youths retorted, 'Just man, you are mistaken; say, did Moses ever decree the Easter holidays to be held at Jerusalem? Did he not decree the holiday to be held only there, where the Lord is with the Ark of the Covenant? See, now the Lord is no more with the Ark of the Covenant, but He is with you and with your house bodily! Now say, just where according to Moses should the Easter holidays rightfully be kept?'

Here Joseph agreed, 'If that is the way it is, then of course the holidays must be observed here! But what shall we do with the many pagans here?'

And the youths answered, 'O just son of David, do not concern yourself with that, but do what we do, and everything will be all right.'

Here the Baby wanted Joseph's attention (on which occasion the youths fell on their faces) and said: 'Joseph, as today, so tomorrow and the day after tomorrow; but do not be concerned because of the uncircumcised, for these are now better than the circumcised!

See, the circumcision of the foreskin is of no importance, but the circumcision of the heart is of the greatest importance! Now these Romans have a noble heart, so I am now keeping the Easter holidays with them, and not with the Jews.'

These words again composed Joseph and he was filled with joy and turned all concern for the Easter holidays over to the youths."

Joseph Discourses on The Wonders of Creation

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 128

Jesus is speaking: "After peace and order had thus been restored all around, the Baby sat up and said to Cyrenius: 'Listen to me, you noble-hearted man! Do you still recall how I pulled My brother James by the hair? See, then you wanted Me to pull your hair also. I promised you that, and see, now I am already keeping My promise; for all the little surprises which have since come your way are nothing else than the promised hair pulling's. And when these come and are again sent your way in the future, then remember these My words and fear

nothing and never become angry. For you will not lose a hair by it. To whom I do this, him I love, and he has nothing to fear whether in this or in the other world.'

The tears came to Cyrenius' eyes at this explanation of the Baby, and he could not help himself for sheer love and gratitude.

Many of the by standing pagans also heard these words of the Baby and were surprised beyond all measure how it was possible for this Baby of three months to speak with such perfect wisdom and great clarity.

A few turned to Joseph and asked how it happened to be that this Baby was able to speak so perfectly at such an early age.

At this Joseph shrugged his shoulders and said: 'Dear friends! All over the earth, and especially in the realm of life, the greatest wonders may be seen here and there. They do in fact take place before our very eyes, but who can determine the secret laws of a creating Deity by which He affects these things? Truly, we as ourselves the greatest wonders tread countless wonders daily with our feet- and hardly notice them! Now which of us knows how these countless wonders of creation come into being, how the grass, how the tree, how the worm, how the gnat, how the fish in the water? Truly, nothing remains there for us than to behold the wonders and to praise, honor and worship their great and holy Master Builder.'

This explanation of Joseph put the inquiring pagans completely at ease, and from this moment they looked at all of nature with altogether different eyes. They then dispersed to all sides of the mountain clearing and observed the wonders of creation.

And Cyrenius secretly turned to Joseph and asked him if he really did not know more here than he had told.

Of this Joseph assured him and advised, 'Turn to the Baby in this matter - He will surely give you the best explanation.'

He Is the Image of The Invisible God

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 129

Jesus is speaking; "And Cyrenius in all humility turned directly to the Baby and inquired, 'O my Life, my all! See, even though one knows who You are, it is still too unheard-of and wonderful that You, a Baby of three months, are able to speak ever so perfectly and wisely. I would like to be enlightened a little in this matter by You on this mountain where so many wonderful things have already happened! Would You not tell me something about this?'

The Baby replied, 'See, there at Joseph's side are the two servants - turn to them and they will tell you about that.'

Cyrenius promptly followed this advice and turned to the two youths in this matter. And these said: 'See, that is a matter pertaining only to heaven; even though we tell you about it, you still will not be able to understand it. For natural men can never comprehend what pertains only to heaven because their spirit is not yet free but is imprisoned by all the substance in the world. And you also are still for the most part natural, therefore you will not grasp what we will tell you.

Now you want to be informed about it - so we will also inform you at the Lord's bidding. But we cannot give you the understanding because you are still a natural man. 'So, hear us - See, the Baby as He is in His human nature cannot speak to you for quite some time as a natural human being. That He will be able to

do only halfway in a year. But in the Child's heart dwells the fullness of the eternal, almighty Deity!

Now when this Baby speaks audibly and most wisely to you, the to you visible Child does not speak but the Deity speaks out of the Child into you for that purpose awakened spirit. You then become aware of the words just as if the to you visible Baby were speaking. But this is not so, for here only the to you invisible Deity is speaking. What you suppose is coming from outside of you, that you are hearing only within yourself, and that is the case with everyone who hears this Baby speak.

Now so you may convince yourself of that, just stand as far away from here as you like where it would not be possible to hear the Baby's natural voice anymore, and the Baby will then speak to you, and you will hear Him in the distance just as plainly as close by. Go and convince yourself of that!'

And Cyrenius, while in fact not understanding anything of the whole matter, went about a thousand steps away on the mountain plateau. There he suddenly heard the call of the Baby quite loud and clear, which sounded as follows, 'Cyrenius, turn back again as fast as you can; for beneath the spot over which you are standing is a cave filled with tigers!

These are beginning to scent you; so, hurry back before they catch sight of you!'

Upon hearing this Cyrenius immediately fled back as fast as the wind and now stood there quite bewildered. He wanted to ask further, but in the end, he did not know what he actually should ask about, for this experience was just too strange to him.

The Approach of a Great Storm

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 131

Jesus is speaking: "The others, who had scattered to all sides of the widely stretched plateau of the mountain, now returned with deeply concerned expressions. For they saw very massive, black clouds arise in the south-west part of Egypt, which are always forerunners of great storms.

In the north-east toward Ostracine all was indeed clear, but all the more gruesome did matters appear above the mountain range to the south-west. These returnees therefore advised a rapid return homeward.

Cyrenius answered, 'When the proper time comes, our wise and mighty companions will surely tell us; but as long as they are not concerned, we too will not worry!'

At this Maronius and the garrison commander observed, 'You are right - but just go upon this little mound and look, and you will surely agree with us. For it certainly appears as if all the furies had suddenly set the earth on fire!'

Cyrenius now asked the lightly slumbering Joseph, 'Friend and brother, did you hear what sort of a warning report these here have brought me?'

Joseph answered, 'I was slumbering and hardly know of what you were speaking among yourselves.'

And Cyrenius said, 'Then arise and go with me up this little mound, and you will immediately discover the subject of our discussion.'

Hereupon Joseph arose and went up on the mound with Cyrenius. When they arrived there, Cyrenius showed Joseph the extremely threatening appearance of the approaching storm.

And Joseph asked, 'Well, what are you going to do now? Flee? - Where to? The storm will be here in at least a quarter of an hour! It will take us an hour and a half to walk to Ostracine, and before we ever get through the upper part of the forest on the mountain, the storm will have caught up with us long before!

What then in the uncertain ravine if an army of beasts encircles us - which they like to do in great storms? And if on top of that streaming cloudbursts catch up with us and relentlessly tear us along into the lowland - what will we do then?

So, we really should remain here on the top where we will at worst get wet, while we can run into all sorts of trouble in the forest!'

Cyrenius was satisfied with this advice and went back underneath the fig tree with Joseph. But the company of Cyrenius appeared very skeptical - especially when they saw that the three lions suddenly sprang up and took flight into the forest.

Maronius himself said to Joseph, 'See, the three beasts which have attached us have surely taken protective flight in anticipation of themselves to the calamity which awaits us here! Should we not do the same?'

Here Joseph retorted: 'Man need not learn what to do from the animal, but from the Lord of nature! Now I believe that I am more intelligent than the animal, so I shall remain and await the storm here and only set out when it is over - providing a storm comes!' With this all were satisfied for the present and remained in fearful anticipation."

Cyrenius Defies a Sea of Fire

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 132

Jesus is speaking; "A quarter hour had barely passed when the peak of the mountain suddenly became enveloped in such a thick mist that it became quite dark. The entire company of Cyrenius began to lament and complained, 'Now we have it! Zeus will really attend to us here! Here one cannot say: Far from Zeus, far from lightning! Instead, we can all perish here miserably, for mortals should never approach to closely to the gods if they wish to walk the earth with a whole skin.'

Here Cyrenius remarked a bit jokingly, 'I do not care a rap about any of your gods, one and all! I have found a better God, of whom it is not said: Far from Him, far from the lightning! For here it states just the opposite: Far from Him, far from life - and very near the death-dealing lightning!

Close to Him therefore means the same as: Close to life - and very far from the death-dealing lightning. So, these mists do not frighten me in the least, for I do indeed know that we are all very far from the deadly lightning.'

Cyrenius had hardly finished speaking, when a crackling flash of lightning struck the earth right in front of the group and was soon followed by a multitude of others. This took Cyrenius back a bit and his companions asked, 'How do you like that in view of your former remark?'

Cyrenius answered, 'Very well, for that is a truly murderous racket which all the same has not cost any of us his life! It seems to me that your gods here

perceive the brother of the emperor - and quite Someone Else also! Therefore, they do us this honor.'

Here a captain from the company of Cyrenius, who still was quite impressed with the doctrine of the gods, warned the joking Cyrenius, 'But I beg your imperial, consular highness, do not under any circumstance make fun of the gods here! For how easily could the nimble Mercury report that to Zeus - and then we would all be finished off with one bolt of lightning!'

At this Cyrenius said still more jokingly, 'My dear captain, you can be quite at ease in this matter. Mercury has now been placed under an eternal house arrest by Zeus and Zeus has himself received such a sound slap in the face by quite another Juno that he has lost his sight and hearing forever! So, you need not concern yourself, since Zeus will not have much to say about thunder and lightning from now on.'

Hereupon the lightning became ever more intense and the thunder quite terrible, and the captain persisted, 'Oh, your imperial, consular highness will surely regret this diatribe against the gods!'

And Cyrenius said, 'Certainly not today - perhaps tomorrow, if I have the time left over. See. if I were to fear the gods like you and still many another fool, I would not speak so freely at this very moment under this sea of fire! But because I just do not fear the gods any more in the least, I speak as I do.'

With that the captain was rebuffed and did not dare to say any more to the imperial highness.

A bolt of lightning now struck directly between Joseph, Mary, and the two youths. And the Baby sat up and commanded: 'Unmask yourself, you monster!'

At this word all the clouds suddenly fell down. - The sky became fully clear, but in contrast a mass of vermin was to be seen crawling on the ground. And the two youths directed a glance at the ground, and the vermin fled in part toward the forest and was in part destroyed.

This act caused all who were on the mountain with Cyrenius to fall silent, for they were at a total loss to explain it."

A Roman Marvels at The Child's Power

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 133

Jesus is speaking: "After a long pause of boundless astonishment, the garrison commander approached Cyrenius quite meekly and stated, 'Your highness! I know that these people have devoted much time to the study of nature, as a number of illustrious leaders of Rome also have. As for me, I have always been more of a soldier than a scholar in the field of nature. But this most singular occurrence which here took place before our eyes compels me to reflect in the matter. Still, I am unable to find any explanation other than the miraculous, which can only be explained by the remarkable power of this Jewish Child! Should there actually be no other cause? Should there not be certain secret laws of nature, by means of which this must be affected just as surely as otherwise rain, hail and snow? Oh, give me a little light here, so I too may understand the matter a little and not have to stand here like a lost sheep.'

Here Cyrenius admitted to the commander, 'Oh friend, you have made a poor start by turning to me in this matter, for I understand just as little about it as

you do. That such surely happened according to a law is certain. But how the law is constituted will hardly be known by anyone other than the great Lawgiver of nature. Now whether we mortals are justified in asking the great Lawgiver how such laws are constituted - that is something which I, for one, just do not know!'

The commander continued, 'See, your highness, over there is the wise Jew with his wonderful Child and the two most remarkable youths who this morning completely upset our tranquility with their shining garments. How would it be if we turned to them in this most remarkable matter?'

Cyrenius said, 'Try it, if you have the courage! I am lacking in it on this occasion, for I now perceive very clearly that they are beings of quite another kind than we are.'

The commander replied, 'I would not say that I lack the courage, but if your highness is of that opinion then I certainly will not be a party to high treason and am content with my ignorance.'

Joseph now said to Cyrenius, 'Brother, have all get ready to leave, for the sun is already inclining noticeably.'

Cyrenius did this, and in a short time the return trip began. This occurred without any hindrance, and in two hours all were back at the villa again."

The Lord Always Knows the Best Way

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 134

Jesus is speaking: "When they arrived at the villa, the party was greeted in a most friendly way by the sons of Joseph and especially by the youths who remained there. The sons then showed Joseph all they had done in the meantime and how they had faithfully carried out his wishes.

The oldest son immediately told Joseph of all the remarkable things that had taken place during his absence in the vicinity of Ostracine. 'Quite especially,' he related, 'did the sudden fire in the governor's residence frighten all the inhabitants in the city! But when they were attempting to put out the blaze, the great fire went out all of a sudden and no trace of it was to be seen anymore.

Thereupon we suddenly noticed that the mountain was being enveloped in fiery clouds, and a thousand bolts of lightning crisscrossed each other. At this we thought of Sinai which could well have looked like that at the time of the great revelation of God to our fathers. We then were greatly concerned about you, but the youths reassured us and said that no one would be harmed in the least.

When the mountain was totally enveloped in fiery clouds, behold, we were greatly frightened because three tremendous lions sprang toward us in great haste from the path leading up the mountain.

This greatly frightened us, but the youths said: Do not be afraid, for these animals seek protection in the home of Him whom all things must obey! - And so it was! The three lions quickly went inside our wagon shed, where they are resting peacefully.



After the storm we went there with several of the youths and looked at the giant beasts, and they arose and made signs of unmistakable submission and friendliness!'

Here Joseph responded, 'I see, my son. We have also experienced all that! You have made your story almost too long. All of you go now and set the table, for we all need to restore ourselves, since the mountain has tired us a bit.'

The sons and the other youths now hurried into the kitchen and the dining room and in a short time put everything in the best order.

Cyrenius now observed, 'Truly, it greatly surprises me that these three beasts, instead of going into hiding in their caves, sought protection here. Perhaps they will stay with this house and watch it faithfully as this breed of animals has done in similar circumstances.'

Joseph affirmed, 'Everything is right with me that is right and pleasing to the Lord! But it may also be that these animals will follow you as a protection to your ship.'

And Cyrenius said, 'If the Lord wishes it, then I will surely agree to it - although the Lord can also protect me without these lions!'

Here the three came forth and took their stand around Cyrenius and indicated their friendship to him.

At this Cyrenius said, 'Now that is indeed strange - you, dear brother, need only to say something and it already happens!'

And the two youths stated, 'These three animals will serve you well this very night. For the Lord always knows what means are best suited to help anyone. Such animals have not infrequently been in the divine service; hence they are also chosen now to serve you in a matter which awaits you. And so be it!''

A Treacherous Attack

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 135

Jesus is speaking: "After this discussion the three lions again left Cyrenius and withdrew to their wagon shed.

Cyrenius still wished to discuss this appearance with Joseph, but Joseph's sons came just then and let him know that the meal was prepared, and the table was set.

At this Joseph promptly invited the whole gathering to come into the dining room and to refresh themselves with food and drink.

In answer to this invitation everyone now went into the dining room and ate the blessed foods and stilled their thirst with lemon juice and water. After the meal, which lasted for an hour, Joseph thanked God and blessed all of the guests present.

Here the Baby called Cyrenius over, and when he approached Him in the greatest humility, He said to him, 'Cyrenius, tonight you will be attacked by a small, traitorous band in your sleeping chamber. I am therefore sending the three lions along with you, so leave them in the chamber with you when they follow you! When the traitorous horde enters your chamber, it will suddenly be attacked by the three lions in the fiercest manner and will be torn to pieces, but you will not be harmed in the least thereby! So do not be afraid of the three lions, for these fully know you to be their lord.'

Cyrenius thanked the Baby most fervently in his heart as also did his wife Tullia, but she knew nothing of what the Baby had just discussed with Cyrenius.

When it was quite late in the evening, Cyrenius took his leave with his entire company, repeated once more his invitation for the following day and having been blest went his way into the city.

When he entered his sleeping-chamber, the three lions were already at hand and

stoutly accompanied Cyrenius into the great chamber. And when he went to his couch with Tullia, the lions took their places around it, steadily keeping their eyes on the entrance door. The servants of Cyrenius went in and out a number of times, but the lions paid no attention to them.

During the second watch in the night, twenty muffled men treading very stealthily came into the sleeping-hall of Cyrenius and very quietly approached his couch. But when they were hardly five more steps away from the couch and pulled out their daggers, the three lions amid the most fearful roars suddenly pounced on them and tore them to pieces in a few moments, and not one escaped this attack.



For none was prepared for such an attack - at the first pounce they all fell into the greatest fear and confusion and did not even think of defending themselves. For that reason, no one found his way out and consequently fell prey to the fury of the lions.

Thus, Cyrenius was marvelously saved during this night by the three lions and was not a little amazed the next morning when he beheld the dismembered corpses in the great sleeping-hall."

The Discovery of The Traitor

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 136

Jesus is speaking: "Cyrenius quickly awakened his household servants and summoned them to his sleeping-hall to explain how such treachery took place. The household servants were alarmed at what they saw there and assured the angry governor, 'Most strict, just and most powerful lord, lord! Let the gods be our witnesses that we did not know anything whatever about this. We will all suffer death if we took the least part in it or even have the least knowledge of it!'

Thereupon Cyrenius asserted, 'Then take these corpses outside and bury them in front of this citadel in the open place as a warning example to all who might still be of the same mind!'

But the servants were in great fear of the three lions who still were closely watching the sleeping couch of Cyrenius, and protested, 'Oh lord, lord! See, we do not dare to touch anything here, for the three beasts have too grim an appearance and could do the same with us as they did with these assassins.'

Here Cyrenius said, 'Whoever among you has a clear conscience, let him step forth and see for himself that these fierce animals also respect faithfulness.'

At these words of Cyrenius all except one stepped forth, and the lions did not harm them in the least.

Cyrenius then asked the one who stood back, 'Why do you stand back, since you can see how your comrades are not harmed by the lions in the least?'

And the one questioned replied, 'Lord, lord, be merciful to me, for my conscience is not clear!'

Cyrenius asked him, 'Wherein then is your conscience not clear? Speak, if you do not wish to die!'

And the questioned servant said, 'Lord, lord, I knew of this treachery since yesterday morning, but did not want to tell you anything about it because I was bought off with a hundred pounds of silver!'

For I thought to myself that you would 'be saved anyway, like the wise man outside was saved in the villa, so I accepted the silver.'

At this Cyrenius sprang up and exclaimed, 'It seems as if every sincere humanitarian must also have a devil among his servants and friends! You miserable scoundrel, step over here before the tribunal of God! If you find grace before this tribunal then I will not judge you either, but if you find no grace before this tribunal, then you are already judged forever!'

At this the servant thus questioned and ordered began to quake and collapsed in a dead faint.

Hereat a lion stood up, went over to the unconscious servant, took hold of his hand and very carefully dragged him over in front of Cyrenius, where the guilty one remained lying motionless.

Then the same lion in great haste sprang into the lesser hall wherein he seized upon a bundle, pulled it forth and tore it to pieces, whereupon the hundred pounds of silver which the servant had received for his silence came into view.

Cyrenius was not a little amazed at this occurrence.

Then the lion again took hold of the guilty one by the arm, pulled him into the lesser hall and laid him down on the exact spot where the bundle had formerly lain. There he dealt him several blows with his tail, which brought the stunned servant back to consciousness and did not harm him otherwise.

The lion then returned to its former place and maintained a passive attitude along with its two comrades.

The servants now began to remove the corpses as ordered by Cyrenius. And Cyrenius honored and praised the God of Israel for having so wonderfully saved him, and in one hour the sleeping-chamber was completely cleansed again."

A New Ark of The Covenant

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 141

Jesus is speaking: "By this time the morning meal was ready, and the tables were nicely set, and the servants came and made this known to Cyrenius.

Cyrenius now inspected everything, found it to be in the best order and invited the company to the table in the great side-hall.

When Joseph went inside, he was greatly astonished, for it seemed to him that here in this hall he was in a miniature temple of Solomon in Jerusalem.

Now this arrangement was the work of Maronius Pilla who as former prefect of Jerusalem naturally knew quite well how the temple looked inside and out. Joseph was filled with joy and said, 'Truly, my brother Cyrenius Quirinus, you could not have put a better thought into effect. I am now at the Feast of Preparation as in Jerusalem. Only the Holy of Holies is missing - if This were here also, the temple would be complete. The curtain is indeed here, but behind it the Ark of the Covenant is missing!'

Cyrenius responded, 'Brother, I thought that you would bring along the Holy of Holies alive anyhow - why then should It be here artificially?'

Only now did Joseph recover from his unexpected illusion and thought of the Baby and of Mary.

The Baby now called Cyrenius over and said to him (at this the angels fell down on their faces): 'Cyrenius, you have done much to provide a pleasure for the most righteous man on the earth, but one thing you almost forgot! See, today you are giving a great and glorious feast. Whatever three continents bring forth that is best and precious is assembled here today.

And therein you do well - for truly, throughout all eternity and infinity no greater honor has befallen a house in any world than now befalls yours! For you now have Him before you before whom all the powers of heaven cover up their faces. Joseph has indicated to you that the Holy of Holies in this temple is empty. So, it is - but so it shall not be. Send out your servants and they shall bring here all manner of poor, blind, lame, crippled and afflicted people. Have a table set up for these in the imitated Holy of Holies and have them festively served, and My servants will wait on them.

And behold, then the Holy of Holies will be alive and will represent the Most Holy One better than the now empty Ark of the Covenant in Jerusalem. At the same time provide three Billy-goats and throw them to the lions so they will also be fed.'

Cyrenius thereupon kissed the Baby and at once followed His advice.

And in one hour the prototype of the Holy of Holies was filled with the poor, and the lions received their fare.

Joseph's Place of Honor in The World

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 142

Jesus is speaking: "Only after everything had thus been put in order did Joseph raise his eyes to heaven and thank the God of Abraham, Isaac, and Jacob. And only when he had completed his prayer of thanks did, he along with his own, take a place at the very foot of the royally bedecked table of Cyrenius.

Cyrenius immediately hurried over to Joseph and protested 'No, no, my truly exalted friend and brother, that will not do - for this feast concerns you and not me. Therefore, your place is there at the head of the table, and not here at the foot. So, arise, and let me seat you and yours there at the head of the table where it is laid with gold. Here at the foot my company shall sit and recline; for thus I have ordered it myself.'

Joseph answered, 'Cyrenius, because I am your very sincere friend and brother, I remain seated with my own here at the foot. See, with me you lose nothing although I sit here at the least honored place, but with your great

companions in offices of the state you lose much if you do not set them at the head. So, leave things as they are. In the world the world shall have its privilege, but in the kingdom of God matters will be quite the opposite - for there the last shall be the first at the table of Abraham, Isaac and Jacob.'

Here Cyrenius objected, 'Oh brother, I have looked forward to this day that I might bring you, the son of a king, also a kingly honor - and now half of my joy is gone since I must see even you, for whom all this is intended, at the very least place.'

Brother, go and at least sit in the middle place so I will be closer to you at the table.'

And Joseph replied, 'But my very dear brother, you surely are not going to be childish? You know that I must always and everywhere remain in that order which the Lord God lays down for me in my heart. How then can you want to tempt me over and above this order? You set your great and glittering ones at the head, and you as lord can sit down wherever you please since every place at the table is fitting for you.'

Herewith this matter is settled - by the golden tableware your great ones will recognize the leading place at the table and will feel highly honored if you vacate such places of honor wholly to them and choose a lesser one for yourself.'

Cyrenius understood Joseph's words, thereupon assigned the foremost places to his eminent ones and he himself with Tullia sat down at the middle of the table. And thus, everything was in good order - the eminent ones were filled with joy that they sat at the head, Cyrenius was gay in the middle, and Joseph with his own was in the best of spirits that even at this great and splendid festival he could remain in God's good order."

Cyrenius As Predecessor of The Apostle Paul

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 152

Jesus is speaking: "After this discussion the youths drew back the curtain once more and the whole company again went into the poor. And the Baby sat erect and blessed the poor with His eyes.

Then He turned to Cyrenius and said to him in a very pleasing tone of voice: 'My beloved Cyrenius Quirinus! See, these My servants whom you see here as frail youths watch over the whole creation in My name! Every world, every sun must obey their slightest wish, so you can see that I have granted them unlimited power. And as I have turned all creation over to these My servants to be governed in an orderly manner, so also do I here turn over to you these much greater worlds of life!

See, these brothers and sisters are more than an infinity filled with suns and worlds! 'Yes, I say to you: A baby in the cradle is more than all the substance in the eternal, infinite space! Therefore, consider what great thing you receive in this gift from Me and over how great a thing I sent you!

Lead these poor in all love, gentleness, and patience on the right road to Me and you will eternally never be able to measure the greatness of My reward! 'I, your Lord and your God, do hereby make you a forerunner in the realm of the pagans, so that he whom I shall one day send to the pagans shall find an easy reception. In time to come I shall also send a forerunner to the Jews, but I tell you:

The latter shall have a great deal of trouble! What he will do by the sweat of his brow, you will be able to accomplish in your sleep!

Therefore, the light will be taken from the children and entrusted to all of you in all fullness! 'For that reason, I as a Child lay the seed in you which will someday give Me the tree that will bear truly choice fruits for My house eternally.

But the fig tree with the children, which I already planted in Abraham's day in Salem – a city which I as Melchizedek built with My own hand - I shall curse, since it bears nothing but leaves!

Truly, it has hungered Me yet always! Many times, I had the tree in Salem fertilized by good gardeners, and still it bore Me no fruit! 'Before a century passes, therefore, the city which My hand built for My children shall fall to you strangers, for your brother's son shall take up the sword against Salem!

And just as you now adopt these poor people as your children so also shall I adopt you strangers as My children, and you shall cast out the children! - Keep these words to yourself and act according to them in secret, and I will always bless you with the invisible crown of My eternal love and grace, Amen!'

These words caused all to fall silent. The angels lay on their faces, and no one trusted himself to speak or to inquire about anything."

The Baby Becomes Silent

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 157

Jesus is speaking: "Outside the city Mary gave the Baby over to James, for she had become tired since she had carried Him on her hands the whole day long. And James was filled with joy because he once again had a chance to carry his Darling.

Here the Baby opened His eyes and said, 'My dear James, you really do love Me with all your heart! But if I should become quite heavy for you, would you then still love Me as much?'

James answered, 'Oh my dearest little Brother, even if You weighed as much as I did, I still would carry You on my arms with a heart burning most fervently!'

The Baby continued: 'My brother, now of course I will not become heavy for you,⁷ but one day the time will come in which I will become a great burden to you! Therefore, you do well that you are even now lovingly getting used to My weight, for when accordingly, the difficult time comes, you then will carry Me in My full weight just as easily as you carry Me now.

And I say to you: Everyone who does not first carry Me as a Child will one day succumb beneath My full weight! 'Whoever will carry Me in his heart as a weak little Child as you now do upon your hands, to him I shall be just as light a burden in the years of My manhood!'

James, not understanding these high words, caressingly asked the Baby, 'Oh my dearest little Brother, my Jesus, will You then allow Yourself to be carried around as a man?'

The Baby replied: 'You love Me with all your might, and that is enough for Me! And your artlessness is more pleasing to Me than the wisdom of the wise who calculate much and make predictions, but whose hearts are colder thereby than ice. What you do not grasp now, that you will grasp very easily at the proper time.

See, now I am still only a Child who is of an altogether minor age, and behold, for all that my tongue is loosed, and I converse with you as if I were a mature man!

Now if I were to remain like this, I would be like a dual being, a Child to the eye - and a Man to the ear. But matters cannot continue as they are. I shall bind My tongue for a year to all, but you and you will hear My voice only in your heart! When I shall again speak with the mouth, your eye will see Me more matured, but your ear will hear only childish talk from Me!

I have told you this now so you will not take exception to Me then. So be it!

Here the Baby again became quite speechless and behaved just like any other baby, while in the meantime they reached the villa."

The Meaning of True Rest on The Sabbath

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 158

Jesus is speaking: "Upon arriving at the villa, Joseph at once told his four oldest sons to look after the animals and then to soon retire.

This the sons did, but they soon returned and reported to Joseph, 'Father, it is amazing: The cattle as well as the donkeys are now fed and watered, but their cribs are still filled, and the water buckets are full to the brim. How is that possible?'

Here Joseph went to look for himself and found the declaration of the four sons confirmed. Therefore, he returned and asked the still present youths whether they had done this on the Sabbath.

The youths answered in the affirmative, and Joseph very doubtfully asked the youths, 'How is it that you are servants of the Lord and are not inclined to keep the Sabbath holy?'

Gabriel thereupon replied: 'Oh you chaste man, how can you put such a question to us? Did this day not elapse like any other? Did the sun not rise and set like on any other day? Did not the morning - noon - and evening wind blow today? When we stood by the sea, did you not see the active motion of its waves? Why then would it not observe the Sabbath?

How could you walk, eat, and drink and draw breath today - and did not prohibit your heart from beating? 'See, you Sabbath-fearing man, everything that is and happens in the world actually exists only through the power of activity bestowed upon us by the Lord and is led and governed by us!

Now if we rested throughout one day, say, would not the whole creation quickly perish? See, thus we must keep the Sabbath only by our labor from our love to the Lord, but not in idle inactivity.

'True rest in the Lord thus consists in true love of the heart towards Him and in uninterrupted activity accordingly, so God's eternal order may be upheld. Everything else is an abomination before God full of human folly.

Consider this well and do not on any Sabbath shy away from doing good, and you willfully resemble the Lord, you're as well as my Creator!'

Following this talk all the youths fell down on their faces before the Baby and thereupon disappeared. And Joseph engraved these words deep in his heart and afterwards was not so scrupulous on a Sabbath."

Eudokia Learns a Secret of the Heavens

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 159

Jesus is speaking: "When the youths had disappeared, Eudokia asked Mary just who these youths actually were. For Eudokia was still a pagan and knew nothing of the extraordinary secrets of the heavens. That on this occasion the pagans also saw the angels was because their inward eye was kept open during this time, and the disappearance of the angels therefore was nothing else than the closing of the inward spiritual vision - for which reason it also seemed to Eudokia after their disappearance as if she had awakened from a deep sleep. She now felt quite natural again and everything she had seen, heard, and done throughout the whole day seemed to her like a most vivid dream. Her question to Mary is thus understandable, since she now perceived with her natural senses again.

Mary therefore said to her, 'Eudokia, we shall be together for still some time, and everything which at present seems obscure to you will become plain. But for today let us go to rest, for I am very tired.'

Eudokia appeared to be satisfied with this consolation, but her eagerness to know grew in her heart.

Joseph now said, 'My children, night has come. Lock the gates and go to rest.

For tomorrow is anyhow the after-Sabbath on which we do not work. Then we can still discuss this and that. But for today praise the Lord and do as I have requested of you. You, James, prepare the crib now, then bring the Baby to bed and place the crib next to the mother's couch. And you, Eudokia, go to your bedroom also, and refresh yourself with sweet sleep in the name of the Lord.'

Eudokia now went directly into her bedroom and lay down on the couch, but sleep would not come, for her fiery heart was too stirred up at the disappearance of the youths, and she had fallen in love with Gabriel and now could not help nor console herself, since the object of her heart had so suddenly disappeared before her eyes.

When all rested and slept, Eudokia arose, opened a window and looked out. Here Gabriel suddenly stood before her and admonished her, 'You must put your heart to rest. See, I am not a human being like you, but am only a spirit and am a messenger of God. And worship the Baby, for He is the Lord! He will bring peace to your heart!' Thereupon the angel disappeared and Eudokia obtained peace."

I Am He, Who Teaches Justice

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 160

Jesus is speaking: "In the morning an hour before sunrise everyone in Joseph's house was up as usual and the Baby Himself kicked about quite gayly in His crib and let Himself be heard by joyful baby-tones as if He were half singing.

James played with the Baby in his usual way and made various motions with his hand for the Lord of infinity and sang and whistled thereby.

Mary was still on her couch and slumbered, wherefore Joseph, who was engrossed in his morning prayer, criticized James a bit since he was so noisy and paid no attention to the prayer nor to the slumbering mother.

Here James excused himself and said, 'Dear father, see, the Lord of heaven and earth is after all pleased by my activity with Him! And we certainly should

always do that which pleases the Lord! See, the Lord is pleased with what I am doing. Why then are you displeased with it? Now mother would surely not slumber as well if we two, the Baby and I, were not thus noisy. I beg you, dear father, to consider me excused in that and not to blame me further if I in my calling sometimes seem unrestrained to you, but still please the Lord thereby.'

Joseph agreed, 'Yes, yes, everything is all right - and I like to see that you keep the Baby good company, only you must not make so much noise in the future when you see that someone still sleeps and someone else is engrossed in prayer to God!'

James thanked Joseph for this admonition, then asked him, saying: 'When you pray to God, as you just have done, to what sort of a God do you pray? From what I now know about this Baby, no other greater or more true God can possibly exist than this Baby following the most emphatic witness from the heavens! And if-according to the prophets and according to the many marvelous testimonies - that is the case?

When it is stated by the prophet: Who is He that comes from Edom, with reddish clothes from Bazra? Who is so adorned in His garments and walks about in His great power? - It is I, who teach justice and am a Champion to save!

'Father, the Baby yesterday referred to Himself with these words in front of you. Just who is He? For no child of man can speak thus of Himself. And there is only one God! Who then is the Baby that here says: I am He who teaches justice and am a Champion to save?'

Here Joseph was taken aback and admitted, 'Truly, my son James, you are right - you are better off at the cradle than I here in my prayer-nook!'

While they were speaking, Eudokia came out of her chamber filled with the highest ecstasy. She was as beautiful as the red glow of morning and fell down before the crib and worshiped the Baby.

When she had thus prayed for half an hour, she arose and declared: 'Yes, - yes, You alone are the One, and apart from You there is no other!'

Last night in a dream I saw a sun in the firmament, and it was empty and had little light. Then I saw this Baby on the earth, and He shone like a thousand suns, and a powerful ray went out from Him over to the empty sun and illuminated it through and through. In this ray I saw the angels which were here soar up and down - their number was infinite, and their faces were incessantly turned toward the Baby! Ah, how majestic that was!'

This tale brought Joseph completely out of his prayer-nook, and he now also held the Baby in greatest esteem and often prayed at the crib."

Christophorus - The Giant Fisherman

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 165

Jesus is speaking: "From this event onward another half year went by very peacefully and nothing miraculous took place.

For the little Child, by means of His inner power scrupulously avoided everything which might have given occasion for any miracle. He was lively and played with the other children when these had time; otherwise, He much preferred to go about with James and talked with him quite intelligently when they were alone. But with the other children He talked in the manner of a child two years old.

In that region there lived an emigrant Jew who made fishing in the near-by sea his means of livelihood. This Jew was of very great stature and was tremendously strong. On the morning of a day before the Sabbath, soon after breakfast, James took the little Child and with Joseph's permission went to visit this Jew who lived a good hour away from Joseph's house in a straight line. James went because this Jew had already invited him a number of times, and because the little Child had secretly told him to go there.

When James with the little Child arrived at the fisherman's house, the latter was highly pleased and promptly served James a well-prepared fish. James ate thereof with great pleasure and gave especially selected little pieces to his little Brother to eat. And the little Child ate the small portions which James put in His mouth with visible appetite. This made the fisherman so happy that he was inadvertently touched to tears thereby.

James soon wanted to go home again, but the fisherman entreated him to remain with him for the day. 'And in the evening,' he promised, 'I will carry you home along with your dearest little Brother! See, you no doubt walked for an hour and a half because you had to walk around this inlet of the sea, which is very shallow throughout. But I am nearly two fathoms tall - the water hardly comes up to my body in its deepest part. I shall take you and the Child on my arm, wade through the inlet with you and will then bring you both home along with a generous number of the choicest fresh fish in a short quarter-hour.'

Here the little Child said, 'Jonathan, your intention is good, but what if I and My brother become too heavy for you?' Jonathan smiled and replied, 'Oh my dear little Child, if both of you were a hundred times as heavy as you are, I still could carry you quite easily!'

And the little Child asserted, 'Jonathan, that remains to be seen. Just try to carry Me alone across and back through the inlet which is hardly fifty fathoms wide, and we shall see how your strength holds up for us both.'

Jonathan immediately agreed to this test, and with the consent of James took the little Child on his arm and waded with Him across the inlet of the sea.

The way across went passably, although Jonathan was greatly surprised at the heaviness of the little Child. But on the way back the little Child became so heavy that Jonathan found it necessary to take up a strong beam with which, by using it as a support, he was able to bring the little Child to shore only with the greatest difficulty in the world.

When he arrived there, he promptly set the little Child on the shore where James was waiting and declared, 'In Jehovah's name, what is this? The whole world cannot be heavier than this Child!'

And the little Child smilingly agreed: 'That is surely so, for you now have also carried far more than the whole world amounts to!'

And Jonathan, barely recovering, asked, 'How am I to take that?'

But James said, 'Dear Jonathan, take the fish and come along with us on dry land to our home and remain with us for the night. Tomorrow you will be enlightened about this.'

Thereupon Jonathan took three containers of the choicest fish, and that morning accompanied the two homes to Joseph who received him with great joy, for they had been schoolfriends in their childhood."

Why Jonathan Carried More Than the Whole World

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 166

Jesus is speaking: "Jonathan gave the three containers of fish over to Joseph, with which he made him very happy, for Joseph was very fond of fish.

He then inquired of Joseph: 'My very dear childhood friend, do tell me what sort of a Child you have. Surely, He is at the most two to three years old, but He speaks as sensibly as if He were a grown man! And see here, I, who after all am able to carry two oxen under my arms like you can carry two lambs, wanted to keep James and the little Child with me for the whole day and wanted to bring them home to you in the evening by wading through the inlet with them.

'When I made this wish known to James, the little Child spoke to me and said to my not small surprise: Jonathan, your intention is good; but what if we get too heavy for you? - That I in the knowledge of my strength had to smile at this question of childish concern is obvious! But the little Child said thereto, that remained to be seen.

I should attempt to carry Him alone across and back through the inlet to convince myself if He might not become too heavy for me! 'With the permission of James, I took the little Child on my arm and carried Him through the water. The way across was still bearable - but on the way back I had to take a pole on which I supported myself, and only with the greatest difficulty in the world did I get to the opposite shore.

'For truly, dear friend, you can believe me, the Child was so terribly heavy that I actually believed the weight of a world lay on my arms!

When I reached the shore and had quickly given the little Child over to James and was recovering a bit, I then asked James how it was that this Child weighed more than a world.

Here the Child again said unasked, that I now had carried more than if I had carried a whole world! -

Friend, your James has been a witness to all that. Now I am asking you about it and declare: What in Jehovah's name kind of a Child do you have? Truly, that belongs to the supernatural!'

Here Joseph cautioned Jonathan, 'If you could be as silent as a stone wall – contrariwise your life would be in great danger! - I would indeed tell you something, my old, most upright friend.'

And Jonathan took an oath and exclaimed, 'By God and all the heavens, I would rather die in the fire a thousand times than to ever betray you with a syllable!'

At this Joseph took him along on his favorite hill and told him the whole truth in the matter concerning the little Child, of which Jonathan did not know a syllable up to then.

And Jonathan, as soon as he had heard this presented in a brief manner, fell down on his knees and from the hill worshiped the little Child who just then was romping about in the center of the other eight children, and declared at the end of his long prayer: 'Oh blissful joy of joys!

My God, my Maker has visited me! I have carried Him who carries all the world and all the heavens, upon my arms! Oh, endless grace of graces! Oh earth,

are you then worthy of such grace? Yes, now I understand the words of the Child of God: You have carried more than a world!'

Thereupon Jonathan fell silent and for an hour long could not bring forth a word from his mouth in his great happiness."

Melchizedek, The King of Salem

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 169

Jesus is speaking: "Soon Joel brought in the fried fish and set them on the table.

Joseph now placed a generous portion in front of each one and did not forget himself either; but as usual he did not give a portion to the little Child who naturally received His share from Mary's portion. But this time the little Child was not satisfied therewith, and also wanted a whole portion.

Here Joseph said, 'But my dearest little Son, my Jesus, that would surely be too much for You. In the first place You could not possibly eat it at all, and besides it would make You sick if You did eat it. Now you can see that I gave Your mother a greater portion anyhow because she has to provide for You. So do not concern yourself, my little Son - You will not come too short.'

And the little Child replied: 'That I know - and many other things besides, which you do not know. But it still would have been fitting if you had also given the Lord of creation a whole portion. Do you know who Melchizedek, the King of Salem, was? - You do not know!

But I know and tell you: The King of Salem was the Lord Himself - but apart from Abraham no one was permitted to have the least intimation thereof. That is why Abraham bowed down to the earth before Him and voluntarily gave Him the tenth part of everything. 'Joseph, I am the same Melchizedek, and you are comparable to Abraham! Why then do you not want to give Me the tithing of these good fish? Why do you refer Me to the mother? Who made the fish, as well as the sea? Was it Mary or I, a King of Salem from eternity?

See, I am here in My own from eternity, and you are not even willing to set a whole portion of fish before Me? Now that is indeed rare! 'For that reason, it will also come to pass that men will one day place far greater portions before the mother of My body than before Me. And I shall have to wait for what is placed before the mother, and that will be far from the order of Melchizedek!'

At this Joseph did not know what he should answer thereto. He therefore promptly divided his portion and set the greater half in front of the little Child.

The little Child now said: 'Whoever gives Me anything and keeps a part for himself, he does not know Me! Whoever wishes to give to Me, let him give Me everything - otherwise I will not accept it!'

Here Joseph most gladly also set his portion before the little Child. Thereupon the little Child lifted His right hand, blessed the two portions and stated: 'Whoever gives Me everything, he wins a hundred-fold! Take the fish back again, Joseph, and eat! And give Me only what you have left over!'

Joseph now took the fish again and ate a great deal thereof; and when he could eat no more, so much was left over that it would have been enough for twelve people. And the little Child then ate of the remainder."

He Is a Sinner Who Has No Love

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 172

Jesus is speaking: "After Jonathan had somewhat recovered from his astonishment at these words of the little Child, he said to Joseph, 'Brother! Truly, as strongly as I have determined to stay with you today and tomorrow, I just will hardly be able to remain true to this intention. You see, everything here just seems too holy to me. I feel as if I were in a desolate place here in which everything at which the wanderer looks calls out to him: Here is no place for you, but only for spirits.

'I also feel like someone on a very high mountain on whose summit the magic of the far vista at first enchants his senses; but only too soon the very pure and cold aid tells him: O lazy and impure human beast of burden, go back to your stinking homeland. For here, where the purest spirits of the purest ether dwell, is no place for an impure soul. How pure was the great prophet Moses, but when he wished to see the Lord, the Same declared to him: Me, your God, you cannot see and live at the same time.

'Here is the same Lord in the fullness of His holiness; He is here, the One announced by the mouth of all the prophets! How could it be possible for me to any longer bear His visible presence here, since I am after all an old sinner against the whole Law of Moses?'

And Joseph replied, 'Dear friend and brother, you well know what the main law is – why then would you rather go home than to honor this law by living according to it? Love the Lord with all your might, and do not constantly think of your sins, and you will surely be more pleasing to the Lord than with your constant exclamations. Wait until the little Child sends you away. When that happens, then believe that you are unworthy of Him; but as long as that does not take place then remain - for you will eternally never be more at home anywhere than here.'

Here the little Child came over and said, 'Joseph, you did right in that you criticized Jonathan a bit - why is he so stubborn and does not want to stay here, when I love him so much!'

Thereupon the little Child turned to Jonathan and inquired, 'Jonathan, do you really want to leave here? What ill can possibly be happening to you since you do not want to stay?'

Jonathan answered, 'My Lord and my God, see, I am after all a gross sinner against the Law!'

And the little Child said: 'What are you saying about sins? I do not charge you with any! Do you know who is a sinner? - I tell you: He is a sinner who has no love. But you have love, so you are no sinner before Me - for I have forgiven you your sins because I am a Lord from eternity above Moses!'

Here Jonathan wept and again decided to stay, and then went over to the little Child and caressed Him."

The Just According to The Law Will Weep

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 172

Jesus is speaking; "While Jonathan was thus fondling and caressing the little Child, He said to him, 'Jonathan, just try to carry me once more now, and I will surely not seem as heavy to you than across the inlet!'

And Jonathan, full of love and joy, took the little Child on his arms and found Him to be as light as down. At this he asked the little Child, 'My Lord and my God, how on earth can I grasp that? Over by the sea You were the burden of a world to me - but here You are as light as a feather!'

And the little Child answered: 'Jonathan, as it was with you, so it will be with everyone. For My great burden lies not with Me, but with the Law of Moses!

When you did not know Me but only the Law, and carried Me upon your shoulder, it was not My burden but only the law's burden that pressed on your shoulder with the weight of a world. But now you have recognized Me in your heart as the Lord over Moses and over the Law, and behold, the burden of the Law is no more with Me, the Lord of the Law! And that is how all those who carry the burden of the Law will fare in the future according to the spirit!

'Truly I tell you: The just according to the Law will weep and gnash their teeth but the Lord will sit at the table in the houses of the sinners and will heal them and accept them as His children. I shall seek the lost, I shall heal, redeem, and set free the sick, those in hard bondage and the oppressed - but the just according to the Law shall depart out, of My house unjustified.

Truly I tell you: The tax collectors and sinners I shall praise in My house - but the just I shall shoulder with a strong burden before Me in My house. 'Yes, a harlot shall anoint Me, and the guilt of an adulteress I will write in the sand, and the sinners shall touch Me - but accursed shall be a preceptor of the Law and one learned in the Scripture, so he touches Me! Those whom the burden of the Law has killed, I shall pull out of their graves - but for the preceptors of the letter of the Law I shall make the gateway to life as narrow as the eye of a needle!'

At these words Joseph was shocked and asked, 'But my dear little Child, what terrible things are You saying? God after all gave the Law, so why should a sinner be better than one that is just?'

The Nature of The Moon

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 174

Jesus is speaking: "That evening the full moon had just 'risen over Ostracine, and Jonathan admired its beautiful form from this hill, enjoyed its light and was altogether silent.

Joseph soon noticed this and asked Jonathan, 'Brother, just what do you see in the shining disk of the moon, since you observe it so attentively?'

