

The Alpha and Omega of Creation

Teachings from Heaven



Special Edition 8

The Departure of the Holy Family from Egypt

The Gospel of James

Jesuse Journey to the Temple

Death of St. Joseph



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

Volume 8: End Time Prophecies

Volume 9: The Apocalypse and Beyond

Volume 10: The Spiritual Journey of the Soul

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Last update 2/26/2026

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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The Departure of the Holy Family from Egypt



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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.

James told this 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.

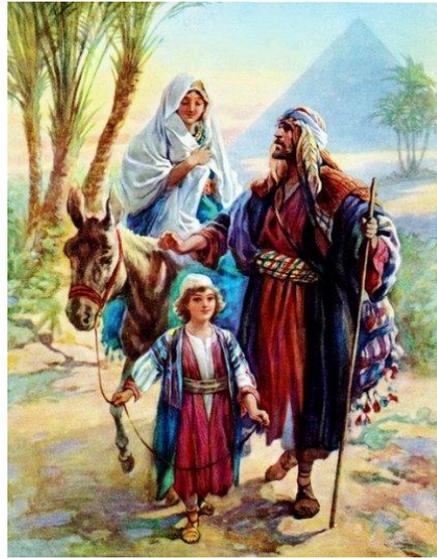
Joseph continued long in prayer and only after three hours did, he go into the house and to rest. And as he slept on his couch, giving his labor-weary limbs rest, there appeared to him in a dream the angel of the Lord and said to him: 'Arise, take the little Child and His mother, and go over into the 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 the 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 than 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 Joel 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.

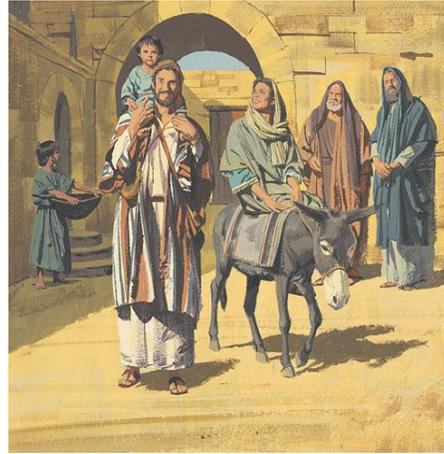
At this Joseph promptly had a fire made and all warmed themselves thereby."

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 Chapter265

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 you!'

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, as well as all those present."

The Secret Writing of The Romans

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter266

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 beads 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 healed 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."

Joseph Visits the Schoolteacher Dumas

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 276

Jesus is speaking: "When Joseph took his leave after several private words with the doctor concerning possible work in his trade as a carpenter, the doctor accompanied him to a nearby friend named Dumas who was a schoolteacher in Nazareth.

Then the doctor went home, and Joseph went inside to Dumas. The latter did not recognize him at first; for he had not thought about his old friend for a long time.

Here Joseph asked him whether he really did not know him anymore.

At this Dumas rubbed his forehead and said, 'You do have a striking resemblance with a certain Joseph who had difficulties here three years ago because of a certain temple wench, for this otherwise most upright man also had to go to Bethlehem to be recorded, and that with his whole family. What happened to him after that, I do not know. You do greatly resemble this to me highly venerated man; but you surely are not he?'

And Joseph answered, 'And if I still were the same, would you not send me some work in my trade? You see, I now live on my little farmstead again.'

When Dumas heard this from Joseph, he said, 'Yes, now it is plain, you are he, you are truly my old friend and brother Joseph! But where in heaven's name do you come from now?'

Joseph replied, 'Brother, first give me a wet cloth, so I may clean my feet from the dust, then you shall hear everything that should be told.'

Dumas immediately had a wet cloth brought, and a jug of water, and all those with Joseph washed their feet and then went into the schoolhouse of Dumas.

Here Joseph with a minimum of words told his three-year story.

In the meantime, the little Child occupied Himself with a few schoolchildren who were there just then and were learning to read and to write a little.

One of the school children promptly read something to the little Child but made several errors. At this the little Child smiled right along and industriously corrected the errors for the reader.

This soon caught the attention of all the school children, and they asked Him when and where He had learned to read so well.

And the little Child replied, 'Oh that is just born in Me!'

Here all the children laughed, then went and told all this to Dumas; and the latter thereupon became observant of the Child and began to ask Joseph concerning such capability of the little Child."

The Child Gives Dumas A Mighty Setback

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 277

Jesus is speaking: "When Joseph saw how Dumas made a great effort to find out from whence the little Child had such a remarkable attribute, he said to him, 'Brother, I know only too well that you studied the wisdom of the Greeks and have often quoted the precepts of the wise Socrates to me.

And there it states: Man does not have to learn anything, for his spirit needs only to be awakened on the path of recollection, and man then has everything he needs for all eternity.

See, as a wise teacher of young people you have often told me that.

Now behold, if such a precept of yours is surely correct, what more is needed? And with my Child you accordingly see nothing else than a living confirmation of your Socratic precept.

His Spirit has been awakened in a manner peculiar to His nature, and thus this Child-man even now has enough for eternity, and therefore, we do not need to give Him anything besides what He has of Himself.

Do you not find that to be as right as it is right that one plus one equals two?'

Here Dumas grasped his forehead and said with a certain pathos, 'Yes, so is it, and so it was I who gave the Jewish dumbbells a whiff of such wisdom! But I do not of course mean to include you among them, for you are really almost the only one with whom, in an atmosphere of mutual understanding, I have been able to talk about the divine Socrates, Aristotle, Plato and others.

To be sure, we also have very great men such as the prophets and the first great kings of this people, but as far as practical matters are concerned, they are not as useful as the wise old men of the Greeks. For our prophets constantly expressed themselves in such speech, which they themselves understood perhaps as little as we do now. But compared to that the old Greeks are quite something else; for these say clearly and plainly what they want and therefore are also of greatest benefit to practical men. And that surely stems from the fact that they, like me, were teachers of the people.'

This made Joseph smile, for here he beheld his old venerator of the Greeks as unchanged as ever, besides being the same old self-praise. He accordingly agreed with him, so as to not bring his Child under suspicion.

But the little Child now went over to Dumas and declared, 'But friend! You are still very confused and foolish if you place the Jewish wise men after the philosophers of the Greeks, for the former spoke from God - but these speak from the world.

And since you are still filled with the spirit of the world and empty of the Spirit of God, you therefore understand worldly matters better than divine matters!'

This gave Dumas a mighty setback. He gave a learned yawn and merely remarked to Joseph in Latin, 'Dixit pure ille! Ergo autem intelligo eius ironiam quam acer-bam. Dixi!' Then he departed and left Joseph sitting there; whereupon the latter also went his way."

Joseph Confounds the Beadles Of Archelaus

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 278

Jesus is speaking; "When Joseph was some distance away from Dumas, he said to his family, 'It seems to me that we can probably expect to find a similar reception everywhere so let us not spend much more time visiting our former friends, acquaintances and relatives, for I have just seen with Dumas how people act if one crosses them even just a little. It therefore seems to me that we should go home again. What do you, my faithful wife, say to that?'

And Mary answered, 'Joseph, my beloved husband, you well know that I have no will before you, since your will is also mine at all times and also must be according to the divine order of the Lord, but I would surely say that since the Lord Himself walks bodily in our midst, we should ask His advice in this matter also.'

Here Joseph agreed, 'Mary, my faithful wife, therein you are altogether right, that I will do at once, and then we will find out for certain just what we should do!'

And the little Child said without being asked, 'Even though everything were in order wherever we went, it still would be better to be at home. You see, My time is still a long way off, and if I now go with you wherever it may be, I still cannot cover up the fullness of My Deity to the extent that such may not be felt by those nearby.

