

WALO WINBERG

THE COVENANT OF THE ROSE

JUDGEMENT DAY AND SALVATION
HIGHLIGHTED
BY NEW WORDS OF THE PROPHETS

POSS VERLAG
WASSERBURG
GERMANY

The cover shows the aquarelle "The Covenant of the Rose" by Gertraud Berger.

Cover layout: Christoph Trautbeck

Translator's comment:

the translation of the spiritual messages adheres to the syntax of the respective author, wherever he is using an order of words varying from common German sentence structure.

The term man stands for human being.

The expression "man" refers to human nature and character in all its material aspects of existence.

Source of Bible quotations:

Holy Bible New Revised Standard Version
Anglicized Edition, Oxford University Press 1995

Copyright 1999 by Poss-Verlag, Wasserburg, Germany
All rights reserved. Also partial reprint
only with written permission by Poss-Verlag

Poss-Verlag
Hochgarten 42
D-83512 Wasserburg
Germany
Tel. 08071-903927, fax 08071-903928
e-mail: Poss.Verlag@t-online.de internet: www.elija.de

“Lo, I will send you the prophet Elijah
before the great and terrible day of the Lord comes.”

(Malachi 4,5)

CONTENTS

<u>ON THE THEME</u>	<u>9</u>
<u>PREFACE</u>	<u>13</u>
<u>PART I</u>	
<u>THE COVENANT OF THE ROSE</u>	<u>17</u>
<u>PART II</u>	
<u>THE RETURN AND THE MESSAGE OF JOHN THE BAPTIST</u>	<u>27</u>
<u>Life and Work of John the Baptist 2000 Years Ago</u>	<u>29</u>
<u>Background and Significance of his Return</u>	<u>36</u>
<u>Today's Message of John the Baptist</u>	<u>50</u>
<u>Some Selected Messages of John the Baptist</u>	<u>70</u>
<u>PART III</u>	
<u>THE NEW WORD OF THE BIBLICALPROPHETS</u>	<u>103</u>
<u>Introduction</u>	<u>104</u>
<u>Are we Standing Before the Biblical Final Judgement?</u>	<u>110</u>
<u>The Transformation of Matter</u>	<u>119</u>
<u>The Words of the Prophets in our Time</u>	<u>126</u>
<u>The Prophet Jonah</u>	<u>128</u>
<u>The Prophet Jeremiah</u>	<u>143</u>
<u>The Prophet Isaiah</u>	<u>169</u>

The Prophet Daniel	178
The Prophet Joel	186
The Prophet Malachi	194
The Prophet Zechariah; the Father of John the Baptist	200
Elizabeth, the Mother of John the Baptist	207
The Prophet Muhammad, the Founder of the Muslim Religion	211
The Priest-King Melchizedek	216
The Apostle John	222
The Apostle Judas Thaddeus	235
A Disciple of the Lord	241
A Disciple of John the Baptist	245
Zadok, the Last High Priest of the United	
Twelve Tribes of Israel	250
Ishmael, the Son of Abram and Hagar	255
Jacob, the Progenitor of Israel	260
Further Spiritual Messages	264
Francis of Assisi	265
Hildegard of Bingen	282
Novalis	291
Words of Jesus Christ and Mary	296
Jesus Christ	297
Mary, the Mother of Jesus	301
CONCLUSION	305

“I am deeply worried about those
waiting for the tomorrow,
for the tomorrow afterwards, and for all the tomorrows
still to come.

For how many tomorrows are you wishing, yet,
before you will recognize and convert?
How many words still shall to be spoken to you
before you will understand?”

John the Baptist,
April, 1998

ON THE THEME

This book has no actual terrestrial author. The author named only had the task of structuring as well as of writing the accompanying and introductory explanations.

The spiritual authors rather are the prophets of the Old Testament, whose voice has returned. Their exhorting spirit has reappeared out of the power of the precursor and forerunner of Jesus Christ, John the Baptist.

His clear and distinct words in this time direct us towards the True Spirit of God, and show us our human aberrations, which we certainly often disguise by the cloak of semi-religiousness or even esotericism.

Many possibly are painfully touched by the word of John the Baptist and the prophets, because it neither pays homage to the spirit of the age nor to the cycle of life and death of all matter, and certainly not at all to the majority of the new esoteric teachings.

We who compiled and selected the texts for this book by no means wish to conceal ourselves. So we are permitted to call ourselves the present students of John the Baptist and his messages. We neither are saints nor enlightened ones nor masters. We also are no sect or group of missionaries, but a small and quiet group of ordinary people wishing to now give a share of some of the messages received to others, who are interested. We surely carry within us the hope to make all those acquainted with the knowledge mediated, who understand the signs of the time and are ready to convert.

Yet, this book is no easy reading, neither from its contents nor its diction, as it is the speech and expression of John the Baptist and the prophets. It also is no entertaining literature, as it is dealing with the impending fulfilment of the prophecies of the last days. Whichever name we may give to these last days, be it judgement of the world, world-incendiary fire or Last Judgement,

transformation or the return of the Spirit of Christ, these are terms, that will not alter anything within the plan of God and the painful occurrence for man on earth.

Thus, who of the readers considers the body and all matter to be the highest expression of the Spirit of God and glorifies it, will probably stand up quickly and impetuously against us, the small flock of disciples of John, and will put us in the pillory. He, however, knowing the words of Jesus Christ, John the Baptist, and the prophets concerning the last days in the Bible, or taking the effort to look them up, will find the unison of the recent messages with those of the predictions of some thousand years ago, and will be prepared for reflection, maybe also for new-adjustment.

This book is not intended to frighten, but rather to give encouragement for a new future, for a new existence of earth and man in the Spirit of God.

It is hope for those verily longing for a time and world in which Christ will be right among us. John the Baptist is the forerunner for this. Therefore, whoever merely sees the herald of the judge of the last days in John the Baptist is erring. This analogously holds true for the biblical prophets accompanying him on his renewed mission.

In the book "John the Baptist, His True Life and Work, His Return." it therefore says towards the end:

"John the Baptist came as teacher and a warning voice. He pointed to the only possible way: the renunciation of the spirit of the age and realignment towards Divine salvation. Only love to men could cause this Great Light, hiding behind his name, to take the step into an extraordinary terrestrial life.

This Great Light will always return, when great disaster is threatening men. We must not view this Light as herald of disaster or forerunner of the final judge, we rather have to understand it to be salvation and message of healing. This message of salvation is honey for the upright, wormwood for the self-righteous ones."

His message from the year of 1996 heralded his coming:

“Thus the Covenant is sealed,
so that my word may return into this world:
I shall gather the lambs
from one end of the world to the other.
I shall lead them over boulders and stones,
and shall guide them right through the wolves.
And, wherever my word will be,
there shall be the message of the salvation of Christ with the lambs,
yet, at the wolves’ there will be howling and gnashing of teeth.”

John the Baptist

“Who hears and takes faith in the word from the Omnipotence,
will be full of strength and firm courage.
Yet, who hesitates and dallies,
will remain a restless wanderer between the worlds.

He will be looking for bliss in the body,
but not find it
He will be reaching out for the spheres of light,
but not grasp them.
He will wait be waiting for the signs of the Lord,
but not recognize them,
for none will suffice to him.”

John the Baptist,
January, 1998

PREFACE

For decades many peoples' interest in spiritual themes has been increasing at the rate of a heath. For the reflecting person, the question of the meaning of life becomes more important than ever. Via all media-channels we daily get in touch with a no longer manageable flood of news . Reports on natural catastrophes, violence and crimes, famines, world economic crises, wars and acts of terror from all over the world dominate the news, and paint rather a gloomy picture of our present and future. Additionally, there are the needs, crises, and fears of every individual person that have to be overcome. So we all are more or less like paralysed or enchained. There remains only little time for everyone to find the way to God.

Whereto are we heading, and the planet earth together with us? Are we still at the steering-wheel or has it long since slipped from us?

Many people have become insecure, are in a state of fundamental change, and searching for new ways, values and standards. They turn away from the churches and confessional fellowships, and look for new salvation in new rites, dogmas, and doctrines.

On this basis, especially right now at the end of our second millennium, the height of apocalyptic sensation is thriving, and much grass and little wheat are growing on the soil of the new expectation of salvation.

The range of offers to achieve this extends from the simple course in miracles to self-enlightenment. A great number of masters, self-enlightened and self-called-upon, offer their services and promise new salvation. Commercial success seemingly decrees them to be right. The failure of the seeking ones apparently only is the false way, success merely a question of perseverance. The

search has become an addiction, and the question becomes urgent: is not always the old again replaced by the new? But the new is encompassing the same dangers as the old.

At this point we wish that all those searching would take to their heart a recent word from a message of John the Baptist:

“Open your eyes and look at the world, how many babblers and vain ones are running through the world. They call themselves prophets, and are not. The Lord did not send them, and, yet, they run. The Lord did not speak to them, and, nevertheless, they preach. Whose are they? I know it. They speak of God, and yet they know nought of him. Would they know, they would turn themselves to dust.”

Who is searching also risks missing his aim. The way, however, is findable and viable. But, before it and at its edges many enticing signposts are put up, all promising a shallow and easy way.

The above admonition of John the Baptist shows significant conformity with the words of the prophets Jeremiah and Ezekiel against the false prophets of their time.

All the knowledge necessary to find and take this one way has been given to us by God himself through his ambassadors since the dawn of history. They over and again returned into this world to show us this way. They are the prophets. They are Jesus Christ and John the Baptist. They are the mystics and saints.

For some years a small circle of people has been in connection with the spiritual world, and has been receiving the messages of these envoys of God. In form of expression, contents, and speech there is only one opus that can be compared with these tidings: the Bible. These messages contain great mysteries that, as we believe, are of great impact for this world and the time to come.

This book is inconvenient, since it confronts most readers with a subject-matter not described like this in school books, and

certainly not at all in esoteric books-of-wisdom.

A change in the way of thinking and conversion are necessary to dissolve old structures and patterns; since it is important to discern the signs of the past and the present, and to use the time still remaining.

If we believe in what is stated in the messages, the time is fulfilled, in which the unbelievable and unexpected will happen.

Since, however, this time is immediately impending, during which matter must be surmounted or even dissolved, we still need a helping hand and grace to recognize the True Spirit of God, to understand what matter is and why, and whose principle is realizing itself within it. But we also need help to know what John the Baptist and Jesus Christ meant, when they spoke of the overcoming of the body and the world.

What does John the Baptist speak of, when he anew says that the body is a humiliation of the True Spirit of God?

Especially the theme of the seemingly unsurpassable bar between spirit and matter will probably shake up the picture of world and God of many people. For the one or the other of the readers this statement may already be reason enough to lay this book aside. But to seek also means to open oneself. He, however, who does not open himself, will never find.