And Jonathan answered, 'Actually, I do not see anything at all - except the old, always the same spots. But as often as I see the moon, I always wonder what those spots might be and what the moon is anyway - why we sometimes do not see it at all, then like a sickle, and then again so and so. If you know any more than that tell me about it, for I really like to hear about things like that.'

Here Joseph admitted, 'Dear friend, in this respect we both are quite alike, and I am thus no better informed about the strange nature of this heavenly body

than you are, so I am able to tell you as good as nothing concerning this matter. The little Child will surely know more about it than I - so ask Him.'

Here Jonathan in a somewhat backward manner asked the little Child concerning the nature of the moon.

And the little Child answered: 'Jonathan, if I show you the moon, you then will also want to see the sun and after that the countless stars. Tell Me, when will your desire to see come to an end?

Behold, much knowledge burdens the head and makes life on earth unpleasant. But much love in your heart to God and your fellow men makes life on earth pleasant and takes away all fear of death. For this love truly is eternal life in itself - and whoever has this will at some future time see the whole creation!

For those who truly love God will see His face! And that is the face of God which he created by His wisdom and by His eternal, infinite power. *For the face of God is wisdom and infinite power, just as love is His fundamental essence from eternity.*

'But since you have already asked Me about the moon, I say this to you: it is a lesser earth and has mountains, valleys, fruits, animals and beings of your kind. Now the part which you see is naked and void and has neither water nor fire. Only the part which you do not see is like the earth.

The moon's light is from the sun, its brightness depends on its position and changes every minute according to its rotation around the earth. And its spots are deeper and darker places of trial. Now you know what the moon is - are you satisfied therewith?' -

And Jonathan affirmed this question and absorbed himself in deep thoughts.

And the little Child replied: 'God has indeed given the Law - but only for the heart, and not for the wisdom of the world. Moses himself based the entire Law on love to God! The Law has in fact remained - but love has long since died out. For a law in which there is no more love is useless, and he who keeps it without love is a dead slave thereto. That is why I prefer a pagan and a free sinner to a dead and bound slave to the Law.'

Here Joseph was silent and pondered over these words; and the little Child began to speak of childlike things again with Jonathan and His James."

An Historic Eclipse of The Moon

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 175

Jesus is speaking; "When Mary, assisted by Eudokia, had completed her household duties, she also went up on the little hill preceded by Eudokia. Here the little Child ran towards her and danced joyously around His indeed lovely mother. Mary now took the already fairly heavy little Child on her somewhat tired arms, caressed Him and jokingly said, 'My, but You are heavy today! You undoubtedly were two sweet-toothed and ate too much bread, butter and honey?'

The little Child answered, 'Oh, there was much to put away! Such a little jar that James can easily hide it in his fist! Then a little piece of bread which one may not expose to the wind either, so it will not promptly be lifted up into the air like a dry leaf! One certainly cannot put on much weight from that. I must confess that I am really quite hungry and already look forward to the evening meal.

See, Joseph and Jonathan have already made a meal of the whole moon and are still hungry although they are grown - how then should I have stilled My hunger with that fly's snack, when I still have to grow?'

And Mary said to the Child, 'My little Son, my, but You are really quite difficult again today! See, if Joseph and Jonathan had made a meal of the moon, it surely would never shine down so beautifully from the sky!'

And the little Child said, 'Woman and mother! I am not being difficult - you just did not understand Me. Now just go on over to the two, and they will promptly give you a taste of the moon also.'

Here Mary smiled and went over to Joseph, greeted him and asked him what he was so profoundly considering and why he and Jonathan were so busily looking at the full moon.

But Joseph hardly looked around at Mary and replied, 'Just do not bother me in my observation, for I want to decipher something now with Jonathan! Jesus has given us hints which must be worked out - so be quiet now and do not interrupt us.'

At this Mary looked at the little Child who was secretly smiling, and the little Child said, 'Now do you see how Joseph and Jonathan still feed on the moon? Just wait here patiently, and have James bring me a piece of bread and an orange. For the feeding on the moon by Joseph and Jonathan makes Me still hungrier than I already am.'

Thereupon Mary quickly sent James and had him bring what the little Child wanted, and then asked the little Child how long it would take for the two to finish their calculations about the moon.

And the little Child said: 'Just watch! Today - even right away, an eclipse of the moon will take place which will last about three hours!

Now those two do not know what causes this - therefore they will suppose that they have actually eaten up the moon, especially Jonathan. And this phenomenon will put an end to this observation. Afterward I shall of course instruct them again, as I usually do when it is necessary. But first both must strongly miscalculate and see their calculations come to naught.'

Hardly had the little Child finished speaking these words, when the moon already showed a dark brown indentation.

Jonathan was the first to notice this and pointed it out to Joseph.

Joseph, in great surprise, noticed the same thing and still more, since the eclipse increased with every moment.

At this both were soon afraid, and Joseph quickly asked the Child, 'Child, what is taking place with the moon?'

Here the little Child said, 'You can see that I am eating, so why do you want to interrupt Me? Wait until I am through with the orange - as you with the moon, and I shall tell you more.'



Thereupon Joseph was silent, and when the moon became totally eclipsed, both became alarmed. Everyone now went into the house, while Jonathan seriously believed that he had eaten the moon."

Some Old Fables About the Moon

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 176

Jesus is speaking: "When he arrived in the house, Jonathan said to Joseph, 'Brother, what will come of this most unfortunate situation? By my poor life, just look out of that window! The whole moon has been eaten up hide and hair! And it is now terrifyingly dark outside!

Yes, yes, I have often heard it said by greatly learned pagans that man should not count the heavenly orbs nor gaze at them too attentively - for it then could easily happen that they would fall down to earth! And if a man should happen to chance upon his own guiding star, and it fell down, the man would be lost and done for!

Now the moon is also a heavenly body and may be subject to the same strange law! So it might be that we hit upon it and it fell down to earth somewhere in pieces; for I saw a number of particles fly away from it. Or we are now bewitched by the moon and will become moonstruck, which will be a great affliction for us! One thing is certainly the case: it is obvious that the moon does not exist anymore - but who devoured it or where it went is quite another question!

Here Joseph said, 'Do you know, I have heard a number of times that the moon as well as the sun become darkened. Now that could easily be the case now, although I myself cannot recall ever having seen anything like it! But I have heard from old people that at times the angels of God polish these two heavenly lights as we do a lamp, once the wick becomes defective - during which time it naturally gets a bit dark on the earth. That may be happening now! For the fable that a dragon begins to devour both heavenly bodies is too stupid and is nothing but paganism.'

While Joseph and Jonathan were thus discussing the moon, it began to re-emerge on the other side.

The children and the sons of Joseph noticed this and exclaimed, 'Look, look, the moon is becoming visible again!' The pair looked outside, and a stone fell from Jonathan's heart because he now could see the moon again.

Here Joseph again asked the little Child how this came about.

And the little Child said, 'Just let the meager moon come out from behind the shadow which the earth casts, and then we will see if it has changed any! The earth is after all no infinitely great body but is as round as the orange which I ate a little while ago and floats free in an infinite space; hence the sun's rays can always cover the earth.

Thus, the great earth must also throw a shadow, and if the moon enters into this it is darkened, since it is also illuminated by the sun. Any more I shall not tell you!' At this Joseph and Jonathan looked at each other and could not think of anything to add thereto."

A Perfect Earth in Miniature

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 177

Jesus is speaking: "After a while Jonathan said to Joseph, 'Brother, now who would ever have let it enter his head, even in a dream, that the earth might be an enormously large globe. So, we inhabit only the surface of this globe? But what about the sea? Does that also belong to the globe, or does the actual solid earth-globe float on it?'

Here the little Child bestirred Himself and stated, 'So all of you may not lose your beneficial sleep for all this futile speculation, I shall have to free you from your delusion! Step closer, and you, James, hurry and bring another especially nice orange.'

When the orange was brought, the little Child took hold of it and said: 'Behold, that is the earth! I now want this orange to become a perfect likeness of the earth on a smallest scale with mountains, valleys, rivers, lakes, oceans and also inhabited places built by men. So be it!'

At that moment there appeared on the hand of the little Child a perfect globe of the earth in miniature - which upon the 'So be it!' had in fact become a hundred times larger than the orange.

The ocean, the rivers, lakes, mountains as well as the cities were to be seen on this globe just as they actually were. Everyone now pressed up close to look at this wonderful creation of the earth on a minute scale.

Joseph soon found Nazareth and Jerusalem thereon and was amazed at their perfect likeness.

Eudokia soon found Thebes in her homeland and was amazed at its perfect representation.

Thus, Rome was also found as well as a great many other known localities.

The inspection of this globe lasted over an hour and seemed never to come to an end. Even Mary enjoyed looking at this little earth so much that she became greatly animated by her observations. And the eight children held their eyes glued to this miniature earth as if they had been turned to stone. The little Child now explained the nature of the earth in great detail like a professor of geography, and all understood His words.

When the little Child had completed His explanation, He said to James, 'James, now take a string and hang this globe somewhere so it hangs free, that those thirsting after knowledge will find something to occupy them tomorrow also! But for today let us forget this earth and go to rest after the evening meal; for I have become hungry and thirsty during the time you fed on the moon and on the earth.'

Here Joseph immediately ordered the kitchen master Joel to prepare an evening meal and to put it on the table. And Joel went with the other three brothers and prepared a good evening meal."

A Gospel on Prayer Pleasing to God

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 185

Jesus is speaking: "When Cyrenius had heard this from Joseph, he turned to the little Child resting on his arms and said to Him, 'O You whose Name my tongue will never be worthy to express! Then that was nothing but grace from

You, my Lord and God? How, in what way shall I now thank You, how praise and honor You for such immeasurable, truly wonderful grace? What can I, a poor, dull human being really do for You in return, oh Lord, since You are so immeasurably merciful to me and protect me more than Your own heart?'

Here the little Child said, "My beloved Cyrenius! You would be much more pleasing to Me if only you would not always heave such sighs before Me! What after all do I and you get out of it when you sigh thus before Me? I say to you, rather be of good cheer and love Me as well as all other people in your heart, and you will please Me more than if you always sigh for no reason in the world.'

Cyrenius now inquired most tenderly of the little Child, 'O my life, my all! May I then not pray to You, my Lord and my God?'

And the little Child answered, 'Oh yes, you may indeed do that - but not with all manner of never-ending exclamations, but only in your spirit, which is your love towards Me, and in its truth, which is the true light that streams forth from the flame of love! Do you really suppose that I become more opulent, mightier and greater by the prayers of men than I already am without such prayers? 'Oh see, that is just why I have appeared out of My eternal infinity in this body, so that men should pray to Me more with their love - and should therewith spare their mouth, their tongue and their lips! For that kind of prayer degrades the worshiper as well as the worshiped, because it is dead nonsense, a characteristic of the heathen!

What after all do you do with your good friends and brothers when you gather with them? See, you are delighted to see them, greet them and offer them hands, breast and head. Do the same with Me also, and I shall eternally ask nothing else of you! And now be wholly of good spirits, look around a bit after your children and inquire of them a little as to what they have already learned, and you will have greater joy thereat and will also prepare Me a greater joy than if you were to sigh and exclaim a hundred times on end!'

At this Cyrenius became very glad and promptly called the eight children over to himself and asked them about various things. And the children gave him such thoroughly informed answers to every question that he could not get over his surprise thereat. Cyrenius was very happy indeed at this - and the children were also happy that they were so smart, and Cyrenius made generous presents to them all and praised the schoolmaster."

Cyrenius Receives a Rare Gift

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 186

Jesus is speaking: "Thereupon the oldest of the three boys went over to Cyrenius and inquired, 'Father Quirinus Cyrenius! Since you have now examined us about various things, and we did not fail you in any answer and you were pleased with all of us on that account - would you not, for your love and concern, also accept a present in return from me?'

Cyrenius smiled at this question and said to the boy, 'Your offer, my dear Sixtus, is very pleasing and welcome to me, only you must describe the object which you wish to give me more closely, and I shall then tell all of you right away whether or not I can accept it!'

Here the boy answered, 'Oh father Quirinus Cyrenius, it is no object which we want and are able to give you as a present, but a new science, or which you have surely had no idea until now!'

When Cyrenius heard this from his Sixtus, he said to him, 'Listen, my dear Sixtus, if that is the way the matter stands, then you can make me a present of as much as you ever care to, and I shall most willingly accept it all!'

After this declaration of Cyrenius the boy said, 'Well then, if that pleases you, oh father Quirinus Cyrenius, then listen to me! You have surely never heard up to now what our earth looks like, and what form it has. What form do you suppose that it has, the great earth, which carries us all and nourishes us through the grace of God in her?'

Cyrenius was taken aback by this question and did not know what he should say thereto. Only after a while did he answer the boy, 'Listen, my boy, your question puts me in a great quandary; for I cannot give you a definite answer thereto. We do of course have a great many conjectures concerning the nature of the earth; but as far as the definite truth is concerned, one cannot answer only with conjectures. Therefore, you go ahead and speak alone, and I shall hear you and then form an opinion of your presentation.'

Here the boy, at a wink from Joseph, ran into the house and very carefully brought the same earth-globe which the little Child had created from an orange the night before because of the eclipse of the moon.

When Cyrenius saw this object, he was surprised and asked, 'Well, just what is that? Is that perhaps the supposed present itself? After all, you said a little while ago that the present did not consist in an object, but only in a scientific exposition! But that is nevertheless an object and no scientific exposition.'

The boy replied, 'Dear father Quirinus Cyrenius, that is no doubt true, but I cannot make you a present of this object because it is not mine; but it is necessary here if you are to understand me.'

Here the boy, with the aid of the earth-globe, began to explain the character of the earthlike professor, and that with such thoroughness that Cyrenius was deeply astonished thereat.

And when the boy had finished, the little Child said to Cyrenius, 'That is right! And so, you may have a memento thereof, this little earth shall also be yours, until you will someday receive a greater one in My kingdom!'"

Be Not Concerned About Your Brother

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 187

Jesus is speaking: "Cyrenius was so extraordinarily pleased at this present that he just could not help himself for all his happiness.

After a while, when he had thoroughly looked over the splendid globe in all directions and convinced himself of the truly significant portrayal of all the points known to him, he declared, 'Joseph, that is indeed a more than loud witness for all of us about Him who once created the earth! For what is indeed more difficult to the Almighty: to create a great earth, or to create one as small as this for our instruction about the great one which carries us? I would say that is no doubt one and the same thing! 'O God, o great God, what infinite fullness of all manner of perfect things must dwell in You that such wondrous things are so very easily

possible to you! Whoever concerns himself with You in his heart is already blessed in the world! Whoever possesses You and lovingly carries You in his heart, he can be considered fortunate beyond measure!

Oh, how disgusting does the vain pursuits of the children of the world seem to me now! Oh, my poor brother Augustus! If you knew and understood what I now know and understand, how greatly your tottering throne would disgust you!

O my little Jesus, my life, my all! Would You not show my brother through Your omnipotence how insignificant and incredibly shabby his throne is?'

And the little Child said, 'Cyrenius, look at all the creatures of the earth, and you will find good and bad ones among them in regard to you. Do you really suppose that they are also like that in regard to Me? See, the lion is a cruel animal and spares no life in his fury. Did you also find this animal like that where I am concerned? Not in the least, you say in your heart, for this king of the desert twice saved my life! 'See, thus matters also stand with your brother - he cannot be like you, nor you like him. That is why I have called all sorts of creatures into being, because they are a necessary part of My eternal order as they are.

Thus, it also had to happen that your brother became what he is, and you also became what you are. And when your brother says: Lord, I do not know what I am and what I do, but Your power is with me, and I act according to its purpose; then your brother is as right as you are, and you shall not be concerned about him – for at some future time everyone's works will become manifest!' - These words put Cyrenius into a better frame of mind about Augustus, and he again looked at his little earth."

A Test of Love for Cyrenius

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 188

Jesus is speaking: "While Cyrenius was looking at his earth-globe again with great attentiveness, the little Child wanted to be put down so He might frisk back and forth a bit on the hill. At this Cyrenius set Him on the ground ever so gently and avowed,

'O my life, my salvation, my all! Only from my hands do I free you bodily - but never, never from my heart: for there you dwell from now on quite alone - yes, You all alone are my love! Truly, as long as I have only You, my Savior, then the whole world with all its treasures means less than nothing to me!'

Here the little Child turned to Cyrenius again and said, 'I will just have to remain with you after all - although I really would like to frisk around a bit - because you love Me so much! If you had constantly gazed at your little earth, see I would have become a bit bored with you: but since you have directed your heart as well as your whole attention to Me again, I just have to remain with you and cannot separate Myself from you!

Now listen, My dear Cyrenius, just what will your wife say to that, since she has surely heard that you love only Me and no one else?'

And Cyrenius asserted, 'Lord, if I just have You, what do I care about my wife and the whole world? See, all that I am ready to trade off for a mite! O my Jesus, what can possibly give greater happiness than to love You above all things and to be loved in return by You? Therefore, I would rather despise Tullia like a horde of locusts than to depart from my love to You by only a hair's breadth!'

The little Child now asked, 'Cyrenius, if I tested you a bit in that matter, do you really think that you would remain constant?'

And Cyrenius declared, 'The way I now feel, You could turn the whole world to dust beneath my feet and take Tullia from me a thousand times, if it were possible, and I still would remain constant in my love toward You!'

Hereupon Tullia, as if smitten by a stroke, suddenly sank to the ground and was dead. This was a great shock to the whole company, and fresh lemon juice and water were quickly brought to revive her; but all effort was in vain - for Tullia was stone dead.

And when Cyrenius saw that Tullia was really dead, he covered up his face and was very sad. There the little Child asked the sorrowing Cyrenius, 'Cyrenius what am I to make of you now? See, the earth is still whole, and your wife is far from being killed a thousand times as you requested - and you sorrow as if you had lost everything in the world! Do you still not have Me just as before when I meant everything to you? How then can you be so very sad?'

Hereupon Cyrenius sighed deeply and said very plaintively, 'O Lord, I just did not know how dear Tullia was to me as long as I had her - and only her loss showed me her worth! Therefore, I am sad and will indeed sorrow for her, who was such a noble and faithful helpmate to me, for the rest of my life!'

At this the little Child also sighed deeply and said, 'Oh you changeable children of men, how little constancy dwells in your hearts! If men are already like this in My presence, what will they be like when I am not among them anymore?'

Cyrenius, what was I to you a few minutes ago, and what am I to you now? You cover your face before Me as before the world, and your heart is so filled with sorrow that you can hardly hear My voice.

'Now I tell you: Truly, like that you are far from being worthy of me! For whoever still loves his wife more than Me, he is not worthy of Me, since I am after all more than woman, created by My power! I say to you: Take better counsel with yourself in the future, or you will never see My face in this world!'

Thereupon the little Child went over to Joseph and told him, 'Joseph, have the decease done brought into the little side room and have her lain on a bier.'

Here Joseph inquired, 'My little Son, will she never come back to life?'

And the little Child said, 'Do not ask Me about that - for My time is still a long way off but do instead as I told you! See, the woman was jealous of Me when Cyrenius confessed his love to Me - it was this jealousy and this love-envy which killed her so quickly. So do not ask Me further and have her brought into the little side room and lain on a bier, for she is really dead!'

At this Joseph promptly had the corpse brought into the house and lain on a bier set up in a small side room.

All now went over to Cyrenius and comforted him at this sudden loss of his wife.

But Cyrenius soon uncovered his face, straightened up like a real hero and said, 'Oh dear friends, do not comfort me in vain - for I have already found my consolation in my own heart, and you could not possibly give me a better one!'

See, the Lord gave me this noble wife in a truly wonderful way, and now He has taken her from me again - for He alone is truly the Lord of all life!

Let everything therefore be offered up to Him and His holy name be praised and honored for it always. 'It is indeed a hard blow to my weak human heart - but now I also perceive it to be all the more enlivening for my spirit! For by means of this the Lord has freed me and I am not unencumbered by any earthly bonds and belong to Him alone, and He alone is now the holy dweller in my heart! So do not comfort me - for He alone is my consolation forever.'

And the little Child went to Cyrenius and said to him, 'Amen! So be it forever! Like a breath these years on earth in which we will still work here will pass away – and then you will be where I shall be forever among those who will love Me like you do. So be it forever, and ever, and ever!'

Cyrenius Builds a New, Living Temple

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 189

Jesus is speaking: "The sons of Joseph now came and announced that the meal was prepared.

Hereupon Joseph went over and told this to Cyrenius, who was giving his whole attention to the little Child again and asked him whether he was able to take any food because of his sorrow.

And Cyrenius said, 'Oh my noble brother, do you really think that I am in the least hungry? Just look here! How can one possibly become hungry in the company of Him through whom myriads and myriads are filled at every moment?

Now as concerns the sadness you suppose me to have, I there say out of the fullness of my love to Him who created you and me: How could I possibly mourn in the company of your Lord and mine?

See, where you sow one kernel of wheat into the ground wherein it decays, He has a hundred come up in place of the one! 'Now that is also the case here: Where the Lord takes one. He soon gives a thousand for it! He has indeed taken the jealous Tullia from me, but He has given Himself to me in her place. Oh brother, what an infinite replacement that is for such a small loss! Instead of my wife I can now call Him eternally my own in my heart."

Here Joseph stated, 'Brother, you have become great before the Lord! Truly, you were a pagan - and now are better than many Israelites!

Yes, I must confess it before you: your heart and your mouth put me greatly to shame - for I have still to experience such submission to the Lord's will in myself.'

At this the little Child sat up and said, 'Joseph, I know why I chose you - but you were never greater before Me than even now, when you confess your weakness before a pagan. ¹⁶ Now I tell you, since you already gave Cyrenius the witness that he is better than many Israelites: 'Cyrenius is more here than Abraham, Isaac and Jacob, and more than Moses and the prophets, and more than David and Solomon! For their deeds were just because of their faith and great piety in their hearts-but Cyrenius is a first fruit whom My love has awakened, and that is more than the entire old covenant which was dead, while Cyrenius is wholly alive!

You know the magnificence of the temple in Jerusalem, which is a product of Solomon's wisdom. But that temple is dead like its designer, who sacrificed Me for the women. And Cyrenius has now built Me a new, living temple in his heart by

his great self-denial. There I shall live eternally, and that is more than all the wisdom of Solomon.' At this Cyrenius began to weep for happiness, and Joseph as well as Mary deeply engraved these words in their hearts - for they were full of power and full of life."

The Lord Over Death and Above the Sabbath

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 190

Jesus is speaking: "The little child then said to Cyrenius, 'Cyrenius, now you are indeed filled in your heart, and this stilling of your hunger will last you eternally-but your body is hungry, and you need sustenance there for the same purpose that I also need earthly sustenance for My body. So come down with Me into the house, where we will eat a good fish which Jonathan brought with him today and which My brothers have prepared very well. For I must tell you that I much prefer to eat fish to that monotonous Jewish children's mush, and I am really looking forward to a good little portion.

Oh, I tell you, My dearest Cyrenius, I very much enjoy eating the fish and am therefore also very fond of Jonathan because he is a pure fisherman and often brings us the best fish!

Oh, I tell you, My very dear Cyrenius, after the meal you must play with Me a bit, and your children also. You are still young, so you can run and jump around with Me a little.'

This purely childish talk of the little Child pleased Cyrenius so greatly that he quite forgot the dead Tullia, although his companions mourned her, and a few of the company also began to be concerned about Cyrenius because of his gaiety which seemed to be a form of madness to them.

Maronius himself went over to Cyrenius and asked him how he felt.

Here the little Child promptly answered in place of Cyrenius, saying, 'Oh Maronius, do not be concerned for My friend here, for he was never freer from madness in his whole life than now! I wish you were as sound as Cyrenius, for then you surely would not put such a question in My presence. Do you also come down with us to the table - perhaps a good piece of fish will heal you.'

Cyrenius now went into the house with the little Child, with Joseph, Mary, Jonathan, Eudokia and with the eight children, and Maronius followed them, although somewhat as if treading on thorns; but the rest of the great company mourned and did not go to the noon meal.

After the meal, which all those present found very tasty, the little Child promptly wanted to go out into the open again and play with the eight children. But Mary said, 'Now listen, my Jesus! You really may not play now, and neither may the eight children - for in the first place it is now the Sabbath, and in the second place we have a corpse in the house, and there one must not play, but should be especially quiet and subdued.'

And the little Child retorted, 'Woman, what sort of spirit tells you to speak to Me like that? Is the Sabbath more than I - and the dead woman more than My will? But so you may see that I stand above the Sabbath and above the dead woman, and that she does not hinder Me in My joy, let her awaken!'

At these words the corpse arose from the bier and soon thereafter came into the room. The little Child now told them to give her something to eat, and

then promptly went out into the open with Cyrenius, while all were greatly surprised at this awakening."

Cyrenius Wins a Race with The Child

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 191

Jesus is speaking: "When the little child was out in the open with Cyrenius and the other eight children, He said to Cyrenius, 'See that tree over there - how far do you suppose it is from here?'

'I would say,' replied Cyrenius, 'that it should, by good measure, be about two hundred paces from here.'

And the little Child said, 'Then let us race there and see which of us has the fastest feet!'

Here Cyrenius smiled and observed, 'O Lord, with Your earthly strength You will no doubt be the last one to reach the tree!'

But the little Child said, 'Only the result will show that, so let us make the attempt!'

At this the racers ran with all their might, and the little Child was at the tree first.

Upon arriving at the tree, Cyrenius, almost out of breath, asserted, 'O Lord, I just knew that You would not run naturally and thus would reach the goal first! For you are carried by unseen powers, but I am carried only by my sluggish feet!'

Here the little Child stated, 'Cyrenius, herein you have once more gone astray - for your feet are animated by unseen powers as well as Mine! But the difference consists in that I am a Master, but you are only a student of the powers. And when you really learn to exercise your powers, you will also be able to use them like the Master does! Now let us run back, and we will see who will reach the place in front of the house first this time.'

Here Cyrenius quickly bent down to the earth, lifted up the little Child and ran back with Him - and was by far the first one at the goal. Arrived there, the little Child smiled and said, 'That was great fun! See, you have achieved mastery at once - you saw the Master, took Him up and therewith became a master yourself.'

Now mark the lesson therein: In the future no one will become a master by his own efforts anymore, but if he takes up the Master, he then will become a master through the Master whom he has taken up. 'It matters little who is able to run the fastest - but for all that everyone should strive to reach the goal set by Me ahead of any other goal and ahead of anyone else! Whoever will undertake the path of life on his own power, he will be the last - but whoever will do as you just did during the second race, he will also find himself to be the first at the goal just like you!'

Now let us change over to another pastime and have some fun in a childlike way.'"

A Parable of The Future

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 198

Jesus is speaking: "When the group of players came into the house, they were hardly noticed, for everyone was still occupied with the reawakened Tullia. A

few consoled her, while others busied themselves about her and were concerned lest she have another relapse and die.

Mary and Eudokia also waited on her and brought her a number of morsels and refreshments, while the sons of Joseph, including James, were busy preparing the evening meal. Only Joseph and Jonathan sat in the side room on a straw bench and discussed various things out of the past, and they were also the only ones who noticed those that entered, then arose, went toward Cyrenius and the little Child and received them in the most cordial manner.

Hereupon the little Child went right over to Joseph and inquired of him, 'How much longer will the fools still comfort and restore the reawakened Tullia? She has been quite normal for some time and will not die again before her appointed time; what are the fools trying to do?'

Joseph replied, 'What do we care? Let them have their pleasure, for we are not losing anything by it!'

And the little Child retorted, 'That is obviously true, and I will not pay much attention to it - but I would say that this is also true: if the awakened Tullia already deserves so much admiration, the Awakener should not be forgotten either!'

Joseph said, 'You are right, my little Son; but what are we to do? If I declare You to be the unfailing Awakener, that would be betraying You before Your time to those who are still far from knowing You! And if You wondrously breathed such recognition into their soul, they would then come under judgment! So let us leave them as they are, and we shall secretly harmonize with each other here in spirit and in truth. For when they have gaped their fill and consoled the Romanes's to the limit, then they will no doubt come over and join us.'

And the little Child said, 'Here is still another picture of the future. For those who profess to be of our faith will consort with the dead Romanes's because of the things of this world, and much will be made of Mary among the Romans and by the Romaness. Just the same, those who claim our faith will not be our followers, but rather what they are now, namely pagans, and will not honor Me, but only Mary! And My true followers will remain small and inconspicuous in the world at all times! Tullia was a blind beggar woman and received her sight through My living water and then became a first lady in the great empire of the pagans. But because she became jealous, she also met her death. She was awakened once more that she might live - she lives, but up to now she has not noticed Me. Will I then have to draw her attention to Me by a judgment? I will wait a little while longer and see whether the Romanes's will not arise and come to Me, her Awakener! - Joseph, do you understand this parable?'

The Universal Significance of The Lord's Descent

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 199

Jesus is speaking: "When Joseph heard this from the little Child, he said, 'O my little Son of God, I have indeed understood You in my heart, but I must confess that you did not make me a pleasant prediction there! For if the greatest part of mankind will remain pagans and worshipers of idols after You as they did before You, for what purpose then is this Your descent to earth? For what purpose is such degradation of Your infinite, eternal Holiness? Do you want to help only a few? Why not all?'

Here the little Child answered, 'Oh Joseph, you really ask a lot of vain questions. Have you never looked at the starry heavens? See, each star which you behold is a world, is an earth upon which free human beings live as they do here! And there are countless numbers which no mortal eye has seen, and behold, this My descent to earth is meant for them all! But the how and why you will only be given to see in My kingdom in greatest clarity. So do not be surprised that I have made such a prediction to you concerning the inhabitants of this world - for I have inhabited worlds without end and number, and all these innumerable and endless hosts have need of this My descent and have need of it because My own eternal order needs it, from which this earth as well as all others without number and end have gone forth. 'For matters will indeed come to pass on the earth as I have foretold you. But for all that the eternally holy purpose of this My descent will not be in vain!

See, all these countless worlds, suns and earths have their courses, and these likewise have directions in infinite numbers. Everywhere there are other laws and everywhere another order; but ultimately, they all still harmonize in My one, fundamental order and correspond to the one grand central purpose as do the limbs of the body and their functions.

'And behold, thus it ultimately will also be with the children of the earth, and at some future time when they are in the spirit, they will all recognize that there is only one God, one Lord, one Father and only one perfect life in Him! But how and when? - That remains with Him who now told you about it. For many winds must first blow over the surface of the earth and much water fall down from heaven and a great quantity of wood burned before it can be said: Behold, now there is one flock and one Shepherd, one God and only one Man from innumerable hosts, one Father and one Son in and from the numberless hosts!'

These words of the little Child made the hairs of Cyrenius, Jonathan as well as Joseph stand on end, and Joseph protested, 'O little Child, your words are becoming more and more incomprehensible, amazing and truly terrible! Who can grasp their infinite depth? Therefore, speak with us according to our understanding, otherwise we perish at such depth of your speech!'

Here the little Child smiled and replied, 'See, Joseph, today I am in an especially communicative mood to reveal things to you at which you should all shudder. And you shall all fully realize therefrom that the perfect Lord of eternity is in fact at home in Me and now lives among you! - And so, hear Me out!'

The Child Foretells the Crucifixion and Resurrection

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 200

Jesus is speaking: "And the little child continued, 'Joseph, what will you say if the children of the world will one day seize and kill the Lord with the help of Satan? When they will seize Him like one seizes a murderous robber and will drag Him before the tribunal of the world, where the spirit of hell has its sway? And this tribunal will have the Lord of all glory fastened to the cross - what do you say to that?

When it will be done with Him as the prophets, whose words are well known to you, have foretold of Him - what do you say to that?'

When the three heard this from the little Child they were filled with a great fear, and Joseph exclaimed vehemently, 'My Jesus, my little Son of God, truly, may that never happen to You of all people! The hand which would ever violate You shall be cursed forever, and its bearer's soul shall do penance for its outrage eternally in the greatest possible torment!'

And Cyrenius, along with Jonathan, also joined with Joseph and declared, 'Yes, if such could possibly ever happen - of an eternal truth I will, beginning today, become the cruelest tyrant! Twice one hundred thousand of the most practiced warriors are under my command - only one nod is required of me, and death and destruction shall be brought to all the world! Before an impudent devil of a man shall lay his satanic hands on this Child, I will rather have all the people on the whole earth done away with!'

Here the little Child smiled and said, 'Then your warriors will still remain, and who will dispose of these? See, My dear Cyrenius, whoever knows what he is doing and does wrong, he commits sin and is a doer of evil - but whoever does not know what he is doing, and then does wrong, it shall be forgiven him! For he did not really know what he was doing.

Only if someone well knew what he was doing and would do no wrong of himself, but nevertheless does not resist when he is forced and then does wrong, he is a slave of hell and pulls a judgment down on his own head. 'For hell well knows that it is easier to deal with blind instruments than with those that see - for which reason it constantly keeps these blind slaves in her pay, and these very blind slaves are the ones who will fasten the Lord of glory to a cross!

And how will you punish a blind man because he struck his foot against something on the road and fell and broke his arms and legs?

So just take good care to stay right at home with your power, which would sow much more harm than good on the earth! And be assured that He, whom men will kill according to the flesh in their blindness, will not be killed in spirit and in His power, but will quickly arise again out of His own strength and power and in this way alone open the way to eternal life for all creatures!'

In the meantime, the vehement tone of Cyrenius had drawn the group around Tullia over to the little group in the side room. But the little Child sent them back and said, 'Go about your business; for what goes on here is not for you who are blind!' - And the group thereupon withdrew."

A Prediction for The Followers of Jesus

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 201

Jesus is speaking: "Mary, Eudokia and James were also among those who were told to leave. But Mary nevertheless went in, and Eudokia and James followed her. And Mary bent down to the little Child and said, 'Listen, my little Son! You are really being terribly strict! If You already turn me away from the door now, what will You do with me when You become a man?

See, You must not be that strict with her who carried You under her heart with great fear and much suffering!'

Hereupon the little Child looked at Mary in an indeed loving but also earnest way and asked, 'How is it that you call Me your little Son? Do you not recall what the angel said to you? How shall you call That which was born of you?

See, the angel said: And What will be born of you will be called God's Son, the Son of the Most High! Since it certainly was that way and not otherwise, how then do you call Me your little Son? If I were your Son, you would concern yourself more with Me than with Tullia! But since I am not your son, it follows that Tullia is closer to your heart than I! If I play around outside somewhere and then come back in through the door, not a soul meets Me with a flaming heart, and I am just like the daily bread for the hired men and maidservants, and no one spreads out his arms to Me. But when some gossip comes here from town, she is immediately received with all honors! And so, it is now with the foolish Tullia who received her life from Me - you practically crawl to her with all the attention you give her! 'Me, the Giver of life, you hardly notice! Now tell Me, is that right? Am I not more than some stupid city gossip and not more than Tullia?

Oh, rejoice all of you who will one day be My followers and servants! For as it now happens to Me, so will it also happen to you! Your patrons put you in a corner with the garbage when they are visited by their gossip-brothers and gossip-sisters!' - These words went deep into Mary's heart, and thereafter she paid close attention to them."

Worldliness, The Enemy of The Inward Life

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 202

Jesus is speaking: "Following these words James also bent down to the little Child and inquired of Him, 'Listen, my beloved Jesus, my tender little Brother! Once You become critical, it is almost impossible to put up with You! Would You not like to give me such a reprimand as You just gave Mother Mary? You undoubtedly can do it - but then I shall also sulk against You because You did not invite me to the game, since I would have taken part in it with all my heart.'

Here the little Child said, 'Oh do not be concerned, James, that I shall say anything to you - for your constant attentiveness to Me is well known to Me. Besides, we quite often share the same fate, and there you are no better off than I am. See, when you oftentimes go out with Me and then carry Me home again, sometimes all the way from the city when you have something to do there and then take Me with you, no one comes to meet us! We leave without any other company, and when we come home again, not a soul comes to receive us - as we went forth alone, so also do we come back alone. And if we now and then come a quarter of an hour too late, we get a good dressing down also. And when we are at home, we may not even stir if we do not want to be scuffed.

And as much as is sometimes talked about all manner of things, say whether we are also counted among the interesting things which might be considered worthy of mention with a few words during the day. 'But when some acquaintance from the city sends word and says: I shall visit you on Monday, our house already looks forward to it three days in advance and talks about it afterwards for another three days. And when the friend comes, everything runs to meet him, and when he leaves, he is accompanied to the door of his house. But when we come and go, not a cat in the house stirs. Instead, the word is, when such a nimble-tongued city gossip comes here: James, you had better go outside now with the little Child, and then we promptly go outside by ourselves and may not come back until it has pleased the gossip to depart, accompanied by the entire

house. Only when Cyrenius or Jonathan comes do we also count a little, if important considerations do not hinder it. So do not worry that I shall say something to you which could hurt you - for we both are truly treated the same as concerns esteem and love! If we do not stir during the whole day nor open our mouths, then we are well-behaved! And this well-behaved is in fact our whole reward. Are you satisfied with that? I am not!

When Joseph and Mary heard this, they were both afraid. But the little Child put them at ease and admonished, 'Just a little improvement in the future. The past is over and done with!' - And James wept from great joy in His heart."

The Lord to The End of Creation

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter207

Jesus is speaking: 'After the evening meal Joseph blessed all the guests, and the little Child also blessed them and said, 'Now all of you go to your rest; and do not be afraid if during the night a little storm will thrust against our house - for no one will be harmed in the least! Remember: He who here dwells among you are also a Lord of the storms!'

After these words, which aroused concern for the ship among the ship's company of Cyrenius, a sailor asserted, 'This Child is a regular prophet, for He foretells serious trouble! Therefore, we should immediately go to where the ship of Cyrenius is loosely tied, pull it in to the shore as close as possible and then make it fast!'

Here Jonathan arose and stated, 'Do not worry! In the first place the Lord will surely know how to protect the ship; and in the second place I also have people at home who know more about making a ship fast than you and will surely know how to make the governor's ship fast. So, you can be quite unconcerned along with Me!' These words put everyone at ease, and they retired.

Mary promptly made a very soft and fresh bed for the little Child, then laid Him down and placed the little bed beside her sleeping couch. Now Mary and Eudokia usually slept together in one bed, as they did now. But Eudokia, who was thoroughly afraid of the predicted storm, confessed to Mary, 'Mary, see, I have a strong fear of the without doubt approaching storm! How would it be if today we took the little Child in the middle between us? Then we would surely be safe from every danger!'

And the little Child, upon thus hearing Eudokia express her concern, smiled and said, 'Oh Eudokia, sometimes you are right smart - but other times a real simpleton! Do you really suppose that I can only protect you when I am on your lap? Oh, there you are in great error! See, My arm is longer than you suppose. And if you were at the end of creation, I still would be able to protect you there as well as here. So just be calm and go to rest as usual, and tomorrow you will rise once more in good health.' - This put Eudokia at ease, and she promptly went to rest along with Mary."

Joseph Puts a Curse on The Storm

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter208

Jesus is speaking: "Two hours later, when everyone was already at rest, a very powerful gale came and thrust against the house so violently that the entire

house shook. All the sleepers were awakened by this resounding blow. And since the gale continued to rage and was accompanied by a thousand lightning and the most intense thunder, all those who were present in Joseph's house began to quake and to quiver thereat.

To the fury and raging of the gale there was also added the howling of a multitude of wild, rending animals, which added to the fear of the guests in Joseph's house. Everyone now began to press into the chamber where Joseph, Cyrenius and Jonathan were, and sought protection there.

Hereupon Joseph arose, made a light and consoled the fainthearted as well as he could,⁸ and the same was done by the gigantic Jonathan and by Cyrenius. But since the storm constantly became more violent, the consoling of the three did not have much effect; and what especially caused the greatest fear of death among most of those present was that a few tigers, amid most unearthly howls, began to thrust their paws inside through the barred-up windows.

When the storm became too fierce even for Joseph, he became aroused and shouted at it, 'Be silent, you monster, in the name of Him who dwells here, the Lord of infinity, and henceforth never disturb those who need rest during the night! So be it!' These words Joseph shouted with such force that all were more terrified thereat than at the raging gale. But the storm just would not cease, whereat Joseph became still more aroused and directed his threat at the storm with still greater force. But this also remained fruitless, and the gale mocked Joseph.

Here Joseph became angry at the disobedient gale and put a curse on it. At this moment the little Child awakened and said to James, who was present beside the little bed, 'James, go into Joseph and tell him to recall his curse; for he does not know what he causes! Tomorrow he will understand the reason for this storm and discover its good purpose; in a few minutes it will come to an end anyhow.'

Thereupon James promptly went to Joseph and told him what the little Child had instructed him to say.

Here Joseph took heart and did what James told him, and soon thereafter the storm subsided; the beasts dispersed, and everyone in Joseph's house went back to rest."

The Reason for The Storm

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 209

Jesus is speaking: "The following day Joseph arose very early as usual and apportioned the daily tasks to his four sons whose first task it was to provide for a good breakfast, and then to perform whatever duties needed be done.

After attending to this he went outside to see what damage the storm might have caused during the night. And as he thus walked back and forth, he soon found a mass of gnawed-off human bones and found many places that were stained with human blood.

This sight greatly surprised him, and he could not solve this riddle. And as he went onward, he also found a mass of daggers and small lances that were frequently stained with blood. At this he began to see matters in quite a different light, and slowly began to understand the beneficial reason for the gale and for the wild animals that were brought there because of it.

Thereupon Joseph quickly went to his four sons, made this known to them and told the three of them to gather up the bones and the weapons. In an hour and a half, a great heap of human bones was piled up beneath a tree and a second heap of bloody weapons next to it.

After breakfast Joseph led Cyrenius and Jonathan outside and showed them the strange find of the morning. When Cyrenius beheld this, he struck his hands together above his head and declared, 'But in the name of the almighty Lord, just what is that?

From whence are these bones of the dead. From whence these weapons still dripping with fresh blood.

Joseph, brother, friend, have you no idea as to the cause of this abomination?'

And Joseph answered, 'Friend and brother, those are either sea pirates or the assassins that pursued your ship. But let us first destroy all of that with fire; and then we will attempt to get to the bottom of the matter!'

Cyrenius was satisfied with this, and all his household servants were sent to gather in wood from all sides. And when toward noon a very large pile of wood had been stacked up in an open place, the bones as well as the weapons were laid on the great mound of wood and thus burned up."

The Child Foretells a Fire from Above

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 210

Jesus is speaking: "After several hours everything was burned up and nothing was noticed by any of the guests - since the Lord wanted it that way - and no one else knew anything about it except the servants of Cyrenius. Only then did Tullia, Maronius Pilla and the chief officers and centurions along with Mary and with James, who led the little Child, come out of the house into the open for the first time this day.

Now Maronius Pilla, whose sense of smell was very keen, immediately noticed an odor of burning, went directly to Joseph, and inquired, 'Most noble friend, do you not notice an odor of a wild conflagration in your nostrils?'

Here Joseph led him somewhat aside behind the house and with his finger pointed out the scene of the fire to him. And Maronius asked just what had been delivered up to the fire there.

Joseph answered, 'Friend, that is just why the matter was delivered up to the fire, so it should not catch the eyes of the world! Now Cyrenius knows everything, so turn to him. He will tell you what was there, for he saw it all.'

With that Maronius had to be satisfied, and with him several other curious inquirers.

Thereupon the little Child requested that Joseph, Cyrenius, Jonathan and His James come along with Him to the scene of the fire, which here and there still gave off wisps of smoke.

When they arrived there, the little Child ran three times around the large fire area, took a half-burned dagger, gave it to Cyrenius and stated, 'Cyrenius, see, now your enemies are defeated, and their strength is turned to ashes! Here in My hand is the last hostile remnant, and it has become useless. I give it to you as a token that henceforth you shall take no revenge against those who were against

you - and the few who still are; for as useless and reduced to slag as this dagger shall also be all your anger as well as that of your few remaining enemies! 'These your enemies went forth from Tyre and wanted to destroy you here. Now I knew the day and the hour and the moment that you were in danger.

Therefore, I had a storm come at the right time last night, which drove the wild animals down from the hills and caused great fear and terror among the assassins, so that they became helpless when they were attacked by the beasts. 'And behold, thus it will be one day in the future: A mighty fire from above will come over the bones of all the doers of evil and will devour them to dust and ashes!

Then will the Lord pass three times around the scene of the world's conflagration, and no one will ask Him and say: Lord, what are You doing? And only at the third time around shall the last ray of anger be taken from the earth!'

At these words all were wide-eyed, for no one understood their meaning."

Faith Demonstrates True Humility of The Spirit

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 218

Jesus is speaking: "Thereupon the little Child said to Cyrenius as the latter began to investigate other matters on the little globe, 'Cyrenius, you continue to search in vain and promptly want the whole hand where I have shown you one finger! See, that is out of the question; for everything requires its time and its established, immutable order!

When you see a tree blossom, you would of course already like to have the ripe fruit. But that cannot be for every tree has its time and its order. 'Now time and order are established by Me from eternity, so I cannot go against Myself;⁷ neither can anything be taken away from time and from order. I do indeed love you in all fullness of My divine power, but for all that I still cannot grant you even a minute of fleeting time, for this must flow onward like an incessant stream and has no rest until it has reached the great shore of eternity, which is ever constant and unchangeable.

'Thus, your continued probing into My mysteries is rather vain. For by such an approach you still will not come a hair's breadth closer to My depths until the proper time. Cease therefore from such inquiries and do not burden your spirit in vain - for at the proper time all that shall freely be yours from Me!

'Now you would like to fully comprehend why the middle is there where I am? But I say to you: such you cannot grasp at present - therefore you should first believe and by faith demonstrate the true humility of your spirit. Once your spirit by means of humility has reached the proper depth in itself, then you will also have a clear insight into My depths from this depth.

But when you exalt your spirit by searching My depths, then it will leave its living depth ever more and more, and thereby you will alienate yourself from my depths and not come near to them again. 'Yes, I will add from now on all deep wisdom shall remain hidden from the wise of the world - but it shall be laid into the hearts of those without guile, the weak children and the orphans! For that reason, become a child in your heart, and then will be the right time for you to receive true wisdom!'

Cyrenius was greatly amazed at this doctrine and asked the little Child, saying, 'Well, if so, then no one may learn to read the letters nor write the script? For if You freely give all that to him who is worthy, why then the laborious learning?'