Therefore, it is best for Me to stay at home now, for there What dwells in Me is least noticed.

When you, Joseph, have to go anywhere in the near future in matters of your trade, then just go out with your other children, but leave Me nicely at home, and you will have the least trouble.'

Joseph thereupon returned to his home. And when he arrived there, he found to his not little surprise that his four sons, who had remained at home, were in a mighty argument with a few overseers of Archelaus.

These vultures were quick to notice that someone had moved in here, for which reason they also were promptly at hand to extort the tribute. But when the sons of Joseph showed them the charter on the door, they became angered and wanted to tear it off.

And just at this moment Joseph arrived and at once confronted the thieves with the question by what authority they did this.

These asserted, 'We are servants of the king and do this according to the authority of the king!'

Here Joseph declared, 'And I am a servant of God the Almighty and am sending you on your way according to His authority!' - At this the marauders were seized with a mighty fear, and they ran away in great haste. And thereafter Joseph's house was left in peace from similar marauders."

Jonathan As Fisherman in The Sea of Galilee

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 279

Jesus is speaking; "Thus two years had passed, and nothing unusual took place any more in Joseph's house. Cyrenius did indeed receive the news of the emigration of Joseph, but still could not visit him there, since at this very time he was overburdened with matters of state from Rome. And Cornelius also did not fare much better, for just as often as he wanted to absent himself to visit Salome and his friend Joseph, he also had to deal with very important matters of office. All this the Lord had already foreordained so the little Child in Nazareth could grow in that much more obscurity.

Thus, the people in Nazareth were in complete ignorance of the nature of the Child. Only the already-known doctor drew attention far and near as a result of his miraculous cures. And it became a regular byword that the sick was told, 'If Nazareth cannot heal you, then the whole world cannot heal you either!' And Salome made a constant effort to serve Joseph's house as the opportunity arose, and the little Child spent much time in the house of Salome.

When two years had gone by, Jonathan finally followed Joseph from Egypt and came to visit him. Joseph was overjoyed at seeing his friend again, and the little Child also danced with joy around His big fisherman.

When Jonathan had spent about three weeks in Joseph's house all by himself, since all his people in Egypt died in an epidemic of yellow fever, he asked Joseph if he could not assist him in finding work in his trade as a fisherman.

Here the little Child stood up and said to Jonathan, 'Do you know, dear Jonathan, the people here are mostly wicked and very selfish, so there will not be much to do for you here. Now you go to the Sea of Galilee, which is not far from here, where the fishing trade is still open to all. There you will soon find a good little spot and will always be able to catch the best fish with little effort. Then come often to the marketplace in Nazareth with these fish, and you will have a good trade!'

Jonathan promptly followed this advice, and lo, he soon found a widow there who had a little house by the Sea of Galilee. This widow took a great liking to Jonathan, took him into her house and soon thereafter gave him her hand.

Thus, Jonathan became an excellent fisherman again in the Sea of Galilee and had the best trade everywhere because of the very reasonable prices of his fish, while at the same time he made it a matter of first importance to regale Joseph and Salome every week with a generous quantity of the most select fish.

And this occurrence was the only memorable one for two years, and nothing else occurred that would have been worth recording."

The Miracle of The Twelve Sparrows

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 280

Jesus is speaking: "One Sabbath, when the Child was five years and a few weeks old, He went to a little brook that flowed not far from Joseph's farmstead. The day was truly serene, and several children accompanied the lively little Jesus there, for all the children of the neighbors loved Jesus very much because He was always happy and knew how to arrange many innocent children's games. For this reason, they followed Him quite joyfully this time also.

When the little company arrived at the brook, the little Jesus asked His playmates whether it really would be permissible to play on a Sabbath. Here the children replied, 'Children under six years are free from the law, and each of us is hardly six years old, so we may surely play on the Sabbath! Besides, our parents have never denied us this.'

And the Child Jesus said thereto, 'Well spoken. Then let's play a game! But so, we will not offend anyone, I will show you something very remarkable among ourselves. Now you must be perfectly silent thereby.' At this the other children sat down on the ground, which was thickly covered with grass, were altogether silent and did not stir.

The little Jesus then took a small knife from His pocket and cut out twelve little round holes by the smoothly trod path beside the brook and filled them with water from the brook. Thereupon He took some soft clay from the edge of the brook and quickly formed twelve little birds in the form of sparrows and placed a sparrow beside each little hole filled with water. When the clay sparrows were thus put in place, the little Jesus asked His playmates the meaning of this.

And these replied, 'What else, besides what it is? - Twelve little holes filled with water and twelve clay sparrows beside them!'

Here the little Jesus said, 'That surely, but this likeness also has quite another meaning. Listen, and I will explain it to you! The twelve small holes signify the twelve tribes of Israel. The clear water in them is the Word of God, which is the same everywhere; and the dead clay sparrows represent mankind as it now generally is. The children of men also stand by the living water of the Word of God, but because they are too earthly, like these sparrows, they also stand dead by the pools of life which are filled with life, but they neither can nor wish to give heed to this, for they are dead because of their sins.

Therefore, the Lord God Ziebarth now comes in the time of greatest affliction and will restore these dead children of men to life, and they will be able to fly up to the clouds of heaven again.'

Now this children's game was noticed by a passerby, a strict Jew who knew Joseph. The Jew thereupon hurried into the house and made a great commotion before Joseph, asking why he desecrated the Sabbath by thus allowing his children to play.

Here Joseph at once went with him to the children and there made a false bluster for the sake of the stranger.

At this the little Jesus said, 'That is also a great affliction. And so, I give life to you clay sparrows and now fly away!'

And suddenly the clay sparrows took wing and flew away. There at all were seized with a feverish amazement, and the strict Jew said no more. - *And that was the first miracle of the little Jesus when He was five years old.*"

An Ill-Tempered Boy's Lesson

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 281

Jesus is speaking; "On this occasion a few other Jews also came to the spot where this wonder took place, and they very curiously asked Joseph what had taken place here. Among these were the neighboring parents of a certain very quarrelsome boy, who as the only child of his parents was greatly spoiled.

The little Boy Jesus had already reprimanded this seven-year-old boy often because of his quarrelsome nature but this did not help matters much, for as often as a new opportunity arose, he promptly quarreled again and quickly destroyed some plaything.

This boy, who was present with the children this time also, became excited shortly after this wonder, took a willow twig and exclaimed, 'Not bad, that these clay sparrows have flown away, so I shall promptly make the water fly away also with this twig!' After these words the boy, whose name was Annas, began to whip the water and to drive it from the little holes.

Here the patience of the God-Child broke, and He said in a very serious tone of voice, 'Oh you resentful, foolish, evil human being! You, a devil only recently come into the flesh, want to destroy what I have built? Oh, you wretch, whom I can destroy with the least breath, you want to annoy Me and always defy Me? Behold, so your folly and your spite may become evident, you shall shrivel up for three years like the twig with which you have driven My water!'

Upon this word of the Godchild the malicious boy at once sank down and shriveled up so greatly that nothing was to be seen but skin and bones and he became so weak that he could not stand and all the less walk. Here the sad parents took their shriveled child and carried him home weeping.

Soon thereafter they came into Joseph's house and then brought an action against Joseph with the chief judge because of what his Child had done, which they did because Joseph did not permit them to punish his God-Child for this deed.

When the chief judge arrived, the little Jesus went to meet him and asked him, 'Why do you come here? Do you want to judge Me?' And the chief judge replied, 'Not You, but Your father!' And the little Jesus warned, 'Go back quickly, or your judgment will come upon you!'

At this the chief judge became so frightened that he suddenly turned back and then would not hear any more about this matter. And that was the second wonder which the little Jesus effected at that same time."