“Have you still not comprehended by now
that this world is the passing realm of another one
- and that Christ wishes to free you from it?

Have you still not recognized yet,
that many souls do not at all wish
to detach themselves from this terrestrial realm?

Can you understand now, why my word about the
True Spirit of Christ is as bitter as gall for many?”

John the Baptist,
February, 1998

PART I

THE COVENANT OF THE ROSE

“The Covenant of the Rose” this is the title of this book.
What does this covenant stand for, who is part of this bond,

and who gave it its name? Were it men in their simplicity, in a transfigured romanticism, or was it even haughtiness? None of this.

In a spiritual message John the Baptist gave this word:

“So receive my sign now:
The rose of the night
that blossomed the day Jesus was born.
It is the symbol of resistance.
It shall be the sign of our brotherhood.
Let this sign be your sign -
and the orifices of hell will not overcome you.”

This statement enclosed a secret for a long time, and induced many a person to speculations. So there is, for example, the legendary tale that, even today, little roses bloom on the once way of flight of the Holy Family to Egypt. Further it is known that John was honoured with white roses up to height of the middle ages. In Poland on St. John's day even today there still exists the custom to put a white rose on the graves of those deceased, by the name of John.

One thing is apparent: The Rose of the Night is the sign or symbol of a brotherhood to which spiritual as well as terrestrial beings belong. John the Baptist must have a central significance in this bond. This covenant, however, must only have been sealed with the birth of Jesus. Expressed symbolically: the rose remained bud, as it were, up to the appearance of Christ, through him its opening occurred, however. Elijah-John likewise is the stem, Jesus the blossom.

In a spiritual message the Prophet Jeremiah describes his being reawakened by the great herald of God: Elijah-John in impressing language. He thereby was assigned the task to anew raise his

strength for the Word of God. At the same time he is allowed to see a part of his combatants in the spiritual brotherhood.

A talented female artist tried to express the words of Jeremiah about the Covenant of the Rose in a painting. So this aquarelle was chosen to become the frontispiece of our book.

One by one the respective spiritual beings of this covenant were made known to us. They apprised themselves through spiritual messages to several persons. So, eventually, also these people united in the "Covenant of the Rose". It is self-evident that all these messages were compared and checked. The harmony in speech and expression with the biblical prophet-words was and is always striking. This assured us and made us confident, especially since also the renewed words of the prophets distinctly reflect the respective individuals and characters. We could learn this through the subsequent study of the prophets. It was an often laborious and long way to check the truthfulness of the one statement or the other, like, for example, personal historical dates and statements. The theological universities have assembled very much literature on the prophets, however. This was and always is of help to us.

Only concerning the Prophet Jonah this was difficult. Here, however, the comprehensive work of a rabbi on the undervalued prophet of Nineveh was of great assistance.

Who are the members of this covenant in the spiritual realm, and wherein lies their task?

In the spiritual messages a great army of the light, but also the figure of those righteous, namely 144 000, is referred to. The covenant is headed by the biblical Prophets Jonah, Jeremiah, Isaiah, Daniel, Joel, Malachi, Melchizedek, and Enoch. Further the beings Zechariah and Elizabeth (the bodily parents of John the Baptist), Zadok, Mary, the Mother of Jesus, and the Apostles Peter and John, as well as the favourite disciple of the Baptist, whose name, as is being said, will be kept a secret until the end, however.

In the covenant "new spirits" like Francis of Assisi, Hildegard of Bingen, and Novalis are additionally mentioned.

This brotherhood is supported, taught, and headed by the spirit of Elijah-John.

In the "Covenant of the Rose", the well-known fighters for the Word and the Spirit of God are united. Through their continuous struggle on earth against Satan, they are purified, steeled, and have become uncompromising. They are prepared to sacrifice their existence against the superior force of Satan, and would prefer their personal destruction to a further form of existence under the spell of Satan. Openly they own up to their oath to Elijah-John, and to the covenant, and hope and know that Elijah-John has to break the spell of Lucifer ere the world will be granted the entry of the Spirit of Christ. Only then they will be redeemed and allowed into the heavens, too. None of them, however, would go into salvation, if even only one of them remained behind unredeemed.

This, their statement, is not quite in accordance with the general view, where we men generally assume that the great prophets and saints long since have been living in the heavens. Clearly and congruently they state, however, that even great spiritual beings still have to thirst and suffer under the spell of Lucifer until the "Day of the Lord".

Only so the words the angel of the Lord spoke to Daniel become understandable to us: "But you go your way, and rest; you shall rise for your reward at the end of the days." (Dan. 12:13).

These spiritual combatants feel a deep pain on account of the delusion of men, but also an indescribable love for mankind. This love to God and man at the same time, however, does not let them rest in their struggle, in their opposition against Satan.

Through the messages of John the Baptist, the prophets and other beings a small host feeling committed to the renewed Divine Mandate of John the Baptist and to the "Covenant of the Rose"

has gathered in this world.

This small terrestrial group may very well be but a small pennon in this world, compared with so many and large esoteric circles. In the present-day meaning of esotericism, however, we by no means consider ourselves to be part of that philosophy of life. The difference between these and us is our common way on the spirituals tracks of John the Baptist and his teaching.

This way is highly challenging, independent from any outer pre-conditions. Required is solely the inner determination, the preparedness, and the will of each one to take the way together with John the Baptist. The instruction of John the Baptist excludes any outer form. Thus it is only natural, that this bond neither expects recognition in the world nor advertises for followers.

The way with John the Baptist encompasses many spiritual and worldly obstacles that still have to be overcome. When Jesus Christ speaks of those spiritually poor, he is speaking of the subjugation to matter. To surmount this constraint is one of the prerequisites on the way with John.

However, primary mandate of the covenant is to stand up for the Work of John the Baptist and to take part in it until it is completed. This means to take a hard way, to fight for the work spiritually, and to own up for it with one's outward actions.

In the terrestrial bond several brothers and sisters are endowed with spiritual faculties. They receive the messages audio-visually, others work as writing or as speech-mediums. Some few, again, are seized by the spirit of their sisters and brothers from beyond, like e.g., by Elizabeth, the mother of John the Baptist, Hildegard of Bingen, Francis of Assisi, and finally by John the Baptist himself. By no means these persons are religious zealots or even esoteric simpletons. The contrary is true. They mostly have families, and they are holding exacting and time-consuming positions in

industry and economy as well as medicine. Also none of them has fulfilled himself a personal wish. Rather the spiritual connections came out of the blue, and nobody consciously worked for them to occur. Certainly there is a designation and vocation necessary for this, together with a certain mental-spiritual character. From some spiritual messages it becomes apparent that both designation and predisposition have very deep roots.

There is little use in describing these things, or in explaining them. People to whom such proceedings are alien or who oppose them, will not find access to them despite of the most logical explanations.

Belief or non-belief, understanding or non-understanding are not decisive, however. From our point of view we may only separate between knowledge and ignorance. This knowledge can reap continuously through spiritual education or it can also take hold of oneself suddenly.

In our terrestrial Covenant of the Rose the corner-stone was laid at the end of the eighties. A person received the spiritual messages from the spiritual teachers Jonah (the Prophet) and Emanuel, an Essene Master at the time of John the Baptist and Jesus.

It was a long and purposefully planned guidance towards John the Baptist and his renewed work. (More detailed information on this can be found in the book "Johannes der Täufer. Sein wahres Leben und Wirken, Seine Wiederkehr", Poss-Verlag, Wasserburg, Germany; ISBN 3-926087-20-X, ---"John the Baptist - His True Life and Work, his Return", to be published).

Only after the spiritual foundation in this person had been laid by the Masters from yonder Jonah and Emanuel, the immediate connection with John the Baptist followed. So the forerunner of Christ, turned to this person in a spiritual message for the first time in December 1991. It ended with the words:

"... So I am pouring the waters of the river of Jordan over your head,

and baptize you
in the name of the Father,
in the name of the Redeemer Jesus Christ,
in the name of the Spirit of God.
Go forth, and herald my word.
John the Baptist” .

Only shortly afterwards the so-called inner word of John the Baptist also flowed from the mouth of this person. A difficult time commenced, connected with trials, enmities, and denunciations. But this had been foreseen by John the Baptist, because he had also said:

“You arose by my side,
invulnerable in the spirit.
Do not worry about your suffering, for you are chosen.
You will experience grief through my word,
and the pain will torture your soul.
They will jibe at you on account of my words
they will dispel you because of my words,
they will execrate you due my words,
and your soul will mourn and suffer.
Only this is the struggle you have to endure alone -
and they will love you on account of my words. “

Yet, the being-seized by the Spirit of John the Baptist has enabled him to easily bear everything, up to now. So the precursor of Christ also increasingly owned up his binding, love and guidance to this man. While, in the beginning, he only called him my tool, this was extended to my tenant on earth, respectively guardian of my fief on earth up to the statement; “you are my spirit-body on earth. My spirit will fully enter your body, so that the Plan of God will be fulfilled”,

after he had passed the tests.

For about nine years the inner word of John the Baptist has been flowing through this his tenant. This inner word resembles a red thread being the teaching of John the Baptist, his renewed message about the True Spirit of God, and the redemption of the faithful and upright ones. Yes, it is a distinct word for conversion and new-orientation towards the true life in the Spirit of God.

It exemplifies the differences between spirit and matter, redemption and terrestrial intent. It separates men into those looking for their healing in the spirit of God and those adoring the earth. John the Baptist does not conceal that he has come to herald the final judgement, in which fire and water will destroy the material earth, and in which only those adhering to the True and Only Spirit will find salvation.

All these words meet opposition in our world that is so very much entangled in material aims and superficialities. Especially from so-called esoteric circles which frequently attribute so much value and importance to the salvation in the body and to the matter earth, opposition and defamation increase continuously.

So the way and the accomplishment of the extraordinary task are steep and stony. It is plastered with mental and bodily pains. Set-backs, humiliations, yes even derision by the world are daily companions.

Yet, the tenant is seized by the spirit and by the courage of John the Baptist. He neither stands on a platform as a glorified saint nor is he revered as such. Thank God he is a man like you and I in his outer appearance, standing with both feet on the ground of the earth, and vehemently repudiating any reverence.

The tenant has started his mission in the name of John, and again today, like two-thousand years ago, only few people discern the meaning and significance.

These few ones, however, have gathered in the Covenant of the Rose.

To understand the present mission of John the Baptist, however, we have to understand his life and work of two-thousand years ago, and his teaching then and now.

PART II

RETURN AND MESSAGE

OF

JOHN THE BAPTIST

LIFE AND WORK OF JOHN THE BAPTIST
TWO-THOUSAND YEARS AGO

In Hebrew John is Jochanan: God is merciful. Because of his baptisms at the Jordan River people gave him the epithet the Baptist . But he had already been known as a preacher in Judea before. During that time he had been called the Hermit of Engedi because he had lived solitarily in the stone-desert close to the Dead Sea. His complete name in Hebrew is: Jochanan Ben Zechariah (=John, Son of Zechariah).