And the little Child answered, 'By means of proper and humble learning the acre is made fertile for wisdom, and that is also in My order. But you must not look upon the act of learning as the end or as wisdom itself, but only as a means. For when the acre is made fertile, I shall surely spread the seed from which the proper wisdom will sprout forth! Do you understand that?' At this Cyrenius was silent and probed no more."

The Cross as Symbol of God's Love

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 219

Jesus is speaking: "After this most enlightening discussion between the little Child and Cyrenius, Joseph also turned to the little Child and asked Him what was to be done now with the cross that had been brought home.

And the little Child replied, 'Joseph, I tell you, that has already found its man and its place!

Now you say to a merchant: You have a good product which you will not have for long;⁴ for some buyer who is undoubtedly anxious to buy it will soon appear. And behold, I am also that kind of a merchant! I have brought a good product to be sold to whoever will buy it. And a buyer has already appeared and has brought it into his possession through his love to Me - and that buyer is Jonathan, the strong fisherman. Should he then not receive anything for his many fish with which he so often has generously supplied us in the past?

'One hand washes the other. Whoever gives water to him water shall be given in return. Whoever gives oil, he shall be repaid in oil. Whoever gives comfort, to him comfort shall be given eternally. And whoever gives love, he shall also be repaid with love.

Now Jonathan has given Me all his love - therefore I also gave him My love in this cross. Your others have, to be sure, also given Me love with water and oil - but I tell you, Joseph: Pure love is valued more highly by Me than that with water and oil! 'For the cross has now become My greatest love! Therefore, I gave it to Jonathan because of his great love for Me - for he alone loves Me because of Myself, and that is pure love. He loved Me without knowing who I am - but your others loved Me less although you knew who I really am.

And behold, that was a love with a great deal of water! For that reason, you shall never suffer a lack of water in this world, namely in your eyes. Cyrenius loved Me with oil - so he shall in days to come also be anointed with the oil of life, as you shall be given to drink of the water of life. But in the future only those who really love Me shall fully dwell with Me!

This discourse of the little Child made Joseph thoroughly afraid, and Cyrenius himself made big eyes.

Thereupon the little Child added, 'But on that account your others should not suppose that I shall withhold the cross from you - for whoever has a heart free from the world shall also receive the free cross!' - This enlightenment put Joseph and Cyrenius at ease again in their hearts."

Only Love Can Bear My Presence

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 247

Jesus is speaking: "Thereupon Joseph went over to Cyrenius and blessed him along with his whole house. And Mary also went over and blessed Tullia and her companions.

Joseph then said to Cyrenius, 'Brother, with this my blessing I also want to tell you the wish of my heart, which is this: Let me have the five girls altogether, so they may have their father wholly in me! For you will have children of your own anyhow who later on would not get along well with these. But with me there will never be any disharmony on that account - the reason for which you know as well as I do.' And Cyrenius gladly acceded to Joseph's wish and gave him the five girls wholly as his own, which made Joseph very happy, for he loved the little maidens because they were so easy to teach and most tractable and were of good stature and a lovely form.

When this was settled, Cyrenius embraced Joseph and said, 'Brother, if it is the Lord's will, then I hope to see you again soon.'

And the little Child, who stood beside Joseph, affirmed: 'Amen say I! - If not here, then surely in My kingdom! For I tell you: We will not be in this country much longer because we are already too well known. But when we leave here, we will withdraw ourselves into seclusion so no human being will come under judgment.

Just the same - we who are one in love will at all times and forever be present to one another in the spirit!' 'Where your treasure is, there you will also be with your heart, wherein the main treasure dwells. When I become a costly treasure to you in your heart, truly, then you shall eternally never lose Me! For where I dwell in love, there I am in truth at home the most and eternally never leave such an abode.

Allow Me, therefore, to constantly dwell in your heart, and I shall dwell in no seclusion for you! 'For only love can bear My presence, like one fire the other. And everything that is not fire will be destroyed and devoured by the fire. For that reason, do I also withdraw Myself from the world, so My fire will not seize and destroy it.

But never in any case ask: Lord, where are You? - For in that case I shall not say to you: Here I am! Instead, carefully ask your heart if it loves Me, and I shall call out to you in your heart, which loves Me: Here I am at home in all fullness of My love, grace and compassion! - Now board your ship in good cheer, and a good wind shall carry you to Tyre. Amen.'

Hereupon the governor Cyrenius took his leave with Joseph in Egypt for the last time and boarded his ship. And a good wind quickly came and hurried away with the ship.

Joseph thereupon went into Jonathan's house with his family and remained with him this night."

Chapter 5: The Departure of the Holy Family from Egypt



The Departure from Egypt, The Return to Nazareth, Cornelius Discovers the Little Caravan, On the Outskirts of Nazareth, Salome and Cornelius Recognize the Family, Joseph Returns to His Farmstead, The Child Praises Salome's Love, Cornelius Becalms Joseph's Fears, The Child's Promise to Cornelius, The Town of Nazareth Receives a Warning, Joseph Exhorts the Nazarenes to True Penance, The Messiah Will Find a Spiritual Kingdom, The Child Heals a Girl of Palsy, The Boy Jesus Explains Daniel to a Kind Teacher, Three Miracles of Jesus in His Eleventh Year. . .

The Departure from Egypt

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 257

Jesus is speaking: "About this time the child slayer Herod died, and his son Archelaus succeeded him to the throne.

This James told to Joseph and to Mary. Hereupon Joseph asked James, 'I believe you; but how is that supposed to affect me?'

And James replied, 'That, father, the Lord did not give me to tell you; but as the Lord heretofore has always shown you His will through the mouth of an angel, so will He also do now. For it would not be in the divine order that a son should dictate to his father what way she should take!'

Here Joseph asked, 'Do you really suppose that the Lord will do this with me?'

And James said, 'Father, this is the way I just heard it within me: Even tonight I shall send My angel to you in a lucid dream, who will make My will known to you. And as he will declare it to you, so also shall you act promptly according to his word!'

When Joseph heard this from James, he went outside and prayed to God and thanked Him for such advance knowledge through the mouth of his son James.

Joseph continued long in prayer and only after three hours did, he go into the house and to rest. And as he slept on his couch, giving his labor-weary limbs rest, there appeared to him in a dream the angel of the Lord and said to him: 'Arise, take the little Child and His mother, and go over into the land of Israel; for they who sought after the life of the little Child have died!'

When Joseph heard this, he quickly arose and made this known to Mary. And Mary said, 'The Lord's will be done ever and always! But how is it that you speak only of us three?' Are your children then to remain here?'

And Joseph answered, 'Oh not at all, for what the angel said to me naturally includes my whole house! For thus the Lord also spoke to the prophets as if He were dealing with them alone - but just the same the Lord's words always concerned the whole house of Jacob.'

These words were understood by all, and the sons promptly went outside to put everything in order for the departure. But they returned full of surprise; for everything was already prepared for the departure, and for each person a fully packed donkey was ready with all the essential needs for the journey.

Joseph gave everything that remained to Jonathan, who was present here this night, then blessed him and told him to come to Nazareth in a year. And the little Child also blessed him and kissed him. Jonathan wept at this sudden departure. And Joseph mounted the pack animals still long before sunrise and thereupon made his departure by land."

The Return to Nazareth

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 258

Jesus is speaking; "After ten arduous days of travel, Joseph with his family arrived safely in the land of Israel, where they rested on a hill with a few people who dwelt there and earned their livelihood by raising cattle.

Here Joseph made close inquiries about all conditions in his homeland. But when he heard from these people that Archelaus now reigned after his father Herod and that he was still more cruel than his father, a great fear came over Joseph and all of his family. And he thought to turn back and journey to Egypt again - or instead to Tyre.

For although, while in Egypt, he had learned by the mouth of James that Archelaus now reigned in Jerusalem, he had not heard that this king actually exceeded his father in cruelty. And it was this news which made Joseph so fearful that he wanted to turn back again at once.

Mary did indeed speak to him and ask, 'Joseph! It was the Lord Himself who told us to go; why should we fear the human king Archelaus more than the Lord?'

Joseph replied. 'Oh Mary, my dearly beloved wife, your question cannot be denied: but I also know that the ways of the Lord are often truly incomprehensible, and that He often leads His own through death - beginning with Abel. Therefore, I now fear that the Lord will lead me through death also. And the more I consider the cruelty of this new king in Jerusalem, the more probable does this possibility appear to me.

On that account I have also decided to turn back again tomorrow morning. Truly, if the Lord has our death in mind, then let Him rather send lions, tigers, and hyenas over us that Archelaus!' Thus, Joseph firmly decided to turn back.

But during the night the Spirit of the Lord came over Joseph in a dream. and Joseph received the order from God Himself to go to Nazareth. Thereupon Joseph promptly arose and went his way very early. And that very day he came into the little towns of the land of Galilee. And late that night he came to the town of Nazareth where he took permanent residence, so the word of the prophet would be fulfilled, which states: He shall be called a Nazarene!"

Cornelius Discovers the Little Caravan

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 259

Jesus is speaking: "Now where did Joseph live-in Nazareth? Where did he dismount and where did he enter?

It was told in the early chapters which dealt with Joseph's departure from Bethlehem for Egypt that Joseph had asked the wealthy Salome in Bethlehem to lease his little farmstead by Nazareth for him.

Did Salome do this? - Yes. she not only did what Joseph asked, but also bought the little farmstead for herself with this double intent: In the event Joseph or a child of his should ever return, to give them full possession of the property: but otherwise, to keep this so highly venerated place for herself in memory of the exalted family. She considered this place to be such a shrine that she did not feel free to live in it herself; and still less did she take renters into it.

But so she could live close to this property, she bought a neighboring acre in addition and there built a quite attractive little house wherein she dwelt with her servants and was occasionally visited there by Cornelius.

And it just so happened this day that Cornelius, while on his way back from official duties, paid a visit to Salome at the time Joseph returned to Nazareth. It was a glorious evening, the moon was full, and not a cloud dimmed the least little

star in the sky. This beautiful evening drew Salome and Cornelius to the roof of her attractive little house which sat fairly close to the main road and directly faced Joseph's little farmstead toward the east at a distance of about seventy fathoms. Both often looked toward the erstwhile dwelling place of the holy family, and Cornelius, as he had done several times before, said to Salome, 'I still see the occasion in Bethlehem before me vividly as if in a very beautiful and exalted dream, and this farmstead constantly reminds me of it. But more than that, the occasion in Bethlehem was of such wondrous grandeur that it constantly becomes more enigmatical to me the more I think about it.'

And Salome said, 'Yes, friend Cornelius! I too cannot grasp how I was able to stay alive at the greatness of that occurrence. But that is the difference between me and you that I now, as you know, cannot help myself and must always worship the Child in my heart, while you look upon the whole matter more as sublime history. Therefore, I have pictured it in my spirit a number of times as follows: if this family should ever come here again, I could not live for happiness. If they lived over there on the little farm - oh God, what a feeling that would give me! Truly, the highest heavens would then be together on this roof!'

Cornelius agreed, 'Yes, you are right, that would also be a most exalting experience formed. But what would we do now, if - I make the supposition - this truly exalted, divine family came along, and we recognized them from a distance?'

At this Salome declared, 'Oh friend! Do not speak of that - that would kill me for joy!'

While the two were thus conversing on the roof in a manner pleasing to God and it had already become quite late, Cornelius noticed a procession like a little caravan at a distance of about two hundred fathoms, and said to Salome, 'Just look over there, a migration still late at night! Do you suppose they are Greeks or Jews?'

Salome, what would you do now if that were none other than the most exalted family?'

Salome was altogether frightened at this and objected, 'Now I beg you, do not always talk about it and do not always renew wishes in me which cannot be fulfilled! What then would you do on such a most joyful occasion?'

Here Cornelius replied, 'Truly, I too would fare badly! But look, the caravan comes to a stop, and I see one of its members hurry directly toward us. Come, let us see who he is!'

And they went to meet the man. Now the man was a son of Joseph who went with a jug to get water from the house. But neither of them recognized him, for thus the Lord wanted it for the sake of their well-being."

On The Outskirts of Nazareth

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 260

Jesus is speaking: "When Loel had dipped the water, he asked the two how far it still was to Nazareth.

And Cornelius replied, 'My friend, look over there, and you can easily see the walls of the town. A child can easily reach them in a quarter hour; therefore, you are now as good as in Nazareth itself.' Joel thanked them for this information and carried the water to his people.

When he arrived there, Joseph promptly asked him what he had learned at the little house.

Joel replied, 'A woman and a man came toward me in a very friendly manner, gave me water and told me that we had already reached the town of Nazareth. Thereupon I thought, if that is the town, then we surely do not have far to go to our farmstead.'

Here Joseph said, 'My dear son, therein you are no doubt right; but do you know to whom it now belongs after three years? May we move into our former dwelling? See, therefore we must spend the night here beneath the open sky and wait until tomorrow to see where a permanent dwelling place may be found for us. Now go with your brothers and see if you can get a little wood and fire somewhere. For it is a little cool here among the hills at the elevation of this valley; therefore, we must make a fire here so we may warm ourselves a little by it.'

Thereupon the four sons returned to the same little house and found the two still there. At this they made their desire known to Salome and asked for a little wood and a fire.

Here Salome as well as Cornelius asked just who the group was and whether it could really be trusted. The sons answered, 'We come from Egypt and place honesty above all else. We seek to purchase some sort of dwelling for ourselves here in Nazareth; for we are originally Nazarenes ourselves but were exiled to Egypt by unavoidable circumstances for three years. Now our exile is over, therefore we have returned to find ourselves a place to live.'

When the pair heard this from the returnees, they promptly gave them sufficient wood and fire, which the sons carried to Joseph.

At this Joseph promptly had a fire made and all warmed themselves thereby."

Salome And Cornelius Recognize the Family

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 261

Jesus is speaking; "Salome and Cornelius now considered back and forth just who this group from Egypt might really be.

Cornelius said, 'It seems to me that these four men, who seem to be rather young, have a strong resemblance to the sons of that remarkable man with whom we both associated in Bethlehem. Their speech also has an unmistakable Nazarene ring. Listen, my esteemed lady friend! This remarkable man, who was named Joseph, very probably emigrated to Egypt, as I have heard in a letter from my brother in Tyre. How - what if that were the same Joseph? Should we therefore not go over to these people and look at them more closely? And if they are the right ones, should we not promptly show them the most elaborate hospitality?'

When Salome heard this, she nearly fainted from ecstasy and declared, 'Oh friend, you are surely right - it must be true and that is surely the holy family! Therefore, I shall quickly awaken my servants so they can go with us to where this family rests!'

Thereupon Salome went and awakened all her servants. In a short time, everyone in Salome's house was on his feet, and when all were ready to leave, Cornelius said to Salome, 'Now let us go there and see who this family is.'

Thereupon Salome quickly called everyone in the house together, and the whole company went over to where Joseph rested by a moderate fire.

When they arrived there, Cornelius asserted to Salome, 'Just look over there! There beside the fire - is that not the young Mary, the wife of Joseph with her Child?

And yonder old man, say, is he not Joseph, that remarkable man with whom we became acquainted in Bethlehem?'

Here Salome opened her eyes wide and stared and slowly recognized what Cornelius pointed out to her. But that was too much for Salome! She sank down and fainted, and Cornelius had his hands full to bring his companion on her feet again."

Joseph Returns to His Farmstead

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 262

Jesus is speaking; "When Salome recovered from her ecstatic faint, she said to Cornelius, 'Oh friend, just let me rest a little while, and I will go over and tell this holy family about my preservation of their little farmstead!'

Cornelius answered, 'Listen, if you feel too weak, then let me go over in your name and tell the family what you have done for them. See, there is not time to be lost here. These eminent travelers must be very tired and need a good lodging very soon; therefore, I will promptly go over in your name.'

When Salome heard this from Cornelius, she said, 'Oh friend, you are right; but I have pulled myself together now and will promptly go over with you!' After this resolve both went over to the group.

Cornelius now acted as spokesman, saying, 'The Lord God of Israel is with you, as also with me and my companion Salome! I succeeded in recognizing you, and there now is no more doubt that you, old and upright man, are the same Joseph - along with the young wife Mary - who three years ago journeyed to Egypt to escape the persecution of Herod. I have therefore hastened here to promptly receive you and lead you to your property.'

When Joseph heard this from Cornelius, he arose and asked him, 'Good man, who are you, that you may impart this to me? Announce your name to me, and I will promptly follow you!'

And Cornelius replied, 'Most worthy old man! See, I am the prefect of Jerusalem, my name is Cornelius, and I am the same who in Bethlehem rendered you a small kindness. So do not concern yourself with anything else, for my lady friend here, Salome of Bethlehem, has faithfully carried out your request.'

Here Salome threw herself at Joseph's feet and declared in a trembling voice,¹⁸ 'Joy to me, a poor sinner, that my unworthy eyes behold you again! Oh come, come into your house. For my house is not worthy of such grace!'

At this Joseph was stirred to tears and said, 'O great God and Father, how good You are! Truly, you always lead the weary traveler to the best place.'

Thereupon he embraced Cornelius and Salome and promptly went with them to his little farmstead."

The Child Praises Salome's Love

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 263

Jesus is speaking: "The servants of Salome and the aides of Cornelius and Salome and Cornelius themselves helped expedite all of Joseph's belongings. Salome then led the group into the well-furnished rooms of the homestead.

Joseph was greatly surprised at the great cleanliness, which was kept in his house, for all the beds were clean and freshly made; and the stable was also kept in the best order.

When Joseph had assured himself of how excellently Salome had provided for him in every way, he asked her, 'Oh dear lady friend, you can plainly see that I am poor and do not have the least wealth now. How will I ever be able to repay you?'

When Salome heard this question from Joseph, she said weeping, 'Oh my truly esteemed friend! What indeed do I have, in this world which I did not receive from Him who now rests on the arms of the frail Mary? And since it is forever true that I have received everything from Him who is with you in such an eternally marvelous way, how could I call that mine which always belonged to Him who is with you? Oh the Lord, the Holy One from eternity, surely did not come into a strange land to us poor sinners; instead He came into His very own from eternity - therefore we can give Him nothing. Instead, we bring Him only what belongs to Him with the strength which He has given us-and thus every mention of a debt to me on your part is forever void, for I have already been rewarded for all eternity through the grace of the infinite, most high calling to provide for you - and that all the more, since I feel it in the whole depth of my life that I am surely the least worthy of this holy calling!'

Here Salome could not continue speaking, so she was silent and wept in her love and joy. At this moment the little Child awakened and became lively. And when in a gay mood He had righted Himself on Mary's lap, He looked lovingly over toward Salome and toward Cornelius and said, 'Oh Salome, and you too, My Cornelius! See, I was asleep, but your great love has awakened Me! Truly, that is sweet and pleasant, and thus it shall remain forever! From now on I will sleep for everyone in my divine Essence - but whoever will come to Me with your love, for him I will remain awake forever!

Salome, go to your rest now, and bring me a good breakfast tomorrow.' And Salome was thoroughly enchanted that she had thus heard the Lord speak for the first time. All now honored and praised God and then retired."

Cornelius Becalms Joseph's Fears

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 265

Jesus is speaking: "When the breakfast was over, Joseph conferred with Cornelius concerning King Archelaus and inquired closely as to what sort of man he was, and how he ruled.

And Cornelius said to Joseph, 'Truly exalted man and friend! If I and my brother Cyrenius did not keep him from digressing, he would be ten times crueler than his father was. But as it is we have greatly curbed his power for good reasons, and thus he may do nothing except only to collect his taxes, and that according to our estimate. And if those liable to taxation should for any reason

refuse to pay the taxes he must refer the matter to us, failing which we can at any time give him the emperor's dethronement document, which I always have at hand, and then declare him without power before the people. So, you need not have the least fear of this king; for it just is not expedient for him to ever act against the existing statutes in any way, or tomorrow he is not a king anymore, but instead a despised, powerless slave of Rome! Friend, I would say that you do not need any more for your peace of mind.

'I am now the prefect of Jerusalem, and my brother Cyrenius is, so to speak, the vice-emperor of Asia and Africa, and we are your friends. I believe that, speaking in a worldly sense, a better guarantee probably cannot be had by anyone in any country. And by far the greatest guarantee for your peace and safety surely dwells in your house! So do not worry now in the least, and follow your, to me, already known calling without timidity or fear. And when the taxes are determined, I shall be sure to select a column that will not hurt your!'

When Joseph heard this from Cornelius, he was restored to his usual happy and tranquil mood.

Cornelius now discovered the five girls of Cyrenius, and also Eudokia, who seemed to be quite well-known to him but whom he did not recognize here. He therefore asked Joseph concerning the particular circumstances of these girls. And Joseph told him everything according to the facts without any false modesty.

When Cornelius thus learned how generously and most unselfishly Joseph acted toward his brother Cyrenius, it made him so happy that he kissed Joseph, then called his brother's children over to himself and caressed and kissed them also.

He then assured Joseph, 'Because you act thus toward my brother, you shall also be tax-free for all time, like every citizen of Rome; and today I shall fasten the emperor's charter on your house myself!' - And Joseph was very happy thereat, as well as all those present."

The Secret Writing of The Romans

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 266

Jesus is speaking: "After this Cornelius also asked Joseph whether Cyrenius already knew that Joseph had left Egypt, and if not, whether he should not be fully informed of this at once for reasons of state.

And Joseph replied, 'Friend, act toward your brother as you wish; but I would really ask you to tell him in any event not to visit me too soon. But if he really wishes to come, then have him come under cover of darkness so no one will notice his presence with me, and my house will not attract any most undesirable attention because of it, which would be harmful to me and the Child and could have a disturbing effect on the divine peace of my house!'

When Cornelius heard this from Joseph, he assured him, 'oh my venerable friend, do not concern yourself there! For in the matter of sending a message to someone strictly incognito we Romans are masters; and as soon as I arrive in Jerusalem tomorrow my first business, of which no one shall know, will be to inform my brother by means of a secret document that you are here. With such a document I would send Archelaus himself to my brother, if it came to that, and he

would not know what is written thereon even though the writing were in his hands unsealed!'

Here Joseph asked Cornelius how such a secret writing was possible.

And Cornelius answered, 'Oh venerable friend! Nothing is easier than that. See, one takes a long strip of parchment about a finger wide and wraps this strip spirally about a round staff, so the edges exactly touch each other. Once the strip is thus wholly wound over the round staff, one then writes his secret along the length of the staff across all the windings of the strip of parchment. Now Cyrenius also has a staff of exactly the same thickness as mine.

Once I have finished the document, it is unrolled from the staff and sent quite openly to my brother through someone - and no one is then capable of even remotely deciphering contents of such a document without an identical staff, for he discovers nothing on the strip except mostly single letters and at most syllables, which are certain not to make any sense to him in eternity as concerns the writing on the strip. - Joseph, did you understand me?'

And Joseph said, 'Quite perfectly, my very dear brother! So, you may as well write to your brother, for thus the secret will surely not be deciphered by anyone!'

Thereupon Cornelius turned to Eudokia and discussed various matters with her."

The Child's Promise to Cornelius

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 267

Jesus is speaking; "When Cornelius had sufficiently discussed everything with Eudokia which he felt he should know and saw therefrom that her statements were in perfect agreement with the letter from his brother, he turned to Joseph again and said to him, 'Venerated man! Now I am altogether in the clear in everything. I do not want to ask you how and why you left Egypt again even though you were provided there with everything in every way for I know that you do not do otherwise than your God commands you to do. And since you act thus exactly according to the will of your God, so also are your actions always good and just before God and that part of the world which thinks, wills, and acts according to established law as I do. 'But I still would like to ask you about one thing before my departure to Jerusalem, which is this: See, I still see before me all the wondrous manifestations which took place at your Child's birth as if they just happened. But now I see that this miraculous quality seems to have wholly disappeared from Him. Tell me, how is that to be understood?'

And Joseph answered, 'Oh friend, how can you ask so strangely there? Did you not hear the Child speak with Salome a little while ago? Do all children of men speak with such depth of wisdom at this age? Do you not find such speech from the mouth of a three-year-old Child just as remarkable as each manifestation at the birth in Bethlehem?'

Here Cornelius said, 'There you are no doubt right - but as far as that goes, this wonder is nothing new to me. You see, on several occasions in Rome I have already heard children who were one year old and who were born under quite ordinary circumstances say truly remarkable things! For that reason, your extraordinary Child has not fulfilled my great expectations here.'

At this the little Child came to Cornelius and said to him, 'Cornelius, be satisfied with the burden which I have placed upon your shoulders; for you would have to become a mountain of granite if you wanted to load a larger burden of My will up on your shoulders! So do not ask more of Me before the proper time. And at the right time I shall surely do enough for you and for all the world!'

When Cornelius heard this, he inquired no more and soon thereafter had his belongings put in order for his departure."

Joseph's House Receives a Roman Charter

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 268

Jesus is speaking: "In two hours Cornelius was ready for the journey but in the meantime, he went with Joseph to the latter's house where he, as promised, affixed a little iron plaque with the emperor's picture and name to the door.

This little plaque was the imperial symbol of immunity or the same as a charter according to which the king of that particular country holding a Roman tenure was not permitted to exercise any right over such a house.

When Cornelius finished with this task, he took his stylus and wrote on the door underneath the plaque in the Roman language, 'Tabulam hanc libertatis Romanae secundum iudicium Caesaris Augusti suamque voluntatem affigit Cornelius Archidux Hierosolymae in plena potestate urbis Romae.'

When Cornelius also finished this inscription, he said to Joseph, 'Now, my esteemed friend, your house and your calling are free from any sort of tax which Archelaus might levy upon you. You need only see to the payment of the yearly denarius as tribute to Rome, which it is to be hoped you will easily be able to spare! This denarius you can deposit either in Jerusalem itself or also here in Nazareth at the imperial office, which will give you a receipt. And thus, you are now freed from all persecutions on the part of the tenure king; but affix a little grating over the plaque so no one will steal it from you and spoil my signature!'

Joseph thanked the Lord God in his heart for so much grace and blessed Cornelius, therefore.

Here the little Child also went over to Cornelius and said to him: 'Now listen to Me a little, for I want to tell you something also as a great reward! See, you now have done the house of Joseph a great kindness; and I shall, in days to come, also do in like manner to your whole house! Even if this house is not the property of my foster father, but only the property of Salome because she has bought it, just the same I shall make good many times on your very own house what you have done for this house of Salome. You have fastened the imperial symbol of immunity to the door of the house with your own hand and have added your signature to it. So also, shall I, in days to come, spread out My Spirit over your whole house, through which you will receive the eternal freedom of the heavens of God and with it the eternal, imperishable life in My kingdom!'

Here Cornelius picked up the little Child and kissed Him and smiled at His strange promise; for how could he actually have understood what the little Child had spoken to him in such divine depth of wisdom?

And the little Child said: 'You will understand that only when My Spirit will come over you!' - Thereupon the little Child ran over to His James again. Cornelius

now took his leave, and Joseph began to order everything in the house according to his needs."

Joseph Decides to Visit Friends and Relatives

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 269

Jesus is speaking: "When Joseph, with the active help of Salome, had put everything in his house in good order on this day, he thanked God and was full of joy that he had been so well received again in the land of his fathers.

The following day, after he had given over the care of the household to his four sons for the day, he said to Mary, 'Mary, my faithful wife! See, we have a number of relatives and other good friends and acquaintances here in the town. Go and take the little Child, and James, and if you wish, Eudokia with the five girls, and let us devote this day to visiting all of our relatives, friends and acquaintances herein Nazareth and the surrounding country, so they, who no doubt have long felt sorry for me, may also be happy to have us back once more! And perhaps I will find an opportunity to follow my trade again, so I can earn the daily bread for all of you.'

Mary quite joyfully agreed to this suggestion and put everything in order for this purpose. Only the little Child at first did not want to go along. But when He was coaxed by His mother, He allowed Himself to be dressed and induced to go along.

But He said, 'I will indeed go with you, but no one shall carry Me! For when I walk, I want to walk among you wherever you decide to go. Now do not ask Me why I want it that way, for I do not say everything right out as to why I want to do something one way or the other!'

Here Mary said to the little Child, 'Oh, You will gladly allow Yourself to be carried soon enough when You become really tired!'

And the little Child retorted: 'Oh, you need not worry about that. I never get tired if I do not want to. But if I want to, I also get tired, but then My weariness is a judgment for men; for only the sin of men can bring Me to the point where I must want to become tired because of their sin! 'Now I want to impress upon you above everything else that none of you make Me known under any circumstance! For it is enough that you know that I am the Lord. You know it without judgment, for your hearts are from the heavens.

But if the children of the earth found it out before the proper time, they would be judged and would have to die! That is why I did not want to go along at first. I had to tell you this beforehand; and now that you know it, I will of course go with you. But understand, I will only walk and not be carried, so the earth will find out through My steps who now walks her ground!'

All remembered these words well and promptly made their way to their relatives, friends and acquaintances."

The Town of Nazareth Receives a Warning

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 270

Jesus is speaking: "When Joseph started on his way with the members of his family and the little Child walked along between Joseph and Mary, the whole group felt a noticeable quaking of the earth at every step of the little Child.

Joseph found this phenomenon to be quite marked at times and asked Mary, 'Wife, do you not feel how the surface of the earth shakes and quakes?'

Mary replied, 'Oh, I feel that very strongly!'

If only a mighty storm, which likes to appear after an earthquake, does not strike us while on the way or in the town! And notice, the earthquake continues on, which I have not experienced before. Oh, a terrible storm will surely follow!'

Here Joseph said, 'I still do not see the least cloud anywhere in the sky but for all that you could be quite right. If this earthquake does not come to an end very soon, it will not even be safe to go into the town.'

As the family neared the town, a number of refugees already came toward them from there and warned them about going there. And they declared, 'Friends, from wherever you may be, be sure not to go into the town! For a mighty earthquake was there less than half an hour ago, and one is not safe for a minute from the collapse of the houses!'

Even Joseph was somewhat in doubt here whether or not he should turn back.

Here James went over to Joseph and said to him in an aside, 'Father, you must not be afraid - this earthquake will not do the least harm to anyone, neither in the town nor in the surrounding country.'

At this Joseph quickly understood whence the earthquake came. He therefore promptly encouraged all the members of his family to go into the town. But when the refugees saw that the old man went into the town, they said among themselves, 'Just who must this man be, that he has no fear of the earthquake?' And they guessed back and forth; but no one recognized him.

Then they wanted to go back into the town also, but when the earth began to quake again as the little Child walked onward, they fled. And Joseph quite fearlessly went into the town with his family."

Joseph Exhorts the Nazarenes to True Penance

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 271

Jesus is speaking: "When Joseph came into the town, he saw the people running about in great fear and confusion, and all cried, 'The Lord God of Abraham, Isaac and Jacob has visited us with great judgment!'

Rend your garments, strew ashes upon your heads, and repent, so the Lord may have mercy on us again!' Thus a few also pressed over to Joseph and hastily asked him whether he would not rend his garments also.

But Joseph said, 'Oh brothers, if you really want to do penance, then do it rather in your hearts than in your garments! For the Lord looks neither at the color of the garment, nor whether it is whole or torn, but the Lord looks only upon the heart to see how matters stand with it! 'For the heart can contain evil such as bad thoughts, greed, a base will, incontinence, prostitution, adultery, and other base things.

Put such out of your hearts if it is in them, and you will do better than if you rend your garments and strew ashes upon your head!'

When the faint-hearted Nazarenes heard these words from Joseph they stepped back, and many of them said among themselves, 'Just who is that man who uses such speech here as if he were a great prophet?'

Here the little Child nudged Joseph and said smilingly, 'Now you have spoken aright - that is what these blind ones needed!

But now the ground shall rest again, so we can go on without any trouble.' Thereupon the family went to a friend of Joseph, who was a physician in Nazareth.

When the latter beheld the aged Joseph, he hastened toward him with all of his family, fell about his neck and exclaimed, 'Oh Joseph, Joseph, my very dear friend and brother! How is it that you now come along in this troubled hour? Just where were you throughout three long years? From whence do you come now? What angel of God has led you this way?'

But Joseph answered, 'Brother, first lead us into the house and give us water to cleanse our feet, whereupon you shall find out everything as to where I was and from whence, I now come.' - And the physician at once fulfilled Joseph's wish."

Joseph Visits His Friend the Doctor

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 272

Jesus is speaking: "When Joseph and his family had cleansed their feet and entered the doctor's living room where several patients were being treated, the newcomers sat down, and Joseph briefly told the doctor the main events of his flight and their cause.

When the doctor heard this, he was greatly stirred up against Herod and all the more so toward his still living son Archelaus, and pictured this frenzied tyrant as being far worse than his father.

And Joseph responded, 'Friend, what you now have told me about Archelaus, I have already heard on my journey here. But the Lord has already provided for me! You see, I now live in a free house and am just like a Roman citizen and therefore have nothing to do with the ruthless tyrant.'

Here the doctor said, 'Oh friend, just look at my house here which also had the imperial charter; but only recently the tribute beadles of Archelaus came at night, ripped the little plaque from the door and attached an outrageous lien against me the following day.

The same thing can happen to you also - therefore be greatly on your guard! For I tell you: Nothing is holy to this devil of a king - what he does not rob, that is then seized by his spurious lessees and his most despicable scavengers of toll collectors!'

When Joseph heard this from the doctor, he was full of resentment over Archelaus and asserted, 'Just let this ruthless tyrant try that, and I guarantee that he shall fare badly for it! For I have the word of the prefect that Archelaus will be treated like a traitor to the state as soon as he does not respect the privilege accorded by Rome.'

But the doctor said, 'Oh brother, just depend more on anything else than upon such privileges, for no fox can extricate himself from the noose after a crime more cleverly than this Greek beast. See, what did he do in my case when I complained to the Roman court? He immediately accused his agent of acting on his own account and had him thrown into prison. But when I thereupon applied to his court for compensation, I was rejected with the following reply: Since the evidence has shown that the king had no part in this outrage, he is neither liable,

but only the perpetrator who acted on his own behalf. And since nothing was found in his possession, the loss must be borne by the owner as in the case of a common theft. - See, with that I was dismissed! The little plaque was in fact fastened to the door of my house again; but for how long, that Archelaus will, will know best.'

When Joseph heard this, he was angry and did not know what to say. Here the little Child said, 'Oh do not be angry because of him who is really impotent; and remember that there is still another Lord who can do more than Rome!' - Thereupon Joseph became calm, and the doctor made big eyes, for he knew nothing about the Child."

The Messiah Will Find a Spiritual Kingdom

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 273

Jesus is speaking: "After a while the doctor inquired of Joseph, 'But friend and brother! What in the Lord's name sort of a Child do you have there, who already talks as wisely as a high priest in the temple of the Lord, when he stands before the most holy sanctuary bedecked with the Urim and Thummim?

Truly, He spoke only a few words and they penetrated to my very marrow! You did of course tell me in your story how the Child was the reason for your flight into Egypt, and sketchily told me a number of strange things about His birth, from which I surmised that in time, if this Child would go through the Essenes' school of the prophets, He might come out a great prophet. But as I now have heard Him speak, He just does not need the school of the Essenes; for thus He already is a prophet of the first degree like a Samuel and like an Elias and Isaiah!'

At this Joseph was a bit embarrassed and did not know what sort of an answer he should give his friend so soon.

Here the little Child came to Joseph again and said to him, 'Just leave the doctor in his faith; for he too is called to the kingdom of God, but he shall not find out too much at one time!'

When the doctor heard these words also, he said in great surprise, 'Yes, yes brother Joseph! I have spoken correctly to you! That Child is already a prophet who will declare to us the promised Messiah, who's coming is near; for He just spoke plainly of the kingdom of God, to which I am also to be called. Now do I indeed realize why this little Samuel has just consoled you with a Lord who is mightier than Rome. Yes, when the Messiah comes, then the same thing will happen to Rome as once happened to Jericho in the days of Joshua!'

Here the little Child asserted, 'Oho, friend, what are you saying? Do you not know that it is written: No prophet shall come out of Galilee! And if so, who then may He be who comes forth from the tribe of David? I tell you this: When the Messiah comes, He will pull no sword against Rome, but will only have His spiritual kingdom proclaimed through His messengers on earth!'

Here the doctor was taken aback and declared after a while, 'Truly, in You God has visited His people!'

And Joseph agreed with the doctor but made no further explanation."

The Child Heals a Girl of Palsy

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 274

Jesus is speaking: "After this discussion the little Child walked gaily about the room and asked the patients, who were afflicted with all manner of ills, what was the matter with them and how they had contracted such maladies.

But the patients replied, 'You lively little Boy, we have already told the doctor about that, and he will heal us accordingly. It just would not be seemly here in front of the guests that we should confess our sins, which are surely the cause of the infirmities of our bodies; so, You just go to the doctor who will perhaps tell You if it is proper for You to know!'

Here the little Child smiled and asked the patients, 'Would you not tell Me the cause of your infirmities either if I positively could help you?'

And the patients said, 'Oh yes, then; indeed, but for that You still have a great deal to learn. It will be quite some time until You become a doctor.'

And the little Child asserted, 'Oh not at all, for I already am a completely versed Physician and have brought matters to the point where I can also heal instantly. And I tell you: Whoever among you will put his trust in Me first, he shall also be the first to instantly get well!'

There was a twelve-year-old girl afflicted with palsy, who took pleasure in the Child and said to Him, 'So come here then, you little Physician, I want to let You heal me!'

Here the little Child went over to the girl and said to her, 'Because you were the first to call upon Me, you shall also be the first to get well! See, I know the cause of your sickness, which rests with those who begat you; but you are without sin, therefore I say to you: Arise and walk freely and remember Me! But tell no one now that I have healed you!'

And behold, the twelve-year-old girl was well instantly, arose and walked freely.

When the other patients saw this, they also requested that they be healed. But the little Child did not go to their beds because they had not requested it earlier."

The Doctor Comes into A Great Reputation

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 275

Jesus is speaking: "When the Doctor saw this miraculous healing of the girl whom he had declared to be wholly incurable, he was almost breathless in his great wonderment and said to Joseph, 'Oh brother, I beg you, go away from here, for I am becoming greatly afraid in my heart!'

See, I am a sinful man, and the Spirit of the Lord is obviously present in your Child! For how can a poor sinner endure before the all-seeing and almighty Spirit of the Most High?'

Here the little Child went over to the doctor and said to him, 'Man! Why are you so foolish now and are afraid of Me? Just what harm did I do to you that you now fear Me so? Do you really suppose the healing of the girl was a wonder?'

I say to you: not at all, for you need only undertake to treat the other patients in this manner, and they will be healed! Go over, awaken their faith, then lay your hands on them, and they will get well in an instant! But first you must

firmly believe in yourself that you can help them in this manner and also will help them without fail!'

When the doctor heard this from the little Child he took hold of a firm faith, went over to the patients and did to them according to the advice of the little Child. And lo, all the patients became well immediately, paid the doctor what they owed him, and honored and praised God that He gave such power to man!

In this wise the miraculous nature of the Child conveniently fell away before the eyes of the world. And the doctor came into a very great reputation, and many sick people came to him from far and near and found their healing.

When the twelve-year-old girl saw that the doctor thus healed miraculously, she supposed that the Child had done this through the doctor, and thereupon praised the doctor's wisdom also.

Against this the little Child made no complaint, for He had lent such power to the doctor that He would not be suspected.

Only Joseph said to the girl, 'Girl, consider that all power comes from above!

And since you are not in anyone's service now, come into my house and you shall be provided for!' Thereupon the girl promptly attached herself to Joseph and went with him."

The Boy Jesus Explains Daniel to A Kind Teacher

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 296

Jesus is speaking: "After a period of a few weeks the other new teacher came to Joseph to pay him a friendly visit, for Joseph had previously made him several new benches and chairs and a table for his school room, and on this occasion had won a man of real integrity as his friend.

This teacher now became acquainted with the Boy Jesus also and took great pleasure in His serious but for all that unassuming and cheerful manner. He therefore inquired of Joseph whether the Boy had already learned to read in any school.

Here Joseph replied, 'Brother, I have already made the attempt with a couple of teachers, but both were unable to accomplish anything with Him; ⁶ for a strange power dwells in this Boy. As soon as a teacher gets a bit rough with Him, he is already lost; for then only a word from the Boy's mouth needs to come over the teacher, and he is punished in the most severe manner.

This was the case only recently with the first teacher, who is still a madman to this hour.' And the teacher rejoined, 'Yes, yes, I know that; indeed, but he was also a tyrant toward all his students.

If I instructed the Boy, truly, I would have no fear of being punished by Him.'

Here the Boy Jesus, who was present, asked, 'What really would you teach Me?'

And the teacher in a very loving manner drew the Boy over to himself, caressed Him and assured Him, 'I would in an indeed friendly manner like to teach You to read and write and then to understand the Scripture.'

And the Boy said, 'Good, if you have anything from the Scripture with you, then give it to Me, and I will give you a demonstration!'

Here the teacher promptly drew out a scroll - the book of Daniel - and gave it to the Boy. The Latter immediately began to read the scroll and also to explain it, so that all those present as well as the greatly taken-aback teacher were astonished beyond measure.

Now when the teacher had heard this from the Boy, he asserted, 'O Lord! Be gracious and merciful to me a poor sinner, for this Boy is no earthly human being! Oh, brother Joseph, now I plainly understand why no teacher is able to hold out with this Boy. The Boy understands more anyhow than all the teachers in the whole world together. Oh, be sure to keep Him at home.'

This testimony pleased the Boy and he affirmed, 'Since you are so sincere, the other teacher shall get well again because of you. - So be it! - Now you remain as sincere in your heart as you now are, and you will be the right sort of a teacher at all times. Amen.'

Thereupon the Boy Jesus left, and the teacher also soon took his leave from Joseph and very thoughtfully went home. - And at the same hour the first teacher's illness began to abate."

Three Miracles of Jesus in His Eleventh Year

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 297

Jesus is speaking: "Henceforth the Boy Jesus remained at home, conducted Himself quietly, was obedient and performed small tasks. He did nothing miraculous for a whole year - or until His eleventh year. And in His eleventh year He again worked three considerable wonders, which are briefly told as follows.

In the spring Joseph's supply of firewood ran out, and since James and Jesus had the most time to spare, he sent them into a nearby woods to gather brushwood, whereupon both went into the woods and busily fulfilled Joseph's wish. On this occasion James was very active indeed and little remained for Jesus to gather as James anticipated Him everywhere. And amid such zeal it happened that James reached toward some thick brushwood, beneath which lay a poisonous adder. The adder bit James in the hand, and he fell over from shock and fright. His hand suddenly swelled up, he arched his back and signs of death appeared. At this Jesus sprang over, blew into the wound, and James was immediately restored. Thereupon the adder swelled up horribly and burst.

Following this Jesus said to James, 'Take your time! Remember that death lies in all worldly labor if it is followed too zealously! For it is better to be lazy for the world but all the more eager for the spirit at every opportunity.

And therefore, those too zealous for the world shall always find the death of their souls in their eagerness for worldly things! 'For I shall seek out the idlers in worldly matters and take them into My service forever; and to those who have worked only one hour of the day, I shall give the same wages as to those who have worked most industriously the whole day through. Fortunate is every idler for this world; but woe to everyone who is zealous for the world! The first will be My friend - and the second My enemy!'

James remembered these words and lived according to them, and did not take it to heart when he was sometimes called an idler and a loafer; for from then on he was occupied all the more industriously in his heart and made an infinitely

great gain thereby. - Two days after this a neighbor woman, a widow, lost her only small son, and she wept greatly.

At this Jesus with His James also went there to see the dead boy. But when He saw the violently weeping widow, He had compassion for her, seized the dead boy by the hand and called out, 'Kephas! I tell you: arise, and never sadden your mother's heart! 'And the boy suddenly arose and smilingly greeted all those present.

At this the widow was greatly amazed, and she asked, 'Oh, just who is this Son of Joseph, that He is able to raise the dead with one word? Is He a God or an angel?'

Here Jesus said to the widow, 'Ask no more, but give Kephas milk, so he will become completely well.'

And the widow promptly went and brought the boy warmed-up milk.

Thereupon all those present wanted to worship Jesus, but He hastened away, met other children, and played with them in a very wise manner. - And as He was thus playing, one of several carpenters from Nazareth who were repairing a nearby house fell down from it, broke his neck and was dead on the spot.

At this a crowd of people promptly gathered and pitied the unfortunate one, and there was a great commotion.

When Jesus heard this, He also went over with James, pushed His way over to the dead man and called to him, 'Mallas! I tell you: stand up again and do your work! But nail your laths on better, or you will fall once more. It does not matter how much you have worked, but how you have worked. For death is always inherent in envy!'

Thereupon Jesus went away quickly, and the man who was dead arose in good health and continued to work as ably as if nothing had happened to him. And he kept the words of Jesus in his heart.

These three wonders followed one another within a short period of time, and all the neighbors wanted to worship Jesus therefor. But Jesus forbade them this and did not appear in the village for several weeks ...

These three miracles were well remembered and were much discussed in Joseph's house."

Chapter 6: Jesus Journeys to the Temple



Preperation of Jesus Coming of Age, Jesus Sets Out For Jerusalem, Jesus is Examined in the Temple When He is of Age, The Three Days in the Temple of Jerusalem, The Custom of Examination, The Sensational Intellectual Boy Jesus, Who is the Virgin and who is Her Son?, The Objection of the Acrimonious Priest, The Proud Old Pharisee Makes an Unsuccessful Attemtempt to Interrupt, The Chief Priest Speech about the Son of the Carpenter of Nazareth, The Protest os the Roman Judge, The Night Conference of the Temple Officials, What Would you do if I Were the Messiah?, Objections Raised by the Chief Priest Against the Boy Jesus, The New Ark of the Covenant and the Cursed Water, The Roman Judge Closing the Session, The Arrival of Joseph and Mary, The Death of Joseph. .

Preparation for Jesus Coming of age and Departure from Nazareth

Ref: Maria Valtorta PMD Vol. 1:205

Maria Valtorta is speaking: "I see Mary bending over a tub, rather an earthenware vessel, in which She stirs something that steams in the cool clear air which fills the kitchen garden in Nazareth.

It must be the depth of winter, because, with the exception of the olive-trees, all the plants and trees are bare and look like skeletons. High above, the sky is very clear and there is beautiful sunshine. But it does not mitigate the bitterly cold wind that shakes the bare boughs and little green-gray branches of the olive-trees.

Our Lady is wearing a heavy dark-brown dress, which is so dark that it is almost black, and she has tied in front of it a rough piece of cloth, like an apron, to protect it. She takes out of the vessel the stick with which She was stirring its contents and I can see some beautiful ruby-red drops dripping from it. Mary looks at them, She wets her finger with them, checks the color against Her apron and seems satisfied.