The Wages of The Shepherd Boy

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 282

Jesus is speaking: "When Joseph's house was thus left in peace, since the chief judge would not accept any more complaints against Joseph, it so happened eight days later that Joseph had to go into a neighboring village to a building site. On this occasion the little Jesus wanted to go with Joseph, and Joseph was more than glad to take Him along. But the parents of the shriveled boy were filled with strong anger against Joseph and his Child.

Now to go into the village, Joseph had to go past the house of this boy's parents. When Joseph came near the house with the little Jesus, he was noticed, and the angry neighbor said to one of his also very headstrong servant boys, who usually herded his sheep, 'See, there comes the carpenter up the path just now with his pestilential Brood. Go, and run down this path with all your might. And when you get to the Boy at the side of the carpenter, thrust Him down with all your strength, so He will be left dead! After that the old scoundrel can prosecute me - and I shall then show him the law that children under twelve years of age cannot be held accountable in worldly matters!'

When the shepherd boy heard this from his master who had also promised him a good reward if he killed the Child, the boy suddenly ran out of the room and toward Joseph in great haste. At this moment the shriveled son Annas, who was in bed, said to his father, 'Oh look, how quickly does the shepherd boy run toward his death, and what sorrow that will be for his parents! Oh father, you should not have done that! For I tell you, as I see it now: Joseph is just, and holy his Child!'

Thereupon the gaunt boy was silent, and his father thought about the words of his son. But at that moment the shepherd boy in furious haste came upon the little Jesus and butted Him on the shoulder with considerable force. Despite this the little Jesus did not fall, and He said to the shepherd boy in a greatly excited tone of voice, 'That you did for the sake of a reward! Thus, every laborer is worthy of his hire, and as the labor, so also the reward. Your labor was to kill Me; therefore, let death be your reward also!' Here the shepherd boy suddenly sank down and was dead.

Joseph was greatly frightened at this; but the little Jesus said, 'Joseph, have no fear on My account; for what here happened to a boy, that will happen to the whole world if it wants to strike us!' Thereupon Joseph went his way and left the dead boy lying there according to the will of the Child."

A Father's Entreaty

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 283

Jesus is speaking: "When Joseph came into the village and looked at the work to be done, there the hue and cry already came after him, especially on the part of the shriveled boy's father.

The latter had at once sought out the parents of the dead shepherd boy and incited them against Joseph. And these ran hastily and desperately over to Joseph and shouted, 'Begone from here with your terrible Child, with which every word is an accomplished deed! For children are always supposed to be a blessing to mankind from above, but your Child has only come to curse us! Therefore, be gone from here, you bringer of woe!'

Here the little Jesus retorted: 'If so, what then are you to Me? Did you, father of Annas, not tell the shepherd boy that he should kill Me? Did you not even promise him a good reward if he should kill Me, since he acted safely because he was not yet subject to the law? And behold, thus I also thought in My early enlightenment of Spirit: I too am still far from being subject to the law; therefore, I shall also give the boy his well-deserved reward immediately. And if you take Me or Father Joseph before the court, we too will know how to explain the law to you. See, thus I have thought like you and acted upon it. How then can you find your own conduct unjust in us?'

At these words of the little Jesus the father of the shriveled boy was seized with a great fear; for he saw therefrom very clearly that this little Boy also knew the thoughts and the secret resolves of men, and that one would have to be very careful of Him.

Thereupon all the shouters left Joseph and the little Jesus. Only the father of the slain child remained before Joseph and wept for his boy and said, 'Killing is no art, but restoring to life is! Therefore, no one should ever kill who cannot restore to life!'

And the little Jesus replied, 'That I could do also, if I wanted to; but your boy was bad, therefore I do not want to!' - Upon these words the father began to entreat the little Boy.

And the little Jesus said, 'Tomorrow, but not today!'"

A Glorious Promise to All of Good Will

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 284

Jesus is speaking; "But the father of the dead boy would not depart from the Child now, since he had heard that the little Jesus could bring his son back to life again.

Here Joseph said to him, 'Friend, I tell you, do not be insistent; for the Boy has His order according to which He acts, and you will not extort anything from Him even though you clamored still more! Go instead and bring your boy into your home and lay him, like a sick person, into a good bed, and tomorrow he shall be better off!'

Upon these words the father of the dead boy finally left Joseph and went and did according to Joseph's advice. Only then did Joseph have peace and gain time to close the agreement for the work with the builder.

Thereupon Joseph went home again and told Mary, Eudokia and Salome, who came to meet him, what all he experienced on this short trip. All three were surprised at such wickedness of men.

But the little Jesus said, 'Oh, do not be surprised because of the wickedness of men; for if you were to do that, there would be a very great deal to be surprised at in the world.'

Here Salome said to Mary, 'Listen, my most worthy sister: It is just beyond comprehension! The little God-Child needs only to open His divine mouth, and wisdom just pours out. Of what enormous, far-seeing wisdom these words again were. Oh, you more than fortunate mother of such a Child!'

And the little Jesus said, 'And oh you more than fortunate Salome, you who bought a house for your Lord and now witness how He dwells therein bodily. 'What difference is there really between her who for a short time concealed Me in her body, and between My rightful housekeeper who shelters Me in her house forever?

Now if a mother carries a child in her body, what does she really do to see that it comes to life, grows and then enters into the world? Is that the work of God, where the will of man can accomplish nothing? 'And if someone takes a child into his house and gives it a home, care and board forever, say, is that not more?

'Truly, I tell you: Those who like you will in time to come take Me into their hearts spiritually, they will also be equal to My mother, My brothers and My sisters!'

All deeply engraved these words in their hearts and then quietly and thoughtfully went home."

The Reawakening of The Shepherd Boy

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 285

Jesus is speaking: "The following day at exactly the same time that the boy ran into the little Jesus, he came to life again in bed, arose, and like someone awakened from a dream asked what the matter was, and how he came to be in this bed. And his father told him all that had happened and how he came to be there. At

this the boy was filled with fear, and he said, 'Oh father, that is a terrible Child who should be avoided by everyone who values his life! Oh, give me into service far away from here, so I will be sure to never meet up somewhere with that terrible Child on some unfavorable occasion for there He could instantly kill me again! But I am not returning to my former master, for he led me to do evil.'

Here the father replied, 'My son, I thank God that I have you back with me! Therefore, I shall never send you into any service again and instead shall keep you with me as long as I live! But we need not fear Joseph's Child as much as you think, for this Child is the very One who obviously has restored your life at the foretold time. And if that is so, how then should Joseph's Child be as terrible as you imagine Him to be?

See, my son, whoever kills and cannot restore to life, he is terrible, but whoever can kill without blood and then bring back to life again, He is not as terrible as you think Him to be.

'And now we shall do something better: We shall go there and thank the carpenter for your awakening. For I have known for quite a long time that the carpenter is a most righteous and God-fearing man.'

At these words the boy forgot his fear and went with his father to see Joseph. The latter already met them in the village with his four older sons and with the little Jesus, who was also going to the village with Joseph again. When the boy beheld the little Jesus, he became very weak, for he supposed he now would have to die again.

But the little Jesus quickly went over to the faint-hearted boy and said to him, 'Joras, do not be afraid of Me; for I love you more than the whole world! For if I did not love you so mightily, you would not have received your life again. You see, My love is your life forever!'

When the boy heard the little Jesus speak thus, he quickly changed his mind and stayed all day long and played with Him.

And the little Jesus showed the boy a number of very clever games, which made the boy happy beyond measure."