John the Baptist belongs to the great figures of the Bible. All Gospels commence with the work and mission of John, the forerunner of Christ.

The Muslims revere John the Baptist with the name Yahya. To them he is the harbinger of the Prophet Muhammad. In the Christian world he has the names: Johannes der Täufer, Johann Baptist, John the Baptist, Giovanni Battista, Jean Baptiste, Ionnis Prodromos, among others.

In the hierarchy of saints he holds first rank, together with Mary, the Mother of Jesus Christ. Aside from Jesus and Mary, he is the only one, whose birthday(June 24), and date of death(August 29) are deigned by the church. The determination of his birthday is thereby symbolically related to the saying of John the Baptist: "He must increase, but I must decrease" (Jn3:30), because the sun is waning from June 24 and waxing from December 24 onwards, the date, that was determined for the birth of Jesus by the church. Also the birth of Jesus is symbolically set on this day.

But, John the Baptist was actually born six months earlier than Jesus. His mother Elizabeth and the mother of Jesus were cousins. John's place of birth is Ain Karem (En Karim) at the southwest city-border of Jerusalem.

The historically certified year of birth of John the Baptist and Jesus is not the year 0, but it is between 8-6 BC..

The birth of John the Baptist is surrounded by mysteries. All circumstances point to the appearance of an extraordinary human being, a man sent by God. The Mandaean Book of John describes this minutely: An angel (Gabriel) appears to the old Zechariah and foretells him the birth of a son whom he is to call John. This message, however, seemed quite unbelievable, because Elizabeth could not bear children and, in addition, she was at an age that excluded pregnancy. But "*the child that comes down from the highest height, and is given to you as a present for your old days*" was a miracle laid into Elizabeth's womb and born. Again an angel appears, and warns Zechariah of Herod's plan to kill the child. The angel orders immediate flight.

These so-called Mandaeans are known to us from pre-Christian sources. Their descendants still exist in southern Iraq today. They developed from the Baptist-movement at the Jordan River and emigrated, probably due to persecution to Iraq in the first century AD. Up to today several hundred-thousands of these Mandaeans are gathered there, and follow the teaching and the tradition of John the Baptist. Their book on John, his birth and mission therefore has been conserved for more than 2000 years. Historians and religious scientists therefore assume, that the Evangelists Matthew and Luke took over the birth-story of the Baptist from the Mandaeans of the 1st century AD.

We know that the two new-born ones, Jesus and John, had to flee from the beakles of Herod. While Elizabeth sought shelter in a cave in the Judean Desert, the parents of Jesus fled to Egypt with their child. Recent research shows (e.g. the book "John the Baptist. His True Life and Work, his Return") that both families did not flee "head over heels", but that their flight was executed according to detailed plans and instructions by Essene masters and their Egyptian branch, the Therapists. According to these the two new-born ones had to take separate routes of flight to restrict the

danger of their being found by Herod. Because of their future mission, both had to be protected from being murdered by the governmental power.

When Zechariah, questioned by soldiers on the whereabouts of his son, did not answer, he was, by order of Herod, slain in the Temple.

After the family of Jesus had safely reached Egypt, Elizabeth and John were led to the same place on secret paths of flight. We are told that this place was called Zoan. There the mothers, Mary and Elizabeth, were thoroughly taught and instructed concerning the future Divine missions their children had to fulfil. Altogether the instructions took three years.

Though Herod the Great had died in the meantime, a return to Jerusalem did not seem advisable. His son Archelaus led a reign of terror there. Therefore the Jesus-family went to Nazareth, Elizabeth stayed with her son in the hills of Engedi. Moreover a return to the stately estate with vineyards in Ain Karem was impossible, because the family had been expropriated by Herod.

When John was 12 his mother died, exhausted by the troubles of her terrestrial life. Now he was fully orphaned. It is widely spread that John lived with the Qumran Essenes from then on, but this is not correct. He did have constant contact with these, but his teachers were masters from outside the Qumran settlement. John the Baptist and Jesus mostly had the same teachers, but at different times. A meeting of both, after the end of a certain series of lectures, was always part of the curriculum. What these series were is not known yet. We know of John the Baptist, however, that he stayed in the area of India for an extended period of time. After his return he spent many years in the solitude of the Judean desert to prepare for his decisive mission. His earliest arousing sermons took place in Jerusalem. Especially taken aback were the Pharisees and the authorities of the scripture as well as the cynic governmental administration. Therefore he was to be arrested

several times, but each time he could escape seizure by the governmental powers. People in Jerusalem assigned magic powers to him, because he became invisible suddenly, and reappeared at another place. The final breach with Jewish tradition occurred, when the Baptist refused to recognize the priests' having their positions legally, and when he discarded the Temple in Jerusalem. He criticized the life-style, the lacking morale, and the hypocrisy with which the commandments and the law were being held, while God and fellow-men were despised. The Temple in Jerusalem had only merely senseless constraints for the common people. So, for example, women had always, after every menses, to make a pilgrimage to the Temple to be vindicated by the priests. The same applied to birth of children, or offences against rites and rules of all kinds. This vindication practically was a buying oneself off, because, aside from a long and expensive journey, it also always meant the purchase of a victim, ranging from dove to lamb, depending on the degree of impurity. These victims were thereby sold at and even inside the Temple.

It is only too understandable that the majority of the Jewish people venerated this preacher John as liberator and public hero. But also the people was not spared from his criticism. He rebuked it for lack of neighbourly love and charity for the poor, the homeless, and the sick. He demanded repenting change, and with that he did not mean ruefulness or self-punishment, but conversion.

Further sites he preached at were intersections of wandering or merchant-routes in the Judean Desert. But he was constantly persecuted and spied upon by the Pharisees and the Temple officials. During this phase of his work his circle of disciples formed. Jesus, too, was in this group until his baptism. The circle was called the "Nazirites" (Nazirim). These Nazirites were considered to be the keepers of the pure faith to God and guardians against the perishing in the future Last Judgement. The

greater part of the disciples of John later on became disciples of Jesus. Some disciples had been sent to Jesus by John long before the latter had died, namely Peter, Andrew, Tom, and Nathanael.

The Evangelists only report in very condensed form of the high esteem in which John was held in Judea, and about the large crowds John attracted with his sermons. Yet, we learn by far more about this charismatic man of God from the Roman historiographer Josephus Flavius who lived in the 1st century AD, and still was a contemporary, so-to-speak.

The extraordinary greatness of John was, that he withdrew at the peak of his celebrity and work to make place for a larger one, namely Jesus. For the people then John already was the Messiah for whom they had been waiting. John, however, referred them to another one. With his baptism of Jesus, and the annunciation that Jesus was the Messiah, John took the decisive step in his mission.

With the baptism John installed an until then unknown ritual as a sacrament that offended the priests and the Authorities of the Scripture and annihilated the existing structure. People came to him to the Jordan River to become vindicated. A one-time baptism was sufficient. From then on the ever-returning victim-buying or paying-off formality at the Temple was no longer necessary. Furthermore, John preached that it were not the priests or the church that would lead to salvation, but that it would be the future message of the Messiah.

Only those able to understand the time then, the mission of John the Baptist, and the opposition against his teaching, know of the heavy burden this precession was for John.

Therefore it is not really surprising, that John the Baptist was captured, imprisoned, and finally decapitated by Herod Antipas.

The evangelists name John's reproaches to Herod and on Herod's illegitimate marriage to Herodias to have been the cause. The historian Josephus Flavius quotes other reasons: The Herod

dynasty was in fear of the great revolutionary mood and the new movement, religious as well as social, that John had caused by his work.

Hardly anyone honoured John's work more than Jesus with his words (Mt11:11):

*"Truly I tell you, among those born of women
no one has arisen greater than John the Baptist".*

"As examiner and separator

this love will come to earth.
And from the fire of love
the lava of purification will flow.
The wicked, the rotten and the opposing,
cannot be purified, however .
Do reverse, so that you will not be the false silver
that will be discarded."

John the Baptist,
May, 1998

BACKGROUND AND SIGNIFICANCE OF HIS RETURN

What is the reason for the return of John the Baptist?

Can this question be answered disregarding the context of the Bible, and separated from eschatology and the Divine Plan of Salvation? Not really.

Many prophets and heralds of God, John and Jesus, but also the apostles gave us unequivocal words on the impending Judgement of the Lord. Certainly these are not joined and summarized reading, but are spread all over the Bible, beginning with Enoch to the letters of the apostles. The last part of the Bible, the Revelation of John, finally depicts a condensation of the upcoming event. Whether this John, the visionary of Patmos, clothed his prophesies in symbols or if he reproduced them encoded, will be answered by the future.

However, not only the Bible speaks of a judgement at the end of the days. Also the Koran, the book of the Prophet Muhammad, repeatedly cites and sketches this topic. While John the Baptist, and his parents Zechariah and Elizabeth are highly revered and esteemed in Islam (the head of John the Baptist is the most precious relic of the Mosque of the Omayyads in Damascus, and the place of pilgrimage of many Muslims), his renewed world-mission is not mentioned in the Koran.

The references on the return of Elijah, respectively of John the Baptist, are solely found in Judaism and Christianity. The clearest statements relating to it are in the books of the Prophets Malachi and Isaiah. While Malachi precisely quotes the name Elijah, Isaiah speaks of "a voice in the desert". On the basis of the words of Jesus on John the Baptist, we have to assume that the latter is identical with Elijah. Even the Jews of that time were convinced of this.

The Prophet Daniel also mentions the time of the final judgement. However, he names the Archangel Michael as herald for this. Many believers see an immediate spiritual unity and connection in the beings Michael-Elijah-John. Yet, this identity is not described anywhere. Maybe it has its origin in the intuitive assessment of many people of the homogeneity of these three in their aspects and characters. From the spiritual messages of John the Baptist and his spiritual combatants this identity also is not discernable. However, it does become apparent that a connection exists.

A noteworthy situation is described by the Evangelist Mark. In the Judaism of his time the belief in the return of Elijah was deeply anchored. It was hoped that he would ward off the imminent calamity of divine judgement and would reconcile the world with God.

Also Jesus refers to this. Directly after the transfiguration on Mount Tabor he answers the respective question of his Apostles Peter, James, and John: "Elijah is indeed coming first to restore all things" (Mk 9:12).

This description is memorable, because Jesus announced the return of Elijah to a part of his disciples here, while some time before he had told the people the following about John the Baptist: "and, if you are willing to accept it, he is Elijah who is to come" (Mt 11:14).

A few verses before Jesus also said about the Baptist: "this is the one about whom is written, "See I am sending my messenger ahead of you, who will prepare your way before you."