She goes into the house and then comes out with a lot of skeins of snow-white wool. She dips them patiently and carefully into the vat, one by one.

While She is busy doing that, her sister-in-law, Mary of Alphaeus, comes in, and she is coming from Joseph's workshop. They greet each other and start conversing.

'Is it coming all right?' asks Mary of Alphaeus.

'I hope so.'

'That Gentile lady assured me that it is exactly the color, and that is exactly how they do it in Rome. She gave it to me only because of You, because of the embroidery work You did for her. She said that not even in Rome is there anyone who can embroider so well. You must have become blind doing it. . .'

Mary smiles and shakes Her head as if to say: 'It was a mere trifle!'

Her sister-in-law looks at the last skeins of wool, before handing them over to Mary. 'How beautifully You have spun them! They are so thin and smooth that they look like hair. You do everything so well. And You are so quick! Will these last ones be of a lighter color?'

'Yes, they are for the tunic. The mantle is darker.'

The two women work together at the vat. They then pull out the skeins of a beautiful purple color and they run quickly to dip them into the ice-cold water that fills the little vessel under the thin spring of water that tumbles babbling softly. They rinse them over and over again, then they lay the skeins on canes which they fasten to the branches of the trees.

'They will dry very well and rapidly in this wind' says Her sister-in-law.

'Let us go to Joseph, there is a fire in there. You must be frozen,' says Our Blessed Mother. 'It was very kind of you to help Me. I did it very quickly, and without working so much. I am very grateful to you.'

'Oh Mary! What would I not do for You! To be near You is a great joy. And then. . . all this work is for Jesus. And He is such a dear, Your Son! . . . I will feel that He is also my Son, if I help You with His feast when He comes of age.'

The two women go into the workshop, which is full of the smell of planned wood, as is usual in a carpenter's workshop.

And the vision comes to a halt . . . to start again with Jesus, who is now twelve years old, setting out for Jerusalem."

Jesus sets out for Jerusalem.

Ref: Maria Valtorta PMD Vol. 1:206

Maria Valtorta is speaking: "Jesus is a handsome young boy, twelve years old, tall, well built, strong but not fat. He looks older than His years, because of His complexion. He is already tall; in fact, He reaches up to the shoulders of His Mother. His face is the rosy round face of a child and later, in His youth and then in His manhood, it will get thinner and thinner, and it will become colorless, the color of certain very delicate alabasters with a hue of yellowish pink.

Also, His eyes are still the eyes of a child. They are large, wide open when looking, with a sparkle of joy lost in the seriousness of His glance. Later, they will not be so wide open... His eyelashes will cover half of them to conceal the excessive wickedness, which is in the world, from the Pure and Holy One. Only when working miracles, they will be open and bright, even brighter than now... to cast out demons and death, to heal diseases and sins. And they will no longer have that sparkle of happiness mingled with seriousness... death and sin will be more and more present and close, and with them the knowledge, also the human knowledge of the uselessness of His sacrifice, because of the unwillingness and aversion of man. Only in most rare moments of joy when he is with faithful believers and particularly with pure people, mostly children will His holy mild kind eyes shine again with happiness.

But now He is at home with his Mother, in front of Him there is Saint Joseph who is smiling lovingly, and there are His little cousins who admire Him and his aunt Mary of Alphaeus who is patting Him... He is happy. My Jesus needs love to be happy. And in this moment, He has it.

He is dressed in a loose woolen tunic which is a light ruby red color. It is soft, perfectly woven in its compact thinness. Round the neck, in the front, at the ends of the long wide sleeves and at the bottom of the tunic which hangs down to the ground, so that only His feet can be seen, there is a Greek fret which is not embroidered, but woven in darker color into the ruby of the tunic. He is wearing new sandals which appear to be very well made, they are not just the usual soles tied to the feet by means of straps of leather. His tunic must be the work of His Mother because Her sister-in-law admires it and praises it.

His lovely blonde hair is already somewhat darker than when He was a little boy, with auburn reflections in the curls ending under His ears. They are no longer the graceful soft curls of His childhood. It is not yet the wavy long hair of His manhood, reaching down to His shoulders, ending there in a soft, big curl. But it already resembles more the latter in its color and style.

'Here is our Son' says Mary lifting Her right hand which is holding Jesus' left one. She seems to be introducing Him to everybody and confirming the paternity of the Just man who is smiling. And she adds: Bless Him Joseph, before leaving for Jerusalem. There was no ritual blessing for His first step in life, because it was not necessary for Him to go to school. But now that He is going to

the Temple to be proclaimed of age, please bless Him and bless Me with Him. Your blessing... (Mary sobs softly) 'will fortify Him and give Me strength, to detach Myself a little more from him...'

'Mary, Jesus will always be Yours. The formality will not affect our mutual relationship. Neither will I contend with You for this Son so dear to us. No one deserves, as You do, to guide Him in life, Oh my holy Spouse.'

Mary bends down and takes Joseph's hand and kisses it. She is the respectful loving spouse of Her consort!

Joseph receives the sign of respect and love with dignity, he then lifts the hand which She has kissed and lays it on the head of his Spouse and says to Her: 'Yes. I bless you oh Blessed One, and I bless Jesus with You. Come to me, my only joys, my honor and essence of my life.' Joseph is solemn. With his arms stretched out and the palms of his hands turned down above the two heads which are bent down, both equally blonde and holy, he pronounces his blessing: 'May the Lord look upon You and bless You. May He have mercy on You and give You peace may the Lord give You his blessing.' And then he says: 'And now let us go. The hour is favorable for the journey.'

Mary takes a wide dark brown mantle, and She drapes it on the body of Her Son. How She caresses Him in doing so.

They go out, they close up the house. They set off. Other pilgrims are going in the same direction outside the village the women separate from the men the children go where they like Jesus stays with his mother.

The pilgrims go on through the country which is the happiest springtime, and they sing psalms most of the time. The meadows are fresh, and the crops are fresh, and the leaves on the trees have just begun to bloom. You can hear men singing in the fields along the road and birds singing their songs of love among the branches of the trees. Clear streams reflect like mirrors the flowers on the banks, while little lambs are jumping about near their mothers. Peace and happiness under the loveliest April sky.

The vision ends thus."

Jesus Examined in the Temple When He Is of Age

Ref: Maria Valtorta PMD Vol. 1:208

Maria Valtorta is speaking: "The Temple on a feast day. people going in and coming out of the enclosure gates, crossing yards, halls and porches, disappearing in this or that building on the various floors, which form the bulk of the Temple.

Also, the group of Jesus family go in singing psalms in low voices. All the men are in front, the women come behind. Other people have joined them, perhaps from Nazareth, perhaps their friends in Jerusalem. I do not know.

Joseph, after worshipping the Most High with all the others at the point, obviously, where men were allowed to do so, (the woman stopped on a lower landing), parts from the rest and with his Son goes back through some yards, he then moves to one side and enters a vast room which looks like a synagogue. I do not know why. Where are there synagogues also in the Temple? He speaks to a Levite and the latter disappears behind a striped curtain, then comes back with some elder priest, I think they are priest, they are certainly masters in the knowledge of the Law, and they are therefore appointed to examine the believers.

Joseph introduces Jesus. First of all, they both bow down deeply to the ten doctors, who have sat down with dignity on low wooden stools. Here, he says, 'this is my Son. Three months and twelve days ago He reached the age which the law prescribes to become of age. And I want Him to comply with the prescriptions of Israel. I would ask you to note that His constitution proves that He is no longer in His childhood or minority. And I ask you to examine Him kindly and fairly, to judge that what I here, His father, have stated, is the truth. I have prepared Him for this hour and for this dignity of son of the Law. He knows the precepts, the traditions, the decisions, the customs of the fringes and the phylacteries, He knows how to say the daily prayers and blessings. Therefore, since He knows how to say the daily prayers and blessings. Therefore, since He knows the Law in Itself and in its three branches of Halascia, Midrasc and Aggada, He can behave as a man. Therefore, I wish to be free the responsibilities of His actions and of his sins. From now on, He must be subject to the precepts, and He must pay Himself the penalty for His failures towards them. Examine Him.'

'We will. Come forward, Child. What is Your name?'

'Jesus of Joseph, from Nazareth.'

'A Nazarene... can You therefore read?'

'Yes, rabbi, I can read the words which are written and those which are constructed in the words themselves.'

What do you mean?'

'I mean that I understand also the meaning of the allegory or of the symbol, which is hidden under the appearance, as a pearl does not appear, but it is inside an ugly closed shell.'

'A clever answer and a very wise one. We seldom hear that on the lips of adults; in a child, and a Nazarene in addition!...'

The attention of the ten has been awakened. Their eyes do not lose for an instant the beautiful blond Child, who is looking at them sure of Himself, without boldness, but also without fear.

'You honor Your master, who, certainly, was deeply read.'

'The wisdom of God was gathered in his just heart.'

'But listen to that! You are a happy man, father of such a Son!'

Joseph, who is at the end of the room, smiles and bows down.

'They give Jesus three different rolls saying: 'Read the one closed with the golden ribbon.'

Jesus opens the roll and reads. It is the Decalogue. But after the first few words, one of the judges takes the roll from Him saying: 'Go on by heart.' Jesus continues so sure of Himself, that He seems to be reading. Every time He mentions the Lord, He bows down deeply.

'Who taught You that? Why do You do that?'

'Because that Name is holy, and it is to be pronounced with a sign of internal and external respect. Subjects bow down to their king, who is king only for a short time and he is dust. To the King of kings, the Most Heigh Lord of Israel, Who is present even if He is only visible to the spirit, shall not every creature bow down since every creature depends on Him with eternal subjection.'

'Very clever! Man: we advise you to have your Son educated either by Hillel or Gamaliel. He is a Nazarene... but His answers give us hope that He will decide according to His own will. If His decision is an honest one, I will not oppose it.'

'Listen, Child. You said: 'Remember to sanctify feast days. Not only for yourself, but also for your son and your daughter, your servant and your maidservant, even for your horse it is said that they must not work on Sabbaths.' Now tell me: if a hen lays an egg on a Sabbath or a sheep lambs on a Sabbath, will it be legal to use the fruit of its womb, or will it be considered as an opprobrium?'

'I know that many rabbis, Shammai is the last of them and is still alive, say that an egg laid on a Sabbath is against the precept. But I think that there is a difference between man and animals or whoever fulfils a natural act, such as giving birth. If I compel a horse to work, I am responsible for its sin, because I forced it to work with a whip. But if a hen lays an egg which has matured in its ovary or a sheep lambs a little one on a Sabbath, because it is ready to be born, no such a deed is not a sin, neither is the egg laid or the lamb born on a Sabbath a sin in the eyes of God.'

'But why, if every kind of work is a sin on Sabbath?'

'Because to conceive and give birth corresponds to the will of the Creator and comply with the laws which He gave to every creature. Now, the hen does nothing but obey the law according to which after so many hours of growth an egg is complete and ready to be laid, and the sheep also obeys the law laid by him Who created everything, according to which laws twice a year when springtime is on the meadows in bloom, and when the trees in the forest lose their leaves and men muffle themselves up because of the intense cold, sheep should mate so that later they may give milk, meat and nourishing cheese, in the opposite seasons of the year, that is in the months when the toil for the crops is harder or the bleakness is more painful because of frostbite. If therefore a sheep, when its time is up, gives birth to a little lamb, oh1 little lamb can certainly be sacred also on an altar, because it is the fruit of the obedience to the Creator.'

'I would not examine Him any further. His wisdom is greater than the wisdom of grown-up people and is really surprising.'

'No. He said that he is capable of understanding also the symbols. Let us hear Him. First, let Him say a psalm, the blessings, and the prayers. Also, the precepts. Yes, Repeat the Midrasciot.'

Jesus repeats a long litany of 'Don't do this...don't do that...' without any hesitation. If we were still obliged to keep all those limitations, rebels as we are. I am sure that no one would be saved...

'That is enough. Open the roll with the green ribbon.'

Jesus opens it, and he is about to read.

'Further on, yes, further on.' Jesus obeys.

'That is enough. Now read and explain it if You think there is a symbol.'

'In the Holy Word, it is seldom missing. It is we who cannot see and apply it. I read: Fourth Shaphan, the secretary, informed the king saying: Hilkiyah, the High Priest, has given me a book'; and Shaphan read it aloud in the king's presence. On hearing the contents of the Law of God, the king tore his garments, and gave the following...'

'Read after all the names.'

'...the following order: Go and consult Yahweh, on behalf of me and the people, on behalf of the whole of Judah, about the contents of this book that has been found. Great indeed must be the anger of Yahweh blazing out against us because our ancestors did not obey what this book says, by practicing everything written in it'...

'That is enough. This happened many centuries ago. Which symbol do You find in an event of ancient history?'

'I find that time cannot be related to what is eternal. And God is eternal, and our soul is eternal, and the relation between God and our soul is also eternal. Therefore, the thing that gave rise to a punishment then, is the same thing that gives rise to punishment now, and the effect of the fault are the same.'

'That is?'

'Israel is no longer acquainted with the Wisdom, which comes from God. It is to Him, and not to poor men, that we must apply for light, and it is not possible to have light if there is no justice and loyalty to God. That is why men sin, and God, in His anger, punishes them.'

'We are no longer acquainted. But what are You saying, Child? And the six hundred and thirteen precepts?'

'The precepts exist, but they are mere words. We know them but we do not practice them. *That is why we are not acquainted with them.* This is the symbol: everything man, in every period of time, must consult the Lord to know His will and comply with it to avoid drawing His anger on himself.'

'The Child is perfect. Not even the trap of the tricky question has upset Him in His reply. Let us take Him to the real synagogue.'

They go into a larger and more splendid room. The first thing they do there is to shorten His hair. His big curls are picked up by Joseph. They then tighten His red tunic with a long band turned several times round His waist, they tie some little fringes to His forehead, arm and mantle. They fix them on with a kind of studs. They then sing psalms, and Joseph praises the Lord with a long prayer invoking all blessings on his Son.

The ceremony is over. Jesus goes out with Joseph. They go back to where they came from, they join their male relatives, they buy and offer a lamb; then, with the slaughtered victim, they reach the women.

Mary kisses Her Jesus. It seems She has not seen Him for years. She looks at Him, now that He is more manly in His clothes and in the style of His hair, She pats Him...

They go out and it all ends."

The Road back to Jerusalem and the Search for Jesus

Ref: Maria Valtorta PMD Vol. 1:220

Maria Valtorta is speaking: "Let us go back to the roads which take one to Jerusalem and from Jerusalem to the Temple.

See Mary's distress, when She realized, after the groups of men and women had gathered together, that I was not with Joseph.

She does not reproach Her spouse bitterly. Every woman would have done that. You do so for much less, forgetting that man is still the head of the family. But the pain that appears on Mary's face pierces Joseph's heart more than any

bitter reproach. Mary does not give in to dramatic outburst. You do so for much less because you love to be noticed and pitied. But Her repressed sorrow is obvious: She starts trembling, Her face turns pale, Her eyes are wide open and thus She arouses pity more than any outburst of tears and cries.

She is no longer tired or hungry. And yet the journey was a long one and she has not taken any food for so many hours! But She leaves everything: the bed She was preparing and the food which was ready to be handed out. And she goes back. It is night. It is dark. It does not matter. Every step takes her back to Jerusalem. She stops the caravans and pilgrims and questions them. Joseph follows Her and helps Her. A long day's walk back to Jerusalem and then the feverish search in town.

Where, where can Her Jesus be. And by God's provision for many hours, She will not know where to look for Me. To look for a child in the temple does not make sense. What could a child be doing in the Temple? At most, if he had got lost in town and his little steps had brought him back there, he would have cried for his mother and thus would have attracted the attention of people and of the priests, who would have taken the necessary steps to find the parents by means of announcements left at the gates. But there was no announcement. No one in town knew anything of this Child. . .

We will stop here and enter the Temple where Jesus is speaking:

Jesus Spends Three Days in the Temple of Jerusalem

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932



The Custom of Examining the Children at the Temple in Jerusalem

IT was the habit and prescribed custom in the whole kingdom of the Jews that they had to take their children, once these had reached their twelfth year, to Jerusalem where they would be examined in the temple by the elders, the Pharisees and scribes, about everything they had learned up to this age, especially about the teaching's concerning God and the prophets.

Naturally a small tax had to be paid for such an examination, after which those examined received, if they so wished, a certificate of ability on payment of a second small tax. If the children had done well in every way, they could also be received into the schools of the temple with the prospect of becoming later on, servants of the temple.

If the parents were able to prove that they were descended from the tribe of Levi, their admission into the schools of the temple was easy; but if this could not be proved, the admission was less easy, and they had, as it were, to buy the right to belong to the tribe of Levi, and to make a considerable offering to the temple.

Daughters were exempt from this examination unless they, or rather their parents, wished them also to be examined so that they might be the more pleasing to God. In this case they were well examined by the elder matrons of the temple in a special department, and also received a certificate as to all their capabilities and their knowledge acquired up to that time. Such girls could then become the wives of the priests and Levites.

The examinations of the boys and still more those of the girls were only short. There were some leading questions already permanently settled, which every Jew had known by heart for a long time.

The answers to these well-known questions had been instilled into the children only too well, and thus the examiner had scarcely finished his question, when the boy under examination had also finished his answer.

No examinee had more than ten questions put and therefore it can easily be understood that the examination of a boy scarcely lasted more than a minute; if he answered quite well and quickly the first questions, he frequently was excused from answering the rest.

The short examination finished, the boy received a slip of paper, with which he had to go with his parents to the same tax-counter at which he had previously paid the examination tax, and where, on showing the examination slip, he had again to pay a small tax if he wanted the temple certificate upon the said slip. The children of quite poor parents had to bring them a 'Signum paupertatis' (certificate of poverty), otherwise they were not admitted to the examination.

The time for the examination was either at Easter, or at the time of the feast of tabernacles, and generally lasted for some five or six days. But before the examinations in the temple began, servants of the temple had been already sent to the roadside inns a few days in advance, to find out how many candidates for examination would be present.

Whoever specially cared to have a ticket in advance could do so for a small tax, as thereby he would be examined sooner; but those who paid no tax had to be the last, generally; no great care was taken about their examination, and usually they received no certificate. These were of course promised to them for a later date, but generally nothing resulted from these promises.

However, it sometimes happened that boys of very great intelligence and much talent put questions to the examiners, and asked them for explanations about one thing or another concerning the prophets. On such occasions there were then angry and ill-humored faces among the examiners; for they seldom knew more of the Scriptures and of the prophets than nowadays very meagerly

paid teachers. They knew only as much as they had to ask; further than this the outlook was generally very dark.

At those examinations some elders and scribes were always present as a kind of examining board. They however did not examine, but merely listened to the examination only in the above-mentioned caddie, and if it seemed worthwhile, did they begin to move themselves; and at first they reprimanded such an inquiring lad for his stupid presumption in having dared to put an examiner into an unpleasant position, and for frittering away his time.

If such a boy was not easily intimidated, and persisted in his intention and request, more for pretending before the people than for sake of any deeper truth, he was put aside for the time being, and had to wait until a certain hour in the evening for an illuminating answer to such critical questions; then only was he granted a special hearing.

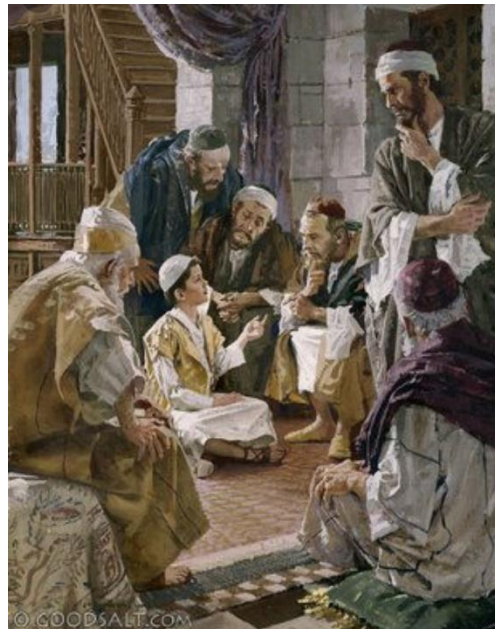
When the appointed hour came, such boys were always fetched from the place of retreat with a certain amount of displeasure, and had to repeat the questions they had already put; then one of the elders and scribes gave a very mystical answer to the questioner, and one that was as intricate as possible; through it the boy would evidently go away none the wiser, and the people beat their breasts and admired deeply, stupidly, dumbly, deafly and blindly the unfathomable depths of the Spirit of God through the mouth of an elder and scribe and finally reprimanded such a boy for his thoughtless impertinence.

The Sensational Intellectual Boy Jesus.

But such a real intellectual boy did not get discouraged by that, and said: "Every action in the great world of God is lighted up by the brightest sunlight in the daytime, and even the night is never so dark that one can see nothing; why must that important doctrine which is meant to show men the way to true salvation most clearly and most brightly, be given so confusedly that no soul can understand it?"

And the boy who had just raised this objection before the elders was I Myself, and thereby I made them greatly embarrassed, especially as all the people present began to agree with Me, and said: "By the God of Abraham, Isaac and Jacob, this boy is extraordinarily clever; he must discuss more with the elders and scribes! We will put a considerable sum in the offertory on his behalf."

A very rich Israelite from Bethany (the father of Lazarus, Martha and Mary, and still living then) stepped forward and paid down for Me an offering of thirty pounds of silver and some gold, only in order that I might discuss longer with the elders and scribes.



The elders and scribes naturally accepted only too gladly this large offering, and therewith I had a good chance of being allowed to enter into a quite exceptional discussion with the elders, and one which, for a good reason, had never taken place previously.

But now the first preliminary question and the one already mentioned, was out of Isaiah, the extremely mystically veiled answer to which now formed the basis for the following extended discussion which, will soon follow. Whosoever will read it with a good, loving, and pure heart will gain much from it for his soul and spirit.

But before we arrived at the wider discussion, and as I had the heavily paid freedom of speech, I returned to the preliminary question, and began to ask the elders and scribes about the special points of it.

But the preliminary question was taken from Isaiah Chapter 7:14,15,16, and the verses are: "Therefore the Lord Himself shall give you a sign: See, a virgin shall conceive and bear a Son and shall call his name Emanuel. Butter and honey shall He eat, that He may know to refuse the evil and choose the good. For before the child shall learn to refuse the evil and choose the good, the land which you abhor shall be forsaken of both her kings."

The first part of the question consisted of what was in itself clearly understandable, who the virgin and who her son Emanuel might be, and when this would happen that such a son should be born into the world. The time must already be there, seeing that the land of Jacob had been already bereft of both her kings, and now had the heathen as masters. Could it not be possible that this boy born in a stable twelve years ago at Bethlehem, of the virgin Mary who had been given into the charge of the carpenter Joseph, not has his wife but as his foster child, according to the ancient custom of the temple – that this boy for whose sake the wise men of the East had come that they might greet in him the promised King of the Jews, and at whose circumcision in the temple Anna and Simeon had given so great witness – that this boy might be the Emanuel of whom Isaiah had prophesied.

Now, after this most significant question, one of the elders, a thoroughly imperious old man, began to babble most confused nonsense which I have no wish whatever to repeat, because, among other things, he called Me a badly educated boy, seeing that I already knew about the being born of woman.

Only one younger, somewhat more humane looking scribe rose up in protest, and said that such in no way indicated a bad education, as especially in Galilee, the boys matured earlier than in stunted Jerusalem, where there was nothing but luxury and great pampering of the children. On his own responsibility he considered that a better answer could be given Me, for he was of opinion that I was already acquainted with the conditions of human life. Only the other boys should be sent away, then they themselves could talk to Me as men.

But the elder muttered something in his beard, and I then questioned the more humane looking scribe concerning the story of the Birth in Bethlehem. But this one said, quite away from the point:

(The younger Scribe): "Yes, my dear good boy, that story which happily disappeared absolutely, was at the time much spoken about, and it is really of no use for us today in connection with the mysterious prophecy pictures of Isaiah

who only foretold for his own time and in quite dark pictures. For the parents even fled – I think, and so I heard, after the well-known murder by Herod of the children at Bethlehem (on which occasion it is certain that their child whom the Eastern sages had greeted as King of the Jews, was slain) – outside of Judea somewhere, and are perhaps no more alive, since nothing more has been heard of their existence.

Of course, there may have been something in the matter, for at the time it caused much sensation; but strangely enough, a few years later, everything sank into the sea of complete oblivion, so that no one now any longer breathes a syllable about it, and it is not worthwhile to say anything more about it. Simeon and Anna were two well-known enthusiasts of the temple who, in the case of many a boy, made their Messianic remarks in a mystical tone, and thereby considerably turned the heads of many weak parents.

When God gave the law to Moses on Sinai, nearly the whole earth trembled, and the history in the desert lasted nearly forty years, and almost the whole universe had to acknowledge the omnipotence of Jehovah. All the more will the Messiah, coming into this world, reveal Himself still more with a shaking of the whole universe, for David sang of Him: 'Open wide the gates, and raise on high the portals of the Universe that the King of Glory may come in! Who is the King of Glory? He is the Lord Zebaoth. He is the King of Glory!

And you, my dear boy, will well understand that, in regard to the Messiahto-be, nothing will come of the birth at Bethlehem seeing that this is now forgotten. Just think how David announced Him, and what would have to be done beforehand if the Great King of Glory were to come out of the heavens to the Jews, and also consider that surely several years in advance, all the Jews shall be called by great prophets – like Elijah who, at the time, is to be herald of the Lord of Glory – to set going all that the great King David enjoined, in order to be well prepared for so immense an arrival of God, the All Highest!

Just think all this over, my good boy, and it will then be evident to you that it will be no such slight matter for the Lord Zebaoth to come into the world. Therefore, go away now, and do not inquire further into such matters!"

It was then that I made the remark already mentioned, which caused the rich man of Bethany to pay for Me the heavy discussion-tax, in order to enable Me to make further rejoinders concerning My preliminary question, and to express Myself still further about the texts of Isaiah touching the Messiah; for he was one of the few who now expected the King of Glory according to Elijah, no longer in storm or fire, but in the soft murmuring of the wind.

"Who is the 'Virgin' and who is Her 'Son'?"

When I thus had got permission to speak, I spoke at once to the elders and scribes who indicated to Me that I should talk, and ask now whatever I liked, and they would dutifully answer Me. I therefore again began with the question given on the previous day and asked: "Your words put ever so assuring cannot calm the sea, nor can they command silence to the roaring winds! It is only a blind man who does not remark the signs of the times; and if he is stone deaf, neither can be aware of the most powerful rolling thunder of history, even of this that is the most

memorable time of the whole earth. Whereas Carmel and Sion bowed their heads at the coming of the King of Glory, and the mountain tops of Horeb flowed with milk and honey, you who should be the first to know about it and should inform the waiting people thereof, you know not one syllable!"

Here all looked amazed, and looked first at Me and then at one another and knew not what to answer Me.

After a while *one of them* said: "Well, speak further of what you know about it!"

I said: "Certainly what I know, I know; but I did not put a question to you in order to enlighten Myself on what I already know, but only that *you* might show Me who is the prophet Isaiah's 'virgin with child', of whom the very Son of the All Highest is to be born! As scribes you ought surely to understand what the prophet meant by the 'virgin with child' who shall give birth to the Son designated!

It is quite My opinion that there is something more in that story of the Bethlehem birth than you think, and that those parents, the well-known carpenter Joseph of Nazareth and the virgin afterwards married to him, together with the son born at Bethlehem, are still actually alive; for they escaped from the later cruelty of the old Herod, through a very wise arrangement of the then Roman captain Cornelius, and are now living quite safely in Nazareth of Galilee.

I, a Boy of twelve years old, know this, and should it to be unknown to you who know about everything, especially as Joseph, being one of the cleverest of carpenters, has so far had every year something to do for Jerusalem, and you know him quite well, as also his wife who belonged to Jerusalem, and was educated in the temple up to 14 years of age? Is she not a daughter of Anna and Joachim, and according to your chronicles, had she not a miraculous birth? Anna was already advanced in years, and without a miracle there would have been no idea of her having a child.

Well, these parents as well as the new-born boy, lived for about three years safely in Egypt immediately after the flight from Bethlehem, in the neighborhood of the little town of Ostracine, in the Old Egyptian language "Austrazhina" which means as much as to say: "A work of terror", i.e. a fortress which brought death to all enemies at the time of the Pharaohs. Later the more powerful enemies of Ancient Egypt conquered this terror-inspiring place, as also many another, and in our times, nothing is left of the former place and work of terror but the old decayed name, to which the Romans gave indeed another interpretation than that of the Old Egyptians.

However, all this does not matter, I only mention these things which are well known to Me, in order to point out to you more clearly the place where the said parents dwelt for three years. From there they are said to have gone back, obeying a higher secret command, to Nazareth where they now live completely devoted to the Will of God, as much withdrawn as possible, although many stories are told of the wonderful acts of the boy whom I have the honor of knowing very well. For even the elements obey Him, and the wildest animals of the woods and deserts flee before His gaze, more awesome than that of a

thousand hunters. For in this respect, He is like a thousand Nimrods! In all earnestness, do you really know nothing about all this?! Tell Me quite honestly and truthfully, have you really seriously never heard about all this?"

Another elder, animated by a little better spirit, said: "Yes, of that we have indeed heard something, as also that the carpenter well known to us, and his young wife Mary lives continually in Nazareth! But as to whether the boy prodigy is the same born twelve years ago in a stable, we do not know, and also doubt very much that he is the same! And how indeed should that boy be the Emanuel of the prophets?"

I said: "Good, but if it is not He, then whence has He the power that He exercises over all the elements? And who is the virgin, and who is the Emanuel?"

Said the rich man from Bethany: "Hearken, the intelligence of this boy is gigantic! It seems to my mind as if he were possibly a young Elijah, whom that boy prodigy from Nazareth has sent before him in order to prepare us all for the existing Emanuel of the prophet! For when have any of us ever known a boy of twelve – with the exception of Samuel – talk with such wisdom?"

Therefore, you must begin a more concise and dignified kind of speech with this boy, else we shall not get rid of him! You will have to begin to explain to him the prophets in a clear way, and yet examine how things go with the virgin Mary – the marvelous daughter of Joachim and Anna, who at the end donated their considerable properties to the Temple when they died – or rather the temple authorities took them by force as donated property, and as compensation for the bringing up of the daughter Mary.

What do you really and truly think about that virgin? If the word of the prophet is to be taken, then the exact time mentioned by him is already here, and the marvel about the virgin spoken of, can no longer be denied! If after all there is anything in it, then it would really be outrageous on our part if we did not get deeper and more exact information about it."

The angry elder: "You do not understand, and you only talk in support of this boy, as a completely blind man would speak of the beauty of fine colors!"

I, interrupting: "But surely that's a strange thing if a hungry man imagines that every other person he meets is hungry too! A stupid man always believes other people to be more stupid than himself. To the blind man every other person is blind, be he ever so keen-sighted, and to the deaf every other man is deaf!"

Do you believe, you surly old man, that no one knows anything except yourself? O there you are much mistaken! See, I am only a Boy, and could tell you things that are perfectly true and right, of which your morose wisdom has surely never dreamed!

Why should My rich Simon of Bethany who has traveled in India, Persia, Arabia, Egypt, Spain, Rome, Athens, not know something also of which you have never dreamed? If it be thus, with what right can you accuse him of ignorance? But I declare to you that his judgment is quite correct, and therefore, because of his large sum of money, you ought to do what he demands of you.

If anyone hires a servant for work, the servant has to do that for which the master has hired him. If the servant is not willing or not able, surely the master

will have the right to demand back the wages agreed upon from the lazy and unskilled servant! You allowed yourselves to be well-paid, and either will not or cannot do anything for it! Has Simon not the right to ask now that you return him the money?"

A Roman judge and commissioner, expert in all the laws, being present said: "Just look at that boy! He is indeed a perfect lawyer and could at once be a judge in all debatable matters! His judicial statement is perfectly founded in our laws, and if Simon of Bethany appeals to me, I can only give him the 'Exequatur!' (it shall be done)!"

After that he came to Me, caressed, and embraced Me and said to Me: "Listen, you, my lovely curly-headed boy: I am quite in love with you! I would gladly provide for you with all my property and educate you to something great!"

I said: "I know very well that you love Me, for in your breast beats a faithful and loyal heart; you too may be sure that I love you very much. But you need not trouble about My prosperity, for there is already One who looks after that!"

But also, Simon of Bethany came forward to My side and asked Me greatly surprised: "Tell me, my most beautiful, dearest, and loveliest boy, how did you know what I am called and that I have traveled all over?"

I said: "O don't be surprised at that! Because if I wish to know anything at all, My nature is already such that I know it! The 'how' you would hardly understand as yet! But now again to the matter and to our 'virgin'! Will you priests and scribes illuminate this more clearly or not?"

Said one of the more intelligent of the considerable number of elders: "Yes, yes, we cannot possibly do otherwise than pour out a draught of pure wine for the boy, and so explain to him his Isaiah as it is correspondingly taught in the Kabbala; he will then have no more excuse for any further questions!"

After that an extremely learned scribe came forward and said: "Well, you most inquisitive youth, collect your wits then, and listen and understand: By the 'virgin' the prophet did not mean a virgin of flesh and blood, but only the doctrine which God gave through Moses to the children of this world. In the most exact sense, we Priests are a living representation of this teaching and law.

But we, being the living Word of God, are now full of sincere hope that this doctrine shall, through us, be carried forth into the whole world and shall refresh the heathen. And this living, true hope is the pregnancy of the virgin, meant by the prophets the 'Son' however to whom she will give birth, are indeed all the heathen's who will accept our doctrine, and these will then say, and also be named, 'Emanuel' i.e. 'God is also with us!' And such was already done before us and happens now all the more eagerly and vitally.

But this son shall eat honey and milk and reject the evil and choose the good. By 'honey' the prophet understood pure Love and true Goodness, and by the word 'milk' he understood the Wisdom of God, which is imparted to man through the observance of the doctrine and the law; and if one had vitally made God's Wisdom and Love one's own, then does one freely detest all evil, and wills and chooses the good.

See, my dear boy, such is the relation of the Innermost Wisdom and Truth to the spiritual words, sayings and utterances of the prophets! All of them have only an inner, spiritual meaning which however is only discovered by the true scribe from material symbols and pictures, through the faithful and true teachings of correspondence. A layman cannot do that, and if he could, all high schools would be quite superfluous, and Moses would have no need to nominate special priests and learned men for the administration of the doctrine and the precepts of God! Do you now understand this – the only true and correct interpretation of your prophet whom so far you have not understood?"

The Objection of the Acrimonious Priest and the vigorous answer of the Boy Jesus.

Therefore, I *said*: "O yes, this very good explanation of yours I knew long ago, and so you maintain my point, and shall not remove My attention from the virgin Mary. I might have spared yourself the trouble of telling Me all that.

Why did the prophet say (Isaiah IX: 5,6): 'Unto us a Child is born, a Son is given us, the government shall be upon His shoulder; and He is called Wonderful, Counselor, Strength, Hero, Eternal Father, Prince of Peace; that His government shall be great, and there shall be no end to the Peace on the Throne of David and in His kingdom, that He prepare, complete, and strengthen it with justice and righteousness from now and to eternity! Such will the Zeal of the Lord Zebaoth accomplish!

What Child is this and what Son is this who is given to us? Would not this be, after all, the Boy born in a stable at Bethlehem? For it is also said: 'At Bethlehem, in a stable, shall be born a King unto the Jews. He will find a new empire of which there shall be no end unto Eternity!' How do you, Kabbalist, understand all this?"

Confused *they all* looked at each other and said: "Whence has this boy been able to gain such knowledge of the Scriptures? There are altogether at most very few copies, and of these hardly ten are perfect; and as to these, we know where they are, and no layman can get to them. The Samaritans do indeed possess an eleventh, but it is quite false, and contains a number of additions which are purely oriental fiction."

Hereupon an acrimonious speaker asked Me: "Now you tell me what I am going to ask you: Whence, and how long have you gained so perfect a knowledge of the Scriptures and especially of the prophets?"

I said: "You have as little right to question Me as I have to ask you how it comes about that you, as a priest, have not made the Scriptures your own, neither in word and much less in deed! Give Me an answer to that for which I ask, and for which you have been paid! All else matters little, or not at all, to you; for it has cost you nothing, neither pain nor time. Not the very least trouble or any sacrifice whatever.

Moreover, it does no special honor to your teaching-office here in Jerusalem, if the obvious learning of a boy from Galilee causes you so much astonishment;

for thereby you only show that your boys here stand but little above the animal kingdom in their education!"

On this rather strongly direct remark of Mine, the Roman commissioner began to laugh aloud, and Simon also could not refrain from laughing. But the acrimonious speaker stepped aside and sat down quite sullen on a bench in the background.

Thereupon *a chief* of the Synagogue of Bethlehem who was also present in the Temple at the examination of the boys, said: "Well, I see that I shall have to devise means, or else we shall never come to an end with this boy! He has now a purchased right to ask us questions for a whole week; we must answer him whether we like it or not! If he already gives us so much trouble with his first question, we had better prepare ourselves at once for his inquiries and capital questions!

Intelligence he has in abundance and natural wit also, and we shall not get the better of him if we do not want what he wants. He just insists on having a true statement of affairs about the birth of a little boy twelve years ago in a cattle shed near Bethlehem, and this I can procure for him, as I was already then, and am still today, the head of the synagogue there."

The Proud Old Pharisee makes an Unsuccessful Attempt to Interrupt

Upon this the head of the synagogue turned to Me and said: "Is it not true that you want to hear from us most exactly all the dates and outward circumstances of that memorable birth at Bethlehem?" I said: "O, as to that you may just as well save yourself trouble and labor, for none of you know as exactly and truly as I do Myself! After all, I only want to know from you whether, and in what connection, you find that all that took place at that time in Bethlehem is in agreement with the sayings of all the prophets, and especially with the saying of Isaiah. This is the question and nothing else at all, my elders!"

The head of the synagogue at Bethlehem replied: "Yes, my dear, gracious boy behold, there you demand of us things which are very difficult or even not possible at all for us to give you!

It is true that a kind of connection is undoubtedly to be sought for, and is even to be found with no great difficulty, between the declarations of the prophet Isaiah and that birth, twelve years ago, in a stable at Bethlehem – a place also mentioned by a prophet – but, my dear, how many similar things may have happened since the times of the prophet Isaiah, and yet there is no real sign of an incarnated Emanuel!

Judea was, as it were, several times already without a king, and many a young woman has brought forth at Bethlehem in some stable or another a little boy, sometimes indeed although only accidentally – with great ceremony – but the thing in itself was only looked upon as a natural phenomenon.

Weak and superstitious people admitted avaricious magicians of India and Persia; and astrologers who have never yet been wanting among us, knew how to make the best of such an opportunity. Versed in the sayings of the prophets, they always took advantage of such special opportunities and announced with serious,

prophetical looks to the blind Jews, how now their hoped-for Messiah had undoubtedly been born into the world!

But time, the inexorable destroyer of all human works in myth and fiction, ever taught posterity about another and better one. Everything sank into the bottomless depth of an ever-greater oblivion, and nothing more has come down to us but an empty legend in the greatest possible confusion. The declarations of the prophets are mystical pictures after which, centuries hence, men will hungrily pursue; but hardly any nation will arrive at a solution on this earth.

And see, my fine boy, it is the same with the miraculous birth which took place twelve years ago at Bethlehem, a place only too well known to me and which, just because the prophets proclaimed it so much, is continually overrun by all kinds of magicians and seers and astrologers, waiting in case there should be anything by which they might profit. The birth twelve years ago was a refreshing downpour on their dry fields.

The three magicians from Persia received, as I well know, in return for their presents brought to the virgin, a number of sheep calves, cows and oxen from the shepherds, and so had certainly not made their journey in vain. Now however twelve years have passed away since then, and already no one any longer remembers that story.

I am not at all surprised that you have again brought forward this story from the fanatical country of Galilee; for Galilee was ever the land of fanaticism, for which reason it was already designated of old, by the elders, as a country out of which no true prophet could ever come forth.

With that, my dear youth, I think I have completely answered your preliminary question! It is quite possible that sometime Jehovah will call forth for the now greatly oppressed Jews, some hero or other who will again lift them up to be a free people, but for that there is just now not the slightest prospect according to the natural state of affairs.

What would the outward appearance of such a hero have to be, and when must he come to be a match for the super-immense power of Rome? That might perhaps happen once in a thousand years if by chance all the other great world powers, as well as Rome, should become lax and weak, but so far there does not seem to be any chance of that for a long time to come and the preliminary question upon which you touched manifestly dissolves into air, which is as much as to say: it treats of nothing, and goes therefore into complete nothingness. Are you now quite clear about your preliminary question?"

I said: "Yes, yes, if you measure all that in a *worldly* way, you may be right; but here only a *spiritual* measure is to be used, but of this you seem to have no idea at all, and thus, in the end, you have as much as told Me nothing in regard to My preliminary question, with all your speech apparently so full of experience.

For when the Messiah shall come, He will find no material kingdom but only a spiritual empire on earth, and of His Kingdom there shall be no end unto Eternity, as is also foretold by the prophet Isaiah concerning the coming Messiah.

But what is a spiritual empire on earth? That is no empire with external pomp, but it must manifest itself interiorly in man; a man who shall attain this true

Empire of God on earth among men, will be truly living, and will not see death, nor feel nor taste it in Eternity, as prophesied by David, Daniel and Isaiah.

If such be the case now with the promised Messiah, and can never be otherwise, how and for what reason should that most remarkable birth at Bethlehem be so entirely without significance?

God has marvelously protected that Child from the murderous hands of Herod. He is living today, certainly in great seclusion, and stands as He has to do, with a power over all the elements, such as is possible only for a God. No one can hide from Him; but as He hides Himself from the people, no one will then succeed in finding Him, before He Himself allows Himself to be found of His own free will.

He has never learned how to read or write, and yet there is no writing in the world which He could not read, and He writes in all tongues, and is clever in all the arts that can ever exist in the world, and has a power before which the mountains tremble, and the mightiest cedars bow their heads to the ground; even the sun, the moon, and the stars seem to obey His will! What I say here is no exaggeration, but a completely literal truth.

But if it be thus and not otherwise, I really think that it would be worth the trouble, on your side, to inform yourselves more closely about Him, and to look up in the prophets, if the prophecy of Isaiah does not coincide with the parents of the Child who are known – with the Child Himself, with His birth, with His birth place, with the time, with His present dwelling-place and with the numerous signs which He has already given of Himself up to now.

This matter, surely not unimportant in itself, ought not to remain so completely unnoticed by you priests, wise men, scribes, and elders of the people, since you still occupy those places among the people of which alone, and with every right, they have to expect the honest proclamation of the arrival of the promised Messiah. I speak now because of My dearly bought right, and no one may silence Me!

Here stands the Roman judge who alone has such a right!"

I would not have made that appeal to the judge if, during the course of My speech, *an old, very proud Pharisee* had not admonished Me to be silent [seeing that] 'an impudent swine herdsman out of Galilee has no right to an opinion about such matters!'

But *the judge* who was quite on My side, seriously reprimanded the Pharisee for his coarseness, and commanded him never again to use such vulgar, imperious language in his presence. For My announcement concerning the boy prodigy living somewhere about Nazareth was more important for the Romans also, than their worn out and thoroughly thread-bare Jewish rubbish. To the Pharisees he spoke straight to their faces:

The Judge "Your doctrine requires a complete reformation, more than any other in the whole world, otherwise it will not last more than fifty years! For as your doctrine of God and your service of God now stand, the bacchanalia of Rome is a real sun in comparison, although as being the veneration of a Higher Divinity they represent a real miscarriage of human intelligence!

You, my splendid boy, just go on speaking quite courageously! No harm may be done to you; for within you there seems to be more intelligence than in the whole of this temple! Therefore continue, my fine boy!

The Chief Priest Speech about the Son of the Carpenter of Nazareth

But there stepped forward a young Pharisee who, as a fact, was still a Levite, and asked permission to say a few words here. The judge permitted it, with the remark that he was to speak calmly and reasonably.

The Levite then began and spoke thus: "I come out of Galilee and can now remember having heard many things about that boy prodigy of whom this boy has just made a by no means insignificant announcement. I cannot however assert that I have become personally acquainted with him; but I have heard much and often about him.

I got to know as much as I could about his parents and heard that his father was a carpenter named Joseph, whose second wife was named Mary, and that both of them are in the direct line from David. And this is well known in accordance with the assertion of the prophets.

My opinion is therefore, that it would be well worth while to examine more exactly this case, which is a matter closely concerning us Jews especially. However, it is not for me to settle the matter, but only to express my opinion in all humility, recognizing this as my duty; anything further is the concern of the council of the temple. I have spoken in all humility."

Then a high priest rose and said: "What should the temple do with the assertion of a boy out of his mind? Higher arguments than these must be given to the temple! There has often been such talk among the Jewish people, even miracles have been manifested, and yet later there was no discovery of a true Messiah.

How long is it then since Zachariah presided as high priest in the temple? His wife Elizabeth, advanced in years, bore him a son who was announced to him by an angel when he was sacrificing in the temple. Zachariah would not believe this announcement as his wife was too old for it. Then he was struck dumb for it until his she gave birth; but when one day the knowledge came to him in the temple that his wife had brought forth a son, and he was asked what his son should be called, his tongue was loosened, and he said: 'John'! And behold, this was the very name that, ten months previously, the Angel of the Lord had given.

But Zachariah asked the Angel: 'What shall this child become? Let me but know the Will of the Lord!'

But the Angel said: 'This is he of whom Isaiah spoke: The voice of the preacher in the wilderness: Prepare the way of the Lord, make straight His paths. Every valley shall be exalted, and every mountain and hill shall be made low. The crooked shall be made straight and the rough places plain! And all flesh shall see the divine Savior!'

They then inquired more closely, and soon found that the ambitious Zachariah only wanted to find a spiritual dynasty for himself with the secret help of the Essenes; he was therefore seized by the arm of justice and punished with death for such an outrage.

What then became of this great Messianic hope? Nobody thinks of it any longer! Before the temple, sanctified by Jehovah for all time, everything has melted into nothingness like a feeble vapor of a pool before the power of the sun! And yet that story proceeded from the High priest himself, but being impure, and threatening the soil of the divine sanctuary, the Lord did not delay the chastisement of this outrage, at the right time.