The Wages of a False Witness

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 286

Jesus is speaking: "When Joseph returned to work in the village on the following day with his four sons and with the little Jesus, there came a village judge and accused him, saying, 'Listen, you carpenter! It is not seemly that you always take your little Boy along with you, for to begin with He has a poisonous exhalation, and in the second place the children whom He touches soon become sick, or they soon die or become deaf and blind!'

When Joseph heard such lies, he laid the axe aside and demanded the judge, 'Bring the witnesses here who suffered such harm through my most innocent Boy Jesus, and I will go with them into the temple and there settle the matter with them before the high priest of God!'

Now this judge was bribed by the father of the shriveled boy and therefore sought a means to put Joseph's Boy under as much suspicion as possible.

At these words of Joseph, the judge went away and in a short time gathered together a great number of greatly afflicted children from the village and led them over to Joseph.

And when he arrived there, he accused him again, saying, 'Just look here now! We can thank your poisonous Child for all this! See, these children have visited your Child a number of times and have played with Him, and behold, these are the happy results therefrom! So, stay away from our village and at the same time keep your Pest at home.'

When Joseph heard this from the judge he was stirred up, took the little Jesus aside, seemingly appealed to His conscience and said, 'Why then do You perpetrate such things? See, these suffer greatly therefrom and hate and persecute us for it!'

But the little Jesus countered Joseph and answered: 'The words which you now have spoken are not from Me, but from you, for you have now spoken the words of the judge who is a liar - and not My words which are eternally true! But I will be silent against you and will not give you a reprimand for your assumed speech, but because of his accusation he let this bribed judge receive his just punishment!'

And the judge immediately became stone blind. At this all who were with the judge were greatly shocked. Several of them became wholly confused and cried, 'Let us flee from here in all haste! For each word from the mouth of this Boy is an accomplished fact!'

Now when Joseph saw that the judge was blind and was certain to cause him a lot of trouble for that, he became upset over the little Jesus himself, took Him lightly by the lobe of the ear and pulled Him in order to chastise Him before men.

Here the little Jesus became aroused and said to Joseph quite earnestly, 'Let it be enough to you that they seek and still do not find what they seek! But you did not act wisely this time. - Do you not know that I am yours? Why then do you want to grieve Me, when I am yours? Oh, do not grieve Me any more henceforth, since I am yours!'

At this Joseph quickly realized his mistake, took the little Jesus and pressed Him to his heart. - And all those standing about soon dispersed in their very great fear of the Boy."

A Schoolteacher Learns the Alphabet

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 287

Jesus is speaking: "After a time of about three months, when Joseph had completed the work in the village, a certain Pira's Zachaeus came from Nazareth on a visit to Joseph and for the first time made personal acquaintance with the Boy, about whom he had already heard a number of things.

Therefore, he came only because of the little Jesus. For Pira's Zachaeus was a substitute teacher in the town who had little to do but still had a very high opinion of his wisdom.

Now why did he secretly visit Joseph in regard to the little Jesus? Because he thought, 'That must be a very talented Boy whom I shall bring into my class, so that by His quick progress my class will get a better reputation than that of my rival!' He therefore concerned himself mainly with the Boy Jesus, questioned Him about

various things and always received the most conclusive answers at which he was greatly surprised.

When he had thus investigated the Boy, he turned to Joseph and said to him, 'Brother, the little One truly has an extraordinary understanding for His age. It is really true that you have a very intelligent little Boy here - only it is too bad that He still cannot read nor write the letters! Would you send Him into my school, so He could learn to read and write the letters with me? I will then also teach Him all the other arts and sciences, so He may learn to greet the elders and honor them like grandfathers and fathers, and you know, so He may also learn to love His playmates, towards whom on a number of occasions He is supposed to have acted very unmercifully, and so He finally may also learn the Law of Moses, know the history of God's people and the wisdom of God in the prophets.'

And Joseph answered the teacher, 'Good, my friend and brother! But before you take this Boy into your school, make a little test here before several witnesses who are with me today. Recite all the letters to Him and explain them to Him clearly; then examine Him, and from what the Boy will have remembered of the explanation, you will then be able to form the best judgment as to how His talent is constituted.'

This the teacher promptly did. He distinctly recited the letters from Alpha to Omega to the Boy and also explained the symbols to the best of his ability.

But Jesus looked at the teacher in surprise, and as he thereupon examined Him, asked the teacher, 'Oh you hypocrite of a teacher: How will you teach the Beta to the students, when you have never understood the meaning of the Alpha? Explain the Alpha to Me according to true wisdom, and I will then believe what you have to say about the Beta! And so, you may now find out that I have no need to learn the letters and their origin and meaning from you, I will explain them and show you the true meaning of the letters!'

Here the little Jesus began to expound the whole alphabet to the altogether befuddled teacher and, as He went along, also inquired diligently of him whether he had comprehended it.

But each answer from the teacher was so foolish and incomplete that all those present broke out in ringing laughter. And since the teacher discovered such amazing wisdom in the Boy, and saw that he had brought disgrace upon himself, he stood up and confessed to those present, 'Oh woe is me, a poor wretch! I am now completely confused. I have brought disgrace, ridicule and harm to myself, because I wanted to bring this little Boy into my school. Oh, brother Joseph, take the Boy away from me; for I can never bear the sternness of His countenance nor the incisiveness of His speech. Truly, this little Boy is not born of the earth. He must surely be able to tame fire and water in His wisdom. I will be a fool always if He was not born long before the creation of the world! Jehovah will know in which mother's body He was carried, and which bosom has nourished Him.

Woe is me! I am already a fool - I came to enroll a student, and behold, I have found a Teacher whose Spirit I shall never be able to aspire to. Oh, feel disgrace with me, friends! An old man was made a fool of by a little Boy - that is certainly my death.

Therefore, oh Joseph, take the Boy away from me; for He must be something tremendous, either a God or an angel!'

Here all those present now began to console the teacher, for they felt sorry for him because of his great distress."

Where Is Up - And Where Down?

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 288

Jesus is speaking: "When Jesus heard such lament from Pira's Zachaeus, He smiled and said: 'Now your vanities shall bear their fruits, and they who were blind of heart shall receive their sight! So then listen, oh foolish one, you who carry Dumas in your eye like a thorn. See, I have come down from above so I may judge men according to the world in them, but after that appeal to their higher nature according to the mandate of Him who is within Me, over Me, and you, who sent Me from Himself in Me, so that you would be saved!'

After these words from the Boy Jesus all those in the entire surrounding country who lay abed with any sort of illness became well. Thus, also all were freed whose worldliness had at various times been smitten with the judgment of the little Jesus, with the exception of the shriveled boy. The latter had to spend the three set years under the judgment of the little Boy because of his father.

Pira's Zachaeus now arose, went with Joseph out into the open and there inquired of him, 'Brother, we are now in the open and no one can overhear us. I therefore entreat you, dear brother, that you tell me what the circumstances are in the case of the Boy, for as I have said before, that is no natural Child!'

Here Joseph answered, 'Friend, see, if I were to talk about the nature of my little Boy, I would not get through in many days, and besides, the Child does not allow me to break confidence either just because I have a mind to.

Look, the little Boy is just coming over to us now. Gather courage and love toward Him, and He will make everything known to you which will be good for your soul!'

Here the teacher soon gathered courage and love toward the Boy, and when the Latter had come over, he spoke to Him and said, 'My most captivating, wonderful little Boy!'

And the little Boy smiled and asked, 'Do you know, learned man, where up and where down is?'

See, the earth is round like a ball, and round about its people and creatures dwell. Some live up, and the others down. And the earth revolves daily about its center, and every day you are carried around four thousand miles. Say, when are you up and when down?'

Here the teacher looked greatly befuddled at such unheard-of things and did not know what he should say thereto.