So Jesus knew about the mission of John the Baptist, and his identity with Elijah. But he apparently also knew of the double-function and task of the Baptist. The first was the precession and the paving of the way for Jesus himself. Yet, the second mission is still lying ahead of us: His return before the days of the Last Judgement.

This renewed return of John the Baptist is also very accurately described by Hildegard of Bingen (1098 - 1179) in her visionary "Apparition of the True Light" ("Scivias"). It is her actual principal work in which she foretells in detail the long and painful wrestling of Elijah, respectively John, with the Antichrist.

A faithful man in God is placed at his side: Enoch.

In the middle of the twentieth century, the well-known Prophetess Bertha Dudde (1891 - 1965) also obtained a detailed spiritual vision of the return of John the Baptist at the end of time. Her prophesy is identical with the vision of Hildegard of Bingen, in some parts and explanations even more precise. So she foretells, for example, that the body of John the Baptist has already been born on earth. This man also has the name John. However, he will not be conscious of his renewed mission on earth up to the hour, when his body will be seized by the spirit of John.

Like Hildegard of Bingen, Bertha Dudde describes the hard way of John the Baptist in her vision. Both prophetesses predict the disrespect and the persecution of the renewed forerunner of Christ. The world will not accept him, although he wishes - in love and humility, but also decidedly - to lead men to God. The by far greater part of men even will turn against him, because he preaches the renunciation of this world.

At the end of his terrestrial work he will be struck by the same fate as before: He will be murdered, his combatants will be delivered up to the myrmidons. A terrible parallel and repetition of the delusion of this world.

To many readers the Styrian Mystic Jakob Lorber (1800 - 1864) is known. Also to him the return of John the Baptist at the end of time was delineated by the voice of Jesus Christ in a spiritual vision.

At one point of the text it says:

“If you are willing to accept it, there is this John, the Elijah who, in the time to be, once again will return before the Messiah will come.”

In another passage Jesus reveals to the visionary:

“It will be John, who will be helping you, and who will once again suffer martyrdom for me.

I am purity like him, and he is love like me .

Who accepts him, accepts me.

Who discards him, discards me.

Who derides and persecutes him, does this to me.

He shall be the foundation-stone of my realm of peace.

His words will be written with glowing letters into the souls of those disrespecting him, so that they will feel it, when they will be free of the body.

John, your word will be my word, and I shall call everyone to account for it, who heard and disrespected it.”

Is there a parallel to all the biblical and extra-biblical prophesies in the Revelation of St. John?

In Rev. 11:3-13 it says:

“And I will grant my two witnesses authority to prophesy for one thousand two hundred and sixty days, wearing sackcloth. Those are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone wants to harm them, fire pours from their mouth and consumes their foes; anyone who wants to harm them must be killed in this manner. These have authority to shut the sky, so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they desire. When they have finished their testimony, the beast that comes up from the bottomless pit will make war on them and conquer them

and kill them, and their dead bodies will lie in the street of the great city that is prophetically called Sodom and Egypt, where also their Lord was crucified. For three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb; and the inhabitants of the earth will gloat over them and celebrate and exchange presents, because these two prophets had been a torment to the inhabitants of the earth. But after the three and a half days, the breath of life from God entered them, and they stood on their feet; and those who saw them were terrified. Then they heard a loud voice from heaven saying to them. "Come up here!". And they went up to heaven in a cloud while their enemies watched them. And that moment there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven."

We may assume, that the two noble men sent by God against the Lord of the Earth (Lucifer), will be John the Baptist and Enoch. In this vision they also lastly become victims of the Antichrist (the beast with the figure 666) and his beadles, until God revives them, and lifts them up into heaven. Altogether, however, a rather gloomy picture is being delineated, that people will have of the two God-sent men.

Yet, in other prophesies John the Baptist appears as rescuing spirit who protects many people from the unchained elements of the earth.

But there are also other passages in the Apocalypse of John, from which a return of John the Baptist can be deducted. However, the complete written copy of the visionary of Patmos is too complex, to insist upon a certain interpretation. Also speculative attempts do not help here to decipher the concealed.

We gain a very interesting reference to the return of John the

Baptist from a source, that hardly anyone would suspect, and that therefore calls for double attention. They are:

The Prophecies of Pope John XXIII

Hardly a pope enjoyed as much sympathy and public affection as John XXIII. He was born with the civil name Angelo Roncalli in the Province of Bergamo in 1881. He received the ordination as priest in Monte Santo in 1904.

In WW I he served as a medical orderly, later as field-chaplain. He was appointed to Rome in 1918. By order of the Curia he was sent on difficult missions to Bulgaria, Turkey, and Greece, where he had to make many sacrifices, met many humiliations, and even was exposed to persecutions.

Eventually, in 1944, he was appointed Apostolic Ambassador to France, in 1953 Cardinal and Patriarch of Venice.

His election to pope in the year 1958 was unexpected. He chose the name John. By this he expressed a deep devotion and relation to John the Baptist and John the Evangelist.

On June 3, 1963 mankind heard the news of his death. A feeling of unconquerable void and dismay paralysed the Catholics. He leaves to the world a great work as a pope, but also his personal "Il girinale dell`anima", the diary of the soul.

Only very much later, 13 years after his death, the world learns a small portion of his prophecies. They probably can be dated back to 1935. The discovery is surrounded by mysteries. Only about one fifth of the prophecies is published with the title: "Le profizie de Papa Giovanni". A large part deals with the political development of the world, the predictions of the two World Wars, the wars in Korea and Vietnam, the Cuba-Crisis up to the murder of the

Kennedy Brothers, and of Martin Luther King . The fulfilment of these prophecies is frightening, especially, because a new East-West-Conflict is predicted. In this passage there is a hint at Francis of Assisi, where it says: "Then the bare-footed Saint will step down from the mountain, and will unsettle the realm before the grave of the bare-footed one. Listen to his words."

Will the word and the spirit of Francis return? In the spiritual messages we have received from this saint, he talks of his return.

In further passages by Pope John XXIII we find the following sentences:

"Michael and John will step down onto the earth ..."

"Half-moon, star and cross will collide.
Someone will be holding up the black cross.
From the valley of the prince the blind horsemen will come.
After them the ravens of hunger, of misery, of plague.
Whereto can you still flee, after you have destroyed the Church and killed the last Father?"

*"Do expect the sign of John.
The lamb is prepared."*

"Open your hearts to the Lily.
The voice announced by the trumpets will be forceful.
Light from the west, the last light before the eternal unknown light."

"The screams are swelling, the barriers of discord.
The beast is already leaving the waters.
Famine stops the armies. Men reckon with death.
God has unchained the war of nature, to prevent the war of men ..."

The daughter of Cain has descended in the North to preach. Seven years of luxury in the new Babylon.

In the seventh year the seventh veil of Salome will fall, but there is no Emperor, there is nobody who would be able to raise the sword and cut off the head of John.

The time is nigh."

For some verbal expressions we still lack understanding today, others again seem easy to interpret:

With Michael (Mikail, in the original text), probably the archangel is meant, who, together with John the Baptist will interfere in the events on earth. Further on in this text it is expressed encoded that John will bring a message of peace which, however, will not be accepted by the world.

"Half-moon, star and cross ... " can either refer to Muslims, Jews, and Christians, or, on the other hand, to wars between the peoples of the Islam or Christianity, or of Russia.

The black cross symbolizes the forces of evil, the strength and weapon of the antichrist. "From the valley of the prince..." is a reference to Satan, the prince of this world, whose powers will unfold due to the great number of his followers. The blind horsemen is an established term in the language of mysticism, and refers to the opposing forces, the counter-part to the army of the light.

This will be followed by misery, famine, and epidemics. The Church as an institution, but also the church buildings will be overthrown and destroyed by the Antichrist. People will no longer find shelter. The last pope apparently will be murdered.

Then, however, as salvage the sign of John, the again forerunner and precursor of Christ, will appear, because it also says: "The lamb is prepared".

In this context it is easily imaginable however, that the world will then be in the hands of the Antichrist. How hard will John be

persecuted then!

In the Lily we see a distinct allusion to Mary, the Mother of Jesus; in the mighty voice a reference to John the Baptist who probably additionally is being alluded to as "the light from the west". He thereby will be the last messenger before the return of the Spirit of Christ.

The final passage in the text already reveals to us the development and climax of the Apocalypse of John. John the Baptist has already returned, preached, and worked - opposing the rulers and mighty ones of this world. To these his word is a sting in their flesh. They strive for his life, hatch a plot, symbolized by the "fall of the seventh veil of Salome". John the Baptist is apprehended; imprisoned, however, the attempts to kill him are prevented by divine providence.

The event will begin with conflict and discords, probably of an ideological nature, however, which soon will be followed by a great war. "The beast from the water" may be a hint at the Leviathan, respectively Satan who will increasingly unleash the war. Famine and epidemics are the two maledictions of the Revelation of John. They will come over the world, and hardly a man will be spared, but they will paralyse the war. A natural catastrophe will eventually bring the war to a hold. Chaos, despair, and anarchy will fill the world then. "The daughter of Cain" will take advantage of this situation to preach. It will presumably really be a woman who, coming from the light, will have come into the possession of darkness, and will fervently fight for the preservation of the old world, for matter, for the realm of Lucifer. She will be an anti-pole to the message of John, and will entice and deafen men with her words of false love after the hard trials.

The greater part of mankind will exist, both in agony and anarchy, and passively wait for the turn in times that will be predicted by the new returned John. The attempts to silence him will fail.

“The time is nigh” is a historically proved statement of the Baptist predicting the coming of Christ. It has a conscious and intended significance in this prophesy symbolizing hope and fulfilment.

Marginally, something interesting concerning the prophecies of John XXIII:

They only became known to the small terrestrial circle around John the Baptist and the author at the end of 1999.

An Italian monk from the Region of Calabria receives the present messages of John the Baptist and the biblical prophets at irregular intervals. A somewhat painful process, because he can only receive them via a secretive postal way. Additionally, the messages have to first be translated into Italian. To this monk, however, also certain prophecies of John XXIII are known. The concurrence with the received messages caused him to send excerpts of the Pope-prophecies to us. The statements above thus are translations by us into German. A further comment of the monk also is significant: in the prophecies repeatedly the “the Covenant of the Rose”, respectively “the Knights of the Rose” are mentioned. Thus, for example, Novalis speaks of himself as “Knight of the Rose” in his spiritual messages.

Meanwhile we have obtained the original of the Pope-prophecies in its Italian version. For a long time there has already existed an authorized German translation (ISBN 3-924310-00-9).

But let us now leave the previous and known predictions of the return of John the Baptist, and listen to the renewed word of the biblical prophets on this theme. As you will be able to see in the further course of this book, these have anew raised their voices especially during the most recent time, and have given identical messages about the approaching mission of John the Baptist. They are above all the Prophets Isaiah, Jeremiah, Daniel, Joel,

Jonah, and Malachi giving clear words concerning this. Certainly their prophetic speech is not appealing to everyone. Who, however, recognizes and understands, will be aware of the grace of the inconceivable profusion of words.