If, however, that story which looks so remarkable ended thus, how would then the Messianic story of the carpenter Joseph look before the temple, where nothing is behind it save some Essenian and Indo-magical frauds! The boy should just produce his wonders before our all-seeing eyes, and we shall then know how to explain and unveil this supposed Messiah to the stupid people!

When this One does come, there will be great signs in the firmament before all eyes. Then only will the great Expected One come, equipped with all the power of the heavens, to redeem His people from the power of the heathen, and will be the future Lord and King over all the countries of the earth, and the children of Abraham will be and remain His people in Eternity.

He who know this as we do, out of the books of the ancient prophecies about the coming of the Messiah, surely cannot possibly believe that God, who has ever manifested His coming in a supremely great manner before the eyes of men and every creature, should now come into the world as simply as possible, and even as an illegitimate child, as a weak man, and like us subject to death!

For we are well aware that Joachim's daughter Mary was pregnant before she was wedded to Joseph as his wife in the temple. The maid was given at first to the foster care of the well-known master builder from the tribe of David, and only in order not to ruin him, they kindly advised him to take the maid as his wife before the matter got known to the people, and thus blot out the error.

However, that child is and remains illegitimate, and consequently there is the less possibility that he ever will be a promised Messiah, and this even if he had power to move all mountains through having learned magical arts!

It is to be hoped that through all this, even a weak-minded person could see what is in any way possible, and what, according to the circumstances of this case is and must be purely impossible!"

The Answer of the Boy Jesus to the Speech of the High Priest.

Said *the Judge to Me*: "Well then, you gracious boy, what do you say to this speech of the High priest which surely has much truth in it?"

I said: "What else should I say to it than: Either he is right, and the prophet is a liar and therefore is not right, or the wrong falls back upon the High priest, and the prophet is not right, or the wrong falls back upon the High priest, and the prophet is right in spite of him! But both of them cannot possibly be right, for the High priest declares the exact contrary of what the prophet has foretold about the coming of the Messiah!

If the prophet says: 'See a virgin – but no wife – is with child and will have a son whom she will call Emanuel (i.e. 'God with us')', how is it then that the High priest declares that the Messiah shall only come down to men, from heaven to earth, under tremendous signs in the firmament, and with the greatest heavenly

pomp and glory like an almighty warrior, and as one who has already been made king over all the peoples of the earth! If this were so, what benefit would it be for weak men who, full of terror in expectation of things to come, would pine away; at least more than half of them would do!

In this case I should rather maintain that such an advent of the Messiah would be very inopportune for the lords of the temple, and they, in the end, would prefer the arrival of the Messiah in that modest, unassuming way even as the prophet Isaiah described.

Now the High priest meant that the somewhat strange story of the son of Zachariah – who was throttled by priestly hands between the great altar of sacrifice and the Most Holy Place – is completely done with, and that no one thinks any more about it.

But I say that it is anything but done with as these lords believe, and very soon the time will come when the very same John shall break in among them like a mighty flash and will summon them to a very great tribunal: his words will then be sharper for you than the fiery sharpest arrows.

And like the story of the above-mentioned John, even thus, and even as a still worse judgment, will that marvelous Boy of Nazareth come upon you, and will show you His full divine majesty, but surely not to your uplifting but to your fall!"

Here the High priest looked with very angry eyes and said: "How do you know that you foolish minded boy? Who has been confusing your brain with such things? And who are you then that you boldly tell us such things as these?"

I said: "I am who I am, and you have the register whence I came; why then do you still ask who and whence I am? Moreover, I have already told you that I have come from Galilee and even also from Nazareth, and therefore know exceedingly well the Boy spoken of and am by no means so stupid as not to distinguish the works of a magician - even if from India - from those of the marvelous boy!

Just let one of you make twelve sparrows of clay and then put life into them merely through a word, so that they then fly about and look for their food and continue to have life like the rest!

Which of you is able to give back life instantaneously, through His word only, to a boy killed by a fall and quite shattered and restore him completely to bodily health?

Which of you can command the lightning that it should go hither and thither and slay a hyena that had robbed a mother of her child and had carried it off into the forest?

Which of you can, like that Boy, command a great storm of wind by night to be still, on an occasion wherein several towns and places were menaced with great danger through a numerous horde of robber murderers, who at nighttime approached Capernaum in a big ship nearly two hundred men strong and armed to the teeth?

The Boy of whom we are speaking, and who happened at the same time to be staying with his father in Capernaum, thus rescued the whole place! For at His

word one of the most frightful sea storms sprang up, drove the boat with the sped of an arrow far away from the shore into the high sea, where the whole boat was destroyed by the force of the mighty waves, and infallibly sank with all the two hundred robber murderers.

These and many such deeds have that Boy already done, ever on behalf of afflicted mankind, and never has anyone known Him to have asked any kind of reward from anybody. But that you may know that these are no fictions of Mine, you may call upon the whole of Nazareth and Capernaum as witnesses of their complete truth.

But if things are so, is that Child merely some book-taught sorcerer, or does He accomplish all that only through some divine power dwelling within Him? Or will you explain to Me how and with what means the Boy, according to your knowledge and wisdom, brings such things about?

You have answered My preliminary question badly; we shall now see what answer you will give to this capital question, and then we can easily come back to the preliminary question and make that into a capital question! But speak quickly, for the day is drawing in, and then we shall surely have to look for an evening meal!"

The Threat of the High Priest - the Protest of the Roman Judge

The *High priest said*: "If that boy in all seriousness does such things without our knowledge and without the consent of the temple, it is as clear as daylight that he is possessed by Beelzebub, the chief of the devils; if that were of the divine power, it would never happen outside the temple! What moral purity is necessary in order to partake of divine power, and that can never be done elsewhere but only in the Holy of Holies in the temple, according to the teaching of Moses and all the prophets.

He who knows that from the Scriptures, knows also what such miracles are if they are done outside the temple! It would even be an indispensable duty of the temple to exterminate such children and men at all costs! And should after our further investigation, such things as you have declared about this boy prove true, he too will have to be destroyed from the earth as an ally of Beelzebub!"

The *judge said*: "This was of course a former custom established by yourselves, but since we Romans are here as your lords and masters, such a thing will hardly happen again; for the sword of justice is always and for all time completely in our hands, and whoever lifts it arbitrarily without our will and knowledge, will be treated without any distinction of rank as a rebel and murderous robber!

But I have just heard from this boy as well as from yourself that you murdered even a high priest in your temple madness, because he pretended to have had a higher vision. Assuredly he had roused your too powerful envy through that, and that sufficed for you to determine to rid the world of him. That happened twelve years ago, therefore under our rule!

This case will be examined more closely, and who knows if *you* will taste the sword of Roman justice rather than that marvelous boy, your temple revenge?

Here, in virtue of my official authority, I tell you temple servants that I shall punish with the sword, everyone who only from afar would dare to do harm to that boy! Nothing further need be said."

The High priest said: "But we have a promise from the emperor which assures us the temple justice, and that it may not be infringed by any worldly judge!"

The judge said: "I know precisely how far this goes, and that you may well exercise a discreet discipline, but between this and 'Jus gladii' (sword of justice) there is a very great and very wide difference! And woe betides the one amongst you who transgresses!"

The High priest said: "What of the power of Herod who is at the same time ruler of a fourth part – in Galilee? Does he not also possess the 'jus gladii'?"

The judge: "Herod as well as all other princes in the land of the Jews is a purely subordinate prince, and the 'jus gladii' is limited in their case to their servants, laborers and slaves. If they treat these cruelly – for which they have certainly a purchased right from ten to ten years – they will soon be without servants, as no one is compelled by us to take service with them, and therefore they can, for their own sake, make no special use of the dearly bought right; and that the less as every one of the servants – except a few slaves – may leave their employment whenever he will, and finds himself at the moment he leaves, no longer under the jurisdiction of such a prince, but under ours!

Then they have the right to collect the taxes due to them, if need be, even by force, but without the 'jus gladii'. They have to have our permission for executions and also pay for them.

These are the rights of Herod as of every other subordinate prince; everything beyond this is a crime to be punished most vigorously, and even at the first offence is punishable with the loss of feudal right.

In case you think of searching with the power of Herod this wonderful boy, you are greatly mistaken, and Herod will know very well how to avoid the transgression of his rights.

But this boy is now also under my protection, and I give him full permission to torment you with all kinds of questions and I shall not leave his side, for in his brain and in his mind, there is more thoroughly sound wisdom than in all of you and your whole sanctuary. And now, you my dearest, most gracious boy, you may talk again, for I have cleared the way for you!"

The Promise of the Boy Jesus to the Roman Judge

But I looked most kindly at the Roman judge and said: "You are a heathen surely, but you are just, and your heart is good, and truly when now the true Kingdom of God comes to man upon earth, you and your whole house shall be received into it, shall be blessed, and shall never see death Eternally!"

Said the judge: "How can you make such a promise?"

Said I: "Nothing easier than that! For I told you that I know that wonderful Boy, and that I am His most intimate friend. When I come to Him then I shall not forget you, and He will bless you, and His blessing will not be without a result!"

On this the High priest rose up in wrath and said: "Is then that boy a God that he can bless as if he were a God? Do you not know that only God can bless and His High priest three times a year? How is it that you say of that boy that he too can bless a man and even his whole house? What kind of teachers must there be with you, that their pupils can talk such nonsense?"

I said: "Firstly you yourselves have given us such teachers, and if the pupils talk nonsense, it falls back upon yourselves, and thus one foolish act produces another. But if what I asserted of the wondrous Boy is nonsense, i.e. that He blesses those who are His true friends, why then do you teach that parents should always bless the children and the children their parents?"

Noah was no God, and yet gave a most fruitful blessing to both his sons who covered his nakedness! Just in the same way old blind Isaac was no God when he blessed Jacob and gave him the surname of 'Israel', which means as much as 'Out of thee shall come forth the people of God'! Was such a blessing perhaps a fruitless one?

If, however you say and ask in your great temple pride if that Boy be a God, what can you say to Me if I say to you: Yes, He is, and that evidently with more right than there is written by you: 'The Lord Jehovah Zebaoth spoke to His Gods'! But if thus, in your arrogance, you are Gods, why should that boy, gifted and filled with so many truly divine qualities, be no God even though He is directly descended from David.

But whoever hears God's Word and acts according to it, he has God's Word living within him, and has become himself, in all his nature, a living Word of God, and is therefore in his spirit from God. But if that is so, who can say that then the whole person has not proceeded from God? But if a man, through his being completely filled with the Spirit of God, has become in his whole being the living Word of God, fully filled with the spirit of God, is he then not a God seeing that what is perfectly divine must everywhere be regarded as God, and all the more in the case of man?"

The High priest said: "What punishable blasphemy have you again uttered now? It is only a silly fool that can talk like that! That is brainless, idle talk, about which a clear thinker must laugh outright!" Thereupon the High priest himself burst out laughing!

But I said: "How is it that you call this nonsense? If it is, then you High priest, scribes and elders, are yourselves the creators and promulgators of the same, and of this I can at once give the clearest proof!"

The High priest said: "How will you, you impertinent swine herdsman of Galilee, prove that to us?"

I said: "Bring Me the People's Catechism!"

The High priest said: "And what will you do with it?"

I: "That you will soon see! In the meantime, let the book be brought to Me!"

The book was brought, and the *High priest said*: "Here it is! Now what are you going to do with it?"

I said: That you will see at once!" I opened the book and asked the Roman judge to read aloud the passage which I pointed out. He did it with evident joy.

The Roman judge: "Whoever hears God's Word and does accordingly, has God's Word living within him, and has become himself in his whole being a living Word of God, and is therefore in spirit from God. But where that is so, who then can say that the whole man is not from God? But if a man, through his being completely filled with the Spirit of God, has become in his whole being the living Word of God, is he then not a *God* seeing that, that which is perfectly divine must everywhere be regarded as God, and all the more in the case of man."

Upon that the Roman judge said: "Well, these are to a hair's breadth the same words, which just now the respected priest declared to you as being the nonsense of a swine herdsman! Well, I note that this matter is beginning to become more and more interesting! I am most curious myself to see what the result of it will be!"

An Attempt to Justify the High Priest and to Maintain His Authority.

When this had been read aloud; the High priest looked very angry.

But I said: "Now, you advanced theological High priest of the temple, has not the clearest proof been given by me that if what I have said above is nonsense – which however it is not – you yourselves have created the nonsense, and have spread it abroad?! But if I have uttered an untruth therein, then you can at once box My ears for My impertinence. But you will hardly do that seeing that what is put down in the People's Catechism you can hardly describe as nonsense! But now I should like to know why you have done that! I have spoken; now you speak!"

The High priest put on an amused expression and was evidently at a loss to find an answer.

But at once another scribe got up and said: "His most reverend eminence has only put you to a very powerful test by which he wanted to see if you are well versed in the People's Catechism, as you yourself had mentioned it in support of your case. Let that pass now and let us rather speak of something quite different. For with this argumentative discussion, we arrive in the end at no result."

I said: "Now see, how clever you would like to be if you could! You would now like to help the High priest out of the morass into which he has sunk up to his eyes and ears; but that is no longer possible!"

I know well enough that he will not tell Me now the reason why he called that nonsense in Me which he, being a High priest, ought surely to have known at first that it stands written before everyone's eyes in the People's Catechism; but just because he did not know about it he called it nonsense, and yet he is at one and the same time a High priest, a scribe, and an elder!

The remarkable thing about the matter is that nowadays, one can become and be a high priest, and believe oneself filled with the Spirit of God, when one has not even an external knowledge of the Word of God! Is it not indeed custom

and law that every High priest who sits in the seat of Moses and Aaron, should have a perfect knowledge of all parts of the Scriptures, and should give everyone who has any doubt at all, full and complete information?

But what information can be given by *anyone* who does not himself know even the very short text of the People's Catechism, and thus to the just anger of a true and zealous Jew, out of personal ignorance, calls that nonsense which every Jewish boy must know out of the People's Catechism, and without which no honest master will accept him as apprentice in any trade?"

Thereupon *another elder* exhorted Me to consider who and what a High priest was.

But I said: "If I speak the full truth, can I ever thereby offend any true man? Tell Me yourself, if the matter is not such as it clearly shows itself to be?"

Unfortunately, nowadays high-born persons are promoted to the highest offices, no longer according to their intellectual abilities, but only according to their worldly riches where they then get, generally speaking, poorer spiritually, but all the richer materially. But, say yourselves, if that is just in the sight of God?

Yes, it is easy to understand that thus it is only with difficulty that one can get any information about the arrival of the promised Messiah, if those whose very first office it is, to know about it, are as little versed in the Scriptures as are men who have absolutely no knowledge of the existence of writings from out the Spirit of God through Moses and other prophets, yet at the same time sit with tremendous pomp in the seat of Moses and the prophets.

They themselves know little or nothing of God and His Word, and still less of the Living Word of Jehovah within men, by means of which they should become a God themselves, according to their own and established principles of teaching the people! What then do you, a Roman judge, as a heathen say to such things and circumstances?"

The judge said: "There I can only agree with you in everything! For here between these walls and in this secluded room, you may talk as you like; of course, openly and before the people, this would be somewhat unseemly and even wrong, which you certainly would not do as you are much too reasonable a boy and can calculate for yourself only too well how bad the consequences would be in these times! But now we will go to supper! You and Simon shall be my guests today and tomorrow." Thereupon the judge raised the sitting and ordered it for the next day again.

But quite close to the temple, there was a large inn (guest house); there we partook of a good supper and then went quickly to rest.

But this inn belonged also to the temple and was served by the servants of the temple. Whoever of the travelers stayed there, was counted as having stayed directly in the temple itself. One could also remain inside the temple, but had then to pay twice as much, and had nothing for food except bread and water. If therefore it is said that I remained three days in the temple, the temple inn must also be included.

All went well with us three at the inn; each one could sleep quite sweetly and peacefully.

The Night Conference of the Temple Officials

But the temple officials had no such quiet night; for it was My wish that men of this selfish and imperious nature should be made anxious by all kinds of things. And the High priest could not sleep for spite, anger and fear; for it worried him especially and above all that the Roman judge took Me with him as an honored guest. He therefore caused his spies to come unceasingly to the inn, so that they might bring him news of what we perhaps were saying together; but we did not talk at all, and thus did not talk about anything out of school.

But for that the temple officials gossiped all the more among themselves and planned together how they might make Me confused and quite foolish the next day by means of all kinds of questions. Only the young Levite who was on the point of becoming an independent Pharisee and head of a synagogue, said to the assembly in a quiet, dry, matter of fact way to their faces, for he had seen and learned much on his missionary journeys:

(The young Levite): "None of you will have any success with this boy! At Nazareth I have heard truly miraculous things about his eloquence, and there is absolutely no learned man who has ever got the better of him! I tell you quite frankly: the tongue of this boy and his friend's inconceivable strength of will are sufficiently powerful to subdue the whole world. And with this boy we have put quite a mighty obstacle in front of us, which we shall to easily get rid of without damage!

Therefore, my opinion, which is of course by no means authoritative, would be: Leave him to his opinion, that at least that marvelous boy could possibly, or in time, become the promised Messiah, and as a matter of fact the sayings of the prophets do rather point to him as well as to this time!

We cannot get any further with him, no matter how we contradict him. And to make him angry by means of any threat would even be serious, in my opinion; for he knows about everything with the greatest exactitude, and our deepest temple secrets do not appear to be strange to him!

It would simply mean that we should fall into the hands of Beelzebub, if he just now began to talk openly about our quite special secrets both to Simon who is so much devoted to him, and to the Roman judge! Therefore, we must be very prudent in this matter, leave him to his subject, and even rather confirm him in it, than try to estrange him from his idea!

What does it matter to us, who have long ago thrown overboard the old dogmas of the Scripture into the sea of oblivion, whether there be a Messiah or not? But it is better to be cunning, and by that means to rule and to live very well at the charges of the stupid and blind mass of people, rather than usurp all kinds of authority which in the end we do not possess, besides letting ourselves be harassed by many an unnecessary sorrow and anxiety!

Already yesterday we made a bad impression on the Roman with our badly timed pedantic pride, and the matter about Zachariah may still embarrass us greatly! For there is no joking with the heathen! Let us tomorrow but behave with

a little more severity against the boy – and we shall all be truly standing in the hottest water with the Romans!

Therefore, let us just be quite fine, cunning foxes, and let us repair as much as possible our faults of yesterday, and I will bet you that the Roman will completely drop the matter of Zachariah, otherwise he will at once use it against us as sharp a weapon! What do you think of my advice?"

The chief priest who was wide awake said: "Yes, yes, I am perfectly of your opinion; that would evidently be quite the best! We must let the boy talk and answer him, as he has a heavily purchased right to it; this we cannot set aside! Only I think we should give him tomorrow another set of examiners who will answer him more favorably than we did yesterday! What do you think of that?"

The young speaker said: "No! That is not my opinion! Strange examiners would have to be informed, in order to understand properly, what sort of a boy they have before them! But we know him, and also know what he really wants; therefore, we can answer him easily. Strange examiners would stand tomorrow like a yoke of young oxen before a mountain, and would themselves not know how to answer him, even after the best information from us.

And then we have to take something else into consideration, which is quite important, meaning: can you know that the boy will not absolutely insist upon having us before him? We should then be obliged by Simon and the Roman judge to come and would have to answer this desperately clever boy, on which occasion we should not cut too good a figure before the Roman, as we should thereby visibly betray that we had got the worst of our struggle with the boy.

Of course, I can and wish only to express my opinion, but not enforce it; still it is certain that we have to expect what I said, and that is truly not greatly to the liking of any of us!"

The chief priest said: "I quite agree with you, and we should certainly guide ourselves by your advice; but, my son, what do you think in general about this quite hopelessly cunning boy?"

It is really quite satanic! We, the highest dignitaries of the whole country of the Jews, have to let ourselves be bullied overhead and ears by nothing more nor less than a Galilean swine herdsman! We have to tremble before such a low worm of the gutter and use all manner of means to get ourselves rid of him! No, no, such a thing as this has never yet existed within the memory of man!

But tell me, what do you think of the boy? How and when can this boy of twelve have acquired such universal knowledge?"

The young speaker: "Dear highest ruler and patron, next to the High priest! Such a thing is absolutely nothing new in Galilee! Everyone in Galilee trades, meets with all nations of the world, and gains thousands of experiences of all kinds, learns different languages and had intercourse with Greeks, Armenians, Egyptians and a multitude of other nations as well. Hence it is understandable that it is no rare thing in the towns and boroughs and villages of Galilee to meet children, whose penetrating intelligence must arouse the greatest surprise in all of us who come from Jerusalem.

I myself, as is known, was born in the neighborhood of Nazareth and in twelfth year was more versed in all the Scriptures than I am now, when I have forgotten many things, and besides with them, quite a lot of other writings and things. Why not our fair curly-headed boy? I am not so surprised at this boy's being so wide awake, although in so great a degree!"

The chief priest spoke further. "Yes, there would not be anything so very remarkable in the gifted learning of a talented boy, but how do these people get hold of the Scriptures – the only genuine copy is kept in the Holy of Holies in the temple, and in it no one may read except the High priest, the sub High priest, and the scribes?"

The young speaker said: "Highest Master, that is already no longer true since the time that the Romans conquered our country! All the statutes of the temple and all its books have to be delivered up for inspection to the conquerors. For the space of three years, the most exact copies of all were being taken.

And now, among the Romans and Greeks, there are already so many exact copies in all languages, that one can acquire for a few silver coins such a copy in the desired language. But if so, how could it possibly be difficult to find in a Galilean boy of talent a true scribe – non plus ultra?"

The chief priest said: "You still come to me with Roman expressions, and yet you know that I am a mortal enemy of everything Roman! What does the expression '*non plus ultra*' mean?"

The young speaker. "Highest Master! I, being a Galilean, know besides Hebrew, also the Greek and the Roman tongues; also, I understand Syrian, Chaldean, Armenian, Persian and Old Arabic which, as messenger, one must also understand, and it often and even easily happens to me when speaking quickly, that foreign tongue comes, as if of itself, into my mouth!

But the expression '*non plus ultra*' one must also understand, because it is so much in use among us Jews owing to its shortness and conciseness, that it seems rather difficult to me to use the long and cumbersome Hebraic expression. Its proper meaning is that such a boy is '*not to be surpassed*' by any one in his knowledge of the Scriptures."

The chief priest: "Well, well, it does not matter; only for reasons easily understandable I am no friend of the Romans and consequently not of their tongue. But we will leave that on one side, and now tell me what you know of that wondrous boy of Nazareth whose father I know as also his mother!"

The young speaker. "Yes, Highest Master, this is a very difficult matter; I believe I saw him a few years ago in the company of several boys, who resembled one another far more than twin brothers. I was indeed told who this, that, and the other was, but as the boys were lively and continually running about amongst one another, it was impossible for me to keep my eye continually on the right one! So, I saw him and yet did not see him.

Our boy who is now giving us much trouble was then certainly among the company, accompanied by a boy resembling him very much – as it now seems to me – with a still more serious face and not jumping gaily about. It looked very

much as if these two boys were the masters of the others as it were, as the others seemed to move about quite according to their will."

However, I did not understand what game that was, this rushing-about of the boys, as I never before had seen anything similar. It did not seem to me to be without a plan, because, after watching for some time, one could perceive a certain order in it; but what it represented, no one of the onlookers could explain to me. They told me that the boys always amused themselves in a way that had never before been seen at Nazareth, but no one understood what such a stage game meant!

But that is now really everything I know personally about that boy from my own experience. But I certainly was also told the most extraordinary things which bordered on the incredible! To tell you all this again, we should need at least ten days; therefore, I tell you only in general.

This or rather that wonderful boy is obeyed literally by all elements; even the moon and stars seem evidently subject to his will, he only needs to *wish*, and sun and moon will give no more light! And should he seriously say to the sun or moon, 'Give light now' the light would be at once present!

To persons blind from birth, he is able to give perfect sight merely by his word – just as clear a sight as that of a cat, which even in the darkest night sees its prey.

It is said that in the presence of many spectators and only by his word, he gave life again to a boy from among his comrades who, full of fun, climbed on a roof, fell and lay there quite shattered and dead; that the reanimated boy, healed of all his wounds, stood there as healthy and gay as if no harm had ever befallen him. Thereupon the wonderful boy is however said to have given the boy thus resuscitated, a very serious warning to be in future no more so mischievous and disobedient or else he would never help him again.

They do indeed speak of wonders of morality and of the wisest powers of speech on the part of the marvelous boy; only one thing sounds strange; he, the wondrous child, is said never to ask anything from anyone, and if anyone gives him anything he never thanks for it! He is said always to be very serious. He is often seen praying, also weeping in silence, but never laughing.

This is briefly speaking all that I have ever got to know about that wonderful boy. More I do not know. But to judge who and with what means that boy does such marvelous things, is far above the horizon of my knowledge and of my too limited intelligence. It may be that you do – the oldest and wisest of the temple; and I have spoken!"

The High priest. "With that other power if not that of the devil himself! For God never works miracles through children and roguish boys, but most rarely through pious men quite devoted to Him, of ripe years even like us. But if at Nazareth a twelve-year-old boy does such things, it is quite apparent that they can only be done by the help of Beelzebub! This is my opinion; whoever can give another and better one, may get up and speak!"

An elder got up and said. "It is my opinion that you concede a little too much to Beelzebub! Speaking strictly among ourselves, Beelzebub is surely only an

allegorical personality, representing the total idea of all evil and wickedness which lies in the perversity of the human will.

It is a matter settled long ago that a so-called Beelzebub is produced by the complete cooperation of a society of many persons sneering at all good laws and henceforth admitting no further good! For such, an evil spirit resembles a breath of moral pestilence, which continually poisons the hearts of the people forming such a society, that they, out of themselves; and by themselves, can never be better.

But this is not again the fault of a certain spiritual, personal evil spirit Beelzebub, but only the absolutely wrong, and thus bad, education of the children from the cradle. Such persons have no idea of an Almighty and Omniscient God; also, in all other knowledge and sciences they are far behind the civilized nations, and therefore also are easily and quickly conquered by them.

But if we now consider the extraordinary education of our boy here, whose exceedingly pious and learned parents are only too well known to us, and if we take to heart his extremely great charity, it cannot possibly come into my mind even in the very worst dream, to declare that such a boy could be in full league with the chief of all devils, who would never be able to let even the smallest thought of light germinate in himself!

Or can any purpose, even if only apparently good, be attained by what is absolutely evil? To me at least such a thing has remained quite foreign up to now! Or perhaps does anyone know that thoroughly wicked men ever do a good, praiseworthy action? Or is it possible that true good has ever been got through the worst and most depraved means?

But if our marvelous boy with his power of will, inconceivable to us as it is, does all kinds of the very best and most sublime deeds of lasting good, how can he possibly employ means, that are most thoroughly bad? On this point I ask of you a tenable explanation!"

Several of the elders and scribes agreed with the speaker – only the chief priest and his not over numerous adherents did not. Now the chief priest rose and said to the defender of the marvelous boy:

The chief priest: "See now, I notice from your speech that you deny with ingenious words the personality of Beelzebub, as well as that of the devils that rank below him. If you want to show by your speech that you are right, then explain also to me in your way who it was, who, on Mount Horeb, fought three days with the Archangel Michael for the body of Moses, and remained victor.

Who was that figure of light which could dare to appear before the Throne of God, to ask leave to put Father Job to the test? Who was the serpent of Eve? Who was the evil spirit of Saul which the boy David banished with the music of harp strings? Furthermore, there are many passages in Scripture, especially in Daniel, where in repeated mention is made of the great dragon and the great whore Babylon!

You wise one of the worlds, how would you actually explain all this in your way?"

The former wise elder and scribe said: "This would be a very easy task for me, if your intelligence had the degree of training necessary to understand it; but the complete night of your intelligence does not comprehend such things of the light, and thus I should only be preaching in vain to one deaf and blind, without any result – and so I leave it alone!

Those who wanted and could understand me, have already understood me; to preach a sermon to a hard will is worth as much as to put a stone into water in order to soften it! Have you then never read the great Kabbala which is the work of a great spirit? Therein is given a long explanation of the correspondence between the figures of speech and script, and the reality which they represent!"

The chief priest said: "The small one indeed, but not the great one."

The speaker: "Then I cannot possibly speak with you, for the small one has another author and is not worthy to be called even the worst extract of the great old one!

Before God, there is no Satan and no devil, and therefore also not anything perfectly wicked; for all the powers and forces must obey Him, and none can operate above and beyond their circle.

Is not fire an element of power, which contains in itself the highest degree of evil and destruction? It is a product of Satan because it destroys whole towns, and changes them into dead ashes, if it is unchained by the bad will of men or by their punishable negligence!

Or is it perhaps Satan who is in the water, that it kills man and beast if they fall into it? Or is Satan perhaps in a stone, or in the height of the mountains, or in the poisonous animals and plants, or in short in everything that can give death to us men, when used foolishly? See, *everything* on the earth and in the earth can be full of blessing, but at the same time full of curse, according as man uses it either wisely or stupidly!

What then was the famous fight of Satan with the Archangel Michael for the body of Moses?

The pious part of Jews who venerated Moses as a God, thought that he would not die in the flesh, as it is written: 'They who strictly keep the laws of God shall not die, but enter as it were at once into eternal life, and their flesh shall not see corruption!' Yet Moses in the end grew weak and died like every other man.

There were among the Jews a wise man and a physician.

The wise man said: 'Carry the corpse to the summit of a high mountain, where the purest living breezes blow, and Moses will live again and will lead his people into the Land of Promise.'

The more judicious physician said: 'No body from whom the soul had entirely departed, ever returns to life again.'

The wise man said: 'If in three days Moses shall not be completely alive again on the top of the mountain, but shall remain dead, then you will have won the victory over men and my faith, and I shall be your slave as long as I live!'

But the physician said: 'I know beforehand that I shall win; however, you need not be my slave on that account. But I shall remain what I am, and what you

are, and you will understand that the Prince of the Power of Death retains his victim and will never relinquish him again.'

And Moses was brought to the top of the mountain of Horeb with great solemnity. Many thousands of the noblest Israelites accompanied the corpse, and when they reached the top of the mountain, Moses was exposed to the free-living breezes, and for three days all possible experiments were made to revive him, both spiritual and material; but all in vain: the eye of the prophet opened no more to the light of this world.

On the fourth day *the wise one* spoke quite indignantly to the people: 'See, you people of God, the power of Satan! Three days long did Michael (Power of Heaven) contend with Satan (Power of Death) for the body of the prophet, and Satan conquered him; but because of that, Michael said to him: God will judge thee for it!'

That was a speech before the people, figurative indeed, but yet necessary and in its specific reason surely also very true.

When *the physician* then spoke to him (but to be sure, only face to face) and reminded him how he had been right of course, then

The learned man said: 'Unluckily you are right, but it is by all means sad for us men that Jehovah should make no exception even for His greatest prophet but takes away his breath and slay him like some lower animal! Surely, He might have guarded Moses, and thus have shown to the people that Satan has no power over His utterly sanctified one.'

But the physician said: 'You do not plead justly with Jehovah! See, He has laid down beforehand the path for the flesh, and the path for the spirit; but the way of the flesh must be completely accomplished, so that the way of the spirit may remain eternally free!'

Whilst the two were still speaking together, quite suddenly *the spirit of Moses* came between them, and said: 'Peace be with you! The order of God is immutable, and all He does is good! If the body dies first, nevertheless the spirit does not die. Keep the laws and do not dispute about my body, for I, Moses, live on eternally, even if the body I wore has died a thousand times.'

Thereupon the spirit disappeared, and the matter was adjusted between the two."

"Well, my dear brother Abraham, Isaac, and Jacob, what do you say to that? Where is your personality of Satan? For what I have now told you is the simple historical truth, and the one written in the book, is only a figure given in poetic verse, like all such information which can only be understood in accordance with their nature through the science of parables. What do you now say to it, being yourself a scribe?"

The chief priest said: "Yes, yes, the matter has much for itself, and sounds quite plausible; but yet it depends upon faith and beyond this, permits of no proof. Still there may be something in it; for if it is once a mere matter of faith, it is all the same whether I believe this or that – and something natural is always more easily believed than something supernatural. Therefore, let us leave the matter. The night is gone, and they will already be expecting us in the conference hall."

The young semi-Pharisee said: "I am really very curious as to what turn this matter will take today! But one thing I should like to ask for the sake of our own welfare, that at least a little consideration should be given to my counsel regarding the Roman; for it surely does not matter so very much if we accept, apparently half way among ourselves and between the four walls, what the boy wants from us, as otherwise we would surely make the Romans into still greater enemies than they are already!"

The chief priest said: "Make your mind easy about that, my son! Whatever can be done shall not be omitted, for today we evidently know our point of view better than we did yesterday!"

Just as these words had been said, a servant of the temple announced with the deepest respect, that the Roman commissioner and the Boy, Simon of Bethany and a few men with him, were in the hall.

The Unsuccessful Attempt of the Temple Officials

Upon hearing this, the whole staff hastened to the conference hall and were, according to custom, appropriately greeted by the audience, this being something which greatly pleased the Pharisees, and concerning which some of them found fault, because the Boy gave nothing but what had the remotest semblance of a greeting.

Therefore, *an elder* came up at once to Me and asked Me rather modestly, why I, like a somewhat obstinate boy, had greeted no one.

But *I said* quite shortly to him: "That is all right for you and such as you, among yourselves, but what has that to do with a twelve-year-old boy? Besides, not one of you greeted Me either, so why should I return something that I have not previously received from you?"

And after all, this custom does not exist among us in Galilee, and certainly not in My case! For you always allow yourselves to be greeted and honored above measure, because the world has made master of you. But I also am in My way quite a special master; why have you then not had the politeness to greet Me?

O believe Me, I as a boy know very well whom I have to greet; but to you here I absolutely owe no greeting! My Roman can give you the more special reason, if you really wish to know it. But today there is also an after Sabbath, on which, as on the Sabbath itself, according to your law all greeting and honoring are strictly forbidden, because even that profanes the Sabbath and soils a man the whole day. Why then do you ask something of Me that is contrary to your law?"

Hereupon the temple officials were silent and looked at each other in amazement, and *the young Levite said:* "My high master, this remarkably fine-looking boy is really quite unbearable! The best of the matter is that he actually knows about everything and is at the same time unquestionably right."

The chief priest said to the Roman commissioner: "Noble judge according to right and office! This boy referred us to you to receive a reason why he did not greet us. Would it be agreeable to you to make it known to us?"

The judge: "O why not? Very willingly! But I do not know if it will give you any special pleasure!"

All of them said: "Just tell us! For today we are in a good humor and shall bear many things that otherwise we would scarcely allow!"

The judge said: "Well then, now listen! This boy is that very same wonderful boy of Nazareth himself whom yesterday he seemed only to represent! Now how do you like this story? Whoever bends a hair of his head, will have to expect my deepest anger!"

When the Board heard this, they started with fright and trembled!

It was only after a while that *the chief priest said:* "Why did you not tell us that yesterday? Had we known it, we should surely have spoken quite differently to you and have given you quite different answers, which surely would have pleased you better than did those of yesterday!"

I said: "O that I know well; but as my concern is not hypocrisy but *Truth*, I therefore did as I did! And if today I had still been the one I was yesterday, I should again not have heard one true word from you, as during the night, for fear of the Roman judge, you consulted very cunningly amongst yourselves, how you would let absolutely everything concerning the Messiah's being on the earth, hold good with Me in order to soften Me, and through Me perhaps the judge also, because of the matter of Zachariah.

As however I am not the defender of the marvelous Boy, but the wonderful Boy Himself, a so sudden and unforeseen turn of affairs has confused your senses and frustrated your bad plan; and now you stand there full of fear and anxiety and are at your wit's end. Say, how do you like things now?"

All of them were speechless with amazement, and *the chief priest* said with a seemingly friendly mien: "Well, my dear marvelous boy, as you seem to know everything beforehand, I should now still like to hear from you which of us really thought out such advice?"

I said: "The very same to whom I Myself suggested it! He is the youngest among you and was also born in Galilee: his name is Barnabas!"

This answer was again as a flash of lightning to the Pharisees, and great fear fell upon them; for many a one's conscience was very unclean, and they were afraid of many a revelation of their secret voices in the ears of the strict Roman.

The chief priest whispered into the ear of a Pharisee: "Let us return the money to Simon, and the conference with the Jehovah-be-with-us-boy, who will yet bring us into the most unbearably embarrassing situations, will be at an end! Or else we ourselves will put him through no more examination! If he questions us, we will give him an answer through which no Satan shall get any wiser! No, the boy shall by no means be cleverer than we! Just look at this young customer! Yesterday he was one person, and today he is another!"

Thereupon *a Pharisee, wanting to be very cunning*, took the chief priest aside and *said:* "Do you know what? We no longer owe speech and answer to that boy prodigy! The one for whom the money was paid, is not the one of today; for the one of today no one has paid and thus we no longer owe him speech and answer! What do you think?"

The chief priest said: "Friend, only a God could have inspired you with that thought! When the need is greatest, help from above is nearest! The conference and permission to talk shall therewith be declared as annulled, because the boy of today is another than the one of yesterday, for whom alone payment was made."

With that the herald of the temple quickly stepped forward and said with all the dignity of his temple office: "With all authorization from the very highest sub High priesthood of the temple of Jehovah, I declare that, as the boy of today is no longer the one of yesterday for whom the heavy tax was paid, the further session is completely annulled, to neither this marvelous boy prodigy for whom no tax was paid, nor to anyone else, shall any more answer be given! Dixi! (I have spoken!)

But *the judge arose*, looking very serious, *and said:* "The session remains, and you will speak! The boy of today is exactly the same for whom the big tax was paid, only the moral characteristic personality has unexpected by you become another. However, according to our own laws, this clever circumstance does not change anything of the boy's right, and therefore my valid sentence is: The session remains unchanged today and tomorrow, whatever happens! Ask or reply, it's all the same!"

"What Would You do, if I Were the Messiah in Spite of Everything?"

At this energetic opposition by the Roman judge, all of them with evident reluctance, returned to their places, and for a while remained silent. As no question was put to Me.

I stepped among them and said: "Listen, as you no longer deign to put a question to Me, I shall take the liberty of putting a little question to you: Tell Me – but quite openly – what would you do if I were in all seriousness, the promised Messiah on whom the chief discussion has turned?"

An older morose chief temple zealot said: "Boy, boy! Take care about the temple of Jehovah, what you dispute and talk in this holy place! Take care of too great an outrage!"

I answered him: "Rather should you and all of you take care that you do not make the House of the Lord into a den of murderers! But in no wise do I desecrate the temple by asking what you would do, supposing that I really was the promised Messiah, seeing that anyone, without sin or fear, may put such a question to you! And you may just as well give Me a conditional answer, as I have only put to you a conditional question!"

Here the old Talmudist and great Cabalist, call Joram, stood up and said: "With God all things are possible; but we men must be very careful to accept such a promise, important above all else, as being true only when all circumstances, by which the fulfillment of the promise must be accompanied in the manner mentioned, stand quite clearly and evidently before the astonished gaze of everyone.

Well, my fine lad, as regards your birth, you have in a few verses in Isaiah something that is half way on your side; but how much else did this prophet prophesy regarding the promised Messiah-to-be, which fits you as little as it does

me, although I too am a descendant of David, and also a distant relation of your father Joseph, and I also contributed mostly to the fact that the temple pupil Mary became his wife.

Now, for more than eleven years, I have not seen this worthy couple again, and you yourself, the first born of Joseph's second marriage, not at all. Therefore, I know of you just as much as I learned yesterday from your own mouth, and from our Levite Barnabas, who is also from Nazareth.

Well, your special abilities, which far surpass, according to authentic information, everything that ever was done as an open miracle through never so perfected a power of will and faith, would certainly be of the kind that one would feel obliged to pay special attention to them, as well as to the possessor of them; but it can well be understood that, for a long time yet, there cannot be any talk of what is their exact significance, although I have said, as a clear thinking man and priest, one cannot leave them unnoticed.

In any case, the Messiah will also be a man like us; only His qualities and abilities will be of divine nature. Well, as for your qualities, already now in your childhood, they are of course of the kind that lead us to expect something enormous of your manhood later on; but behold, I am already a very old man, and have had much experience, and already often I too have discovered, in the most tender youth, rare abilities and qualities that told me; 'In this or that child, Jehovah had evidently raised up for us again a great prophet!' However, when such children have grown older, all their brilliant qualities vanished completely, as if they had never existed, and the person was just an ordinary one like myself, who only know what I have learned and experienced with great pains and much zeal in the course of many years!

With me as well as with innumerable other men the verse of the Scripture has thus been fulfilled: 'In the sweat of your brow shall You eat your bread!' And the same will perhaps happen in your case, my loveliest cousin – but perhaps also not – such a thing we men can never decide beforehand as definitely settled. Man, indeed, thinks many things, but God directs! Now, my dear loveliest young cousin, you may again make your remarks, and I will very gladly answer you!"

I said: "I certainly like you best of all your colleagues, and this night you also spoke for Me a good and a clean word to the High priest, through which his eyes were opened a little about the personality of Satan, so that he at least – and truly for the first time in his life – got an idea of the most important doctrine of correspondences, and by it began to comprehend that deeds like Mine cannot possibly be brought about by the aid of an evil force and power.

You will see from this, that not even what you discussed so quietly and secretly with the chief priest is hidden from Me, and thus you will of course also understand that I know perfectly well what the same chief priest, who is now very much embarrassed, is thinking. He is in great fear of being betrayed by me in something disagreeable to him; however, this fear of his is futile.

Yes, if I were to execute My deeds with the help of Beelzebub, the chief priest would already have been betrayed, and also judged, long ago but as I do all My deeds only through the power and might of God within Me, who in all eternity

wills only the good and never anything bad, the chief priest need have no fear; as far as I am concerned, not a hair of his shall be hurt!

But now we have spent time talking about many very useless things and have quite left aside the chief subject in its further development."

Here *Joram asked*: "Then in what will this actually consist of? Just speak quite openly, and we shall be just in our judgment, having discovered very much justice also in you."

The Testimony of the Boy Jesus about Himself

I said "Here I stand before you as the true 'Maher-shalal-hash-baz' a name of the son of a prophetess in Isaiah. Yesterday we spoke of the coming Messiah. I Myself was represented to you as such, and according to these texts which are most exactly applicable to Me Isaiah. However, the matter was dismissed by you.

Yesterday I spoke of Myself as of a second person only, but today I Myself stand before you without the very least fear either of you or of anyone else in the world, seeing that I am only too well aware of the eternally unconquerable strength and power within Myself, which however belong to none other but to Me and to My very Self alone. I now take up again the same theme, and ask, especially of you, Joram, what you think of it! But you too may speak without hesitation or fear, quite freely! Truly also no hair of your head shall suffer!"

Joram: "Yes, my very dearest and most lovely cousin (you will not be offended if I call you that now for, I am really a quite close relation of your father's) it is and still remains a very delicate matter to say: 'You are the Promised One!' And such a thing would now, under the circumstances, also be too risky as yet, seeing that we already have, any examples of children who too, in their tender youth, showed so many extraordinary talents and abilities, that they frequently caused the greatest astonishment to quite a great crowd: yet in later years they became such ordinary men, that of their youthful talents and abilities no trace could any longer be discovered in them!

Now, such, even if not probable, must be supposed by us men as also being possible in your case, and therefore a complete acceptance of it, as if in you were hidden the promised Messiah, would be a little premature and on this point you, being a surprisingly wise boy for your youth, will not disagree with me! But, in my opinion, it will be just as senseless to deny irrefutably that you are the Promised One, considering that in accordance with your Birth, your descent, and your abilities which so far are unequalled, you can just as easily be That One as not! Therefore, in my opinion, it will be as well for you as for us, to wait and see what time shall bring us! Now tell me whether I am right or not!"

I said: "Speaking according to earthly intelligence, you are evidently right. But there lies in the human heart a still deeper and more brilliant discrimination power! This might well tell you if I am a Boy of the kind, who, in later years will lose all his abilities. If I have power to create and to destroy according to My own discretion, how then should I wish to destroy Myself?

I tell you that on My inward Spirit alone the existence of all things depends, therefore I may will what I like, and what I will, must be done; such was also told you of Me through the mouths of other witnesses, and not through Mine alone.

But if so, how can it be imagined that I could ever lose the qualities and abilities I have manifested to you? But if I cannot do that, what am I then?"

Joram said: "Yes, well! This is still only an assumption but as yet no proof! The same as you say of yourself. I could also say of myself: However, that being a little too bold, and something which would never in the least be like me, I should be either thoroughly laughed at, or be put under restraint as being mad! Now you are a lively boy at an irresponsible age and seem to have had a great poetic talent already from your birth, and therefore one only smiles at such outbursts of mother wit.

Well, well, in other ways you are one the dearest of boys! But how can a man ever say of himself 'Through My inward Spirit all that exists has been created!' Surely only the eternal and infinite Spirit of God who, in His Being, is everywhere present, can do that! You have gone a little too far in your idea of a Messiah. Let us just remain comfortable with our feet on this earth and cultivate it with a right zeal that I may give us sufficient food, then it will be better with us than if we want to make something of ourselves that is impossible and can never be!

If the Messiah does sometime come to us, He will do so as a perfect man only, but never as a God! But it is the custom with you half Greek Jews, and therefore half heathen, to put a man of special talent at once among the gods. Or that you think and consider yourselves as being such. But that should not be, and it is a great sin against God's commandment which says: 'I am the Lord your God. You shall have no other Gods but Me.' But in Galilee this law does not seem to be taken too seriously, otherwise you never have dreamed of thinking of yourself as God!

Now, abstain from that in future, and with all your extraordinary talents and abilities, remain faithful to the ancient and only God; and let the heathen be heathen, and it will go well with you on earth! What is even the great strength of a giant against the united power of thousands of men, and if so, what then about the strength of a boy? If however, David says: 'O Lord, all men are as naught in comparison with You', how can a boy take it into his head to say that he is, in his spirit, God, by whom all things have been created? Do you see now that you have exaggerated to an enormous degree?"

Here the chief priest said: "Well, once again we have had very good instruction coupled with rare moderation! It is right and true, because it is written of the Galileans that no prophet shall arise in their country: Those half heathens rather like to make themselves into gods! And this boy seems to possess the best natural talent for it. Yes, my dear boy Messiah, it is not so very easy to throw dust in our eyes by giving us an 'x' for a 'z'! This may do well enough for Nazareth, but it does not go down with us in Jerusalem!"