But the little Boy laughed at the dumbfounded expression of Pira's Zachaeus and continued, 'Oh, you learned man! What are you going to teach, if you do not know that the light alone is the deciding factor there? Where there is light - there is up; but where there is night - there is down.

Now with you it is still night, so you are at the bottom. But I have always been uppermost in the light, so, you probably will be able to comprehend My Essence of light just as little in your night, as those whose feet are opposite ours and who now have night are able to see.' Thereupon the little Jesus went away.

Pira's Zachaeus then asserted to Joseph, 'Now we have it. Now I know as much as before. Strange talk of the Boy. Just leave me alone now I want to think about that.' And Joseph left the teacher alone in the garden."

A Light to The Heathen, A Judgment to The Jews

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 289

Jesus is speaking: "For a hole hour Pira's Zachaeus thought about the words of the little Boy, but nowhere could he find a solution. 'Just who is this Boy supposed to be?' he said to himself a number of times. 'Could He be none other than Elias, who is supposed to come once more? Or is He Samuel or some other great prophet reincarnated? He was born in Bethlehem, and no prophet is to come from there.

But that is the place from which the Messiah is supposed to come! 'Could this Boy then be the Messiah Himself? The Messiah is supposed to come from the tribe of David! Now Joseph is said to be a rightful descendant of David, although this has not been established from a strictly legal point of view. The matter would seem to have much in its favor, but who can believe and accept this as an undeniable fact without historical proof? Still, one is almost forced to reach this conclusion by the very nature of the Boy. But on the other hand, the Roman charter speaks wholly against this, for the Messiah will surely have to be a most decided enemy of the Romans.

Now how can the Boy possibly be that in the light of His friendship with the Romans, who have made Him one of their citizens? As such He can, in time, probably become a great general of Rome, a Messiah to the heathen but for us a two-edged sword that will bring about our downfall! If I reported that to the high priest, truly, that could be of great advantage to me.'

Here the little Jesus, accompanied by James, came back into the garden, went over to the teacher and warned him, 'Pira's Zachaeus! Just forget your desire to reveal Me to the high priest before the appointed time, or death will overtake you at the third step! My power you have probed, so let this be a good word of warning to you. Now what you have said to yourself about a Messiah for the heathen, that has its reason, for thus it shall indeed be a light to the heathen and a judgment to the Jews and all children of Israel!

This provoked the teacher, and he declared, 'If so, then leave us and go to the heathen!'

And the little Jesus retorted, 'I am a Lord and do as I decide; and you are not one who has anything to say about it! Therefore, be silent and leave this place, or you will yet force Me to smite you!'

When Pira's Zachaeus heard this from the little Jesus, he quickly arose and fled into the town.

Thus, Joseph was rid of an annoying guest and again followed his trade."

The Death and Reawakening of Zenon

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 290

Jesus is speaking: "After some time, the love of the neighboring children and of their parents again drew them over to Joseph, chiefly on the days before the Sabbath, or Friday, when very little or no work was done, especially in the afternoon.

One such day several neighbors came over with their children. The girls found the five adopted daughters of Cyrenius to be very delightful company, for they were truly friendly, lovely and industrious, and were well informed in all matters. With the boys the charming and lively Jesus counted above everything else, for besides teaching them a number of highly ingenious games which greatly entertained them, He often told them such moving stories in the form of parables that the little children were all eyes and ears thereat.

Now this time, since the earth was still moist from a recent thunderstorm, the roof (which was flat and was encompassed with a parapet) was chosen as a place to play. For a while matters went quite peacefully, for the little Jesus told several highly entertaining little stories. But towards evening matters became livelier on the roof, for the little Jesus had arranged a game of hopscotch which frequently required some jumping.

Among the twelve boys present was a certain Zenon, a stormy petrel who always wanted to win the few savings pennies brought along by his playmates away from them by all sorts of dare-devil undertakings. Such an undertaking he also put into effect on this occasion, namely that he wagered eleven pennies, and that against the will of the Lord Jesus, that he could go around the roof on the parapet three times without losing his balance. Should he get around successfully three times, the other eleven children looking on would have to add another eleven pennies to his eleven, but if he should lose his balance and fall, he would lose his eleven pennies.

The other boys accepted the wager, and Zenon promptly hopped on the parapet, immediately became slightly dizzy, lost his balance, fell to the ground, broke his neck and was dead on the spot.

At this the dead boy's parents, filled with sorrow and anger, ran up to the roof where they seized Jesus and wanted to maltreat him. But Jesus tore free of them, ran down to the dead boy and there called loudly, 'Zenon! Get up and witness for Me to your blind parents whether I have thrown you down and killed you!'

At this the dead boy promptly arose and declared, 'O Lord! You have never thrown me down and killed me, but my desire for gain and my unseemly haste were responsible for that! And when this happened my sin killed me than You, o Lord, did in fact come to me and restore my life!'

When the parents of Zenon heard this witness, they immediately fell down before Jesus and worshiped the power of God in the Child Jesus.

Here Jesus admonished Zenon, 'Let that be a lesson to you and in the future have no part in such games, which tempt death, and remember that I advised you against it!'

The parents and Zenon wept from sheer gratitude and then went home." (Moreover, this was a prophetic intimation of Judas Iscariot, which may easily be discerned.)

Archelaus - A Scourge of God

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 291

Jesus is speaking: "ANOTHER TIME, again on the day before the Sabbath, several neighbors came to Joseph with their children so they might consult with

him about several matters which were pressing them, for these neighbors knew that Joseph was on very good terms with the prefect.

It was about this time that Joseph received a letter from Cyrenius in Tyre, who upon his return from Rome inquired about the welfare of Joseph and especially about the little Jesus. Concerning this letter the neighbors knew nothing, nor did they know that Joseph was such a great friend of the governor Cyrenius.

Here Joseph wanted to display the letter to them and thus give his neighbors a sure consolation, since he wanted to show them therewith how most effectively, he would take their part with the governor against the tenant king, and that all the more surely with the best results because Eudokia and the five maidens belonged wholly to Cyrenius.

At that moment the little Jesus quickly spoke to Joseph and said in an impassioned manner, 'Joseph, Joseph, never do that, for I am the Lord! If you show the letter, then I shall smite the earth - for I am the Lord also over Rome, and not Cyrenius, and not Augustus Caesar. I tell you: If the people were better than the tenant king, I then would know how to take care of Archelaus. But since the people are not an iota better, just let them bear their own burden in the tenant king, who is a miser like the entire people. 'Was it not said: an eye for an eye, a tooth for a tooth, and so forth? So let it also be said: greed for greed, jealousy for jealousy.

Accordingly, Archelaus is indeed a true physician to this hard-hearted people, and he shall remain as he is until his end!'

These words vexed the neighbors, and they said, 'That would be a rare fellow of a Messiah for us! Us He scolds and therefore praises the heathen Archelaus!'

Thereupon the little Jesus stamped His heel into the ground and commanded, 'Earth, quake, so your blind children may know that It is I, your Lord!' And suddenly fire escaped the stamped spot, and the ground quaked mightily. At this all those present took fright and asked, 'Just What really is that Child? For the earth actually quakes before Him. Let us depart from here, for it is not safe to be near this Child!' - And all soon left Joseph and hurried away. - And thus, Joseph was again freed from great danger."

The Reawakening of Salome's Dead Servant

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 292

Jesus is speaking; "When Jesus was a little over six years old, Salome had a dead tree felled and then had it split and cut up by her menservants for firewood. On this occasion a young manservant who was quite proud of his capacity to work said to his three fellow-servants, 'Just leave this work of splitting to me, and I will be done with the whole tree as quickly as the three of you together!' And the other servants gladly left this honor to him. He then took his sharp axe and chopped away very industriously. But in his zeal, he missed a swing and instead of the wood struck his foot and split it from toe to heel. At this he sank to the ground and screamed for help, and everyone rushed over to him, but no one had anything with which to bandage his foot. And thus, the young man soon lost all of his blood and thereupon died.