But, aside from the biblical prophets also other great spirits have sent word, like, for example, the Apostles John and Jude Thaddeus, Hildegard of Bingen, Francis of Assisi, and many others.

From all these messages it becomes clear to us, why John the Baptist will return into the world, what his mission will be, and how the majority of men will react to it.

Concerning the latter point, the messages have something terrifying: the majority of men, also of the Christians, will not welcome the forerunner of Christ. Whereby this is already an euphemistic term for rejection, hate, and persecution. It will become apparent that mankind will wish to steadfastly adhere to this world and is expecting merely a - from the human point of view - meeker and more loving form of existence from the longed-for spirit of Christ. They will be relatively few who will discern the word of John the Baptist and will live accordingly.

In the messages the figure "144 000" is mentioned several times. We do know of the origin of this figure, but not about its true concrete significance. But the deduction is at hand that in it the sum of those people is concealed who because of the structure of their souls can discern the True Spirit of God, and long for it, who are not "of this world". Maybe they will be only these who will discern in John the Baptist the God-sent one, the last herald of the Lord.

The opposition against the again harbinger of Christ will attain an unknown dimension. They will want to nip his warnings in the

bud. His words about the True World, and the True Spirit of Christ will be opposed by the word and the values of this world, the godliness of flesh and matter, the lust of the senses, and the putative freedom, development, and deployment of man. Headed by the Antichrist (personified, or in the masses) the salvation of body and soul will be seen solely in the material existence, the continuation of the world, as it is. The words of Jesus Christ about this world will be forgotten and rejected. If, however not discarded, then falsified and purposefully "interpreted".

In the face of the prophecies we have to understand this to be a scenario of unknown dimensions. Startling with this is that a majority of men knows about the foretold events and happenings of the future. They know it from the words of the prophets, from the mouth of John the Baptist, and Jesus. The less biblically interested people know it from the manifold, well-founded predictions of the scholars, visionaries, and mystics. Nevertheless, at the time when this will happen, they will apparently not recognize and understand. So probably (if this will still be permitted) a small part will remain neutral and watching, the majority, however, will stand up for the goals and works of the world and its prince, and will turn against God and his envoys. Solely in this lies the inconceivable and the fateful in the prophecies from the very beginning. Unimaginable furthermore, that might and influence of Satan over men will be that great that - in deepest delusion - they will no longer find access to Truth, to the Divine Will.

If we are courageous enough to take a clear and analytic look at the world, free from emotions and wishful thinking, we have to discern:

In technical development, economy, and trade we have well made a great bound. The announced developments and changes even make us expect an involution of the present-day standard. At the same axle of time, however, the scissor-blades of the

development of the “inward man” diverge increasingly. Especially the aims and values of the industrial man have become many-layered, whereby the basis is egotistically and materially centred. The, especially by esotericism, much-cited maturity and purification of man is realistically not visible. The world is full of discords, on the large as well as on the small scale. Despite of all abundance it is also full of famine. It is full of pains, afflictions, and illnesses. It is also full of humiliations, expulsions, insurrections, and wars. So there were alone 70 armed conflicts from 1994 -1998. The sum of those killed in these is by far more than three millions. Those expelled are the multiple. The injured, maimed and raped, the imprisoned and tortured ones are not counted. Immeasurable is moreover the affliction of those surviving. All this is the terrible result of the unnoticed and unknown wars . This is the terror of a time we call *peace*. What will the world look like then, when *discord* will come? How will people react, when the forces will clash? How quickly are we plunging into a turn of world and times without noticing it?

Looking at the world and mankind, we do have to admit that Christ would again be disrespected and crucified, because our daily interests are for anything, but certainly not for him.

Under these auspices only it becomes understandable, why the Spirit of God again has need of a precursor and forerunner like then: John the Baptist.

But when we compare his present messages with the values and goals of men, it can be predicted that he will be rejected and chased by the world in its majority.

“I am not of this world.
How, then, should my words be of this world,
or for this world?
If, however, you do not wish to hear my word,
but merely the sweet babble,
then mix with the vain people.

Vain and self-righteous ones,
there are thousands upon thousands among men
who sound loudly and know not.
If you wish to, follow them,
because darkness masses its followers.
It will be an army of billions.”

John the Baptist,
January, 1998

TODAY'S MESSAGE OF JOHN THE BAPTIST

Research on the life and work of John the Baptist two-thousand years ago grants us deep insight into the broad spectrum of his sermons and teachings as well as in the mystic significance of baptism. While the Gospels report relatively little, or only in excerpts about it, today we know much more about the difficult way, the obstacles, and resistances John the Baptist had to overcome to prepare the people of his time for the Messiah, for Christ. The title *forerunner* or *precursor* actually clearly enough expresses the heavy burden of drawing a track into unviable, fallow land. Many priests and believers of our church and time think, however, that John the Baptist merely followed a trail, and that his mission was limited to the baptism of Jesus, and the pointing-out of the Messiah. This, however, was the end, the result of a tedious and stony way which he eventually had to stand up for with imprisonment and decapitation.

To comprehend the harbinger of Christ one has to first recognize the allegorical desert, the petrification of the thoughts, hearts, and souls of the people in the Palestine of that time. The rigid religious doctrines, rites, and rituals, yes, even laws had to be broken through. The Baptist had to argue and preach against central religious beliefs of a state-church and state-religion in order to anchor a new alignment. The Baptist disputed the legality of the Temple, the sanctum of the Jews, and also that of the priests. His baptizing at the Jordan River - an until then unknown sacrament of connection with God - finally was the breach with Jewish tradition. An outcry of the priests, and the damnation and persecution of the Baptist by state and priesthood were the consequence. He was hated by the mighty ones, but loved by the suppressed, expelled, and impure ones. His message to them was certainly not a threatening one. On the contrary it was the

message of love, hope, and confident expectation, the reconciliation with the God of the Fathers; the reference that this God in His love for men would send His Son into this world of tortures and injustices. Damnation, however, was predicted by the Baptist to those adhering to the world and serving in the synagogues of Satan.

Hearing or reading today's message of John the Baptist, parallels to then become apparent. The background presumably is the same. At least a part of the people have to be prepared for a turn in time, for a final anchorage of the Spirit of Christ in this world.

Again the Baptist is breaking many standards and religious doctrines. Again he is giving us a distinct correction of our view of the world and of God, of our limited and sometimes false conception of the Spirit of Christ.

A reproduction of today's message of John was published (German edition: ISBN: 3-9806827-1-4, Poss-Verlag, Germany; English version to be published soon). It is structured chronologically as well as according to themes. About 50 topics are dealt with: they comprise a field beginning with the *genesis*, the *significance of the people of Israel*, on *sense and counter-sense of the world*, the *delusion by Satan* and his might, the *sacrifice and martyrdom of the upright*, up to the *renewed forerunning for the Spirit of Christ*. Hereby John the Baptist does not conceal that this "preparing the way" includes a change or even destruction of the present world, when he says, for example:

"The time is fulfilled to admonish the brother
and the sister that they may own up
to life or to death.
Fire and water will form a new element.

But also fire and water will bring the destruction.
Redemption will find the righteous ones. Elevated will be those
looking for the Spirit.
Fall, however, will the self-righteous. Eternal death, however, will be
suffered by those adhering to the world.”

He becomes more explicit in another passage:

“When my work is drawing to a close planets will burst aflame.
When my work is drawing to a close mountains and stars will crash down .
When my work is drawing to a close children will scream for their mothers.
Then it will be my work to gather them and
to guide them towards the Father.”

This passage has apocalyptic traces, and frightens. The second
part, however, makes hopeful and encourages, when he says:

“Not will I torture the afflicted ones,
since theirs is my love.
Not will I punish those suffering,
for theirs is my help.
Not will I tread upon the ones bent,
because theirs is my strength,
since I am part of the highest love.
So my fire will not hit those persecuted,
however, it will burn the pursuers.”

But the themes John the Baptist mentions also touch every-day
life. They are statements on measure and valuation of human love,
sexuality, health and suffering of the body, healing in God,
nutrition and fasting, and many more things alike. So they are also
help for living to the one or the other. With all the interest these
words find, they remain marginal themes of his message, however.

By far more explicitly, however, John the Baptist touches a topic that lately has been moving many and has been giving hope to those searching, but also has been driving into a labyrinth of error and confusion. They are especially the new-esoteric teachings about *karma and rebirth, maturing and purification, or cause of illness and affliction*. But the Baptist also does not exempt the so readily and often-cited *light*, respectively the *sending of light* by those called upon by themselves.

He passes judgement on many of these teachings. His tenor concerning these is about like the following:

"I am asking you to become humble within, to become understanding in your mind, and pure in your heart. Learn to distinguish between the messages of the mock-light and those of the pure light.

I am asking you not to tell me, you already can. Go below the starry sky, and tell me which star shines by itself, and which is illuminated. Like your unschooled eye cannot discern this, your uneducated mind and your buried hearts cannot always separate the teaching of Christ from the instruction of his opponent. It flows into one another, because you are not courageous to separate it. It merges with one another, because you are not daring to take in the word. Because you are not valiant to really listen.

Because you wish, that there is someone saying: Yes, but! No being of the light will tell you more.

I am asking you to truly vindicate yourselves within with the waters of the spirit.

Vindicate yourselves from your haughtiness.

Vindicate yourselves from your vanity.

You are only doing it for yourselves.

Abuse me, if you wish, but do become understanding."

John the Baptist sees a great danger, when the self-appointed

healers, seers, and teachers sacrifice their powers to the world and men, because frequently they are the light and the powers of Satan they are emitting. According to the words of the Baptist, only he can send out true light, who is true light himself. These high incarnations are very rare, however. To those loving and caring the Baptist warmly recommends the prayer for the suffering neighbour, "because the prayer for the brother is pure; together with his light, man is also sending his darkness, however, because nobody has the power to emit the one and withhold the other"

Maybe these words will help many a person to return to the quiet and humble prayer.

Concerning karma and rebirth, the Baptist says the following:

"In the teachings of so many would-be wise ones a compensation between guilt and reconciliation is hidden in the word karma.

So learn to differentiate: there is the karma from God. This is the way of the body to the soul, the soul to the spirit, and the spirit back into unity. Karma does not mean that evil is annulled or compensated with evil. How should God create the >"perpetuum mobile" of evil<?

But there is also the karma Satan lays upon you. His measure of good and evil is another, and stands in opposition to the divine measure. Who, however, verily serves God in this world, will feel Satan's rage, because he is doing evil to Satan.