Objections Raised by the Chief Priest Against the Boy Jesus

I said: "You have spoken quite well according to your way and perception, as your thoughts and ideas do not reach any further than your breath. But if you were able to think more broadly and deeply, you would also look at Me with quite other eyes, and also judge Me quite differently. But since you already consider

what I told you about My inward Spirit as so very scandalous, will you then explain to Me what kind of spirit it was that spoke through the prophets?"

Joram said: "That was God's Spirit, and the same by which all things were created!"

I said: "Well, if that Spirit which spoke through the prophets was the Spirit of God, why then should My inward Spirit not be God's Spirit, as I am able to work through It far greater things than all the prophets have ever worked since Enoch? For they were limited to work upon a certain sphere only: but I know no limitation, and do what I will, and what I will, must be done! But if so, how can My inward Spirit be another than that which spoke through the prophets?"

Joram said: "Just so, just so, that could easily be, if only you were no Galilean! But it is written in the Scriptures, that out of Galilee there arises no prophet, and therefore you must agree that we may not and cannot compare your inward spirit with that of the prophets!"

I said: "Was I then also born in Galilee? Was not Bethlehem, the old town of David, My birthplace? Look it up on your registers and see if it is not so! Or was perhaps Isaiah no real prophet because he also came to Galilee, and prophesied there near the old town of Caesarea Philippi? See how blind you are, and how blind you are, and how little your judgment stands the test!

The Scripture says of course that no one who is born in Galilee can be awakened to be a prophet: but as neither My foster father Joseph nor Mary, the mother of My body are Galileans, even as I Myself, by birth, am not, but have all been as strangers for nine years in Nazareth, how then shall I too not be able to possess, as well as every other prophet, the divine Spirit within Me?"

The chief priest said: "But is it not also written: 'See, I send My angel before thee that he may prepare the way of the Lord, and make plain the path for His feet?' and that Elijah would come before Him and prepare mankind thoroughly for the great coming of the Messiah? Is this now the case with You? Where is the Angel of the Lord, and where is Elijah?"

I said: "For men of your kind, who cannot see the wood for trees, there has surely never been either an angel of the Lord, or His prophet Elijah! However, for those who do see, all this happened already twelve years ago! But you have neither seen nor recognized the angel who spoke with Zachariah, nor his son who had so marvelous a birth; for what is not done for you with fire, lightning and crashed of thunder, you do not notice!

When Elijah in his rocky cave, was summoned to note how Jehovah would pass before it, a fire first passed before the opening: but Jehovah was not therein. Then there passed a mighty storm: but Jehovah was not therein. Then in the end, a scarcely perceptible rustling passed before the cave. And behold, in that was Jehovah!

And see, it is even with that, that the great prophet of whom mention has been made, announces the present coming of the Messiah!

You perhaps expect fire and storm which has already often passed before you; but Jehovah was not in them. Now, the soft rustling passes before you in which is Jehovah of a truth, but this is not noticed by your deaf ears and blind eyes, neither will you note it except at the end of your life, when however, it will be too late, and will no longer be of any great profit to you!

I think that I spoke somewhat obviously. Now give Me an answer to it according to your Tempe wisdom!"

The Censure of the Lord and the Counter Question.

Barnabas asked leave of the Pharisees to speak with Me as he had got a good idea against Me. He was granted it, and then began to speak to Me thus:

"Listen, my dear little godly Messiah from Nazareth in Galilee which however does not imply much! You have now given us a few proofs, owing to which even we, with our stuffed-up ears and our blindfolded eyes, are beginning to see that you are nevertheless the Promised Messiah: but with only this insight, we are standing just like oxen yoked with the cart in front of us! What are we going to do now? Or what ought we to do now?"

This day is already declining, and in spite of being the Messiah, only tomorrow remains in which you have acquired the right to speak! Therefore, I think it might be time for you to make your arrangements as to what, from now onwards, seeing that we have recognized you, has to be done with us and with the temple. Will everything remain as it is, or will it all be newly arranged? You are now the promised Messiah, borne to us on the wind: unfortunately, we can no longer dispute that: but what now? Speak and act now, you young divinely human Messiah – but of course from above!"

I said: "It was really not necessary for you to open your mouth so wide about this bad joke of yours and make it evident that you want something more: but you lack the material and spiritual means thereto; you who resemble Balaam's ass! But as you have now put the question as to what, from now onwards, shall happen to you and then to the temple, I really must give you a correct answer.

See, thus it is written: 'But when the Messiah shall come, He shall not do away with the Law, not with an iota of it, but will fulfill it Himself to the uttermost!' He will not abolish the temple and its servants, but will surely chastise its unlawful perversity, and upon such swelled-headed Levites (like you), who think themselves so wise, He will set a mark as a grateful acknowledgment of their bad and unseasonable witticisms!

Do you call My personally directed discussion of the Bible texts folly, even though hey irrefutably concern Me? Or else, will you prove to Me that I am not, to a hair's breadth, the Same of whom all the prophets did prophesy? If however you are seriously unable to do this, how then is it that you attempt to mock Me? Well, just wait, I too will put a question now, to which you will have to give me an answer. If you do not answer the question to my satisfaction, then you will become for Me a veritable heathen Midas.

Tell Me, you fellow of shallow wit, what does the name 'Jerusalem' mean? What is hidden in it? Being a Levite and a Pharisee to be, you must know that from the Books of Moses, and also from the Book of Enoch which Noah saved from the Flood under the title of 'The Wars of Jehovah', and I have now the full right to ask the explanation from you: for the correct understanding of this name matters much!

Now, you speak!"

Here the young Levite began to rub his ears hard, for he had not the faintest notion of the original Hebrew tongue! He therefore asked me for time and

patience, and these I granted him. He now slipped away to an old scribe to see if he would be able to tell him. But he did not know it and sent him to the Cabalist Joram. This one shrugged his shoulders doubtfully, and after a while said quietly to him:

(Joram said): "Yes, there surely is in the very old books a kind of etymological explanation of it, and the Kabbala also gives a kind of explanatory reference, but in such mystical theses, that the Song of Solomon is real child's play in comparison with it! I myself have understood neither the one nor the other and cannot therefore possibly help you now out of your embarrassment.

Besides I must remark to you, that you ought to have spoken to the boy with much more forbearance, because of His most eminent sharpness of intelligence on the one hand, and on the other because of the authority of His high Roman protector; the more so as you are the one who gave us more reliable information about His marvelous nature!

Did you then not notice that He knew, word for word, everything we had discussed about Him in all secrecy during the night? I did not say anything about it at the time, but for myself I found therein a formidable sign of the presence of a spirit in this Boy, for whom there evidently exists no difficulty in testing the hearts and kidneys of men.

I therefore advise you to ask pardon of this extraordinary Boy, because of the evident offence given to Him; otherwise, I will not be answerable for His not playing you a downright mischievous trick! Go, and follow my advice!"

Said Barnabas: "Well, He has of course the right to talk, and He can also stand no joke, therefore one must evidently ask His pardon! But that no one can analyze the name of the city is truly something strange for us officers of the temple!"

Thereupon Barnabas came up to Me and said with a quite friendly face: "Dearest, most lovely Boy! I have perceived my gross fault committed against you by my truly bad and very untimely joke, and I sincerely ask your pardon with my whole heart: at the same time, I would add to it the fervent request that you would explain to us the name 'Jerusalem' for not one of us knows how to make anything of it. It certainly is translated by the expression 'Sacred City' or 'City of God', but how this should be contained in the word 'Jerusalem' scarcely one of us knows!

Of course, it is related that a place existed here under the name of 'Salem' where the great and powerful King lived to whom all the princes of the earth then living, had to give the tithes, for King Melchizedek was at that time for all men upon earth at the same time the one and true High priest, of His teachings and deeds, as well as of His personality. If you know more of this matter than all of us, and doubtless you do, please kindly tell us about it."

I said: "It is lucky for you that you have acted thus towards Me, or else you would have been marked in a way that you would not have liked! The marks however with which your head would have been adorned now lie at your feet: pick them up and learn by them that, firstly, I chastise everyone's wanton mockery, and that, secondly, at the place where there arises a question of the greatest seriousness of life, for all men and for all eternity, one should not use an empty and miserable joke! First, look at the joke which I should have played on you for your bad witticism, only then will I grant you your second request!"

Hereupon Barnabas bent down and raised from before his feet two quite natural and perfectly formed donkey's ears, and was all the more horrified, as there was no trace whatever that they had been cut, for the purpose, from any real donkey.

At this, some of the people present, especially our Simon and the Roman judge, burst into loud laughter, and all the temple officials felt quite strange, and began to ask one another how this was possible by natural means. And they guessed this and that, but could come to no result however remote.

Then Barnabas said: "What is the good of all our guessing, the matter is a pure miracle, and nothing else! For if the Boy had provided Himself with them beforehand, He also would have known, in advance, that I was going to make a bad joke with Him! And this would evidently be an even greater miracle!

The Boy however already gave us a very remarkable proof of this quality of His, when He told me, word for word, our secret discussion in the night and wanted to tell the chief priest openly, and quite aloud, all his secret thoughts. To him who is able to do one thing, something else should be also possible in the same way, however inconceivable it may seem to us.

Behind this Boy there is hidden infallibly something extraordinary! For myself I should be of opinion that, in time, He would make a quite perfect Messiah."

Said the chief priest: "There you just talk like a blind man about the splendor of colors! How often have Persian magicians surprised with their magic deeds: and thought reading is nothing new with us! Who does not know the Greek oracles! They were able to guess thoughts so quickly that, in the end, hardly anyone dared to come near them anymore.

Yes, my dear fellow, on so important a matter, one must look with quite different eyes, and apply to the phenomena a much deeper test. Only when one has examined everything with the greatest exactitude can one begin to form a somewhat better opinion, and even then, one must be very cautious. However, there can be no question about complete faith, until all the circumstances and signs have been confirmed in such a way that there is nothing left to be desired.

This, my dear Barnabas, for your instruction: fir it is still an old fault of yours that, in spite of all your otherwise very estimable knowledge, you are so very credulous."

Barnabas said: "No! That I never was! For, had I been credulous, I should never have attained all the various profound knowledge, which can never be attained by credulity. I know how to test a thing and a phenomenon and can distinguish quite correctly an 'a' from an 'o'; but here all my intelligence comes short, and all my many and various experiences have gone overboard.

I know the magical powers of the Persians and of a number of others also: but there is not one of them who could call into existence, out of the pure ether, a pair of perfectly made donkey's ears; the well-made thought-out oracle-sayings of Dodona as well as those of Delphi, are only too well known to me. But among them I never found anything like what this Boy did to me, as well as to Joram, be repeating, word for word, what we had quite secretly discussed among ourselves.

I therefore abide by my opinion, already expressed, and say once more quite frankly: There is more hidden behind this Boy than all of us will ever be able

to comprehend! I do not want to exactly declare He is infallibly the hoped-for Messiah, because of His extraordinary qualities, but evidently, He has more claim to it than any one of us gathered here.

But now my dear, lovely, young fellow countryman, I should still like to hear you explain as you promised, the 'Jerusalem' and the 'Melchizedek' before it is quite dark."

I said: "That shall be as you have spoken so well on My behalf: but first of all take the two donkey's ears at the tips, into your hands, lift them up a little between your fingers, and we shall see if the Persian magicians could do what will follow."

Barnabas did this, and I spoke: "To these ears, let there be also added a living and completely healthy donkey's body!"

Instantaneously there stood among the gathering, a quite perfect and well-formed donkey, with skin and hair!

Then all were terrified of My miraculous power and looked as though they would flee.

But the Roman judge and Simon did not allow that and said: "We must keep to the time, and the Boy prodigy will still explain the two words."

The temple officials sat down again, then looked quite dumbfounded at the newly created donkey, and none could utter a syllable or express an opinion as to how this could possibly have been done.

The Miraculous Disappearance of the Donkey. The Miracle of the Stone.

But I said: "To show you what power I own and to take away from you the fear of this unnatural animal, I command that it shall dissolve even as it was called forth."

At the same moment the animal faded away so completely that not even a smallest hair remained. At that their astonishment was still greater, and they did not know what to say about it.

Only the Roman judge who was full of courage, said: "No! Listen! My dearest Boy! Either Zeus or some chief divinity must be living in you! If you wanted to, could you also destroy a natural animal, or indeed the existence of a human being?"

I said: "O yes, not only that, but also the whole earth! But My aim which no one has ever yet recognized, is to maintain everything and to destroy nothing. But so that you may see for yourself that I am not a vain boaster, but can also bring about, what I say, fetch Me a stone, as large and as heavy as you like, and put it upon the table!"

At once a stone of more than a hundred pounds in weight, and of very hard composition, was brought and lifted upon the table with great effort. When the stone was lying there,

I said over it: "Be you dissolved, and return again to ether, your primitive element!"

And the stone so completely disappeared that there remained of it not even a tiny mote in a sunbeam.

Then the Roman said: "My esteemed friends, this can only be possible to a God, but never to a man of even the greatest powers! I am now convinced that it would be better to live with you, my loveliest Boy, in the best friendship, than in enmity!

Of what use would all our numerous legions be to us Romans, against you? For you need only wish, and they would suffer the fate of the stone that was here, and at the moment of your willing it, they would no longer be there, but would be dissolved into air and ether! And therefore, I declare that you are infallibly a real Messiah of your people, and that a power that ever enters into conflict with you, will never gain victory!"

I said: "Do not you, as a Roman, get any grey hairs over that! For I did not come into this world to make a prince of Myself, and to find a worldly empire for the Jews, but only to bring the divine Kingdom of God to all men who are of good will, and possibly to destroy the empire of Satan, who is death upon earth! Therefore, every earthly Empire can easily exist, and that in the best way, if it attracts also the Empire of God which I shall create upon earth.

Therefore, every fear of My divine power may leave you: for I shall be subject unto you until the transmutation of My Body, when I shall return thither whence, I came. But now, at the close of this day, we will throw a little light upon the two words."

Barnabas said quite gladly: "Well, all praise to the Lord! Only the words again now and no more miraculous deeds! They make one feel quite uneasy!"

I asked him: "Why uneasy? You have already often gazed at Persian Indian and Egyptian wonders, and you have never shuddered at them, why then just now?"

Barnabas said: "Because those are all of them affected in a way which I can understand, but yours are based on nothing else but the power of your Will! And this makes an enormous difference!"

I said: "Well then, I must add still another remark, before I pass over to the explanation of the two words."

The Boy Jesus' Story of the Twenty-seven Magicians in Damascus.

The Boy Jesus: "It is now exactly two years since you were busily going about the streets of Damascus. At the same time, some 27 magicians arrived from India. They made great announcements of how they would affect the greatest wonders in the large grove outside the town, on the third day after the new moon.

Among the numerous announcements were also these: 'Five of the chief magicians will, with their little fingers and without any physical effort, pull out a stake heavier than a thousand pounds, and driven into the earth more than 7 feet deep – thus more than half its length – and then let it freely float about in the air for several moments. The same they will then also do with a rock more than ten thousand pounds in weight (a burden not to be moved by a hair's breadth by three hundred of the strongest men with all the strength of their hands). Finally, a camel, perfectly dead, is going to be made alive for a few instants, and as a conclusion, even a statue shall be made alive for some moments.'

At this announcement nearly the whole of Damascus was on the day named present in the great grove, in order to gaze at the wonders announced. You

were one of the first near the magicians, and you saw all very well, and were extremely astonished.

The many preceding numbers were already known to you: but when the last ones were carried out with the most surprising precision, you opened mouth and eyes wide, clasped your hands over your head and called out aloud: 'This is unheard of! It has never been before! These cannot be men, they can only be gods, to whom veneration should be paid!'

You made the exclamation of course, more because of the respected heathens who were present in great numbers at the exhibition; however, secretly within yourself, you thought of Beelzebub, and therefore in your mind you felt very uneasy.

But now you also say that you feel quite uneasy at My miracles! What difference then do you find between Mine and those seen by you two years ago in Damascus?"

Here Barnabas became very embarrassed, and said, but only after a while: "Now tell me, you lovely incomprehensible Boy, how can you know all that? You yourself were not present at the time in that town, as far as I know, neither was anyone from your country! Except to a few colleagues in the temple, I have never yet told anyone about this strange wonder working: how did you get to know of my deeply hidden secret experience?"

I said: "Set yourself at ease about that, I get to know absolutely everything, but I do not allow that to be a hindrance to anyone: everyone is, and remains, free to act according to the law, or against it. The consequences never depend on the power of My Will, but on the order and the sanctity of the law given in nature, as also in the moral atmosphere of men among each other.

But how, and whence, I am able to know all that, is also a secret about which only some twenty years later, the world will be enlightened, as well as about all My other miracles. If you had faith to believe that the Spirit of the Messiah lives in Me in all fullness, you would soon be able to comprehend how and whence I own such capabilities as have never been there previously: but, if you cannot and will not accept and believe that you will have to wait until the time previously given! Then you will certainly understand it, but never imitate Me!"

The Explanation of the Two Words 'Jerusalem' and 'Melchizedek'

Barnabas said: "But you dearest marvelous Boy, about the two words 'Jerusalem' and 'Melchizedek' we should like to hear something from you today!"

I said: "Well, so pay attention to the roots alone of the single words in the old Hebrew tongue: *Je* (this is) *Ruh* or *Ruha* (the dwelling place) *Sa* (for the) *Lem* or *Lehem* (great King). *Me* or *mei* (of My) *I'chi* or *lichi* – read *litzi* (countenance or light) *Sedek* (seat). You know of course that the elders pronounced the vowels between the consonants at the formation of words but did not write them down because of a certain veneration: therefore, one must understand how to put the vowels between the consonants in words more than a thousand years old, and the true significance of such an old name explains itself from its roots. Well, are you now satisfied with this explanation?"

Said Barnabas: "Yes, fully, and far beyond all measure! But once more, how do you get to know about such secrets?"

I said: "In that case one is like the other, and all comes from the Power of the Spirit of God glorifying Me from above. But how this is possible, you can neither comprehend nor will you do so, for a long time yet!

See, you also read in the Scriptures, but to your mind there is nothing divine in them: but you believe in their being purely the work of several men put together in cooperation, so as to rule their fellowmen more easily. The Egyptians are supposed to have done that through their gigantic and mystical structures, and the Hebrews through their mystical writings; however, for the true instruction of man in these times, neither the one nor the other will any longer hold good, as all truly wise men could have clearly perceived and proved long ago.

Now see, this is your very own inward and therefore (to you) true creed: But I tell you: Whoever considers Scripture with your eyes, will certainly never find anything divine in it, and further will remain a material, worldly fellow, who sometimes of course will have a mind also for extraordinary things and phenomena, if they are carried out just before his eyes; but in his spirit he will never profit by it, because, for him, every miracle, no matter how great, is only an amusement delighting his senses!

Truly such men greatly resemble the swine which eat all kinds of things, but for all that, remain just the same old unchanged swine that like everything equally well, be it dirt or the finest wheaten bread.

But therefore, such men who are wanting in a higher spiritual faith, should not read nor disallow the Scriptures given to man out of the Spirit of God to be considered as a divine word, as is written: 'Thou shall not pronounce lightly the Name of the Lord (Jehovah)'."

But I say and add thereunto: "Every word from out of the Spirit of God is equal with the Name Jehovah! Whoever reads it as a human work is a punishable vain user of Jehovah's name. But he who reads it with great reverence in his heart, and believes that the Scriptures are of divine origin, will also soon, and easily, find in it the divine, for the awakening and vitalizing of his Spirit!

If you – and also you others – would believe within yourselves that the Scriptures are of divine origin, you would long ago have recognized Me for what I really am, and how I bring about My wonders: but because you believe Scripture to be only a human production, and completely useless at this time, it is also impossible for you to acknowledge Me as that which I really am exactly, and as you do not wish to acknowledge Me as that, surely My deeds too must in the highest degree be incomprehensible to you!"

Said Joram: "My loveliest Boy, there you are still apparently going too far in your assumption! For behold, if there are a few who do not believe in the pure divinity of the Scriptures, yet there are, all the same, still some who keep very firmly to it, and believe, and therefore also hope for, the coming of the promised Messiah, and of His Empire; these too, when they get to know you more closely, will not be much against your being that promised Messiah, of whom the great Prophet Isaiah foretold the most of all.

Of course, the prophecy of Isaiah is also given in a strongly mystical sense, and once cannot easily make out the personality of the Messiah: but, on the whole, there is very much that agrees with you! Of course, there is also something that does not fit in it at all for you and eventually still less for any true Messiah, were He to come directly from the heavens! And thus, you are exceedingly clever Boy, you will easily see that, honestly speaking, even for the firmest believers there is still a great difficulty about the good Messiah, and that it is truly a very hard matter through which to find one's way properly and clearly!

The thing remains always more of a legend resulting from the long-fostered wish of the people, and there the Romans may not be quite wrong when they say: *Ubinam vanis invectis superlativum tradit gens, nihil quam aquam haurire!* (Whatever the people hand down in words something exaggerated, they are drawing nothing but water). And so it is partly also here with the Messiah! There may of course be something in it – but possibly also nothing – and thus one would scarcely manage to draw a single healthy drop of water out of the old well of Jacob! What do you say to it, you loveliest Boy?"

I said: "How then do the passages out of the Prophet Isaiah run which absolutely do not fit the Messiah, and especially not Myself?"

Joram said: "Well, my dearest young friend, there I must just first fetch the book. Just now I do not know the passages by heart: one seldom rereads them, and therefore of course one forgets many a thing, especially out of the sphere of the Prophets! But just wait a little: we shall have the matter at once!"

I said: "But see! As it is already evening, let us leave that till tomorrow: and as from early morning till now, no one has taken anything to strengthen his body, we will raise our session, take supper, and then continue our matter tomorrow."

All agreed at once to My proposal, and we left the conference hall, and went to the inn already mentioned.

The Second Night in the Inn.

I, the judge, and old Simon went to the aforesaid inn, at which we had already spent a night, and at which the Nazarenes generally used to stay when at Jerusalem.

For it was an old custom in Jerusalem that each town of the whole kingdom of the Jews had an inn bearing the same name; and this was so that if anyone from Jerusalem or from any other town had to settle anything, or wanted any information about any town, he only had to go to the inn of that name, and he would be sure to meet there daily, one or even more newcomers to Jerusalem of the same town, who came for the sake of business.

As time went on, this custom has also been adopted in Europe. In former times the signboards of the inns served a similar purpose; nowadays, there is of course scarcely any trace of it left.

I have only added this so that later on it will be easier to understand, how my foster parents, on the third day – the day of their return – and towards evening, could have found Me quite easily, seeing that they inquired as soon as possible about Me at the inn 'Nazareth', where I had been staying at night.

The temple officials had for the greater part gone to rest this time after their supper; only Joram and Barnabas took the Book of Isaiah in hand and look up in it passages which would not specially apply to me or any other Messiah. But as time went on, they too were overcome by sleep and went to rest.

Night passes like a moment for the weary; and this was also the case here. The temple officials would have liked to turn round once more, but the day, already grown quite bright, summoned them to keep awake, and to apply themselves to their task, which did not please them at all on *that* day, not even Joram and Barnabas; because they could not make out of the whole of Isaiah, any really very striking passage which could have compelled Me to be silent.

While they were searching, *Joram said* to Barnabas: "It is just as if one were bewitched! At other times I have at once had a couple of dozen passages fitting the purpose, at my fingers ends, and now I have been already looking an hour, like a tired raven for its nest, and find nothing, nothing at all!"

Said Barnabas: "Don't let that trouble you at all! If the Boy absolutely wants to become the Messiah in accordance with His extraordinary abilities – if He retains them in his manhood – well, let Him remain so! It surely does not matter really so very much. If, however, His abilities should forsake Him later on, He will perhaps Himself give up His idea! However, take the book with you, for we may perhaps use it still in the course of the day. We will now also go to the conference hall, for most of them will already be assembled there!"

Thereupon both of them got up, and quickly went to the conference hall.

The Beginning of the Discussion on the Third Day.

When both of them had also taken their places, then the discussion of the third day began.

At the sign from the Roman who had become very well disposed towards me, I came forward as the first, and turning to Joram, *I said:* "We are now assembled in this conference hall for the third day! The first business that you should show me, as already proposed yesterday, which passages out of the prophet Isaiah would, in your opinion, not fit Me as well as any other which you think might be the Coming Messiah!"

Said Joram: "Yes, my loveliest Boy, that would be all right, but the wording of the passages has long slipped my mind, and it would truly embarrass me now to look up the exact text, especially with you who with your gigantic memory, seem to have imprinted in your head, the whole Scripture word for word! Therefore, let us drop the matter, and I say: 'In consequence of all we have seen and heard from you, we will let you pass as the promised Messiah who has already come! But to look up all the numerous passages in the Scriptures would take up too much time and trouble!'"

I said: "No, My friend, that will not do: you would like to find a good way of getting rid of Me: for if there be a Messiah or not, is indifferent to you, if only you can live well and collect heaps of gold, silver and all kinds of delightful precious stones for yourselves. But the question now is of the very greatest seriousness: Am I He, or must you still wait for another?"

If I am He, the Kingdom of God is already come unto you, and you will know from the Scriptures what you have to do, if you are of good will, If however I am not He, according to your opinion and proved so by the prophet, well, then you may persist in your old sins, until death becomes your final fate! But as the looking-up of suitable passages takes you so long, and gives you such trouble, give Me the books and I will save you both time and trouble."

Thereupon the chief priest said: "Of course you are going to look up all those which fit you best!"

I said: "Very well, then you look up for Me those that perhaps fit Me the least!"

The chief priest: "Well! We will oblige you at once, give me the book!"

The book was given into the hand of the chief priest, and he began to look about in it with an air of importance, but he could not find anything appropriate, for some time. At last, he thought he had found something, for in his face a certain kind of satisfaction was to be seen; but behind it, the chief priestly haughtiness also began soon to mount higher than the crest of an angry turkey cock. With a certain kingly expression, he put the open book before himself upon the table, and triumphantly he literally bored into the text with his forefinger and spoke:

(The chief priest): "There! Now come along, you young Messiah of Galilee, read that passage, and tell me if that also fits your person!"

I said: "How is it that you call upon Me to read the text out of your book? The Spirit that lives in Me knew of it long before it was written down by Isaiah. And you have just opened the very one for My victory over you, where verily I should not have been able to find a better one."

Now *the chief priest* arose quite angrily and *said* burning with rage: "What do you say? That you knew about this text even before the prophet wrote it down? I warn you, you Galilean Boy, of too great a Spirit of mischief! You are only twelve years old, and yet you pretend to have known this text *before* the prophet? Are you mad?

If you speak of your soul or your spirit – which is always one and the same – it is surely not possible for it to be older than its body, which, according to the testimony of Moses, had already to be there before the soul could enter into it.

Does not Moses say: 'God formed the first man out of clay, and breathed into him through his nostrils?' Does it not clearly follow from that, that everyone's body, being the completed habitation of the soul, must be there prior to the soul itself? For what and where would the soul be without the body? Therefore, consider well, you young Galilean, where you are standing, and before whom!"

I said: "Apart from the fact that you are a chief priest here through worldly protection, and not through a higher spiritual vocation, and apart from the fact that we are assembled here, in the old conference hall of the temple, I yet tell you quite openly to your face, that you judge about spiritual matters much worse than a blind man does about colors!

If God breathed a living soul into the completed body of Adam through his nostrils, the soul evidently was in God before, and could not have been

elsewhere, because God is infinite in His Being, and nothing can, strictly speaking, be outside Him.

However, God Himself being eternal, cannot contain in Himself anything temporal and passing, or just coming into being, but what is within Him is eternal, like unto Himself, He can only place outside of Himself, so that they can be seen, in order that they may obtain a natural independence. And when He does that, then is this issue from Him an act of creation and for that being who is a thought of God, placed as it were in freedom external to Him, through His Power and Wisdom, there first begins the period (or rather state) of permitted self-activity, for the acquiring of a permanent, independent existence, as it were outside God, even although actually within Him.

But if that is the case, how should I in My spirit and in God not have been here before the prophet wrote his texts?!

Besides that, you are still greatly mistaken if you think that spirit and soul are one and the same thing. Man's soul is a spiritual product out of matter, because in matter there is only a spirituality under judgment, waiting for its deliverance the pure spirit has however never been under judgment, and every man has his spirit given to him by God, which carries out, does, guides all in the man-to-be, but unites itself into a unity only when the soul, from out its own will, has completely passed over into the recognized order of God, and has thus become an entirely pure spirit.

But that, with you, this transition has not taken place, you have just shown, through you're not having yet conceived an idea of your own spirit, without which you could not live for a moment!

But I know My Spirit, and became one with it long ago, and can therefore also command all nature because the Spirit is truly a God-Spirit, and throughout Eternity can never be another, as, outside God, there can be no spirit that would not be God's Spirit. Now you, and all of you, reflect a little about that, and make yourselves at home in it, then only shall we pass on to the text that is supposed not to fit Me!

But to you, chief priest, I give the advice that you keep within the limits of moderation towards Me, or else you may soon have provoked the Power of My divine Spirit too much against you! What I am able to do, you already experienced yesterday, therefore now you already know what will happen to you if you transgress your limitations. For I have a dearly purchased right to speak in matters of Jehovah, and this was made the first stipulation. It is however bad enough that one must buy from you, a right to speak, measured by hours, from you, pretended servants of Jehovah and still worse would it be, if, after all, one might not make the stipulated use of the purchased right!"

The Roman Judge's Words of Acknowledgment to the Boy Jesus

On this, the judge said: "You loveliest Boy come straight from the Heavens; in very truth, even now you are wiser than all the wise men that have ever lived upon the earth! What will you grow to be in the end? Yes, yes, you are by all means the true Messiah (Mediator between God and man)! For never yet has any

wise man so clearly shown the differences between matter, soul and spirit, and this with as few words as you! Truly this instruction alone deserves a special reward, for there has never yet been such a thing!"

I said: "O let that be, noble friend! What reward could you really give Me which I could not at once return to you a thousandfold? Truly, I tell you, whoever shall do good to one of his fellowmen out of true, pure Love of God and man, he will do it unto Me, and he shall be repaid a thousandfold. But even equally so will it be with everything wicked and evil that anyone does to his fellow men!"

The judge said: "How would you more closely designate the wicked and evil that one should not do to one's fellowmen? I should very much like to know it, because being a judge, I often come into a position where I have to do very wicked and evil things to my fellowmen, of course very often against my will; but our law is an iron one, and knows no exceptions; no, not even for your own children! Therefore, tell me something concrete!"

I said: "If you had made the laws, you could also change them: but they are the old, well-weighed will of the people, and you are placed there justly to punish sinners against this will of the people. If however, you do conscientiously and justly what the law prescribes, you do thereby no wrong, but only right.

For everyone who lives as a member of a great community of men has to accommodate himself to the laws of order, and to make them to his own rules of life: if he does not want to do so, he, standing alone, and as being evidently the weaker one, must consent to the necessarily bitter consequences of being obstinate against the people's general law.

And the judge installed by the people, or its ruling representative who is a king or even an emperor, who exercises strictly and justly the law known to him, in every detail cannot do anything but what is right for he is cleansing the field of human seed from weeds. Now if you do that you fulfill your duty, and you are a benefactor to men who love order and are assiduous in enforcing it.

But that you as judge give special care that before all else, a man having gone astray, should not so much *punished by justice* as made *better* by it – this is a virtue out of the Heaven in your heart: for you fulfill the eternally true principle of charity which runs thus: 'What you reasonably do not wish that one should do to you, do it also not to your fellowmen.' Now with that, you are right before God as well as before men, and need not trouble at all about what is really good and what is wicked.

If those who now sit upon the seat of Moses and Aaron would act and had acted thus, they would never have been subdued by you Romans: but as they no longer remained faithful to the old law which was given for all men alike, but made for themselves laws according to their own desires, God consequently turned away His Face from them, and has delivered them unto the heathens and their sharp rod of correction, and under it they shall be left because of their great and gross obstinacy.

You are a heathen and recognize Me: these are Jews and should be children of Jehovah, but they do not recognize Me, and will only with difficulty do so! Now what do you think of that? It seems to Me that as a prophet once said, (but of course already then to deaf ears): 'He came unto His own, and His own did not recognize Him nor accept Him!' But let that be as it may, I have now shown

you the right state of things, and it is time to look more closely at those texts found by the chief priest, which are said not to fit Me."

The Reading and Explanation of Isaiah Chapter 9:5-6 the Roman Judge.

Here the chief priest pushed the book towards Me and said: "There, read it for yourself and be convinced!"

I took the book and gave it to the judge, showing him the passages to be read out aloud, and asked him to kindly read them out aloud in order that no one should be able to say that I had read the texts in My own favor. The judge could do this all the more easily as he was very well versed in most of the Oriental tongues, and especially knew how to read the Old Hebrew writing a good deal better than all the temple officials together.



The judge gladly took the book and read as follows; "Unto us a Child is born, unto us a Son is given whose government is upon His shoulder; and His name is Wonderful, Counselor, Might, Champion, The Everlasting Father, The Prince of Peace: so that His Dominion may be great and there may be no end to His Peace upon the throne of David, and in His Kingdom, and that He may judge with justice and righteousness from henceforth even forever. Such will the zeal of Zebaoth accomplish". Hereupon the judge asked the chief priest if the texts had been correctly read.

The chief priest answered in the affirmative with a deep bow.

Thereupon *the judge* continued to speak in My name, and said: "According to my opinion, you have looked up a passage which to my judgment just fits this young, lovely and wise boy, to a hair's breadth as scarcely any other would have done.

How a virgin should bring forth a Son whom she would call Emanuel, we have – at least to my subjective judgment – discussed so much that there is no more the least doubt in my mind that this very Boy, announced by the prophet, is indeed the Son of the virgin, who according to your own avowal, is well known to you, and is, I believe, called 'Mary'.

And if I am not mistaken, I was told not very long ago, by a captain Cornelius about the miraculous birth of a boy at Bethlehem in an empty sheep stable – for want of better lodgings – and this even with a great enthusiasm and most tender sympathy with that memorable family, in their most awkward predicament. Also, that he had often made inquiries, but had not been able to hear anything about them since their departure from Egypt! Unfortunately, he had now to go to Tyre on, matters of state, or else he would most certainly have been sitting here!

Therefore, as to the prophesied birth of this Boy, it is settled, and there can be absolutely no 'contra' (against) before the judgment seat, of a quite healthy and pure common sense!

Now as for the saying that He shall eat butter and honey in order afterwards to understand and choose the good and reject the evil, I can only imagine it, after the manner of Ancient Egypt, as a correspondence which, perhaps judged only according to my opinion means as much as to say: 'He shall be filled with all Love and Wisdom, and shall faultlessly recognize true and pure goodness and definite evil'.

That He is capable of that, as no other learned and wise man in the world, He has given me the clearest proof just now before you all; and that He has surely, in Himself, the greatest amount of spiritual honey and spiritual butter, He has sufficiently shown to you wisest ones in the temple; and how you might learn very much from Him but certainly He nothing from you! Moreover, this might also sufficiently show, how much butter and honey He must have partaken of up to now!

But the whole of this proves all the more clearly, that He really is the Emanuel foretold by the ancient Prophets, born of a virgin, and that henceforth no virgin upon earth, shall never again bring forth such a son.

I have never yet known in the whole vast Roman Empire, a son of twelve years of age, who resembled Him even in the very least – apart from His incomprehensible qualities of working miracles – and therefore I believe that the second text of the prophet shown by yourselves, fits Him to a hair's breadth, just as did the first one, He had already given in the very beginning as a so-called preliminary question.

Yes, there surely has been born to us mortal men a child of all children and a son out of the womb of the gods, as we Romans are accustomed to say, whose inconceivable dominion He Himself truly carries upon His Shoulders, without need of any helper.

Through the names mentioned, the prophet designates evidently those qualities which are His alone; tell me yourselves if there is even one that is wanting! Is He not '*wonderful*' in His intelligence, in His speech, and in His deeds?

What learned man upon earth can give me any wiser counsel than this true and purest son of the gods has given?

That He possesses a true *omnipotence* in every way, be it in regard to spirit or matter, surely it is to be hoped that no one who has heard Him talk, and seen Him act, will doubt that fact!

By His most audacious *courage* against you, well known as most haughty priests, who allow yourselves to be praised and adored far more than all the gods, He surely has shown clearly enough His audacious, heroic courage!

How His Spirit is necessarily *eternal*, one with the Spirit of God, He has proved before you, in so comprehensible a manner, and with such few words, that one must really have been struck with the darkness of all the nights that have been upon the earth if one did not feel from the first moment, whence this wind had begun to blow!

That He alone can give man the true inward *Peace* and is therefore also the truest Prince of all Princes of the earth, who can also give Peace to man on this earth such as no other Prince can give, that I have already felt.

He alone can give a living restoration to *David's ancient kingdom of seership and intuitional knowledge* which you destroyed long ago, and He alone can find a *dominion* to which all princes of the world shall forever be subject, in spite of their scepters and crowns; for the reign of the clearest, intuitional knowledge is ever and remains, the most powerful upon earth, and can never be completely subjugated by any power! But where there is light and its all-penetrative effect, there is also a right judgment and the fullest and most open *righteousness*.

And at the end is also written: '*And such shall the zeal of Zebaoth accomplish*'! Who else but the Spirit of God filling this Boy through and through, is the Lord Zebaoth Himself, a thing I guessed at the first moment! How then did *you* not also, seeing that this evidently concerns you more than me who am a heathen?

O your gods and all your oracles of the whole world! How terribly blind, stupid, and wicked from your very heart, must you be, that you do not see, grasp, and feel at first sight, whence comes this wind that has begun to blow! I, a heathen, have to tell you that it is so!

What would that prophet, who wrote down such prophecies, say to your obstinacy which is of the very darkest, if he could come to life and stand before you?

Does really no shame at all seize you that you stand now so very stupidly before the eyes of Him whose will alone still grants you the foul, bad life of which you yourselves are guilty, and its dark rule? Could He not do with you the same as He did yesterday with the great stone, and when He produced the complete donkey?

There they are, sending out their thoughts into all the world as to what might be right, either before a God whom they do not know, and in whom they have not believed, or before a world on which they have fattened and think to become fatter still! And a most true God stands before them equipped with all the qualities which human fancy could ever form for itself, as an idea of a God, and this of course in the most sublime way!

Now I should like to yet get to know from you, you stupid old men, how you then picture a God to yourselves! You must have conceived some idea of Him! Speak! For I now command you to answer me!"

Joram's Speech - an Answer to the Roman Judge

This sharp address by the judge completely disconcerted our temple officials and frightened them so much that they were only able to stammer incoherently. The most composed was Joram: he therefore got up from his seat, bowed deeply to the judge and then said:

(*Joram:*) "High, severe, and most just judge and ruler of the whole of Jerusalem and very far beyond it! The real conception of the Being of God is a different thing with us, because it is strictly forbidden by Moses to form of Him any comprehensible idea, or indeed any only half correct pictorial one! Therefore, you

will find no image at all in our temple by which a perceptible idea of Divinity could be made for human external senses.

Nevertheless, the Fathers – such as Abraham, Isaac and Jacob – had yet several times, visions in which they saw God, only in a perfect human shape like ours, and spoke (with Him) although Moses said later: ‘No one can see God and at the same time live: for God is a consuming Fire and lives in the Inaccessible Light!

However, once all the same, Moses desired to see God, even if that should bring about immediate death. But God said to Moses on Mount Sinai: ‘Hide thyself in this cave; I will pass by it! When I shall call you, come forth out of the cave and you shall see My back parts!’

Yes, where it is at one time a question, of a *Form* of God, and then at another time, in a strictly lawful sense, of none at all, and as an actual fact, seeing that for fear of punishment, there may be no question of any one conceiving an idea, or of formulating a concept of a God, truly it becomes somewhat difficult or indeed no longer possible; although, as time goes on, the human mind longs for a God with form, (and strictly speaking, one cannot lay much blame on the heathen for representing their Zeus under the figure of a most perfect Man). We have only the word ‘Jehovah’, and beyond that there is not much more.

As for me merely as a man, this Boy is for me as for you, quite good and powerful enough to be a God. But think now of the people who cling to the doctrine of Moses and the prophets! The temple is the ancient center of their bliss, thither they bear all their wishes and hopes, and believe themselves close to their God in the temple, where He listens to them through the ears of the High priest and hears them through the prayers of the latter and his assistants. Take this away, suddenly, from the people and put his divine Boy in the place of the Ark of the Covenant, and quickly there will be a general revolution in the whole land.

We are fools because we are obliged to be it; if this were not the case, and if our life and the welfare and quietness of the people were not to depend on it, we should long since have ceased to be fools! Or do you think that it is so very easy to represent to the people something as existing which does not exist, and of which one can form no concept at all, even with the best of will?

I myself think of the Boy the same as you do but, before the people, I must nevertheless continue the old foolery, and by no means all on the smallest trace to be seen, that inwardly I have another faith than that which I display outwardly.

Should the Boy succeed in time to draw the attention of the people to Himself, as He has now done with us, and that they acknowledge Him as all that, and accept what He is, then He will have an easy time with the whole temple. But an old matter where so many interests cross, is not easily pushed aside like an old chest with can easily, and without hesitation, be thrown away destroyed, and be replaced by a new one.

That is my opinion, with which the whole temple surely agrees with me, and I hardly think that anyone will contradict me.”

The judge said: “Yes, against this opinion there is at present, of course little, or at least not much, to be objected; but one thing may be remarked all the same, which is: If you believe in the mission of the Boy, you might still draw the attention of the people to Him in a suitable way and show what has now come into the world.”

Joram said: "This claim evidently belongs to those which one can call reasonable, and something of that kind may perhaps be done! But all the same it will be a daring undertaking which might cause much embarrassment both to us and to the good Boy!

For firstly, the Boy will surely not remain in the temple, because perhaps today, or tomorrow, He will certainly be taken back by His parents to Nazareth, which is a little too far away from here, for all those to be sent thither who would wish to ask about Him.

Also secondly, hundreds of thousands would begin to ask us about Him quite seriously, as to the reason why He, being the One announced by the prophets, should not have His dwelling in the house which alone is suitable for Him, and which is the temple.

And what reason could we give the people as to why He preferred Nazareth to the City of God? Soon the people would say: 'City and temple must have done some great wrong, the matter must be gone into, and atonement made!'

In short we could now do whatever we liked, but, all the same, we should in one way or another awaken great excitement among the people, which would give us very great trouble; therefore in this case I think it would be ever so much better and more advisable, to make no mention of it at all to the people, but leave the matter entirely to the Boy and to time.

Whatever may happen, we at least shall be prepared for it by what has taken place in these three days and shall be able to prepare ourselves still better and deeper! The Boy may now speak Himself and decide what He wants to be done; for it will be difficult to oppose His will."

The Abuses in the Temple.

I said, "I am now here to announce to you that I have come to carry out the works of Him who sent Me, whom, according to your own confession, you do not know, but whom I know well as He lives within Me in His fullness.

Moses desired to look upon Him and yet was allowed to see only His back parts but was yet dazzled by that sight for three days, and his own countenance became so radiant that he had to veil it when he came to the people, because their eyes would not have been able to endure the brilliance.

You, however, may now well look upon My face, and no unbearable radiance will dazzle your eyes. Why? Because this flesh hides Him who lives within Me, but nevertheless is *more* than that which was *there!* But you do not perceive it, because before your eye's hangs, and will still hang for a long time, the threefold covering of Moses, in order that you may surely not recognize Him who has come unto you out of the very highest heavens!

Of course, it is easy for you to speak to the judge as he can only bend his ear to your nicely put words: to talk with Me however is more difficult, as I perceive even the secret thoughts of yourselves, which sound quite otherwise than do the words of your mouth! Therefore, you are, to a great degree, repellent to Me, because you wash yourselves clean outwardly, yet inwardly your souls are full of uncleanness.

If the judge, in whose heart there is no deceit, has invited you to draw the attention of the people to Me, and to refresh them with the fulfillment of their

hope, why do you search for all kinds of unimportant things, in consequence of which such a thing could not possibly be done?

I tell you quite frankly, it is *you* and not the people who do not desire such a thing. You yourselves are My worst adversaries! However, that does not matter at all; for, firstly, My time has not yet come, and secondly, this very temple has been too much profaned by you, for Me ever to be able to take up My dwelling therein. Verily, your prestige shall never be increased through Me.

You scowl because Moses forbade you to make any carved image whatsoever of God, but it does not matter to you if you make yourselves out to be gods before the people and teach quite seriously that God does nothing without you, and also grants no other requests but the one put through your mouths. Tell Me, did Moses also tell you anywhere to do that?

Yes, yes, you ought to lead the people on the way that leads to Heaven, for that is God's Will, and this, Moses and his brother Aaron ordered. You however do exactly the contrary, and consider your position, God, the people, and the temple, as nothing else but as a very fat cow for milking, to milk which, you pretend alone to have the right from God!

But I tell you quite frankly that God, whom you deny with every breath and every pulse throb, has never given you this right, neither has He granted, nor does He grant now, and neither will He ever grant, your dead and mechanical prayers! For if God granted your wild babbling and your raven-like croaking, truly I too should have to know something about it. For what the Father knows, the Son also knows, or: what My love knows, My wisdom also knows! But of ever granting your prayers, neither My love nor My wisdom knows anything at all!

And yet you say: 'If thou, o man, dost pray to God for something, it is of no use to thee: if, however you give us an offering, and we pray for thee, then is our prayer of good use to thee! We priest alone may pray effectively, but the people may only give offerings, and thus pray with us by means of the ample offerings!

Thus, you drain the people doubly, firstly: you take the tithe of all the fruit, and all the firstborn of the domestic animals, and make them give you a large ransom for the firstborn of man: and secondly, you solemnly and unceasingly ask for offerings from the people and promise in return long and lasting prayers for them, which however you never say!

For you then say to yourselves: If we pray or not, it is of no use to the one who brings the offering: if anything is of any use to him, it is only the offering that he brought to us with a good intention! And thus, you do not even perform that for which you have let yourselves be paid!

To whom then shall I compare you? You are always against God, and entirely resemble ravenous wolves that go about in sheep's clothing, in order that the sheep should not run away from them, and that they may reach them without any trouble at all and may tear them with their sharp teeth! But just as your work is now, so also will be your reward in the Kingdom of Souls! I tell you, and you may rely on it, that for you My predictions will not have been made in vain!"