In the meantime, Joseph's house also heard shouting and lamenting at the nearby house of Salome. And Jesus ran over quickly and pushed through the surrounding crowd to the already dead servant. Upon reaching the dead man, He

quickly seized his split foot, pressed it firmly together and healed it in an instant. When the foot was healed in this manner, He seized the servant's hand and said, 'Listen, you vain young man! I say to you: Arise and continue to split your wood! But from now on give up your vanity and never desire to labor beyond your strength, and you will easily guard yourself from similar accidents in the future; for your fellow-servants also have the strength for their work from God, and you shall not put them to shame, anytime or anywhere.

'Now if one of your fellow servants is intentionally lazy and idle, the Lord will be sure to find him, but it shall never be up to you to set yourself up as his judge by vain and overdone industry.' Here the young servant arose once more in full strength and resumed splitting wood.

Thereupon all those present fell down on their knees before the Boy Jesus and said, 'Praise and honor to the power of God in You; for the Lord has already bestowed the fullness of divine power upon You at an early age!'

And Jesus quickly returned to His home, for he did not want the praise of men."

The Broken Water Jug

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 293

Jesus is speaking; "Now Mary still had the jug wherein she carried water when the angel delivered the most holy message to her. She had high regard for this jug, indeed it was a downright sacred relic to her, and she did not even like to have anyone take this jug and drink from it.

And one time, about eight days after the wonder had taken place at Salome's, Mary was alone in the house with Jesus. She was busy washing and needed fresh water, so she went over to Jesus and said to Him, 'You could easily get me a jug full of freshwater here, You may even use this jug which was sanctified through You!'

Jesus took the jug and went to the well with it, near which Joseph was performing a few chores with the other children. Hereupon Jesus hit the jug somewhat roughly against a rock, and it fell to the ground broken in many pieces.

One of the girls saw this and said, 'Ouch, oh, oh! That will be bad - now the holy jug of the housemistress is gone! But my dear Jesus, why were You not more careful? My, but mother will be cross with You for that! Oh, oh, You can really look forward to that!'

This seemed to irk Jesus somewhat, and He said to the girl, 'What is it to you what I do? You just see to it that you finish your spinning. I shall still bring plenty of fresh water to Mary despite the broken jug.' And the girl declared, 'I certainly would like to see just how one can bring fresh water into the house without a jug.'

Here Jesus quickly took His little red coat, gathered it together at the ends, dipped water with it and carried it into the house to Mary without losing a drop. And they all followed Him into the house because of this wonder. When Mary saw this, she was shocked and asked, 'But Child, what happened to the jug?'

And Jesus answered, 'See, that has long been a thorn in My eye! Therefore, I tested its miraculous power against a rock and lo, there was none about nor in it, so it immediately broke into little pieces. Now I would say that where I am, I certainly should be considered as more important than some stupid jug, which is not an iota better than any other.'

To these words Mary said no more and engraved them deep into her heart. The girl did not say any more either; for she loved Jesus.

And Jesus said to her, 'See, that way I like you better than when you wag your tongue needlessly.' And the girl was content with this little rebuke and thereupon spun her yarn industriously."

The Thousand-fold Harvest

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 294

Jesus is speaking: "After this wonder Jesus remained inactive for about two years and obeyed Joseph and Mary in all things. And in His eighth year a very bad harvest year appeared; for a great dry spell came, and all the green crops withered.

It was already the seventh month, and nothing green was to be seen anywhere, in many cases the cattle had to be slaughtered, or it became necessary to have hay and grain brought from Egypt and Asia Minor at a high price.

Joseph himself lived mainly from the fish that Jonathan brought him every week and fed his domestic animals with the reed grass which Jonathan also sent him.

Finally clouds appeared in the seventh month, and it began to rain sparingly now and then. Joseph there upon told his four oldest sons, 'Harness the oxen to the plow, and we will show some wheat into the ground in the name of the Lord. Perhaps the Lord will still bless it, since we may after all count Him as our Son and Brother whom He sent into the world.

To be sure, He has not worked any wonders through Him now for two years, so that we already have as good as forgotten His eminence on that account, but who knows, whether this bad year is not the result of our forgetfulness toward Him who so divinely came to us from above!'

Here the now eight-year-old Jesus went over to Joseph and said to him, 'Good, Father Joseph! All of you have never forgotten Me, therefore I will go with you to lay the wheat into the furrows!'

This made Joseph very happy indeed, and Mary and all the others in the house declared, 'Yes, yes, where the dear Jesus will sow, a rich harvest will surely come up!' And Jesus agreed smilingly, 'I am of that opinion too. Truly, in vain shall no seed fall into the ground by Me.'

Hereupon the plowing and sowing began. Joseph sowed to the left of the plow, and Jesus to the right. And thus, the acre was fully cultivated in half a day. Soon thereafter a plentiful rain fell, and the wheat sprang up after taking a firm hold and as a summer crop came to a very gratifying maturity in three months.

And here it was noted that the ears which the Boy Jesus had sown on the right-hand side had five hundred kernels throughout, while those of Joseph had only thirty to forty kernels. At this all were greatly surprised, and when the grain was finally threshed out on the threshing-floor, only then did the blessing of God show itself in full measure: For from each measure of wheat that was sown, exactly one thousand measures were reaped: a harvest which no one had ever experienced! And since Joseph had such a great supply, he kept seventy measures of wheat for himself and distributed nine hundred and thirty measures among the neighbors.

And there an entire locality was helped with this wonderful harvest. And many neighbors came and praised and honored the power of God in the Boy Jesus.

But the latter admonished them towards love to God and to their neighbors and said to everyone, 'Love is better than praise, and a proper piety towards God is worth more than a burnt offering!' - During this time the withered boy also regained his health."

A Memorable School Episode

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 295

Jesus is speaking: "Following this the Boy Jesus worked no more wonders, but was like all other children of men, for He liked to be with Joseph, who made such implements as: plows, yokes, chairs, tables, beds and the like, and never failed to make anything right.

Since the Boy was already going into His tenth year and did not seem to be at all different from the other children, Joseph one day said to Mary, 'See, the people around here speak ill of us because we are letting Jesus grow up without any schooling whatsoever, when He is after all supposed to have such wonderful talents and potentialities! I well know that Jesus has no need of worldly instruction, but to cut off the gossip of the neighbors, I would like to apprentice Him to a teacher. And since two new schools have now been set up in the town, of which both teachers are supposed to be very able, I would like to try out one or the other.' Mary agreed to this, for she also realized the apparent necessity of it. And Joseph took Jesus and led Him to one of the teachers.

The latter took charge of the Boy and said to Joseph, 'First, because of the many Greeks among us, He shall learn Greek and only then Hebrew. I do indeed know of the peculiarities of this Child and am a little afraid of Him. But just the same I will do what ought to be done; only you must turn the Boy over to me completely.' To this Joseph agreed and gave Jesus wholly into the teacher's house.

For three days Jesus enjoyed the usual freedom here; and on the fourth day the teacher took Him into the schoolroom. There he led Him to the blackboard, wrote down the whole alphabet before Him and began to explain it.

After he had explained it through a few times, he asked Jesus what He remembered about it. But Jesus acted as if He knew nothing of what had been explained and gave the teacher no answer.

And the teacher plagued the Boy and himself for three days and never received an answer. But on the fourth day in school he became exasperated and demanded of the Boy Jesus under threat of a sound punishment that He answer him.

Here the Boy Jesus said to him, 'If in truth you are a teacher, and if you really know the meaning of the letters, then show Me the true meaning of the Alpha, and I will tell you that of the Beta!'