Do you now understand, why all the prophets of the Lord, Jesus Christ, his disciples, and all the righteous ones had to suffer martyrdom in this world of the opponent? Do you now know, why Jesus in advance predicted martyrdom through this world to his apostles ?

So, when from now on, you meet a brother or a sister, who is plagued by ailment, and suffering pain and illness do not say any longer: he must make up for his karma. Only the simple-minded, foolish, and haughty one speaks like this."

In rebirth many people see the possibility of karmic compensation,

maturing, and purification. The words of John the Baptist concerning this are numerous, but mostly have been spoken in other contexts. Therefore only a summary can be attempted:

Rebirth as such is confirmed. But it apparently does not invariably apply to all souls. Some underlie the coercion of rebirth, others volunteer for rebirth. Who considers the body to be his greatest possibility of expression and working, naturally presses more towards rebirth. But an aimed choosing of parents, social surroundings, time, and country is by no means the rule. This choice is reserved to the chosen and loved ones of Satan. Aside from that, there is also the divine providence for those sent by God into this world of the opponent.

John the Baptist speaks of the >wheel of rebirth< unto which Satan wishes to chain the bodies and souls. Only he can withdraw himself from this, who turns away from this world, and seeks his salvation beyond matter, beyond body and soul, in the True Spirit of Christ.

With the corporeal rebirth Satan extinguishes the knowledge and all experiences of the life before. Therefore no chain of assembled knowledge can form. So maturing and purification hardly develop.

This is the principle of his power over men. Satan cannot allow maturing and purification, because this would inevitably lead to a withdrawal from him and this world. Only the blind, deaf, and dull souls would remain with him, and his world, his realm would decay.

This topic shall be ended by two quotes from John's words:

"Do not always call the painful way of earth and mankind maturing and purification, because there is much scorn and coldness in these words. Where is there maturing? Have misery and famine, sickness and epidemics, high-handedness and hate, affliction and destruction not grown with this mankind?"

"Are you really so blindfolded, that you call the cycle of pain and horror in

this world a system of Divine order? Are you really so silly, and call this karma, and at the same time do not see that the victims already manifold outnumber the culprits?

Are you really so simple-minded, and consider this to be God-sent purification? Has the True Spirit of God become so alien to you, that you believe all this to happen in accordance the will of the Lord?

What have the would-be wise ones done unto you and this world? What haughtiness and wickedness is guiding the worldly shepherds?

Have you ever heard of it that the measure of tribute of blood of the righteous will be filled?

Do not make light of the words of the prophets, because the measure is overflowing.

The spirit of the earth is incessantly crying for the help of the creator. And this cry is torturing the universe. The affliction of the billions and billions of souls and creatures is standing complaining before God.

Your earth resembles a big, gaping wound in the body of the creator.

Woe on those, whose sole intent and doing is to deepen this wound, for they will have to recognize, that they themselves are the wound.

Unto them will be done according to my word!"

The central topic of the message of John, as up to the present, is the *way of salvation*. From his words we can learn that this way is thornier and more stony than we men think or wish. But first the Baptist expects us to discern the principle and the delusion of Satan and this world.

He further asks us to recognize, that the painful way of the earth into ever more solidification is not the initial creation of God, but the distortion through Satan himself. The Baptist calls the glorification of this earth, even of the beauties of nature, >a prayer to Satan<.

Only when we recognize what Satan has deformed and created, we can perceive, as contrast to this, the Spirit of God. According to the words of the Baptist, only he can find cognition who is also

able to separate spirit from matter, and at the same time knows that true redemption can only be found in the spirit.

John the Baptist has the extraordinary gift to always express the decisive criteria in a few words. He very quickly comes to the point. Thus also here:

“So my word is pleasing only few, and the veracity can only be comprehended by the understanding one, when I am saying:

Do go to the beaches of the oceans,
climb up to the peaks of the mountains,
indulge into the pastures of the countryside:

The more beauty meets your eye, the more distant it is from the Divine plan
contrary to man’s intellect. That is God.

Sense and counter-sense. The laws are reversed.
Beauty in the spirit gives evidence of purity.
Beauty in the body gives proof of temptation.
Beauty in nature gives testimony of low energy.
The divine spirit can mature where affliction is greatest.”

These words shock at first. They cut the heart to the quick, destroying our imaginations and illusions. Hardly expressed, they aroused a vehement wave of protest from some listeners. The comparison with a blooming and fragrant flower-garden came up. Is not God’s creative power discernible in it? Or is it rather the forming power of another one, of his opponent to deflect us men from the True Spirit of God? Is it Satan’s temptation to bind us to matter? Only when we enter upon these questions, we can comprehend the word of John. Only when we become conscious, that the great mystics on their search for the experience of God went to the desert or into seclusion, we can understand. Then we

also grasp, what he meant by saying:

“Beauty in nature gives evidence of low energy”,

because this energy apparently is of luciferous-satanic nature. It is only too understandable, when a majority of people protest against this. Especially in the idyll, in romanticism, and in beauty of nature and world they see the expression of God. Yet, their view is only superficial and illusory. In our high emotion we do not see the misery, the affliction, and the death of uncounted creatures, to speak of flora and fauna only. Fate and finality of all matter are being repressed.

The following word of John also fits in here:

“Long since have I been sojourning embodied among men, yet, I have not men’s eyes and senses.

And I am sauntering along the beaches of the seas, and hear the men next to me say: “How peaceful, and how full of light and colours is this place; here resides God.”.

And I look at the people, and I touch my sight, because I am seeing something different. I look at the sea, and I see the chasing and murdering in the waters. I see the crab uplifting its claw and pincer out of the dark moss and stones to seize and to annihilate. I see the big fish robbing the small, and see how cool blood can well up and spout, too. And this is my pain ...”

In this word the Baptist even entered more deeply. An analogy followed, looking into the airs, and at the pastures. With his simile he wishes to exemplify to us the reality of the hopelessness of the material world, of the luciferous-satanic principle. But his words are also a challenge to the awareness of each one hearing or reading them.

In another passage he says:

“Have I not given you my word:
The terrestrial illusion is the death of the True Life.
The half-truth also is the half-lie.
The half-way into the light resembles the half-way into darkness.

I said it to you, but you did not understand it, because you believe you
overcame the >half< and are in the >whole<.

So hark:
The True Spirit of Christ is the complete way to God.
The whole way to God is the renunciation of this world of matter.

So you now know, where you are standing.

Do not be angry, and do not be shocked by this. I have no other message
for this world than Christ himself:

God is Spirit, and not of this world.
Who is looking for God in matter, he will but grasp a small whiff of him, but
he will not find the True Spirit of God.
Only he, who surmounts his body and this world, will enter into the everlasting
bliss of the All-Spirit.
So do understand my word correctly, and do not misinterpret it, for it does not
set you free from kind-heartedness and sympathy for everything enchained and
unredeemed in matter. It does not absolve you from care and compassion for
all the realms of the plants and animals, because their way back into salvation
is by far harder than that of men, since they do not have the mercy of the divine
word.
My word does not release you from mercy, care, and compassion - it rather
asks you for it.”

This message truly is not new, but is a renewed warning to not get
lost in the world, not to look for happiness and fulfilment in the

realm of the opponent.

Who attentively reads the Gospels, will find many words by Jesus assigning the world and matter, the life in the flesh accordingly, namely to the world of the opponent. An unequivocal word is also spoken by the Apostle John in his first letter:

“Do not love the world or the things in the world. The love of the Father is not in those who love the world ; for all that is in the world - the desire of the flesh, the desire of the eyes, the pride in riches - comes not from the Father but from the world(I John,2:15-16)”.

John the Baptist repeatedly lays the finger onto the wound of our human and worldly thinking, our guidance by matter. He calls many a new-esoteric teaching that wishes to urge God into matter, that does homage to matter, the “message of the masters of Satan”. According to his word, the prince of terror knows, that the time of his might is sealed. So he is sending his teachers among men to lead them astray. The renewed work of the harbinger of Christ, however, includes the separation of spirit and matter: “Only after the separation of those striving for the spirit and those adhering to the earth, the Spirit of Christ will bring redemption to those, who are His.”

Jesus Christ gave to the world the hope of salvation and of his return. But, what is salvation and what from shall we be saved? Is it the redemption from this world into a world of the spirit?

“My realm is not of this world”, says Jesus Christ. The salvation by Jesus Christ thus is a deliverance from this world of stone, flesh, and blood, a world of matter.

If, however, this world were already “in” his spirit, it would be divine, then, in the >Lord’s Prayer< we would not have to pray : “Thy realm come. Thy will be done.”

The Church speaks of original sin, of the sin of the flesh. At first this is difficult to understand. But once we know that rigid form,

that flesh dislodges the True Spirit, the mystical sin becomes apparent. Thus the word that the body serves the spirit is mocking reality. Through the body Satan constantly has power over us. The spirit becomes subject of the body. Human thinking is mostly subjected to the concern about the body. Here not only the craving for pleasure of the body and the senses is spoken of, but also of the maintenance of the body, its functionality, its freedom from pain etc.. When we men then analyse our life objectively, we have to well recognize that almost all our endeavours are restricted to our body. On this background the meaning of the original burnt offering is based. The flesh, the principle, and the might of Satan should be changed and redeemed through fire as the symbol of the Holy Ghost. But, through an excess of rituals the true essence was thrown into the shade.

John the Baptist, and Jesus Christ therefore rejected the burnt offering. In this also lies the deeper meaning of the baptism of John: In the place of the burnt offering, he installed the sign of the baptism with water. Thus he removed a low ritual by a higher one.

What, however, has happened generally that world and man have become so distant from the Divine Spirit? John the Baptist gives an answer:

“Only few among you have comprehended my word, and the question WHY still is in your hearts. So I will open the aperture of knowledge a little for you: It was a dark hour in the history of this planet, when an ominous power urged and displaced the likeness of God on earth. Yes, this power had only one aim, to put himself in God’s place, and to create his own laws, and his own beings. But, who opposes God’s Spirit, looses the power of creation, with him rests merely the power of forming, and forming means condensation of spiritual energy. Thickening of energy, however, also means fissure of the divine oedema into liquid, gaseous, and solid components. Thus the oedema of God was decomposed into the elements air,

water, fire, and earth. The likeness of God on earth and all creatures had to also take the way of renunciation from the creator-spirit into matter. You men significantly call this process of the destruction of the once divine planet >creation<, your science relates this to the big bang. But in truth this was a precipice into matter, darkness, affliction, and death.

Afore the planet from the oedema of God was only condensed into the power of love and creation. There was neither sea nor were there mountains. Man created of the Holy Ghost lived and drew from the oedema of the Omnipotence. He neither had to eat nor drink nor speak, because the spirit nourished him, his thoughts were his speech. He did not have to kill to exist, neither had he to suffer death.