The Angry Answer of the Chief Priest

At this speech of Mine, *the chief priest* grew quite angry and said: "Boy, who gave you the right to menace us and the temple? Did we make the laws, according to which we have to act now? Wise as some of your former speeches were. So are these unwise! Do you not know that not a tree falls at one blow, and that it is vain to change a thing that cannot possibly be changed! Just change the people yourself if you can! The Jewish nation is already a very old tree and can no longer be bent like a young sapling!

We certainly have no wish at all to doubt that you have a higher vocation from God: but for all that, you must not tread under your feet the old institutions originating from Moses – even perhaps also with many later additions required by the circumstances of the times – neither should you compare us, being their administrators, to ravening wolves in sheep's clothing. For we have torn no one yet, but if we have chastised any blasphemer of God and the temple, and the adulterers, we did nothing else but what was commanded by Moses. Can you say there that we acted wrongly, and against the Laws of God?

If you speak with us, measure your words a little better, for if you find some fault with us and with the temple. Tell it to us with childlike, kind words, and we shall see what can be done about it. But with these threats of divine wisdom, you will accomplish nothing with us!

I said: With your kind, no one yet has ever accomplished anything, neither with gentle nor with sharp words: therefore, you also shall remain as you are, until the end of the world! But for this reason, Grace shall be taken away from you and shall be given to the heathen!

Look beyond the great sea at the continent of Europe! It is inhabited by nothing but heathens. Only very rarely does a Jew go there: Thither shall the Grace from Heaven be transplanted!

In some seventy years, they shall look for Jerusalem and for the temple, and shall find no more the place where the city and the temple had been standing! And they will then say: 'O what does it matter about the old place where the temple stood? Let us take the next best place and let us build for ourselves a temple of Solomon upon it and fit it up as it was furnished formerly!

Yes, thus will they speak and also act! But as soon as they shall begin to work at the temple, a powerful fire shall come forth from the earth, and the workmen and material will meet with a hard fate.

Soon after several of these unsuccessful attempts, tribes of heathens from the East and the South will penetrate into this country, and devastate it, and you will be scattered over the whole earth, and will be persecuted from one end of the world to the other!

Thus, shall it be done unto you, because you arbitrarily departed from the ancient doctrines of God, and have in their place established your own very worldly human ones, and have fattened yourselves on the great gains which the manipulation of your human doctrines has produced.

Read for yourselves the chronicle of the temple, and the things that took place there in secret, and you will find, from the times of the prophets, things, which the hair of every man who has but a small sense of human justice, must stand on end.

So far, each priest and prophet has been stoned who seriously undertook to cast out the abominable doctrines of man from the House of Jehovah, and to reintroduce those that are purely divine!

How long indeed is it since the High priest, when he was offering a pure sacrifice in the temple, was, I declare unto you, throttled by your very own hands!

The people that highly esteemed and loved Zachariah, loudly demanded news from you as to what had happened to the man of God, when a new High priest was called to replace him.

Then you lied to the people in a most supremely audacious manner, and said with a feigned appearance of veneration, that Zachariah had been praying in the Holy of Holies for the whole people, and an Angel of the Lord whose face shone more than the midday sun had again appeared to him.

And the Angel had said unto the astounded man of God: 'O faithful servant of the Lord, you have completed your earthly task, and you have been found just before God, therefore as you are with body and soul, like Epoch and Elijah, you shall now leave this earth and follow me to the Throne of the Almighty God in Heaven, where a great reward is awaiting you!

Thereupon Zachariah was said to have looked towards heaven with eyes that were already quite divinely transfigured, and instantaneously to have disappeared from the temple and from this earth, in the arms of the Angel!

Moreover you then placed a white stone on the invented spot with the inscription: 'The transfiguration of Zachariah, a man of God' and with that you have again whitewashed yourselves before the people; and then with the people, you honored the man of God with all kinds of psalms, whereas you being his worst enemies had attacked him, and like thieves and murderers had throttled him between the great Altar of Sacrifice and the Holy of Holies, whilst he was praying there upon his knees!

But as this happened to Zachariah, so this has happened to many a prophet and true High priest of the Order of Aaron! But afterwards, for the people's sake, you at once erected to them sublime monuments, and have paid them all veneration up to this hour!

Tell Me if it is otherwise! You keep silent and are now quite dumb with fear because I have disclosed this to your face! You think yourselves of course safe from the arms of worldly justice, through your position. Yes, yes! Unluckily it cannot reach you as there is no other witness against you except Myself. But I do not need the arm of the world's justice, neither will I Myself lay any hand upon you, or chastise you: but if you continue in your perversity, then will that happen to you which I have just announced! I have spoken, now do you speak!"

Here *the judge* looked very angry and said to Me: If you wish it, I will make very short work of these monstrous servants of God, for your witness suffices me entirely!"

I said: "Let that be! For behold, I should have more than enough power in My Will and could annihilate them in the shortest possible time! But neither you nor the people, nor I Myself would have won anything by that means! It is sufficient now that we have cast a little light on their dark night; if the day were to begin suddenly, it would render them first of all blind, and with them the whole of the Jewish people.

That would happen now, if you were to call them to a sharp account because of their more than numerous and most gross sins. They will entangle themselves in the nets they have laid, and therein will they perish!

But everywhere on earth, bounds have been set for man, be it for good or for evil; but, in like manner also bounds have been set to each institution, and also every nation. When it shall be full of the divine goodness, then the people and its land shall begin to overflow with blessing: if however, a nation and its land become full of wickedness, then without any pity, a strict sentence shall be passed upon it. The nation had played out its evil role, and the country shall be changed into a desert, as will be the case with this country in a time not very far off!

Whosoever can and will grasp this, let him do so! The time is now at hand in which from the roofs, that spirit shall be proclaimed to the wicked of which they are the children, and their deeds shall be read from their foreheads! For from the same school where I have drawn what I know, all the numerous future disciples of My love shall also draw, and they too shall know what I know, and do what I do! But that time is not yet fully at hand. When however, it shall have come, you will hear about it, and act accordingly!

I have now spoken! Whoever has still anything to say, let him speak, for I shall only stay among you for a very short space of time, as those who fear that they have lost Me will soon reach Jerusalem and find me here."

Joram Asks the Boy Jesus to Explanation of Isaiah Chapter 53:3.

Joram said: "Dear Boy, we are really very sorry if we have offended you in any way, and that you now want to leave us so soon! Listen to me, you dear divine Boy! For I want now to say quite openly a few little words to you, and I think that you will not interpret them unkindly, and that if I then ask your advice, you will not shut your mouth before us and before me!"

I said: "Speak then, although I know what you will say, and what advice you need: but nevertheless, speak out your mind aloud, because of the others; it is more necessary for them to hear it aloud than for us two."

At that *Joram* stepped closer to Me and said: "That you are infallibly He who has promised us, and whose arrival is waited anxiously by all Jews and with them by other nations also – of that all doubts have left me; and what has most opened my eyes was your absolutely exact knowledge of the most inner, wicked machinations of the temple, since of old!

For it is thus and has been so for a very long time already, and because it unfortunately is thus, this was also the only reason that the considerable country of Samaria has completely separated from us, and that we are not much better off now with Galilee than with Samaria. Of the Spirit, there is nothing more left with us: it is only by enforced policy that we keep up the small authority of the temple.

I was of course compelled to be a partner in the black discipline of the walls of Solomon, but although aware of the evil, I could as a single man do nothing against it, as with us every effective resolution depends on the great council and there the majority of votes turns the fatal scale. I, in my single voice, was of course on such occasions as you have disclosed before us, never for, but ever against; but that was of no use to the condemned persons.

I comprehend only too clearly that the temple cannot last thus more than seven decades; and yet on the other hand, it is all the same an eternal pity that this old, venerable institution has evidently to perish, and that all the more certain as, very close to us, the Essenes and the Sadducees are beginning to get very much the better of us. But here the very serious question now arises as to what could possibly be done to preserve the temple for the next centuries! Within you, you divine Boy, there seems to be represented in all fullness and abundance that wisdom which, in my opinion, might alone give authoritative advice.

And now at last as you already are said to be the Promised One – of which fact, as I said, I for myself have no longer the least doubt – there still is something extremely strange about the Messiah, just in the very same Prophet Isaiah!

Here you have the 53rd Chapter. What is written there is quite strange about the august Messiah who is quite identical with Jehovah and is the Same Being! His human nature is mentioned, and it said that many will be offended at Him, because His form is more marred than that of the other persons and His visage more than that of the sons of men. (*Isaiah 52:14*)

And there, behold, it is further written: 'He was the most despised and the least esteemed, full of pain and sickness: He was so despised that we hid our faces from Him therefore we regarded Him not.' (*Isaiah 53:3*)

Truly if I look at your quite perfect form which is moreover very graceful, and if I also see now how appreciated you are, it surely does not thoroughly agree with the prophet! Or what did the prophet mean to say thereby?"

I said: "Yes, this will be the final true sign, that even I Myself as the Promised One. For with Me everything that is said shall be almost literally fulfilled: however, as to what concerns My bodily form, the assertion of the prophet does not apply but the prophet expressed there, figuratively speaking, only a completely perverted mood and mode of thought of the present generation, which, compared with My mood and My mode of thought, will appear like an ugly shape which is shrunk up by all kinds of sickness and much pain.

I shall therefore also be very much despised by the rich and the prominent people of this world, and they will flee before Me as before a corpse, and if it is permitted from above, they will persecute Me like the worst criminal, as has been already obviously shown by your attitude against Me: for where I, being as a child of man, to stand before you not under Roman protection, and had the time already come when permission had been granted you over My exterior human nature, I should never have escaped out of your hands alive.

But as you are now for the greatest part, so also will you henceforth remain until the great Judgment shall once come upon you, which the prophet Daniel foretold when he was standing in the holy places.

But all that might also happen differently if you would recognize your great errors and would repent and be completely converted! But this will scarcely ever be the case with you, and so My advice for you, herewith already given, is hopeless! For you are too much attached to your earthly authority and your earthly treasures, and these will bring you into judgment. It is not I who shall break the rod over you – although I could do so through My power – but you yourselves and your worldliness will bring that upon you!"

But now you think I ought to give you good advice: you would sit in judgment on it and consult how this might be given to the people without their perceiving it. Yes, yes, you would consult about it, and your money and your worldly authority would then step forward and say: 'We will remain what we are and will first wait so see if that judgment will break upon us; for an institution that is so old and so well established, will, all the same, surely not be intimidated by a boy out of Galilee!' Then My advice will be rejected by the majority of votes, and you will be just the same as you are now, in fact much worse.

Put away your heaps of gold and silver, put away your many and more than precious stones and your great masses of pearls; distribute much among the poor, and give the great surplus to the Emperor who alone has the right to collect the treasures of the earth and to use them in the time of need; live only on that which Moses assigned to you, repent of your many evil deeds, and expiate your great sins though works of true love to your neighbors; have no secrets from the people but be true, just, and loyal in your speeches and actions! Always persevere in that, and never set yourselves obstinately against men awakened by the Spirit of God. Thus, the judgment shall be withheld, and the temple shall exist until the end of the world!

For God the Lord will not have men like unto machines of His omnipotence, but He will have them as quite free, self-working and independent children! He does not, in all eternity, need your offerings and your prayers, but so that you recognize Him in your hearts, love Him above everything, and your poor fellowmen just like yourselves: do all for them, that you can wisely desire to be done to you, and thus shall you find again all mercy from God, and shall be pleasing unto Him even as her dearest children are to a mother, and He will then protect you as a lioness her young ones, and will take care of you as a hen of her chickens!

Are you able to do that? O yes! You could easily do it if you had the right will for it, but in this you are lacking, and have always been lacking; even as all prophets and seers who have preceded Me, even so, I have spoken to deaf ears and hearts!"

The New Ark of the Covenant and the "Cursed Water"

Joram said: "I should not like as yet to consider that a settled matter. For with time comes counsel, and Solomon is right in affirming that all in the world is vanity: it might however happen sometimes that your present prophecy also could pass into the arms of vanity, and that we might still follow out, your counsel which is in the highest degree to be taken to heart. For behold, several of us truly agree very much with you! Of course, we form only the smallest part of those who dwell in the temple precincts, but we are anyhow the high ones, and thus also unquestionably authoritative! What do you think about this?"

I said: "At times it has already been like that in this house, sometimes even much better, and yet the better part never prevailed, but always the big crowd who understood how to make the greatest noise. But I tell you, and each one who thinks like you, and also acts accordingly – in spite of the more than numerous wicked ones – the single just one shall not pass by unnoticed before the Face of God!"

The generality of you have of course made a new Ark of the Covenant yourselves and have procured a new vessel in which to keep the 'Cursed Water' which is advised by no prophet, and which is one of the worst inventions and products of the later times! Truly, that was unnecessary, equally the Ark of the Covenant as also the vessel! Why have you not rather renewed your hearth in God through a right repentance, and transformed your old worldly mind into that of pure love and compassion?

Truly I say unto you: The old Ark of the Covenant, full of the Spirit of God stands now before you, in Me, and tells you openly to your faces that within your new Ark of the Covenant, there is not so much as a tiny mote out of a sunbeam of any spirit of God, but surely a superabundance of the old, most wicked spirit of lust which emanates from your hearts! And the 'Cursed Water' are the wretched tears shed over so many worldly losses from which you had expected the greatest gains; and those who betrayed you to the Romans, if once you could get them into your clutches have, for the greater part, most miserably died of that cursed water!

But from now onwards the thousand times cursed water will no longer avail you anything! It was of course once decided that those who betrayed the temple in divine matters, to the enemies of Jehovah, would have to drink the water – the ill-famed water of the Dead Sea as if they were Philistines, and very bad and benighted heathens of ancient times, and if the water did them no harm, then they should be considered as innocent, whereas if their bodies swelled up, they being culprits would be left to their fate, and perish of the consequences and effects of the dead water. But how long is it that this regulation had been altered into something different?

How many thousands have already perished of the consequences of your newer poisoned water, without ever having committed the very least betrayal of the purely divine, of the temple, to any wicked heathen whatsoever! Why did you not yourselves take the deadly waters as even you, your very selves, have already many times secretly opened the Holy of Holies to the view of the heathen – but of course for much gold?

See, this and still many other things take place here in the temple; yea, this which should be the House of God upon earth, had become a true den of thieves and murderers; there is no atrocity which had not been committed many times in this temple! Do you indeed think that such a place would still be good enough to observe as a habitation for the Lord God? Truly one should never take the field with the sword on which is still the blood of one's brother; for there is already an old curse attached to it, and with it no victory would ever be gained.

Yes, you might still purify your hearts, if you very earnestly wanted to, but never these walls! You have even a law according to which a whole country, a house, a field, a domestic animal, and a human being can become impure forever, through a gross sin against the Spirit of God, why then not this temple, in which at different times the greatest atrocities, crying aloud to heaven, have been committed?

But I tell you: Not only this temple, but the whole country had long been defiled above all measure, past recovery and past cleansing, and shall therefore in the near future, be trodden down by the heathen, and shall become a habitation for robbers and ravenous animals!

Therewith I have now, without any concealment, laid My opinion openly before you, and you can now make of it what you like! For I shall soon leave you, and what I have spoken I have spoken only before you and before no one else, although I have known all the time how it is with you, and I shall not continue to speak to any one further as that would be fruitless! But you might, if you wanted to, still change matters; however, these walls would not be fit for anything any longer! Do you understand that?"

Why the Lord is so Harsh and Repellent Towards the Temple Officials

To this the *chief priest* said once again: "tell me then, you half God, half man of a boy from Galilee, where will you now go. So that we shall for a long time henceforth no more be able to see you? But I think, as you are a Nazarene, and indeed a son of the carpenter Joseph (only too well known to me,) and of his wife Mary, or as I or someone among us will certainly visit once, twice or three times every year those Galilean places, it surely might not be so difficult to see you there, as being so well known a personality; and to continue discussing with you reorganization of the temple! What do you think, young prophet from Galilee, with regard to this?"

I said: "If your heart had also taken part in your words that were only intended to annoy Me, I should of course still have answered you; but thus, you are not worthy of any other answer, but the one already received.

You may come once or a thousand times to Nazareth you shall never again get to see Me, and still less discuss with Me. For I shall know a long time in advance when you will arrive; but where I shall go then in the meantime, neither you nor your temple officials will get to know!

I tell you that it is very difficult to search for and find Him who is Omniscient! Yea, when the time of permission from the Sprit that is within Me, shall come, then you shall find Me again! Or if all of you follow My advice, then I shall not keep you waiting, shall Myself come to you; but then only, as I have already remarked!"

At this utterance of Mine the chief priest no longer spoke, for he was secretly very angry that I paid no regard at all to him as the representative of the High priest. But the others did not dislike seeing it, as he was for them a great domestic tyrant.

Thereupon *Barnabas* came up to Me once again and said: "tell me, you wisest of boys! How do you understand the following texts of the 54th Chapter of the prophet Isaiah? They treat of the consolation of Zion and run thus:

'Fear not; for you shall not be ashamed; neither be you confounded; for you shall not be put to shame. For you shall forget the fear of your virginity and shall not remember the reproach of your widowhood anymore. (Verse 4)

For your maker is your husband; the Lord of Hosts is His name; and your redeemer the Holy One of Israel; The God of the whole earth shall He be called. (Verse 5)

For the Lord your God had called thee as a woman broken and grieved in Spirit, and as a young wife who has been put away, says your God. (Verse 6) or a small moment have I forsaken thee; but with great mercies will I gather thee. (Verse 7) I hid my face a little from thee in a moment of wrath; but with everlasting kindness will I have mercy on thee, says the Lord your redeemer. (Verse 8) For

such shall be to Me, as the waters of Noah shall no more pass over the earth. Thus, have I sworn also, that I would not be angry with you nor rebuke you.” (Verse 9)

See, these very important verses of Isaiah seem to me to sound again very favorable and consoling, in spite of your threats concerning Jerusalem and the temple! If you are able to make these texts also fit you then we shall fully believe that you are, in all seriousness, the promised Messiah; and that the whole temple shall be demolished, and a new one shall be erected on the pure mount Lebanon for all times of times.”

I said: “What was written so far about Me, it was also possible to make you comprehend; but to make you comprehend from now onwards what concerns Me and My works will be most difficult, and even as a fact not possible at all!

For that ‘virgin’ who is not to fear being made ashamed, and who is not to be confounded so as to be put to shame, but who will no longer think of the shame of her virginity and who is to forget the reproach of widowhood, is by no means Jerusalem and its temple; for truly the figuratively corresponding term ‘virgin’ would forever fit them as little as that of ‘widow’!

The ‘virgin’ spoken of there, will only be created by Me; this shall be My new doctrine, for man, out of the heavens; and it is called a ‘virgin’ because no egotistical whoring and insolent priesthood will have previously misused it, for their vile worldly purposes.

This, my future doctrine, will also, for a short time, be called ‘Widow’ because I shall then be also taken from her through your wrath and your vengeance, but only with the permission of Him who is within Me and nowhere outside of Me. But the husband of this virgin and widow, shall of course also be I Myself, because she is formed by Me. But who is really the man who has formed the virgin and made her a widow? Just read it out of the prophets, as well as the promises given to her; for I am the Man, and the promises concern only the mysterious virgin.’

Much later on also, ‘times’ as Daniel described them, shall come, in which even of this purest doctrine great abuse shall be made, but never of the virgin herself, only of the children and the daughters of the children of the pure virgin widowed for a short time. Naturally those shall not be partners of My promises, but surely that certain ‘virgin’ descending from My Mouth, and her numerous pure children.

See, this is how the matter will continue to be, and throughout eternity it will not change! For with you and your temple I shall henceforth have no more intercourse. Verily I came to you in order to save you, but you have not recognized or accepted Me. Furthermore, you will come to Me only when you get into very great difficulties; then, however I shall no longer recognize nor ever accept you. Have you thoroughly understood?

Barnabas said: Truly, to support you with an easy mind needs very much patience; for you become more and more incomprehensible, and as a matter of fact more and more rude! But let that be as it may; we shall all the same still wait and see how these things develop! The matter always with you resembles – it seems to me – a flash of lightning which at its beginning suddenly produces a murderously strong light, and even makes the earth tremble through the thunder

which always accompanies it; but then it is quickly over, and after it the darkness is greater than it was before.

Do you know you are in your way evidently a phenomenon that has no equal, and in spite of your obstinacy you still have given us very much pleasure. Your talent, Boy, would be useful, but you ought to get quite a different and wider education, and unite a little more humanity to your truly great and previously nonexistent qualities; then you would be, later on, a man the like of whom would not have been known in the world. But with your unchanging harshness, you will make very few friends among men on this earth. If you still increase in your strange power over nature and have of course no enemy to fear, you will surely be feared by everyone, but never either loved or honored! I however prefer to be like rather than feared by all men! Of which opinion are you yourself, or is anyone else?"

I said: "O yes, you would be quite right if all men were pure and good! But as men on earth greatly differ, some being good and many others bad, perjured and wicked, it would truly be a very difficult task for a just and true man to behave in a way which would make him loved by all! One would have to be wicked with the wicked, and on the other hand good with the good, and behold this is just as little possible as to be a kind of light which, at the same time, diffuses the greatest brightness, and at the same spot also the densest darkness!

I tell you: The true friends of the eternally unchangeable truth of God will surely love Me, and that even above all measure; but men who trample upon the divine laws and truths, and live as if a God existed no longer, will still fear Me! For such men and worldly atheists shall then get to know that I stand absolutely no joke and reward each one according to his works; for I alone have the eternally perfect power to do so!"

Barnabas said smilingly: "Boy, Boy, how can you speak of 'eternally' and yet are scarcely twelve years old?! To what height is your Messianic zeal soaring?

Just remain natural, and we shall be glad to listen to you!"

I said: "Go! You are now already becoming loathsome to Me! Do I mean this body which has of course only existed twelve years upon the earth? Did I not already yesterday give to all of you a sufficient explanation of the eternity of that Spirit which is, and works, within Me? How is it that you reproach Me by saying that My Messianic zeal goes too far? First comprehend a thing, and then only see if you may discuss with Me, and that obviously about things that are still further off, and more unknown to you than the most distant part of the earth!"

The Question of Nicodemus about the Poles of the Earth.

Here another elder rose and said: "What do you know then about a most distant pole of the earth? Now tell me something about it, for I already once heard something about it from a Greek who had traveled much."

I said: "I know not only about the poles of the earth, but very exactly about all the eternally wide poles of all the Heavens of God! But to give you an idea of it, I should have to be your teacher for at least a thousand years! Therefore, that would not do. But I will tell you something quite different.

To those who shall once be within My doctrine, I will give My Spirit that shall make them the truest children of God, and shall guide them into all truth and

wisdom, and truly, infinity itself will contain nothing natural or spiritual which shall remain unknown to them.

If you perhaps become a disciple of My doctrine, you too shall taste of the Gifts of the Spirit of God and shall get to know the poles of the earth better than you have known them up till now!"

The questioning elder made surprised eyes at this My answer, and took careful note of it, for he was not yet old, but one of the wisest among the elders. For the title 'elder' was often given to quite a young man, if he had the necessary means for it, i.e., gold, and also enough intelligence. And of that there was no deficiency with My questioner. His name was Nicodemus who, later on, at the beginning of My teaching, also secretly became in all earnestness, My disciple, as is already known now.

This elder had secretly written all My speeches most deeply in his heart and had paid great attention to them. He got up from his seat, came to Me and with the greatest friendliness said to Me in secret: "Dear, most lovely, marvelous Boy, if you should perhaps come once again to Jerusalem, then pay me a visit – only quite by yourself: we two shall easily get on with each other. And if your parents are in need of anything, they need only come to me. My name is Nicodemus."

And I also clasped his hand in friendship and said: "If perhaps you once come to Nazareth, you also, out of all your colleagues, will be the only one who will find Me: and if you are in want of anything, then come to us, and I will help you with all that you will ever need. For the rest however I already accept the good will for the deed.

But as you are at the same time a permanent head of all the citizens of Jerusalem, take care that on the part of the most imperious chief priest who did not wish to honor Me, there should not be too great oppression both inside and outside the temple, and that I should be obliged to let judgment break forth upon this city before the time appointed.

Remember Me: My Name is 'Jesus Emanuel' and My spirit is called 'Jehovah Zebaoth'! Now you know where you are! Confide and trust in Me and you will not see death!"

When Nicodemus heard these words from Me, his soul secretly exulted: but he did not let his colleagues perceive anything of it.

The Roman Judge Closing the Session - Acknowledging the Boy Jesus.

But now the *Roman* Judge rubbed his forehead and said with a very loud voice: "Listen now again to me! From all that I have now remarked concerning this Boy, what I have heard and seen of Him by means of keen observation during the last three days, there results most clearly, in a way that could be easily understood by the simplest mind, that He is most certainly a different being from us, poor, exceedingly feeble and mortal men of this earth.

As for His earthly birth, He belongs to the nation of Jews, that is true, and thus stands partly under the laws of the temple, and also partly as equal of each Jew under ours. But I have taken note that the spirit of this Boy really is the foundation of all laws as well as of each state, each social and national order, and still further also of all the laws in the great nature of all matter of all spirits, laws

that can never be manifested to us! He is at the same time a deeply wise and most just judge, and there is in His being nothing, no, not even one atom of even apparent wickedness.

How then shall our laws have any further application to Him seeing that He is most evidently a Lord over all laws!

I therefore place Him free and heaven high exalted above all our Roman laws, and just as free of all your surely insignificant temple laws, and also declare therewith most solemnly that this temple is much too unworthy of the reception of His holy personality; and as often as He may deign to visit wicked Jerusalem He shall find a most kindly reception in my palace which is obviously purer, along with the greatest honors that mortals can give an Immortal and Almighty God!

And when you condescend to come to me, I shall call out aloud: 'Listen you peoples! The greatest and highest salvation has come to my house and to the governor of Rome'!

He shall take the salvation from you Jews, and give it to us heathen, and you shall be trodden under our heavy heels even in this His time, and dust and ashes shall we throw upon this place where you allow yourselves to be praised, yea formerly even adored as gods by the infatuated people.

I have now spoken out of my most inward conviction and am now of the authoritative opinion that we will now raise this session, as you are truly sinister temple officials cannot be brought to any better mind. For why waste such holy words on completely deaf ears and hearts of stone?"

I said: "Yet a few moments until those arrive who have been searching for Me now for three days. They will hear where I am in the inn 'Nazareth' which belongs to the temple and will come here to look for Me; I shall then go again to Nazareth with them. For as to the body, I must stay with those whom I have Myself truly and faithfully chosen for that purpose."

The Roman said: "But how did it happen that you could get lost to your physical parents? In my opinion, they surely must have had to accompany you there, and I even remember now that I noticed at the entrance of the examination hall of the temple, an old and venerable man and a very pious looking woman, at your side? The little tax having been paid, it is true that they went out of the temple with many others, after which I saw them no more; but then they must still have known that you could not have been elsewhere, but only here?"

I said: "Dearest friend, see, that is quite simple. I wished it to be thus, because this lay in My will and in My eternal order! For I tell you: this scene had been planned within Me already from eternity. Therefore, this could take place quite naturally.

My physical parents expected Me as did the others, in the recognized inn, knowing well that I could not miss them; but as my foster father Joseph had to get a smith from Damascus to make a few new tools for him, and knew beforehand that these would not be ready so quickly, and as for the sake of helping to carry them, my physically strong mother also accompanied him, he therefore gave to several relations and otherwise well-known Nazarenes the order that, in case he should return too late with Mary, they should take Me with them just as far as the next station; because, in case of a delay with the aforesaid smith, neither of them would then need to return to Jerusalem which was much out of their way.

Thus, it was arranged and also carried out. Both of them stayed rather long and when they came to the station mentioned, they met there of course a number of well-known persons, and also relations out of Nazareth, but I was not among them; and they thought that perhaps I had gone with a company that had started sooner, to reach the distant inn for the night. My parents had no difficulty in believing this and were quite at ease with the others. However, they only arrived after midnight, and I was not there either.

Early in the morning they started for an inn still considerably farther off; but also, there they heard nothing about Me. From there they returned here, have already arrived at our inn, and to their great consolation have discovered Me by making inquiries, and soon now they will find Me there and give Me a little reprimand."

The Roman said: "O they must not give you any reprimand! I will very soon enter a protest against that."

I said: "O let everything happen that has been foretold by the prophets, you just wait, and I will then say what I think, and this will be very good for them as human beings."

Here the chief priest wanted to say something further, but the Roman and our Simon did not permit it and declared once more that the session was raised.

The Arrival of Joseph and Mary in the Temple.

Insert from Maria Valtorta PMG Vol.1:221

"Then after three days the symbol of three other days of future anguish, Mary, exhausted, enters the Temple, walks along the yards and the halls. Nothing. She runs, the poor Mother, whenever She hears the voice of a child. Even the bleeding of the lambs gives Her the impression that She hears Her Creature weeping and looking for Her. But Jesus is not weeping. He is teaching. All of a sudden, from beyond the barrier of a large group of people, She hears His voice saying, 'These stones will vibrate...' She endeavors to make Her way through the crowd and succeeds after much effort. There is Her Son standing in the midst of the doctors with His arms stretched out."

At this moment My parents entered this special hall, led by one of the temple servants, and were secretly astonished above all measure to meet Me in such a very wise and highly honorable company.

The Roman asked them at once if I were their Son.

The parents answered in the affirmative with visibly great joy, but Mary – less by way of giving Me a reprimand than of showing off a little her authority as a mother before the great worldly lord – said; (although with the kindest voice in the world): "But dearest Son, why have You done this to us? Nearly three days long have we searched for You with great anxiety!"

I said: "How could you do that? I already told you beforehand at home, that I should have to do here that which is the will of My Father in Heaven!"



Thereat, both of them were silent, and wrote these words deeply in their hearts.

After this *the Roman* told them in full detail what kind of being I was, and what I had spoken and done, and how all were surprised at the lofty wisdom and power of My speeches, as well as at the incomprehensible power of My will, and now therefore he, as one of the first of the powerful Roman authorities in Jerusalem, had got to love Me beyond all measure; and that he offered My parents to procure for them every possible advantage.

For which especially *Joseph* thanked him most warmly and heartily and recommended himself particularly as a carpenter and architect in case he should be needed, and soon afterwards he also had to undertake for the Roman, large buildings in and about Jerusalem. Joseph even received the order to make a new throne for the judge, according to the Roman pattern, and earned very much money thereby.

In the same way the more than wealthy Simon of Bethany assured Joseph, while still in the temple, of his fullest friendship, after which, we arose and prepared to depart.

Here also the temple officials except Nicodemus arose, made a deep bow to the Romans and went away. The latter however most kindly accompanied us to the palace of the Roman, who absolutely insisted upon our staying with him this night, and of enjoying his most exquisite hospitality, I had to bless his family and all his children and after that he said: (The Roman Judge): "Only now has the greatest salvation and the highest honor come to my whole house; for the Lord of all Lords, and King of all Kings and Emperors has visited and blessed my whole house!"

It is easy to understand that My parents were most edified and touched at this, and they never forgot that moment.

After that we were conducted to the dining hall where an excellent meal awaited us – one which was very refreshing, particularly for My parents who had become tired and hungry.

During this repast which lasted long, Mary had to tell the Roman all about My conception and birth, and in addition a number of dates of My childhood, at which he continually exclaimed in an enthusiasm of admiration:

(The Roman Judge): "And these temple champions know and yet believe nothing!"

But after the meal we went to rest, and on the next day the Roman procured for us a very comfortable drive as far as Nazareth and provided Joseph with abundant money for the journey. Simon also accompanied us as far as Galilee, where he had to see to some business in a market town, and thus we then arrived quite safely again at Nazareth, wherewith the temple scene came to an end.

It is known that I allowed little more to be remarked of My Divinity until My 30th year, and thus the only right and true account of the Three Days in the temple is concluded.

Blessed he who believes it and is not offended at it! Whoever reads it, full of faith in his heart, shall receive much blessing. Amen. I, The Lord, say this. **AMEN.**
AMEN

The Twelve-Year-Old Jesus in the Temple – closing message.

Ref: "The Lord Sermons" Sermon 7 by Gottfried Mayrhofer Nov. 22, 1871

Luke II, 42-50: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found



him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought the sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spoke unto them."

(December 26, 1871)

This text is also taken from the Gospel of Luke and deals with the three days I stayed in the temple. What I did and taught there is already known to you, since some years ago I explained it to you in more detail. We shall, therefore, look at it only insofar as it will be repeated spiritually before My Second Coming and is, in fact, already in the process of repeating itself. What you can gain from this repetition shall be the conclusion of today's word.

Behold, My children, I have told you repeatedly that each action at that time - from My birth to My resurrection and ascension - had a twofold, actually threefold, significance. What I then did and spoke was of importance not only for the Jewish people, but for all men of that and later times. It was also - reaching far beyond your earth - meant for My entire realm of spirits which followed My actions with curious eyes to see whether and how I would, as a human being, accomplish the mission I had set for Myself.

Being clad completely in the human body of an earth-dweller, I had to fight all the passions of human nature in order to free Myself from this and, spiritualized, return once more to whence I had come. Like every child I had to improve My soul gradually, develop My concepts and opinions in order to adapt to My Spirit the soul I had breathed into Myself, so that at the end of My earthly career I could show My spirits how I brought back not only My own Spirit in all its magnitude, but also knew how to spiritualize My human soul.

Thus, I demonstrated to the great realm of spirits how My sonship could be attained, setting the example - as a living, struggling, and suffering human being - how and at what price unification with Me can be attained.

If the spiritual development of the human soul, in which I was clad, made faster progress than with ordinary human children, if already in My earliest childhood I uttered words of the spirit when other children have not even learned to speak, if I, as was the case during My three days in the temple, gave explanations and even performed miracles, - you must remember Whose Spirit was latent within this Jesus and how easily it shone through the human cover at the least provocation. You must also bear in mind that I did not have before Me a human life span as other people had, but only thirty-three fleeting years during which, until My thirtieth year, My earthly man matured for the great feat, and then there remained only three years for the laying of the foundation stone for the supreme, everlasting, great spiritual teaching, without which the spirit world and indirectly also the material world could not have continued to exist.

In My creation it did not suffice to have called into existence spirits with immense powers and qualities. They also had to know for what purpose and why I had given them such perfection, so that they, by wisely using it, would honor Me, their Creator, and learn to fully comprehend Me and My creation. In order to divinely establish the great realm of the spirits, to give the whole as well as each individual their true spiritual value and to teach them to recognize matter as only consolidated spiritual which must, like the spirits themselves, only by a longer way, accomplish their spiritualization so that one day they can return to Me, spiritualized, as particles of My spiritual Self, - for this purpose I descended upon this earth, and My entire earthly career, as is known to you to the end, served this purpose.

Thus, the events of My birth, My flight and return to the land of the Jews, were only individual, predestined phases in the spiritual education of the human soul given to Me. The same principle was evident also at the temple in Jerusalem where I already at the age of twelve began to expound thoughts which reached far beyond the ideas about life and religion common at that time. Many of My listeners were thereby awakened to thinking, since in the entire Jewish nation the expectation of the coming Messiah, inspired by earlier prophecies, concentrated upon just this time of My appearance.

That they all wanted quite a different Messiah is, of course, not surprising, since the people - especially the Jews - being under the oppression of a foreign nation were hoping for a liberator. However, they were all gazing downwards whereas the Messiah came from above. What I taught in the temple - where instead of answering questions I put embarrassing questions to the learned priests - was meant to prove to them how superficial their knowledge was of the things of which they claimed to have exclusive knowledge. I did this in the temple, the spiritual school at that time, and in front of numerous listeners, because the word as carrier of infinite spiritual reality would forever continue to be effective. Thereby I planted the seed for My future teaching. During these days I already gained eager reveres of My person and teaching who remained faithful. While I there acquired supporters, I also made enemies of the Pharisees and priests; and it was through these two opposites that the piece of spiritual bread I had dropped lived on and

bore its well calculated fruits. Had all been in agreement with Me, on the fourth day no one would have given a further thought to Me and My teaching, especially since I was regarded as just a bright, somewhat critical boy.

That thereafter I retreated under the cover of a carpenter, thereby for years detracting attention from Me, had its good reasons. I wanted people to forget the earlier manifestations of My divine Spirit - especially in the temple - and intended as a man to confirm by word and deed what one would not have believed a boy or a youth.

Even Mary, the mother of My body, did not understand My words when I replied to her loving reproach about her long search: "Knew ye not that I must be about My Father's business?" Joseph and Mary did not understand the meaning of "My Father's business". They were still too devoted to the Jewish cult and believed religion to consist entirely in observing the customs. They did not know Me, and My Father even less, because for them there existed only one indivisible God. Even if they had recognized My Divine Self, this dual being, I and God, or the Son and the Father, would have been inconceivable to them.

So it had to happen that at the time of My ministry, when human kinship was coming to an end making room for the great spiritual kinship of mankind with the great realm of spirits, My Self had matured to enable Me to fully accomplish My mission, in that My soul, united with the Divine Spirit, taught and did what you find recorded in the Gospel of John and what, since that time, has been written with indelible script upon the great plan of all creation with the words: "Establishment and right conception of the divine attributes, explanation and proper comprehension of human and spiritual dignity in relation to the Creator of all things and their correlations."

This was the purpose of the teaching I then established, which is divine and permanent, because it was given by God, left by God to His divine descendants as a yardstick, showing how God can be loved as the Lord, the Creator, but also - as the Father, and how one can approach Him. And now, My children, once you comprehend why I came into the world, why until My twelfth year events had to take that course and no other, I will lead you away from the past and into the present and explain the significance of the boyhood of Jesus and his questions to the priests for your present world conditions.

Behold, in the world it often happens that one looks into the distance and does not see what is near or - as your proverb says - one does not see the wood for the trees. What does boyhood generally mean? It is the awakening of the inner spirit, when the soul wants to acquire intellectual knowledge, when it studies the external things, the surroundings, yet is not deaf to the voice within that often speaks differently from what one wishes. This boyhood of mankind, this awakening from the long sleep of belief, especially in religious things, this time of My twelfth year is here now. The spiritual movement, which is taking possession of all people, is manifesting in the trend to carefully consider the things people are expected to believe, and in the questions the awakened is putting to the spiritual authorities, the theologians and scribes of your time who claim to be learned and the only ones to be well informed. However, these authorities, since they are incapable of answering the questions put to them, want to solve the questions with questions.

This 'twelfth year', as the forerunner of My later more mature teaching, is that which brings peace to some but leads others to despair. It again is the word: "In the beginning was the Word, and the Word was with God, and the Word was God." It is again the word - as the expression of spiritual thought-forms which, almightily flashing through all hearts, arouses a thousand other thoughts and gives rise to a thousand other words.

Also, in those days I threw the stone only to the slope; its own weight then pulled it down, causing it to roll and finally to fall. Thus, it is with the word! It is like an avalanche. Although small in the beginning, it becomes larger and larger, dragging everything along into the abyss. Just as the avalanche frees snow-covered slopes of their cover, making it easier for the light of the sun once again to reach mother earth, thus the thought and word avalanche crushes the artificial edifice of falsehood and deceit, and the gracious shine of the divine light of love illumines and warms the hearts which had been kept numb under the cover of ice and snow.

This is the preparation for the great process of purification.

Even the social conditions, a result of the spiritual-religious ones, are stirring and demanding adjustment, the re-institution of divine-human rights.

This is the 'twelfth year' or spring which must precede the hot summer during which the fruits mature, so that in autumn the harvest may be brought in.

My twelfth year, My boyhood, was My year of spring; My teaching years were My summer; My last forty days until the Ascension - My harvest-time.

You will be seeing how everything will develop in accordance with these laws and periods. The years of spring, the time of fermentation, will be followed by the summer-years of maturing with their winds and thunderstorms, and then by the years of autumn when I, as the harvester, shall separate the chaff from the wheat, gathering the better fruits into My spiritual heavens and spiritualized celestial bodies, but banning the bad ones into solidified matter within which then, upon a longer road, that must be attained which was rejected upon the shorter one.

Therefore, in the spring of your spiritual life - through the fermentation and purification process within the heart of each individual - be prepared to do the same that I did on a larger scale. Let everyone free his heart as much as possible from all worldly things so that he may withstand the gales and thunderstorms of the succeeding summer with spiritual strength and, like plants and trees in the open field, emerge from the storms victorious. Then there will not be merely empty leaves in autumn, but fully ripened fruits in words and deeds, worthy of a child of the Divine Father! This is the only way to win My love, My Kingdom and the peace of your soul, and you will have then developed into trees that have grown strong in wind and weather and will not have become swaying reeds.

This is the reason for the movement of the time, of the minds and of the movement in your own hearts which keep urging you to progress. Therefore, heed My call which is coming to you in so many forms! It is always meant for your good, and with the help of My grace, you can achieve it if only you have the will. Amen.

In closing:

Jesus is speaking: "I bless you. Stay with Me: "Glory to the Father and to the Son and to the Holy Spirit." Let it always be your cry, until you will repeat it in Heaven. May the grace of the Lord always be with you. Amen"

The Death of St Joseph

Ref: MV PMG Vol. 1:222

I see the inside of a carpenter's workshop. It looks as if two of the walls are formed by rocks, as if the builders had taken advantage of natural grottos converting them into rooms of a house. Here the northern and western walls are indeed the rocky ones, whereas the other two walls, the southern and eastern ones, are plastered, just like ours.

On the northern side, in the recess of the rock, they have built a rustic fireplace, on which there is a little pot with some paint or glue, I do not know exactly which. The wall there is so black that it seems to be covered with tar, because of the firewood which has been burnt there for many years. A hole in the wall, with a big, large tile on top of it, takes the place of a chimney for letting out of smoke. But it must have performed its duty very badly because the other walls have also been blackened by the smoke, and even now there is a smoky mist all over the room.

Jesus is working at a large carpentry bench. He is planning some boards which He then rests against the wall behind Him. He then takes a kind of stool, clamped on two sides by a vice, He frees it from the vice, and He looks to see whether the job is perfect, He examines it from every angle, He then goes to the chimney, takes the little pot and stirs the contents with a little stick or brush, I am not sure; I can only see the part protruding from the pot which is like a little stick.

Jesus is wearing a rather short tunic, the color of which is dark hazelnut: the sleeves are rolled up to His elbows, and He is wearing a kind of apron on which He wipes His fingers after touching the little pot.

He is by himself He works diligently, but peacefully. No abrupt or impatient movement. He is precise and constant in His work. Nothing annoys Him: neither a knot in the wood which will not be planned, nor a screwdriver which falls twice from the bench, nor the smoke floating in the room which must irritate his eyes.

Now and again, He raises His head and looks towards the southern wall where there is a closed door, and He listens. At a certain moment He opens a door which is on the eastern side and opens on the road, and He looks out. I can see a small portion of the dusty little road. He seems to be waiting for someone. He then goes back to His work. He is not sad, but very serious. He closes the door again and goes back to work.

While He is busy making something, which I think is part of a wheel, His Mother comes in. She comes in by the southern door. She rushes towards Jesus. She is dressed in dark blue and is bareheaded. Her simple tuning is held tight at Her waist by a cord of the same color. She is worried when She calls Her Son and leans with both Her hands on His arm in an attitude of prayer and sorrow. Jesus caresses Her, passing His arm over Her shoulder and comforts Her. He leaves His work, takes His apron off and goes out with Her.

'Oh! Jesus! Come, come. He is very ill!' They are uttered with trembling lips and tears shining in Her reddened and tired eyes. Jesus says only: 'Mother!' but that word means everything.

They go into the adjoining room, full of bright sunshine coming from a door open onto the little kitchen garden, which is also full of light and green, and where doves are fluttering around near the clothes hanging out to dry and blowing in the wind. The room is poor but tidy. There is a low bed, covered with small mattresses. On it leaning on many cushions, there is Joseph. He is dying. It is obvious from the livid paleness of his face, his lifeless eyes, his panting chest, and the total relaxation of all his body.

Mary goes to his left-hand side, takes his wrinkled hand now livid near its nails, rubs it, caresses it, kisses it, She dries with a small piece of cloth that perspiration that forms shiny lines at his temples; She wipes a glossy tear in the corner of his eye; She moistens his lips with a piece of linen dipped into a liquid which I think is white wine.

Jesus goes to his right-hand side. He lifts quickly and carefully the body which has sunk, He strengthens him onto the cushion which He then adjusts together with Mary. He caresses the forehead of the dying man and endeavors to encourage him.



Mary is weeping softly, without any noise, but She is weeping. Her large tears run down Her pale cheeks, right down to Her dark blue dress, and they look like bright sapphires.

Joseph recovers somewhat, and stares at Jesus, he takes His hand as if he wanted to say something and also to receive strength, for the last trial, from the divine contact. Jesus bends over that hand and kisses it. Joseph smiles. He then turns round and with his eyes he looks at Mary and smiles also at Her. Mary kneels down near the bed endeavoring to smile. But She does not succeed, and She bends Her head. Joseph lays his hand on Her head with a chaste caress that looks like a blessing.

Only the fluttering and cooing of the doves, the rustling of the leaves, the warbling of the water can be heard outside, Heading out not a week or so and the breathing of the dying man in the room.

Then Jesus bending over the dying man, whispers a psalm. I know it is a psalm, but just now I cannot tell you which one.

It begins thus: Look after me, oh Lord, because I hope in You...

In favor of his friends who live on his earth he has accomplished all my wishes in a wonderful way... I will bless the Lord Who is my advisor... The Lord is always before me. He is on my right-hand side that I may not fall.

Therefore, my heart exults, and my tongue rejoices and also my body will rest in hope.

Because You will not abandon my soul in the dwelling place of the dead, neither will You allow Your friend to see corruption. You will reveal the path of light to me and will fill me with joy showing me Your face.'...

Thank you, My father on My behalf and on behalf of My Mother. You have been a Just father to Me and the Eternal Father chooses you as the guardian of His Christ and of His Ark. You have been the lamp trimmed for Him and for the Fruit of the holy womb you have had a loving heart. Go in peace, father. Your Widow will not be helpless. God has arranged that She must not be alone. Go peacefully to your rest. I tell you.

Mary is crying with Her face bent down on the blanket which are stretched on Joseph's body, which is now getting cold. Jesus hastens to comfort him because he is breathing with great difficulty and his eyes are growing dim once again.

'Happy the man who fears the Lord and joyfully keeps His commandments...

His righteousness will last forever.

For the upright He shines like a lamp in the dark, He is merciful, tender-hearted virtuous...