At this the teacher became angry and struck Jesus on the head with the ruler. This hurt the Boy and He demanded of the teacher, 'Is that the proper way to cover up your ignorance? Truly, I am not with you for the sake of being struck, and that is not the way to teach and educate people! Now you shall be struck dumb and insane by Me because you, instead of giving Me a proper explanation, struck Me!' And the teacher sank down on the spot and, as one raving, was bound and brought into another room.

Jesus then promptly went home to Joseph and there said, 'Another time I would appreciate another teacher who does not come to school with a stick in his hand, for that one now suffers for his misdeed against Me!'

Here Joseph knew what had surely happened again, and said to Mary, 'So then we must not let Jesus out of our hands anymore, for He disciplines everyone who is not according to His mind.'

And Mary was satisfied with that, and no one dared to reproach Jesus.

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 great commotion.

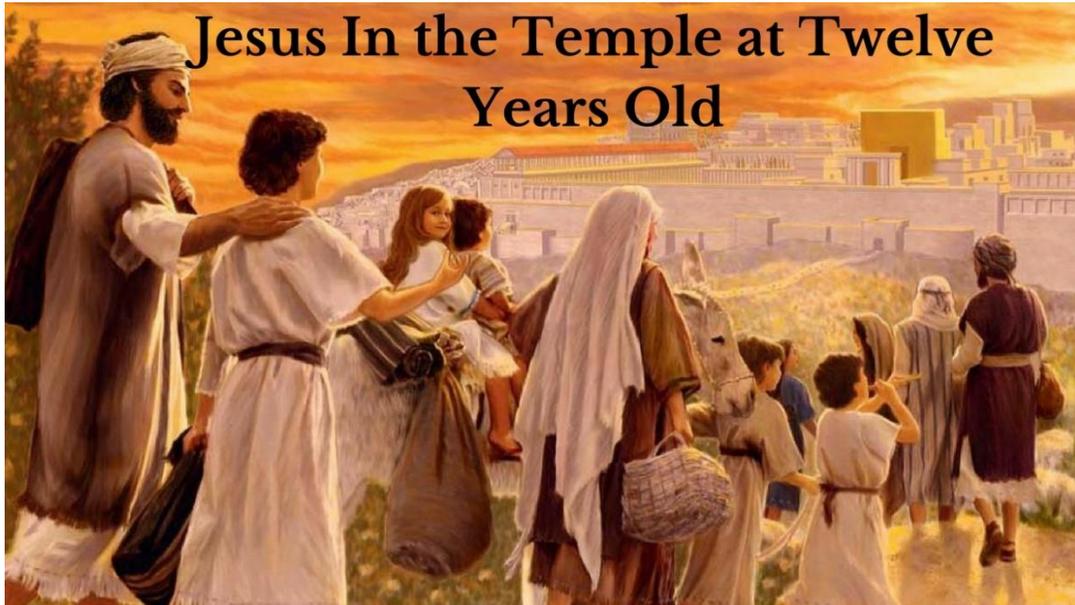
When Jesus heard this, He also went over with James, pushed His way over to the dead man and called to him, 'Mallas! I tell you: stand up again and do your work! But nail your laths on better, or you will fall once more. It does not matter how much you have worked, but how you have worked. For death 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."

Jesus Journeys to the Temple



Preperation of Jesus Coming of Age and the Departure from Nazareth, Jesus Sets Out For Jerusalem, Twelve Year Old Jesus Journeys to the Temple, Jesus is Examined in the Temple When He is of Age, The Road Back to Jerusalem and the Search for Jesus. . .

Preparation of 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 skins 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 the latter more 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 the 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."

Twelve-Year-Old Jesus Journeys to The Temple

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 298

Jesus is speaking: "From that time onward Jesus withdrew Himself and worked no more open wonders until the time of the marriage at Cana in Galilee. Only in His twelfth year the Boy Jesus, when He came to Jerusalem for the first time during the holidays as told in the Gospel, worked a wonder among the scholars in the temple through His wisdom.

Which wonder I, James, since I was not present, had the Lord describe to me only later, which briefly told was as follows: In the great crowd Joseph and Mary lost sight of Jesus in the temple and supposed, since He was not with them, that He would surely have traveled homeward with Salome or other relatives and friends.

And thus, they both went after the Nazarene caravan and caught up with it only that evening at the inn between Nazareth and Jerusalem. But since they did not find Jesus there, they became very sad, took a few companions and went back to Jerusalem during the night.

Arrived there, Joseph promptly went to the prefect Cornelius, who at that time still governed Jerusalem. Joseph informed Cornelius, who came to meet him in a most friendly manner, what had taken place, and the latter promptly gave Joseph a Roman guard, with which Joseph was permitted to search through all the

houses. Thus, Joseph rummaged through nearly all of Jerusalem and still did not find Jesus, after a search that lasted for three days.

At this both became very afraid; they sadly returned the guard to Cornelius and would not let themselves be comforted by him. And since the time was already very late in the afternoon, Cornelius wanted them to remain with him. But Joseph said, 'Oh noble friend, I will of course stay with you this night; but first I must go up to the temple and there make an offering to the Lord God from and in my sad heart.'

At this Cornelius let Joseph and Mary go up into the temple. And behold, there they found Jesus sitting among the learned elders, as He questioned them, taught them and gave them such answers to their questions that all were greatly amazed thereat; for He taught them the obscure passages from the prophets, taught them about the stars, about their courses, about their fundamental light, about their second, third, fourth, fifth, sixth and seventh light.

Thus, He also described to them the nature of the worlds and showed them the physical, psychic and spiritual correlation of all things, and established the immortality of the soul to them in such an unprecedented manner, that all said thereto, 'Truly, this has never been heard before! A Boy of twelve is wiser in one finger than all of us together!'

At this Joseph and Mary went over to Jesus and said to Him, 'But how could You do this to us? See, we have searched for You in great anguish for three days and could not find You!' Here Jesus said, 'Why did you do that? (Namely the search outside of the temple with the aid of the soldiers). Had you never heard of My Father's house, and that I had to do therein what concerned My Father?'

And neither of them understood these words; but Jesus willingly followed them home at once, after He had first stayed with them that night at the home of Cornelius.

And the learned men praised Mary happy beyond measure, in that she had such a Child.

From this time onward Jesus withdrew himself altogether and worked no more wonders before men until his thirtieth year and lived and worked like any other human being."

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 lamb 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 complies 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: Hilkiah, 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 outbursts. 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 . . .

Jesus Spends Three Days in the Temple of Jerusalem

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932



Examining the Child

The Custom of Examining the Children at the Temple in Jerusalem

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 - Ch 1

Jesus is speaking: "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.

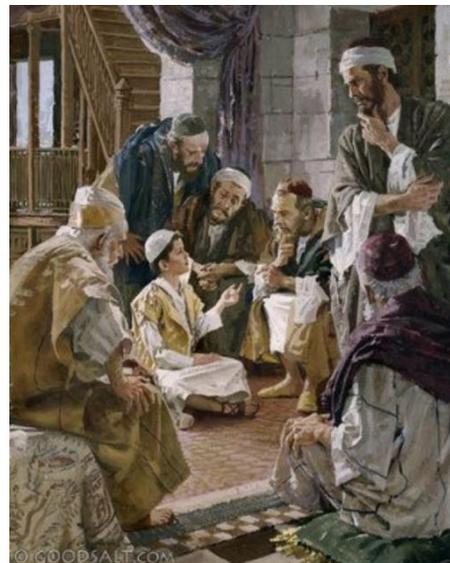
If such a boy was not easily intimidated, and persisted in his intention and request, more for pretending before the people than for sake of any deeper truth, he was put aside for the time being, and had to wait until a certain hour in the evening for an illuminating answer to such critical questions; 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 2

Jesus is speaking: "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 Ziebarth. He is the King of Glory!