But in the dense matter of the opponent the likeness of God, with the delicate body and its delicate senses could not exist any longer. The formed beings of the opponent took possession of the earth, and led the planet into ever more condensed matter. And they took pleasure in matter, and readily separated the tie to the All-Spirit, even when they had to recognize, that there can be no peace, no lasting life, no true recognition.

But God's love laid a new bond to earth. An angel stepped down to incarnate, and to create a new people of the Lord. This people was chosen to fasten the tie to the Omnipotence, and to return the earth into God's Spirit.

The terrestrial name of the angel sent is Abraham, the spiritual name of the people is Israel. As the sign of his bond, the Lord gave to His people the Word from the non-word, spoken through the mouth of His prophets, and HIS BOOK, revealed from His Spirit. It is sevenfold sealed from darkness.

But the world of Satan turned against those men who prayed to the One, True God, and sent Pharaoh, Babylon, Nineveh, and much more against them. Blindfolded by the terrestrial luck of the satanic people, much of the Lord's people seceded, and they were and are faithful to him merely in lip-service. But until the end 144 000 will remain faithful to him.

So do not seek to interpret this figure, because this is reserved for those who can read the cipher. The angel, who was sent to anew place the people of the

Lord into this world, and to fasten the bond to the All-Spirit has never left those who are his. He was and constantly is with them, to strengthen them, to admonish them, and to teach them to see. But persecuted and chased by the opponent, he asked God for help. And the Omnipotence bent towards the earth, and sent His Son, Jesus Christ into the world of Satan.

Do you now know, why the angel gave witness of the Son, and prepared him the way?"

The words of John the Baptist at first remind of the biblical description of paradise, until the luciferous-satanic forces seized the power upon themselves. The reference to Abraham and Israel is interesting. According to this, the people of Israel actually is a people sent by God into the world of Satan. If one looks at the grief-stricken history of this people, one can clearly recognize that Satan summoned up all his might to expel and annihilate this people.

By the angel, who called God for help, and gave testimony of the Son, John the Baptist himself could be meant. This, then, would also mean that Abraham and John the Baptist are of the same spiritual origin and mission.

If we take a look at the history of earth and mankind, we find a detailed parallel to the statement of the Baptist. According to the science of anthroposophy the hitherto development of man and world is classified into

1. Polar Age
2. Hyperborean Age
3. Lemurian Age
4. Atlantic Age
5. Post Atlantic Age.

The course of development of this earth through these epochs is to be understood as a progressive solidification. In the Polar Age

the earth still was a formation of finest ether, without any trace of the present physical matter. The beings of the earth were so-called ether-men, surrounded by an astral mantle.

In the Hyperborean Age some of the ether was condensed to air, some of the air was again liquefied into a hydrous substance. Man consisted of various kinds of ether, but not yet of physical substance. But, an occurrence now caused a further solidification. From the original planet earth the more refined ethereal substances and energies were withdrawn; they formed a heavenly body of their own, the sun. For all that was living on earth this was a shock, a radical change of their conditions of existence. The powers of light that had until then been working within the earth and man, were now withdrawn, and from then on worked on them from the outside. The consequence of this was a necessary further thickening. Liquid became solid substance, part of the ether condensed to warmth. All that had been within man, had to direct itself to the outside. He had to develop a sense of hearing, of touch, and of sight, additionally susceptible and limited bodily organs.

In the Lemurian Age the next step followed. Substances and energies, and the beings connected therewith were cleaved off the earth and formed a heavenly body of their own, the moon. This now also exercised an influence on man from the outside. Again man had to react with a splitting off and solidification to further exist. With this he also became less free and more dependent. His being steered from the outside already made him a kind of marionette of outer powers. The splitting off of the moon also led to the separation of the sexes, for until then man had been an androgynous being. Parallel to all these processes an interference of extra-human beings in the internal life of man occurred. As a result a lasting change in the ethereal body took place, and led to the loss of the immediate contact with the spiritual world. Thus a gap opened between the now-developed self and the divine world.

Into this gap stepped the luciferous-satanic being who advanced the individuation of man, and gave him the feeling to be God by himself. This separation from the divine world and its spiritual influences are described as sin and expulsion from paradise in the Bible. The being man now had to completely step down onto earth and bow to its laws. He lost his original consciousness and his original affiliation with the spiritual world. He now experienced - from birth onwards - his own self, limited in the body.

Earth and heaven, man had participated in both, but by force they were separated from each other. Thus, from then on man was born without remembering the spiritual world.

The decline of Lemuria was followed by the Atlantic Age. During this epoch man still had many more magic powers at his disposal than nowadays. However, he was exposed to a further continuous impairment of his ether-body by luciferous-satanic forces. Compared with the present post-Atlantic man he was by far more free and less constrained, however. This residual liberty was, however, blotted out by the negative powers of Satan, partly by temptation and abuse, partly by unimaginable air and water catastrophes that have their biblical analogy in the Flood. Now men and earth fell into a further era of condensation: The Post-Atlantic Age.

Least affected by the harms of the decline of Atlantis was a group of men we now call the Pre-Semites. They presumably were saved across into the most solidified era. Into this time falls - biblically spoken - the sending out of the Progenitor Abraham to earth.

Our present time, the turn of the millennium presumably is the end of the Post-Atlantic Age.

The views on this evolutionary process of earth and man can only be double-tracked. From the luciferous-satanic point of view, the

ever increasing condensation of spirit into matter, the continuous individuation of the bodily self are considered a progress in the evolutionary plan for man. From the point of view of the Spirit and his envoys, like John the Baptist, this process is seen as destruction of the divine plan, as expansion of the power of Satan. Exactly at this point the minds will part, and at this separation it will become visible whereto each individual man, soul will be inclined.

According to the words of the Baptist, however, this necessary parting of spirits is the mission of his renewed precession and forerunning. His statement may seem hard to many people, when he discloses that only those who love the Spirit, will experience the return of Christ and redemption. This renewed coming-down of Christ will thus be into an already settled and purified world.

But what will happen to those, adhering to the principle of the dense matter, and wishing to remain in the distorted >creation< of Lucifer? Concerning this the Baptist says the following:

“New planets for new bodies have already been created.”

According to his words, the upcoming process, the >Divine Judgement< will be a threefold partition of the spirits and souls: Those men, souls, and spirits from the Holy Ghost who had to be sacrificed to Satan and his world, will be brought back into the unity of the spirit, into everlasting redemption .

Those, adhering to the Spirit will sojourn in the world of Christ's light . Only in this >immaterial< world man will again have the possibility of spiritual development and free decision. Those beings, however, who can only express themselves in the condensed matter of the body, will be banned from this new earth, and will be sent off to other, new planets.

There remains one more question: Is the divine spirit in our human person, at the end of the Post-Atlantic Age really wiped out to such extent that a return on his own accord hardly is

possible?

So he again treads upon the troublesome way as forerunner, and his words will verily not make men's hearts beat higher. On the contrary, they are uncomfortable and bitterness for this world.

Who of men will really be able to and wish to understand his statement "God is Spirit and not matter" with the necessary consistency? Who can comprehend his message, who can believe that he is preparing the return of Jesus Christ already now? Who can grasp that his word will stand against the word of Satan, and that he - the Sword of Christ - will separate the spirits?

His truth is pain for this world, and so we need not be astonished that people, just like then, would best like to pass him and his message over in silence. The prophecies make us fear even for the worse: He will again be pursued and persecuted. His crowd of opponents from the realm of Satan will be immensely great and strong.

Will the word of the Scripture be fulfilled once again?

*"Elijah has come,
and they did to him whatever they pleased."*

The messages of John the Baptist and of the prophets furthermore make clear: the fulfilment of the divine plan of redemption asks for inconceivable self-sacrifices, once more, beginning with high spiritual beings, ending with men on earth. Many wish to be redeemed, but few are ready to sacrifice themselves for the salvation of others. It remains to hope that those yearning for redemption will not become pursuers of those spiritual beings and men ready to sacrifice themselves.

John the Baptist has again come to prepare the way for Christ. His sacrifice is the fight against Satan himself, a struggle against a

strong force, a battle against the reciprocal pole to God.

May many consider this, when they once will rise against his word and his mission.

“Who is hearing my cry for help for this world,
will go with me.
Who is discerning my ray,
will win with me.
Who is feeling my oedema
will wander the restless paths with me,
for I am the one returning
God’s countenance to the fallen angels.”

John the Baptist,
January, 1998

REPRODUCTION OF SELECTED MESSAGES OF JOHN THE BAPTIST

The message of John the Baptist again assails the strongholds of life. Again he uncompromisingly stands up in argument against the falsifying of God's teaching, and by this against the false prophets. His word is earnest and worried about all those who at the end of the days do not comprehend, where there is the Spirit of God, and where there is Satan. The urgency of his words cannot be overlooked, and points to impending and decisive changes. They are a final call to all men to now own up and decide: to the words of the Spirit, and thus to the Father and to Jesus Christ, or to the false teachings of Satan and Lucifer, and their masters.

His words are not empty babble of love for the hearts of men, and do not have much in common with esotericism as it is today. His message cannot be understood by intuition only, or with the heart, but has to be also borne and cherished by the mind. John the Baptist does not wish to take our hearts, but in the first place he wishes to open our spirit. "The Truth of God can neither be understood solely by the heart nor by the mind alone. It can only be comprehended with both," he says in a message.

Who does not close his eyes before this world sees and recognizes calamity, misery, and death as consequence of the laws of this world. Who only listens with his heart will be misled. Who comprehends with his mind, will more readily believe the Baptist's words expressing that the living, eternal God cannot be in stone, flesh, and blood.

In the following we now reproduce some selected messages of John the Baptist:

December, 1997:

My beloved brothers and sisters in Christ.

Into your hands I am laying the Rose of the Night, that Blossomed the Day Jesus was Born. It is the Sign of my covenant with Jesus the Christ, it is the Sign of my covenant with you. Keep it in your hearts, so that you may recognize it in the hour when it will be revealed.

For some among you my word is too low. Yes, it is my word, that is low – and not the voice of my brother. So ask yourselves: Can a voice be loud, when it expresses love to you and sorrow concerning you. What is your voice like, when you are in love and in mourning at once?

If your ear does not hear, open your eyes, for you know that also these hear and read. Yes, I am asking you to open your eyes wider and wider, to separate delusion from true light, to distinguish the eternal being from the terrestrial life of the body and the soul in the labyrinth of darkness. I never asked you to close your eyes, I rather call upon you: Do not only listen to, but also look at those speaking to you, because many speak the untrue, and misuse the name of Christ for the work of their dark power. But they disguise darkness in words and rites of the semblance of light to blindfold the souls. My word will rise against them, and then my voice_will be loud.

My beloved brothers and sisters.

Did you ever hear the word:

»When the world hates you, so know it hated me before you.

If you were from this world, the world would love you. But because you are not of this world, but have been elected by me, that is why the world hates you.