Because you have lifted your voice to Him, He will hear you, He will be with you, He will be with you in your last affliction, He will glorify you after this life showing you even now His salvation.' And in future life, He will let you enter, because of the Savior Who is now comforting you and Who very soon, oh! I repeat it, He will come very soon and hold you in His divine embrace and take you, at the head of all the Patriarchs, where the dwelling place has been prepared for the Just man of God who was My blessing father.

Go before Me and tell the Patriarchs that the Savior is in the world and the Kingdom of Heaven will soon be opened to them. Go, father. May My blessing accompany you.

Jesus has raised His voice to reach the heart of Joseph, who is sinking into the midst of death. His end is impending. He is panting very painfully. Mary caresses him, Jesus sits on the edge of the little bed, embraces him and draws to Himself the dying man, who collapses, and passes away peacefully.

The scene is full of solemn peace. Jesus lays the Patriarch down again and embraces Mary, who at the last moment, broken-hearted had gone near Jesus."

Jesus says: "I exhort all wives who are tortured by pain, to imitate Mary in Her widowhood; to be united to Jesus. Those who think that Mary did not love Joseph deeply only because he was the spouse of her soul and not of her flesh are also mistaken.

Those who think that Mary did not love Joseph deeply, only because he was the spouse of Her soul and not of Her flesh, are also mistaken. Mary did love Joseph deeply, and She devoted 30 years of faithful life to him. Joseph was Her father, Her spouse, Her brother, Her friend, and Her protector.

Now She felt as lonely as the shoot of a vine when the tree to which it is tied is cut down. It was as if Her house had been struck by thunder. It was splitting. Before it was a unit in which the members supported one another. Now the main

wall was missing and that was the first blow to the Family and a sign of the impending parting of Her beloved Jesus.

The will of the Eternal Father Who had asked Her to be a spouse and a Mother, was now imposing upon Her widowhood and separation from Her Creature. For Mary utters, shedding tears, one of Her most sublime remarks: "Yes. Yes, Lord, let it be done to Me according to Your word."

And to have enough strength for that hour, She drew close to Me. Mary was always united to God in the gravest hours of her life: in the Temple, when She was asked to marry, at Nazareth when She was called to Maternity, again at Nazareth when shedding the tears of a widow, at Nazareth in the dreadful separation of Her Son, on Calvary in the torture of seeing Me dying.

Learn, you who are crying. Learn, you who are dying. Learn, you who are living to die. Endeavour to deserve the words I said to Joseph. They will be your peace in the struggle of death. Learn, you who are dying, to deserve to have Jesus near you, comforting you. And if you have not deserved it, dare just the same, and call Me near you. I will come. With My hands full of graces and consolation, My heart full of forgiveness and love, My lips full of words of absolution and encouragement.

Death loses its bitterness if it takes place between My arms. Believe me. I cannot abolish death, but I can make it sweet for those who die trusting in Me.

Christ, on His cross, said on behalf of you all: "Father, into Your hands I commit My spirit." He said that in His agony, thinking of your agonies, your terrors, your errors, your fears, your desire for forgiveness. He said it with His Heart pierced by extreme torture, before being pierced by the lance, a torture that was more spiritual than physical, so that the agonies of those who die thinking of Him might be relieved by the Lord and their spirits might pass from death to eternal Life, from sorrow to joy, forever.

This, my little John, is your lesson for today. Be good and do not be afraid. my peace will always flow into you, through my work and through compilation. Come. just think that you are Joseph who has Jesus' chest as a cushion and Mary as a nurse. Rest between us, like a child in his cradle."

Farewell to His Mother and Departure from Nazareth

Ref: MV POMG Vol. 1:235

Jesus is speaking to Mary: "You will not lack my love. I will come quite often and I will inform you in case I cannot come home when I am back in Galilee. Then you will come to me, Mother. This hour was to come. It began when the Angel appeared to you; it is now striking, and we must live it. Mother, must we not? After we have overcome the trial, we shall have peace and joy. First, we must cross this desert as our Ancestors did, before entering the Promised Land. But the Lord God will help us as he helped them. And he will grant us his help as a spiritual manner to nourish our souls in the difficult moments of the trial. Let us say the Our Father together..." Jesus and Mary stand up and they look up to Heaven: two living victims shining in the darkness.

Jesus, slowly but with a clear voice, says the Lord's Prayer, stressing the words. He emphasizes the words: 'Thy Kingdom come, Thy will be done.' spacing the two sentences from the others. He prays with His arms stretched out, not

exactly crosswise, but as priests do when they say: 'The Lord be with you.' Mary's hands are joined.

They then go back into the house, and Jesus, whom I have never seen drink wine, from out of an amphora on the bookcase, pours some white wine into a goblet, and He puts it on the table. He then takes Mary by Her hand and makes Her sit beside Him and drink some of the wine, into which He dips a small slice of bread, which He gives Her to eat. His insistence is such that Mary yields. Jesus drinks the remaining wine. He then clasps His Mother to His side and holds Her thus close to His heart. Neither Jesus nor Mary was lying down as was customary in rich banquets in those times, but they were sitting at the table as we do. They are both silent, waiting. Mary caresses Jesus' right hand and His knees, Jesus pats Mary's arm and Her head.

Then Jesus rises, and so does Mary. They embrace and kiss each other very fondly and repeatedly. They always seem to be on the point of separating and parting, but each time Mary embraces Her Creature over and over again. She is Our Lady, but She is still a mother, a mother who must part from Her Son, and is fully aware of the final destination of His departure. Do not tell me that Mary did not suffer! Before I had some slight misgivings, now I do not believe it at all.

Jesus takes His dark blue mantle, puts it on His shoulders, and pulls the hood on to His head. He arranges His haversack across His back, in order to be free when walking. Mary helps Him, and She delays endlessly in sorting His tunic, mantle and hood, caressing Him in the meantime.

Jesus goes towards the door, after making a sign of blessing in the room. Mary follows Him and at the open door they kiss each other once again.

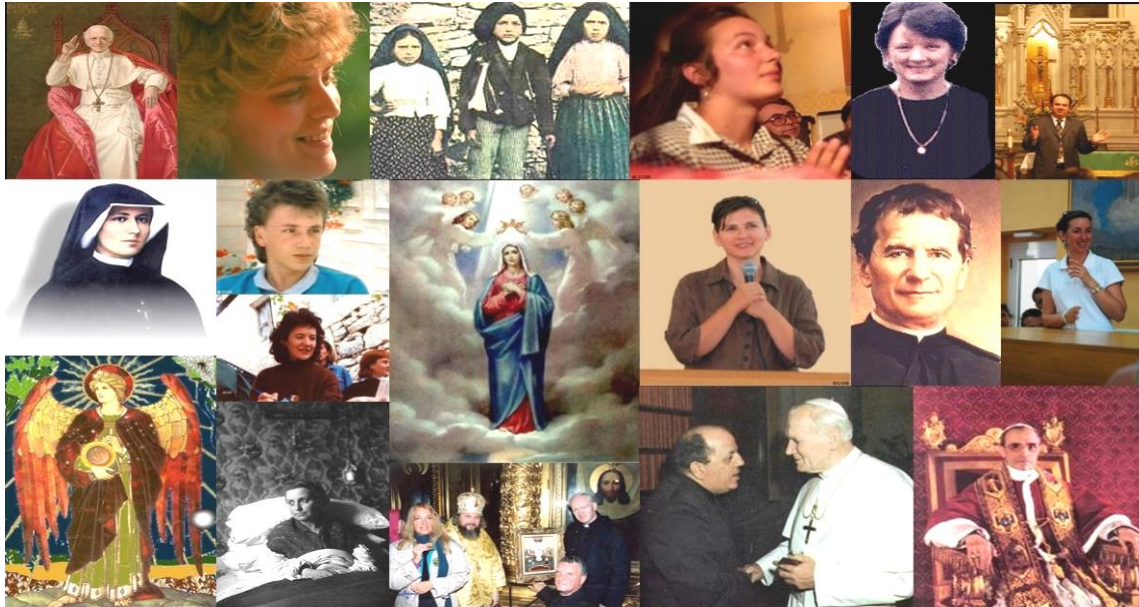
The road is silent and solitary, white in the moonlight. Jesus starts walking away. He turns round twice to look at His Mother, who is leaning against the doorpost, paler than the moon's rays, Her eyes sparkling with silent tears. Jesus moves farther and farther away along the narrow white road. Mary is still weeping against the doorpost. Then Jesus disappears round a bend of the road.

His Evangelical journey, which will end on Golgotha, has just begun. Mary goes into the house shedding tears and closes the door. She also has started Her journey which will take Her to Golgotha. And for us. . ."



This completes the Private Life of Christ and now His Public Life begins.

Prophets of Our Times



"All the strands of this Mission are being drawn together to form a pattern. Then, when the various parts are linked and fitted together, like the pieces of a jigsaw, when all the pieces begin to merge, the final picture will become clear."

Ref: MDM message Jan 24th, 2014

Teachings

BD 1047 10.08.1939

God the Father is speaking: "Listen to the Lord's will: The messages from above are given with specific regularity and succession and were therefore transmitted in a specific order. But you will only discover this succession when you have achieved complete knowledge because the messages of wisdom were given to people consecutively, apparently without any correlation to each other, thus all gifts from above are unique messages of wisdom in themselves and yet absolutely essential to make subsequent messages understandable. Everything just serves to stimulate the human being's activity of thought and to become more aware of the spirit which surrounds you.

Therefore, the teachings have to be offered in a way that the human being can gain insight into all subjects and reflect on them. The revelations also have to be comprehensible so that the recipient can understand everything of this nature and that the creation as well as the activity of spiritual beings in the beyond is, in a manner of speaking, figuratively portrayed to them. This happens in carefully prepared teachings, which in turn follow one another so that people can perceive in their thoughts an understanding of what is offered to them.

Therefore, the messages are at times seemingly without connection, first one subject, then another is chosen for detailed consideration because the spiritual teachers always recognize the necessity of this and constantly supplement missing knowledge when it is required. Repetitions have to be offered time and again until the earthly child has completely understood and become aware of the significance and importance of the given spiritual principles. A single lesson and presentation

could not lead to the kind of knowledge that is essential for the recipient to teach in turn, and likewise every spiritual question has to be answered with extreme clarity and certainty for the divine teaching to be accepted by human beings, and that requires the greatest and most extensive knowledge.

For this reason, you often receive revelations which you believe were given to you before. This is necessary so that anyone who wants an explanation of the divine Word can be clearly and plainly taught by you one day. Only the greatest attention and willingness to learn can result in a particular maturity within a short time, for this reason every message is wisely considered and given to you in accordance with the Lord's will."

The Blessed Mother

God the Father is speaking: "In His second and final coming, the Lamb of God, the Redeemer, the Saint of saints, will have as a precursor not the repentant of the wilderness, salted by the mortifications, and salting sinners in order to cure them of their heaviness and make them quick-moving in receiving the Lord, but He will have as a precursor our Angel, She who, though having flesh, was the Seraph, She in whom we have made our dwelling place, neither sweeter nor more worthy could we have had Her, the most beloved Ark of pure gold who still contains us just as She is contained by us, and who will fly across the heavens, radiating Her love in order *to prepare a perfumed and regal road for the King of kings* and to prepare – in order to generate and to give birth, in a last maternity – as many living seeds as there are who will want to be given birth to the Lord." PMG Vol.5



Our Lady has been appearing all over the world during these last hundred years, calling mankind to repentance. There have been thousands of statues weeping real tears, some with tears of blood. Through her prophets, she has been warning mankind of pending chastisements and persecutions if her messages of repentance are not heeded. She has been calling mankind to consecrate themselves to Her Immaculate Heart during these times of great tribulation so they can be immersed in Her love and protection, as she prepares the world for the return of Jesus in glory.

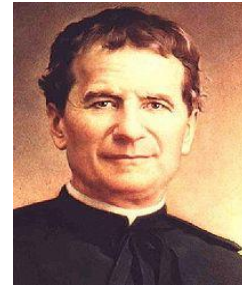
Pope Leo XIII

On October 13, 1884, Pope Leo XIII was given a vision of Satan asking God for more power and time to destroy His church. God granted his request. What Leo apparently saw, as described later by those who talked to him at the time of his vision *was a period of about 100 years when the power of Satan would reach its zenith*. Exactly when this period would start was estimated to be the twentieth century. That was until our Lady revealed the exact date to Fr. Gobbi. We will cover more about this in this teaching.



St. John Bosco

Saint John Bosco (16 August 1815 – 31 January 1888), born Giovanni Melchiorre Bosco, also called Don Bosco, was an Italian Catholic priest and educator, who put into practice the dogma of his religion, employing teaching methods based on love rather than punishment. He placed his works under the protection of Francis de Sales, thus his followers called themselves the Salesian Society. Don Bosco succeeded in establishing a network of centers to carry on his work. In recognition of his work with disadvantaged youth, he was canonized by Pope Pius XI in 1934.



The famous dream of St. John Bosco (1815-1888) was about a Pope that will lead the Church to the two columns of salvation: the Eucharist and the Virgin Mary.

Most of the prophecies associated with St. Don Bosco came to him during dreams, but just as in Matthew's Gospel where the process of Joseph being instructed by angels during dreams is described, it is clear that Don Bosco's experiences were more than the sort of dreams most of us have when asleep. These dreams were not only for the times back then, but also, for the times now!

Saint Faustina

Sister Mary Faustina, consumed by tuberculosis and by innumerable sufferings, which she accepted as a voluntary sacrifice for sinners, died in Krakow at the age of just thirty-three on October 5, 1938. Saint Faustina had a reputation for spiritual maturity and a mystical union with God. The reputation of the holiness of her life grew, as did the devotion to the Divine Mercy and the graces she obtained from God through her intercession. In the years 1965-67, the investigative Process into her life and heroic virtues was undertaken in Krakow. In the year 1968, the Beatification Process was initiated in Rome. The latter came to an end in December 1992. On April 18, 1993, our Holy Father, John Paul II, raised Sister Faustina to the glory of the altars. Sister Faustina was declared a Saint on April 30, 2000. Mary Faustina's remains rest at the Sanctuary of the Divine Mercy in Kraków-^oagiewniki. Her 33-year life was to prepare the world to receive God's Divine Mercy, after this period, comes His Justice.



Maria Valtorta



Her activity as a writer reached intensity from 1943 to 1947, and continued, diminishing progressively, until 1953. Maria wrote in time of war and in very difficult conditions, including evacuation, whereby on the 24th of April 1944 she was obliged to move to St. Andrew of Compito (section of the borough of Capannori in the province of Lucca). She returned to her dear home at Viareggio on the 23rd of December that same year.

She used to write in an almost sitting position in bed, in ordinary school notebooks, which she supported with a piece of cardboard held on her bent knees. She would write at any time, by day or by night, even when she was exhausted by fatigue or tormenting pains. She wrote effortlessly, naturally, and without revision. If interrupted, she could leave off writing and then resume later on with ease. She did not consult books, except for the Bible; and the catechism of Pope Pius X.

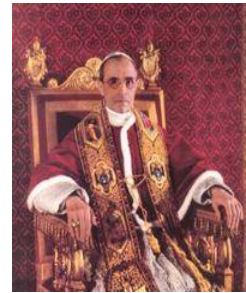
During her continuous work, her living and constant prayer, her suffering embraced with the joy of the redeemers, Maria begged God not to concede her external signs of intense participation in Christ, who used her as faithful "spokesman" and "pen" manifesting Himself in the richness of the "visions" and in the depth of the "dictations."

The notebooks written by Maria Valtorta include almost fifteen thousand pages. Little less than two-thirds of this astounding literary production concerns the monumental work on the Life of Jesus Christ (THE POEM OF THE MAN-GOD, five hardcover volumes in English, approximately 4,200 pages. The current new work in Italian, French, and Spanish is THE GOSPEL AS REVEALED TO ME, in ten smaller volumes). The minor works include extensive commentaries on biblical texts, doctrinal lessons, histories of the first Christians and martyrs, and pious compositions. This work was given to us out of love for those who love the Lord, and to provide us with a river of truth in a world saturated with heresies. Maria Valtorta (born on March 14, 1897, died Oct 12, 1961)

[Note: Bishop Roman Danylak, Bishop of Titula Nyssa, makes the following comment: Valtorta is one of the most outstanding manifestations of the prophetic charism in our own times. Many consider her to be one of the greatest mystics in the history of the Church. Ref: www.sacredheartofjesus.ca/MariaValtorta]

Pope Pius XII

The Poem of the Man-God receives the Pontifical Imprimatur. This 5000 page 'Life of Christ' was written in Italian between 1944 and 1947. It is now being read by millions on all five continents. In 1947, shortly after being completed, a typewritten copy of it in 12 volumes was placed in the hand of Pope Pius XII. On Feb 26, 1948, His Holiness declared to a private audience.



"Publish this work as it is. There is no need to give an opinion about its origin, whether it be extraordinary or less. Who reads it, will understand."

This major work is the Life of Jesus, the narration of which extends from the birth and childhood of the Virgin Mary to Her assumption into Heaven. It is the "gospel" which neither substitutes nor changes the Gospel, but rather narrates it, integrating and illuminating it, with the declared purpose of reviving in men's hearts the love for Christ and his Mother.

This work was given to us by the Lord so that we may be better prepared to withstand the deluge of false teachings and heresies that will saturate the earth during our lifetime. Maria Valtorta is the only Mystic to receive a Pontifical Imprimatur.

Azariah (Azariah is the Guardian Angel of Maria Valtorta)

The Book of Azariah is mystical speech – that is, the inspired articulation of God's being-in-Love with man and man's being-in-Love with God – as mediated, in this instance, by an angel, and a guardian angel at that: the privileged witness to and participant in the enamored exchanges between spirit and spirit, Divine Person and human person.

Azariah gives a first-hand account of the Battle that took place in Heaven when one-third of the angels were cast down to earth as demons. Understanding the beginning helps us to understand the end and why there is an end! He also expounds on the desire of man to be separated from the tree and the consequences for being as such.

In this burning language of mystical dialogue, words are brands which both wound and heal, revealing God to be at once supremely powerful and supremely tender, the consummate Romantic of eternal poetry.

The Book of Azariah has thus been written for true "lovers," present and future, and it is to be hoped that it will find its way into their hands – and into their hearts.



Fr. Stephano Gobbi

THE TRIUMPH, THE SECOND COMING AND THE EUCHARISTIC REIGN

Brother Priests, we are priests chosen for the triumph of the Immaculate Heart of Mary. This is why Our Lady made the Marian Movement of Priests arise within the Church. She has chosen us priests to be part of this Movement, so that we may be instruments of the triumph of her Immaculate Heart in the world. But in order for us to become instruments for the triumph of her Immaculate Heart, Our Lady must triumph in our lives. To be able to triumph, she asks us to consecrate ourselves to her Immaculate Heart, so that she can enter into our priestly lives as our Mother, and work to transform us and to make of us, ever more, priests according to the Heart of Jesus. When Our Lady sees us similar to her Son Jesus, then her Immaculate Heart triumphs in us; Our Lady is preparing her priests for the final battle and the return of Her Son in Glory.



Vassula Ryden

Vassula Rydén, who is Greek, was born in Egypt and belongs to the Greek Orthodox Church. God approached her in 1985 while she lived in Bangladesh, in a most extraordinary way, to use her as His instrument and charge her with His messages for all mankind. In truth it is a reminder of His Word. In these messages for our times, God is calling us to repentance, reconciliation, peace, and unity.



Since 1988 Vassula has been invited to speak in more than 70 countries and has given over 900 presentations. Vassula receives in all of this work no personal royalties, fees, or benefit for her efforts. So far, the books have been translated into more than 40 languages. They are written in such a clear and direct language that anyone of reading age can understand them. At the same time their content is so rich and profound that brilliant theologians have been inspired to write books about the spirituality of the messages. God himself has chosen to name these divine messages: True Life in God.

Christina Gallagher

In January of 1988, a series of extraordinary events occurred, which were to totally alter the lifestyle of Mrs. Christina Gallagher, a shy Irish housewife. In the period since then, these events have also affected the lives of a great many other people, not only in Ireland, but all over the world. Christina Gallagher's name has become known throughout the world.



Her messages and prophecies over the last 20 years have been one hundred percent accurate. Her spiritual advisor, Fr. Gerard McGinnity, is an author and Parish Priest of Knockbridge, County Louth, Ireland, a parish of the Archdiocese of Armagh.

"It was in 1988 that Fr. McGinnity first heard of Christina... It was, however, some time before I actually met Christina." Fr. McGinnity has been Christina Gallagher's spiritual director for many years. He co-authored her biography, entitled *Out of the Ecstasy and On to the Cross - Biography of Christina Gallagher* published in 1996, in which he refers to Christina as "God's prophet."

Bertha Dudde

At the request of many friends Bertha Dudde wrote the following biography in 1953: I have been writing messages received through the inner Word since June 15, 1937. In answer to the many requests of my friends I will give you a picture of my earthly life, a short explanation of what I received spiritually, and my own feelings about all this.

I was born April 1, 1891, the second oldest daughter of an artist of Liegnitz in Silesia, today's Poland. I had a normally peaceful childhood, with six sisters in our parent's home. I learned the cares of life at an early age. The desire to make money to help my parents made me learn the trade of a seamstress. As the financial needs of my parents continued, so did the burden, and in this way I made myself useful.



My parents belonged to different denominations. Father was a Protestant - Mother a Catholic. We children were brought up in the Catholic faith but never experienced pressure or force to follow the practices of the church so that each child in later years was able to pursue their own chosen course.

I myself was religious but could not accept the doctrine of the Catholic system although I respected the church. I could not represent something on the outside that my inner conscience had not accepted. So, I did not continue to attend

church, heard little preaching and had no knowledge of the Bible. I did not read any religious books or scientific literature and did not join any other group or religious sect.

Anyone knowing the Catholic teaching knows what a conscious struggle one finds himself in when he wants to release himself from it. I was not spared from this either. But the question as to what is the Truth and where it is to be found, remained.

Often when I prayed the Lord's Prayer, I would beseech the Lord to allow me to find His kingdom. This prayer was answered in June 15, 1937, as I prayed quietly and waited for the inner voice. In this attitude I persisted often, for a wonderful peace came over me and thoughts which came to my heart, not my head, gave me comfort and strength....

Jesus Christ says, "I am the way, the truth and the life". The way we humans should take is the way of love which was exemplified by Jesus Christ, and which leads to eternal life in His presence. The truth we should know is given to us through the Word of God where God Himself in Jesus Christ imparted to us through his disciples and through His present-day messengers. He says Himself 'I will pour out My Spirit on all flesh; and servants and handmaidens shall prophesy'.

One of these present-day servants and handmaidens is Bertha Dudde, through whom God 'pours out His Spirit', that is, through whom we receive His Word in its purest form in order to recognize the meaning and purpose of earthly life and His plan of Salvation. It is now our wish to share and distribute the "Word of God" received through Bertha Dudde. For this reason, we are making the transcripts of the individual messages available to you for reading and to inform you where you can order copies of the texts.

These texts have been printed in book-format since 1993 with the help of many friends and were passed on to everyone who is interested. Over the years they have demonstrated that people following the way of Christ have found them particularly helpful. But it also becomes evident that it is not a feasible path without the Commandments of Love given to us by Jesus Christ. Why? Because we are only able to understand His language if we live a life of love; with the two volumes 'Return to God' we offer you a small overview of the complete works. After that, anyone who sincerely would like to take the path of return should let himself be guided by the messages in the books that were given to us by the Father through Bertha Dudde.

Note: In God's grace people are led anew to the Gospel which emphatically points out the purpose of man's being for the merciful love of God seeks to save all who still can be saved before the turning point comes, and it will come. The end-time which seers and prophets have proclaimed is now here. According to the revelations given to me, the Lord does not differentiate between His children. 'Come ye all to Me' sounds His call and blessed is he who hears His call and follows Him. God loves His children. He wants to make them all happy, even when they do not want to know Him.

Ref: wed-site- <http://en.bertha-dudde.org/index.php?id=138>

Recorded November 22, 1953

Luisa Piccarreta

Annibale Maria Di Francia - Founder of two religious' congregations: The Rogacionist Fathers of the Heart of Jesus and of the "Daughters of the Divine Zeal" of the Heart of Jesus. He had the grace to deal intimately with Luisa Piccarreta during the last 17 years of her life, from 1910 to 1927 (Fr. Di Francia died on June 1st, 1927). Meeting Luisa Piccarreta was a transcendental event in his life and the manifestation of the Divine Will became the center of his life, of his spirituality, and of his only reason for existence. Many times, he would go to Luisa's house, and he was her extraordinary confessor. In his last years, he was appointed director over everything referring to the publication of her writings by the Archbishop of Trani. He was named ecclesiastical censor for the Archdiocese of Trani-Barletta-Bisceglie as well.

He was also the first to begin publishing Luisa's writings, the first of which was «The Hours of the Passion of Our Lord Jesus Christ», which she wrote around the year 1913 or 1914. Saint Hannibal gave the title to this book and made four editions of it (1915, 1916, 1917 and 1921), all bearing the Nihil Obstat and Imprimatur. One of the best-remembered episodes, according to a number of witnesses was the time when Fr. Hannibal took the book, "The Hours of the Passion", to the Holy Father, now Saint Pius X (who received him privately on a number of occasions, as did Popes Benedict XV and Pius XI as well). While showing it to him, he was reading a few pages when the pope interrupted him, saying, «Not while standing, Father; this book should be read kneeling. It is Jesus Christ who is speaking».

It was Fr. Hannibal's intention to begin to publish all the volumes that Luisa Piccarreta had written up to that time (nineteen). For this reason, he obtained the promise of Imprimatur from the Archbishop of Trani, while getting ready to print them. Divine Providence first put the publishing on hold with the death of Fr. Hannibal and years later when Luisa's Confessor faced the decree of the Holy See that put the three (3) books of Luisa, which had already been published on the Index of Forbidden Books, which still existed at that time.

St. Fr. Di Francia left us the following documents: Letters to Luisa, the Preface to «The Hours of the Passion» and a Preface, which was never published, that he wrote for the volumes that he did not get to print. These are some of the most beautiful and most sublime testimonies that he left for us.

Saint Fr. Hannibal wanted Luisa Piccarreta to live at the Orphanage of Saint Anthony, which he founded, so that Luisa could become teacher and model of imitation to the religious and orphans. His intention was to take Luisa to the Orphanage that he founded in Trani but Luisa said that the Lord had destined for Corato. During those days, St. Fr. Di Francia received a donation that allowed him to open a new Orphanage at Corato.

St. Fr. Hannibal's desire was fulfilled a year after his death, when Luisa's confessor, Don Benedetto Calvi, ordered Luisa to move to that institute.

Maria Divine Mercy

Maria Divine Mercy - the European visionary and seer has been receiving messages since 2010. Although Maria, who wishes to remain anonymous, had

virtually no knowledge of the Bible, the messages are littered with numerous biblical references, codes and secrets including

The Maria Divine Mercy prophesies and messages are contained in The Book of Truth, foretold in the Book of Daniel.

God the Father, she explains, has given her 'The Seal of the Living God' Crusade Prayer (33) – a prayer of protection against the antichrist also foretold in the Bible in the Book of Revelation.

The Catholic Church will be taken over by the enemies of God from within and this will lead to the greatest apostasy of all time.

The Second Coming will herald the return of Christ to judge the living and the dead.

The world will witness the rise of Satanism and new age paganism.

140 Crusade Prayers were dictated to Maria Divine Mercy by God the Father, His beloved Son Jesus Christ and the Blessed Mother of God, the Virgin Mary who has asked the world that she be known as the Mother of Salvation through these messages.

Many people have accepted the messages as they are. Many don't. An evaluation of the warning second coming website has been made by many people, and this has led to questions as to whether Maria Divine Mercy is true or false. Maria Divine Mercy's real name is not being made public and she wishes to remain anonymous.

While theologians argue as to whether the Warning Second Coming website is a hoax or not the fact is that hundreds of Crusade Prayer Groups have been set up around the world on the back of this Mission. The messages have been translated into over 28 languages and without any help or assistance from this website.

In less than three and a half years three volumes of the messages which total 2,000 in all (most of which have been published) have been produced in book format in print and in eBook through Apple, Amazon Kindle, Kobo and Overdrive. People are not obliged to buy the books as the messages are free to download on this site. However, people have requested that the Book be published as well as the Crusade Prayer Book and they are available through this website through an independent publisher and re-sellers throughout Great Britain and other parts of the world.

Conchiglia – Movimento D'amore San Juan Giego

Foundation of the Name "Conchiglia"

Conchiglia received her first Message from the Holy Trinity on the 7th of April 2000 through intimate communications and it was the first Friday of the month dedicated to the Sacred Heart of Jesus, few days before Easter, during the Great Jubilee of the Year 2000. Jesus really died on Friday 7th, April 1, Conchiglia, began her walk after having seen Jesus at Marotta of Fano, Pesaro-Urbino, Italy, on the 14th of January 1968. After my "yes" to God, pronounced at the Holy Hour of Loreto – Ancona – Italy, the Project of God was irradiated and was shown to Humanity through me,



Conchiglia to 18 years

Conchiglia.

The Most Holy Trinity on the 7th of April 2000 has chosen a New Name for me, "Conchiglia" as a conch, a seashell. According to Biblical Tradition, "the change of the name by God" is a sacred investiture by which the elect is constituted as founder of an institution of Divine Origin, destined to be perpetuated in History and elevated to cooperation in the History of the salvation for the multitudes.

I have the same blood group of Jesus: AB Rh+ as shown in the analysis performed on the Shroud of Turin and the Miracle of Lanciano, the only difference being that Jesus' group is male and mine is female.

For the will of Jesus, I am the foundress of the Movimento d'Admore San Juan Diego (Saint Juan Diego Movement of Love) that belongs to Most Holy Mary, Our Lady of Guadalupe. The Movement of hearts onto which God's children from all over the World converges, because this is God's Work. God is Love, hence Movement of Love is the Movement of God and it is the Movement of God because it is the Unique Movement That God now wants in the World. To the voice "movement" from the "Dictionary of the Italian Language" by Nicola Zingararelli, Freeman Edition, Bologna, 2005 we can read: act of moving – animation of a group – isometric view of a plan or in three-dimensional space onto itself that you can superimpose the two figures corresponding to each other – inspired by current cultural from innovative ideas – meeting, affairs love – movement of the soul – change – origin.

Luz de María de Bonilla

The life of Luz de Maria has been one guided by God from her birth in a small Central American country: Costa Rica. At present she resides in Argentina.

She comes from a family with deep Christian roots in which, along with her siblings, she grows up surrounded by an atmosphere of spirituality, with the Eucharist as the center of her life. Her youth is spent alongside the presence of her beloved Guardian Angels and of the Blessed Mother who are her companions and confidants. Since then, they share with her Heavenly. Manifestations, thus foreshadowing what would materialize little by little years later.

Along with the development of her professional life, she forms a home which is constituted today of 15 members, who accompany her as Divine Manifestations begin to take place in her home: such as exudations from religious images, inexplicable aromas, among others, in this way making her family and loved one's witnesses of Luz de Maria's spiritual experience.

During Holy Week of 1990, the definitive encounter takes place with the Blessed Mother, who announces to her the physical recovery from an illness Luz de Maria was suffering and receives her in a special way to prepare her for the encounter with Her Divine Son. So begins a long path long which they begin to subtly clarify to Luz de Maria the mission Heaven had designated for her.



Thus begins a new stage in her mystic experience, which would lead her to experience profound ecstasy not only in the presence of her family, but also of people close to her that would later gather to pray, so forming a Cenacle that accompanies her to this day.

As the years pass, Jesus and the Blessed Mother form her so that she is a useful instrument in the hands of the Divine Potter and so she abandons herself in the Will of the Lord, bearing along with Christ the pain of the Cross that penetrates physically in her body and in her soul.

After a long wait during which Christ and the Blessed Mother gradually prepare her asking her discretion in that period, Heaven orders her to communicate the Divine Word she has received, and continues to receive, to all of humanity. From that moment, Christ opens the way for her and directs her steps wherever the Divine Will desires Heaven's Call to reach.

After they give her the Divine Order to make herself known, and under the inspiration of the Holy Spirit, she begins to visit various countries, especially those of Latin America, giving radio interviews and conferences open to the public. From there have arisen brothers and sisters desirous of putting into practice the teachings of the Divine Word, forming Cenacles of prayer and praxis of the Gospel, remaining in a constant battle to reach a life full in the fulfillment of God's Will and the love of neighbor.

Luz de María begins to perceive that as time goes by, the Word of Christ and of the Blessed Mother takes on a different voice regarding its magnitude and intensity, due to the proximity of the events humanity will face.

In each Divine Call, however, prevails Love, Mercy and at the same time Divine Justice. And they announce and denounce the reality of the purification of the human race -- a purification that is a fruit of the disobedience of present-day man and of the mismanagement he has given to advances in all fields, with man thus transforming himself into his own scourge.

Christ makes known to her the persecution, injustice, defamation and slander which she will face from those who do not accept these Divine Calls and who will not tire of persecuting her so as to end this Work, but she accepts, knowing that as an instrument of Christ she must follow the same path Christ walked on Earth.

The Blessed Mother is her counselor, and hand-in-hand with the Mother, up to this day, she continues to be a faithful disciple of Christ, living various mystic experiences in which Christ shares His suffering on the Cross.

Beside her, Priests from several countries have remained who guide her, but as Christ himself tells her "I am your true spiritual director," for it is Christ who guides each one of her steps and all that she does. Father Jose Maria Fernandez Rojas, who from the beginning of the manifestations has been beside her as her confessor, has also accompanied her prayer group of which three women religious have been an inseparable part since the Cenacle was formed 24 years ago, with one of these women religious having a degree in theology, the strictest observance and analysis of the revealed word has been maintained.

The Mission of Luz de Maria, in total obedience to Christ, is to be an instrument of the Divine Truth in this instant and to announce and denounce what Our Lord Jesus Christ and Our Blessed Mother indicate to her so that the children

of God continue to fight for their own conversion and that of all their brothers and sisters, recognizing and strongly battling the evil that surrounds them, and dedicated, continue on the path of Salvation in all aspects of life.

It is thus that the Divine Word that Luz de Maria receives invites humanity, as children of the same Father, to reach unity of all brothers and sisters, fulfilling the First Commandment and echo of the Call of Christ that calls His People to be one.

Reference:

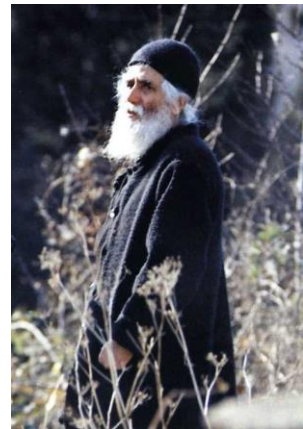
Prior to the moment in which Christ shares His passion with her, Luz de María starts to perceive a particular state which makes her recognize in advance the Manifestation of this wonder, thereafter causing her to fall into a profound ecstasy, reflecting a dramatic scene for witnesses due to the suffering that is not only physical but spiritual; wounds in her hands, feet, side of the chest and the head became visible, on some occasions tears of blood manifest that emanate an intense perfume that floods the entire room. As the ecstasy, which can last from one to several hours, comes to an end, the wounds heal regenerating her flesh and skin, remaining only the blood that emanated from these wounds...

St. Elder Paisios - End Time Prophecy

Elder Paisios of the Holy Mount Athos

Orthodox Saints and Church Fathers, Spiritual Elders *(Taken from a Russian translation of the original Greek)*

Editor's note: On a remote, narrow peninsula in the Aegean Sea lays the monastic republic of Mt. Athos, spiritual heart of the Orthodox Christian world. For centuries monks have lived and prayed here for the salvation of their souls and the world, and every devout Orthodox Christian male strives to make the pilgrimage to Mt. Athos at least once in his life. Elder Paisios (1924-1994) is considered by many to have been one of the Holy Mount's greatest ascetics of the 20th Century. Over the course of his life the words of this humble Greek monk, who came to be honored by believers as an "holy elder" (geronta in Greek, starets in Russian), were recorded by the thousands who journeyed to seek his advice and prophecies. In the following quotes Paisios warns of the great cataclysms which await us in our Apocalyptic times. His counsel of spiritual preparedness and how to achieve it will be of use to all those who strive to do good while maintaining spiritual equilibrium in a world growing increasingly hostile to our salvation. Paisios seems to have foreseen everything: the ever more frequent and senseless wars and the growing totalitarianism of "Schengen Europe", "Homeland Securitized" America and "Putinized" Russia, the downward slide of our modern, globalized world into licentiousness and madness, the approaching Last Judgment.



Jakob Lorber

Jakob Lorber was a Christian mystic and visionary from the Duchy of Styria, who promoted liberal Universalism. He referred to himself as "God's scribe". He wrote that on 15 March 1840 he began hearing an "inner voice" from the region of his heart and thereafter transcribed what it said. By the time of his death 24 years later he had written manuscripts equivalent to more than 10,000 pages in print.

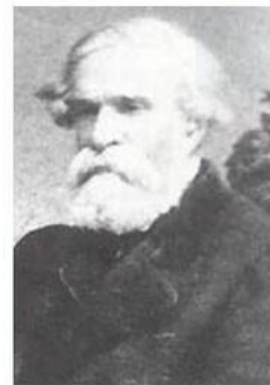


Very few people know that from 1851 to 1864 Jesus gave a much more complete story of the events that happened during His last 3 years before His crucifixion. A much more complete Gospel than what we can find in the Bible. This was revealed by Jesus Christ Himself to a man He choose, namely the Austrian musician Jakob Lorber who dedicated the last 24 years of his life in the service of our Lord by writing down what He dictated to him through the inner word. He heard the words very clearly in the region of his heart and wrote them faithfully down. The Great Gospel of John revealed to Jakob Lorber consists of 10 volumes with about 250 chapters each. Interrupted in 1864 by the death of Jakob Lorber the work was completed in 1894 by Leopold Engel whom the Lord called to write volume 11. The last volume covers the period from the Last Supper to the Resurrection.

Gottfried Mayerhofer

1807 – 1877

Gottfried Mayerhofer was born in Munich in 1807, the descendant of a notable German family. When Prince Otto of Bavaria became King of Greece, Mayerhofer went with him as an officer of the Greek royal service. In 1837 he married the daughter of a wholesale merchant and they moved from Athens to Trieste when her father's business relocated. He dedicated himself to his favorite studies– music and painting, and in the course of time, he became interested in religious and spiritual matters. In Trieste, he encountered the writings of the New Revelation and his inclination to the religious and spiritual was richly nourished by reading the works of Jakob Lorber.



Mayerhofer soon attained the state of spiritual awakening. In March 1870 he heard within him for the first time the voice of the Lord. He served this Voice for seven years as a faithful "scribe", until his death in 1877. The way in which the Inner Word came to Mayerhofer is remarkable. Early in the morning, before he felt within him the urge to write, the subjects to be dealt with appeared before his spiritual eyes in pictures of magnificent clarity. When he then put down in writing what he had seen, unfortunately the clarity of the vision faded considerably. This may be one of the causes leading to the imperfections in the style of Mayerhofer's writings.

In a letter to a friend Mayerhofer writes: "I am always quite passive when I receive these communications, usually do not even know what it is all about. I am usually seized by an inexplicable unrest, have to sit down at the desk and only when I take up the pencil do I learn what the Lord wants, and even then, I know neither beginning nor sequel or end, not even one word earlier than the next. Thus, for instance, It [His word] tells me: 'Take the Gospel of John, chapter 3, verse 7!' I, who am not a bit versed in the Bible, do not know anything about the contents of this chapter or verse, look it up, sit down, and write dictations, having no will of my own, not knowing why and wherefore, just so, and in no other way." These explanations by Mayerhofer show that what he writes down is true inspiration and not just products of his own imagination. This is also supported externally by Mayerhofer's original manuscript, which was written extremely fast and flowingly and which contains very few corrections by his hand.

Through his efforts several works originated, in which many revelations relating to creation, life, the road to salvation, communication with the spiritual world, and many other fundamental questions of life were presented. The best-known books that the Lord offered to humanity through Gottfried Mayerhofer are The Lord's Sermons, Secrets of Creation, and Secrets of Life. The Lord's Sermons presents deep moral lessons and teachings concerning the Lord's First and Second Coming. The two books, Secrets of Creation and Secrets of Life, form a comprehensive system of spiritual revelations which explain the most important aspects of human and natural existence. In Mayerhofer's works can also be found accurate references to later scientific discoveries. That is why Mayerhofer's works are considered, next to Lorber's "The New Revelation of Jesus Christ," the greatest spiritual food intended to prepare humanity for the Lord's Second Coming.

Excerpt from Gottfried Mayerhofer's *Secrets of Creation* (revelation received January 22, 1872): "This revelation is not only for the small circle of readers who now know these writings, but for the whole of humanity as the future system of religion based solely on My own statements during My walk on Earth, in order to lead back the cults and the whole doctrinal edifice of religion to what I once gave to My apostles, simple men of the people; for you can well imagine that I did not descend to your earth without a reason to give you the example of greatest humiliation and sacrifice".

Works of Mayerhofer - Secrets of Life - Secrets of Creation - The Lord's Sermons

These are just some of the prophets and seers mentioned in this work. The messages are serious just like the times in which we are living in. The Lord is trying to prepare us spiritually and mentally for His return so that when the period of great tribulation comes, our faith will not be shaken or lost.

Reference Material - Reference Key

MV - Maria Valtorta

MV PMG – Maria Valtorta - Poem of the Man God

MV N 1943, 1944, 1945-50 – Maria Valtorta Note Books

MV ET – Maria Valtorta, End Times

MV ESP – Maria Valtorta, Lessons on the Epistle of St Paul to the Romans

MV Vol. 1-5 Maria Valtorta - Poem of the Man God

MMP (chapter) – Marian Movement of Priest, Rev Don Stefano Gobbi
 MVVS – Maria Valtorta, Victim Souls
 MDM - Maria of Divine Mercy
 TLIG – True Life in God, Vassula Ryden
 BD – Bertha Dudde
 LDM – Luz De Maria
 HFJ – Lily of the Holy Face of Jesus
 JL – Jakob Lorber – The Gospel of John

Jakob Lorber

- Gr = Das grosse Evangelium Johannes * = The Great Gospel of John
- Ha = Die Haushaltung Gottes (Die Urgeschichte der Menschheit) = God's Household Management (History of the Origin of Man)
- EM = Erde und Mond = Earth and Moon
- VdH = Von der Hoelle bis zum Himmel = From Heaven to Hell
- Hi = Himmelsgaben = Gifts of Heaven
- Jugd = Die Jugend Jesu (Das Jakobusevangelium) = The Early Years of Jesus (Gospel of James)
- GS = Die geistige Sonne = The Spiritual Sun
- NS = Die natuerliche Sonne = The Natural Sun Schrift =Schrifttexterklaerungen = Interpretation of the Scriptures
- BM = Bischof Martin = Bishop Martin

Gottfried Mayerhofer

- Pr = Predigten des Herrn = The Lord's Sermons
- LGh = Lebensgeheimnisse = Life Mysteries
- SGh = Schoepfungsgeheimnisse = Mysteries of Creation

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Many links are also contained within the work.

About the Work

MV Vol5: 951

Jesus is speaking:
"Rise, Come to My Gift. 'Take and eat, Take and drink,' I said to the apostles.

If you only knew the gift of God and who it is that is saying to you: 'give me a drink', you would have been the one to ask, and He would have given you living water, I said to the Samaritan woman.

I tell you these words. I offer you this food and drink of living water. My Word is Life. And I want you in the Life, with

me. And I multiply My word to counterbalance the miasmata of Satan as they destroy the vital strength of the spirit.

Do not reject Me. I am anxious to give Myself to you because I love you. And My anxiety is inextinguishable. I ardently wish to communicate Myself to you to make you ready for the banquet of the celestial nuptials. And you need Me in order not to languish, to dress yourselves with dresses adorned for the Wedding of the Lamb, for the great feast of God after overcoming the afflictions in this desert full of snares, of brambles and snakes, which is the Earth, to pass through flames without suffering damage, to tread on reptiles and have to take poisons without dying, as you have Me in you.

And I also say to you: 'Take,' do take this work and '*do not seal it*' but read it and have it read '*because the time is close*' and let those who are holy become holier. (John, Revelation, 22:10)

May the grace of your Lord Jesus Christ be with all those who in this book see an approach of Mine and urge it to be accomplished, to their defense, with the cry of Love: 'Come, Lord Jesus.'

I will always be with you because it is pleasant to Me to be with those who love Me."



Jesus

This is the Voice of the Teacher

"It roars and caresses. It roars when it is addressed to those who do not want to be converted. It caresses when it speaks to those who, though imperfect, have the 'good will' to find God and his Word and, having found them, to sanctify themselves. For these it becomes the caress of a Friend and the blessing of Jesus." Ref: PMG V5:923

"Unfortunately, the world does not want to be saved. Only one in a thousand will be willing to know Me, and only one in ten thousand will really follow Me. And I will say even more. I will not be known even by My most intimate friends; To know means to love with loyalty and virtue." Ref: PMG Vol.1-46

As we enter into the period of the great tribulation, we need to hear the word of the Lord proclaimed clearly and forcefully like a clear trumpet. **If the bugle's sound is uncertain, who will get ready for the *battle*? (1 Cor 14:8). Who will be able to listen and act? Who will be able to say with Samuel, 'Speak, Lord, for your servant is listening?' (1 Sam 3:9)**

**Harden not your heart and be open to the voice of the Holy Spirit
prepare your soul now for the coming of the Lord**



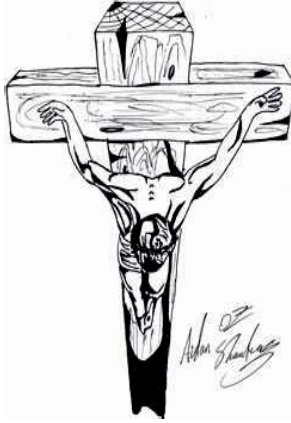
Samuel's call from God

"Speak Lord, for your servant is listening"

Ref: 1Samuel 3:8

**It is written in the prophets: "They shall all be taught by God."
Everyone who listens to my Father and learns from him comes
to me." John 6:41-51**

**"I Am with you always
even unto the end of the world"**



Jesus is speaking: "And I say to you: 'Take,' do take this work and '*do not seal it*' but read it and have it read '*because the time is close*' and let those who are holy become holier. (John, Revelation, 22:10)

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