And you, my dear boy, will well understand that, in regard to the Messiah to 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 Ziebarth 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'?

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 3

Jesus is speaking: "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 “Australzhina” 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 allow yourselves to be well paid, and either will not or cannot do

anything about 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 should 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.

Ref: “Three Days in the Temple” by Jakob Lorber first edition 1932 - Ch 4

Jesus is speaking: “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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 - Ch 5

Jesus is speaking; "*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, prophetic 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 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 6

Jesus is speaking: "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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 - Ch 7

Jesus is speaking: "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 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 speed 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 - Ch 8

Jesus is speaking: "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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 - Ch 9

Jesus is speaking: "*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 then 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.

Ref: “Three Days in the Temple” by Jakob Lorber first edition 1932 - Ch 10

Jesus is speaking: “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 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 people 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 11

Jesus is speaking: "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 for inspection to the conquerors. For the space of three years, the most exact copies of all were 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 one 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 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 for three days with 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.

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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 12

Jesus is speaking: "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 a 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 answers 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 unexpectedly 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?"

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 13

Jesus is speaking: "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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 14

Jesus is speaking: "I said "Here I stand before you as the true 'Maher-shalal-hash-baz a name of the son of a prophethess 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 15

Jesus is speaking: "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 working 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 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 angle before thee that he may prepare the way of the Lord, and make straight 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 has already happened 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 excerpt 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 16

Jesus is speaking: "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 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 17

Jesus is speaking: "*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 the smallest hair remained. At that time 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 18

Jesus is speaking: "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 in believing 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'

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 19

Jesus is speaking: "*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 one 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 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 20

Jesus is speaking: "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 looked up 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 for 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 21

Jesus is speaking: "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 know 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 complete 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 22

Jesus is speaking: "*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

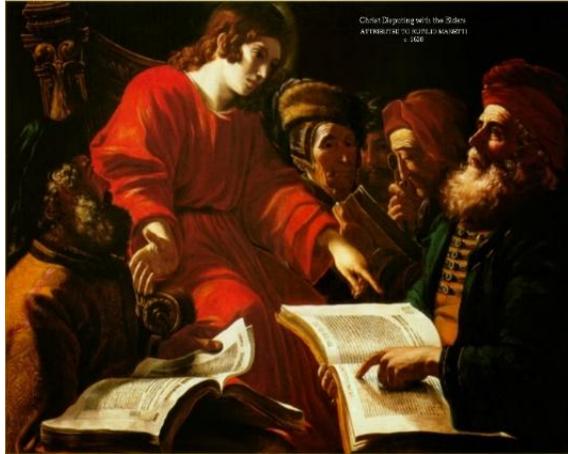
Him nor accept Him!' But let that be as it may, I have now shown you the right state of things, and it is time to look more closely at those texts found by the chief priest, which are said not to fit Me."

The Reading and Explanation of Isaiah Chapter 9:5-6 the Roman Judge.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 23

Jesus is speaking: " *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 Ziebarth 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 it is also written: '*And such shall the zeal of Ziebarth accomplish!*' Who else but the Spirit of God filling this Boy through and through, is the Lord Ziebarth 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 is 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?

Do you really have no shame at all when 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 24

Jesus is speaking: "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 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 a lot of 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 25

Jesus is speaking: "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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 26

Jesus is speaking: "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 ravaging 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 on 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 they will 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 Enoch 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 sublime monuments to them, 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 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 27

Jesus is speaking: "*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 people.

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 shrunken 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 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 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 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 people without 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"

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 28

Jesus is speaking: "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 has this regulation 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; yes, 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 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 has 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 anyone 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

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 29

Jesus is speaking: "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 Spirit 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 longer 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, 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 on 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 30

Jesus is speaking: "*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 Ziebarth'! 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.

Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 31

Jesus is speaking: "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 people, 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."



Ref: "Three Days in the Temple" by Jakob Lorber first edition 1932 – Ch 32

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 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 on My Divinity until My 30th year, and thus the only right and true account of the Three Days in the temple is concluded.

Blessed is 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 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.

And He Increased in Grace and Wisdom

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 299

Jesus is speaking: "Now it is written in the Scripture: And He increased in grace and wisdom before God and men and remained subservient and obedient to His parents, until He began His ministry.

Question: How could Jesus, as the only eternal Supreme Being, increase in grace and wisdom before God and men, when He actually was God from eternity, and how especially before men, since He was the infinitely most perfect Being from eternity?

To understand this correctly, Jesus must not be looked upon exclusively as only God, but He must be seen as a man in whom the sole eternal Deity imprisoned Itself as seemingly inactive, just as the spirit is imprisoned in the nature of every man. And what every man must do according to the divine order to free the spirit within himself, that the man Jesus also had to do in all earnestness in order to free the Supreme Being within himself, so that he might become one with Him.

Now every man must carry certain weaknesses within himself, which are the common bonds of the spirit by which it is confined as though within a tight shell. *These bonds can only be burst asunder when the soul, which is entwined with the flesh, has strengthened itself through the proper amount of self-denial that it is stable enough to perceive and to hold the free spirit.* This is why man can only become aware of his weaknesses by suffering all manner of temptations and thus discover how and wherein his spirit is fettered.

And when he thereupon denies himself in his soul in these very matters, he thereby frees his spirit of its bonds and binds his soul therewith. And when, in the course of time, the soul is bound with all the former bonds of the spirit, the completely unfettered spirit quite naturally unites with the entire, now strong soul, and the latter thereby enters into all perfect, heavenly power of the spirit and thus becomes wholly one with the spirit forever.

For the loosening of one bond after the other constitutes the soul's increase in spiritual strength, which is God's wisdom and God's grace. God's wisdom consists in the clear beholding of God's eternal order within the self, and His grace in recognizing His eternal light of love, by means of which all of the endless and innumerable things, the conditions of their existence and their paths are illuminated.

And as is the case with man, so it also was with the God-man Jesus. His soul was like that of every man and was fettered with all the more weaknesses because the most powerful Spirit of God had to bind Himself with the mightiest of bonds so He could be contained within His soul.

Thus, the soul of Jesus also had to withstand the greatest temptations and deny itself in order to take the bonds off its God-Spirit and to gird itself therewith for the infinite freedom of the Spirit of all spirits, so it could become wholly one with Him.

And in just this did the increase in the wisdom and the grace of the soul of Jesus before God and men consist, and that in such measure that the God-Spirit gradually and ever more and more united Himself with His in fact divine soul, which was called the Son of God."

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 so 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. 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 if 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. . ."



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 repeat it in Heaven. May the grace of the Lord always be with you. Amen"

This completes the Private Life of Christ and now His Public Life begins, proceed to Vol. 4 The Public life of Christ in the Alpha and Omega of Creation Series

This is the Voice of the Teacher

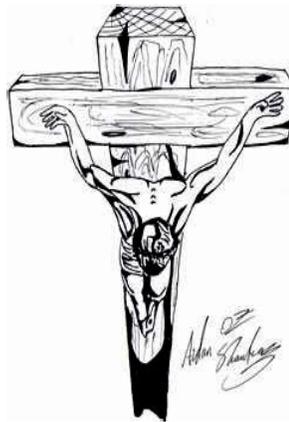
"It roars and caresses. It roars when it is addressed to those who do not want to be converted. It caresses when it speaks to those who, though imperfect, have the 'good will' to find God and his Word and, having found them, to sanctify themselves. For these it becomes the caress of a Friend and the 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**

**"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)

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." MV Vol5: 951