Have they persecuted me, so they will also persecute you. All this they do onto you, for the sake of my name.

They will put you under an interdict and the hour will come when they will

kill you, and will think they render God a service by doing so.«

These are the words of Jesus to all those hidden behind the figure of 144 000, because Satan is intent on destroying their body.

Did you ever hear these words:

»Take care that nobody will seduce you. Because many will come in my name and say: »I am the Christ«, and will lead many astray.

You will hear of wars, and rumour of war. But this is not yet the end. And one people will rebel against the other, and there will be expensive times, and earth quakes to and fro. But all this is merely the beginning of the labour-pains.

Then they will relinquish you into grief, and kill you. You will be hated by all peoples because of my name.

Then many will succumb to temptation, and betray and hate one another. Many false prophets will rise, and will lead many astray.

Then there will be a great bitterness, like there never was from the beginning of the world, and will never be again. But for the sake of the chosen ones the days will be shortened.

When, then, somebody will say to you: »Look, here is the Christ, or there«, then you shall not believe it.

Because many a false Christ, or prophet will rise, and do great signs and miracles, so that even the chosen ones would begin to stagger, if they were not strong in me.

I am telling you this in advance, so that you will recognize the seduction, when they tell you: »Look, he is here, or there.« Do not go there, and do not believe it. Because, like the lightning sets out from the arising and shines until its coming-down, alike will be my coming.

But soon after the bitterness of that time, sun and moon will lose their

brightness, the stars will fall from heaven and the powers of heaven will start swaying. But my sign will shine forth on the firmament, and all generations on earth will howl because of their having turned away from the True Son, and they will discern the great might and magnificence of the Son of Man.«

They are the words of Jesus the Christ, so that you may recognize the True Light, and not follow the false shine of the seducers.

My beloved brothers and sisters in Christ, the time, remaining to you to see and to understand, is only but a short while. Also my word to you is not infinite. So I am using this time to still disclose much to you. Do use this space of time, too. Do not direct your thinking and intending to the days of horror, lying ahead of you, since they will come and pass. However, seek redemption in Jesus the Christ. Do not search for it in the teachings of the terrestrial masters, because they want to bind your souls and bodies to this world. They want to chain you to the wheel of reincarnation, and to extinguish the Spirit of Christ in you.

When the hour will end many of you will be confused. But let me tell you: a thousand confused souls are not able to replace a veracious one.

Men will ask themselves: What is John the Baptist coming into this world for again? Isn't Christ here already? Is he not already returned at that place or there in those masters? Do these not work great signs and miracles? Yes, they do so - and the world is lying at their feet!

But the world does not examine and discern their true sign, because also this is sealed before the foolish ones.

Compare their speech with the words of Jesus Christ, and you will recognize: They are the false prophets, coming to you in sheep-clothes, but inwardly they are tearing wolves, because they separate the Son from the Father, the Christ from Jesus. And the day will come when they will misuse my name to announce themselves.

They verily are the wolves in sheepskin, for they are feigning in the Name of

Christ. Yet discern them, they but only speak of Jesus merely, and make him serve themselves. They raise themselves to be Christ, and to Jesus solely remains the rank of a master among many, only. Do you know all the names of their masters? They are alien to you. But to win the silly ones, they call their masters the rebirth of this or that apostle.

They give you their magic word, their magic syllable, and promise you their strength. In truth you are giving your strength to them, because you shall be the carriers and apostles of their religion. And this is deceitfully similar to the teaching of Christ. But their religion only serves that part in you that is bound to the world of matter, the body, and the soul. Be on your guard and asking that you may discern the ruler of the false prophets.

Do not let yourselves be blinded by the signs and miracles, because the strength of the opponent is great. Whatever he gives, he can take again, and whatever he takes, he can give again. He gives you his bond, and takes your soul.

Jesus Christ takes not, he gives . He gives you his spirit, and his redemption from this world.

So hark the word of JESUS THE CHRIST, and be steadfast and courageous in His Name, so that you all will be reborn in his Spirit.

Go forth in JESUS THE CHRIST.
AMEN."

September, 1996:

“My beloved brothers and sisters in Christ.

I love you, but my love does not for you,
and my word carries no greed for you.
For only what you discern within yourselves, and freely decide for yourselves is
of value and is lasting before the Eternal Light, before the Almighty Spirit,
before Eternity.
Everything else is enforced by fears, by longing. It is enforced in form, and is
frozen in rites.

Where will you be at the end of the days?
Where will you stand, when all ways of this world will come to an end?
What will you feel, when this world will end?
Whom will you follow,
whom will you call for
whom will you pray to?

And whom will you despise and persecute, when your »man« is full of doubts,
and no longer knows to or fro, and no longer sees the up or down, and no
longer knows front from back?

Woe to him who then still will be »man«, and attached to this world.
And woe to him who then will persecute the heralds of the light and betray
them, because then the anger will verily be an ire of God.
Yes, whom will you scream to, when this world will be standing before the
court?

You ask for God's love,
you ask for insight and recognition.

What now shall God give you in his love?

Shall he send to men quiet, contemplative, and meditative days, so that man can relax,
that he feels well, and is completely consumed in his delight and calm,
that his »man« feels comfortable, sheltered, and secure,
that the days are beautiful like the feasts for the children,
that the neighbour comes, and embraces him,
kisses him on the cheek, and says: I love you,
that the harvests are large?

Or shall the Lord send you tests,
by trying to rob you of your »man«,
when now the time is impending, in which this »man« will no longer be?

What then is the love and the mercy of God?
You have to recognize it yourselves,
you have to know and experience it yourselves,
whether you are looking for peace and love in this world,
or if you wish to attain bliss in the Eternity and in the Light of the Omnipotence.

Everyone who is embodied wishes to cherish and nurse his »man«.
Do not think the Heavens do not understand this.
Cherishing and nursing, however, is necessary for the spirit within you, the eternal spirit, because the spirit shall rise from the body, and shall arise beyond matter.

It is of no advantage to you, when you find words Jesus gave to men on his terrestrial way, and you now interpret them as you wish or as you understand them.

Is there any word that was and is more misinterpreted than the word of Christ that is:

»Subdue the earth.«

Do men think its meaning is to tear open the skin and shell of the earth, to till

the ground, to plough, to sow, to harvest, and to again up-tear, to plough, to sow, to harvest? To ever and again force the waters, to heap up the soil, and to build walls? Or do you not think, Christ might also have meant:

»Raise your spirit above the earth!«.

Succumb the earth to your spirit, and not to your hands,
not to your machines, and not to your feet, not to your greed, and not to your lack of moderation!

Who does really have the ability to rise beyond matter with his spirit? In words, thoughts, and in their imaginations all are well capable of doing it, in truth only few.

I will not harvest much love, when the time will arrive, and I will explain the words of Christ to men, because the world will not wish to hear them.

And those, attached to the world, will not want to take them in. For I know, they will say to me: » ... we have understood the words of Christ better, and we can explain them better than you.«

And there will be little use in saying: *»... was I not, once together with Christ in the loneliness, in the roaring of the masses, in the quiet, and in the Spirit of the Father?«*

And when all his disciples and apostles will return, nobody will believe them, for all of them will understand Christ better than those who were with him.

This is the fortune of those, who were with Christ.

And it will be your lot, you who are going with me in the name of Christ, who are going with me to prepare the way for the Light, for the Spirit.

However, you will only be able to find the Spirit, when you really become larger than your »man«.

When your »man« decreases, your spirit can increase. But you must understand that no hour passes, and no day, in which even you fight for your body, and against the Spirit within you.

This is no criticism, my beloved brothers and sisters, because I myself know life in the body well, and I know how difficult it is in this dungeon.

How hard it is in these walls of clay, of blood, of water.
How difficult it is to re-find the Spirit and to enter into it, being surrounded by a rampart of darkness, smothered by the powers of Lucifer.
I have, however, not come to preserve you for this world, but I came, to tear you from this world.
Therefore my words will not please your »man«, and my words are not supposed to, since they are to guide you to salvation.

Many men, also some among you, they will be silly enough, and everyone will look for his personal way and take it.

Take care:

The labyrinth of Satan is infinite, and without evasion.

The cunning of Satan is bigger than all that of mankind together.

The destructive intelligence of Satan is larger than all the united intelligence of men.

So do be careful, when he addresses you,

when he addresses your »man«,

when he appeals to your soul,

when he wishes to touch your spirit.

Then bear in mind the words: *God is Spirit.*

Magnificence and bliss are only in the Spirit.

Whoever will promise you glory, happiness, peace, and eternity in the body, who will promise to fight for matter and for the body so that it may be preserved and may flourish, he will upraise the words of Satan and the doctrine of Satan.

Yes, he is sent from the synagogue of Satan.

May you then well perceive it and remain strong, *since as long as you will be embodied you will be subjected to temptation.*

As long as you are »man«, you are leaning more towards Satan than towards the Spirit, because the Spirit cannot give you anything for the moment, for the hour, for the second in the body, merely the cognition and the absolute faith.

Again I am telling you:

»The hour arrives quickly. The expected arrives unexpectedly.«

And again I tell you:

»Who does not stand before, will fall, who was not prepared before, will not be taken along.«

These are the words of love, and words of hope to you that as of now cannot be understood by everyone. They are words, yes, they even are bitterness for men. But I am not fighting for your »man« and for your bodies, but for your spirit that it may become free, that it may be heightened.

So that your spirit may discern the humiliation God has to suffer through matter, the Spirit of the Omnipotence through the coercion and the prison of matter.

Be wise! If life on earth and in the body were the expression of God, then you could be sure, that I would still be incarnated, that Christ would still be in the flesh, that Mary, the Mother of Christ, would still be embodied, that all his disciples and apostles, that all my disciples and all those who were with me, would still be in the body.

From these few things alone you have to understand, that *God is Spirit and not matter*, that matter is the humiliation of the Spirit, and that the body is sin for this reason that it imposes limits to the Spirit of God, yes, charges it with lead. Lead and stone, that can hardly be shaken off. Except for by the Power of the Spirit, by the strength and the faith in the Eternal God, in the Infinite and Only God, in the God of the Heavens.

Who, however, will stand and not fall in the end, who will call for the Spirit and turn away from this world at the end, who will not collapse with what his eyes see and his senses perceive, but, who happily and blissfully will rise to the

Spirit, him I shall gather up, and I shall give to him a new name.

And his name, that he will receive from me, will reveal to him his being within a second. And he will no longer hesitate to serve Christ. And he will not be afraid any longer, when the brothers and sons, the children of Satan will pursue him and want to stone him, when they will want to torment and kill him.

Because he, who has received his name from me, will still be travelling on earth, but his being will already be in the Spirit.

How joyful would I be with every one who on that day will be with me to serve Christ.

Do not forget, my beloved brothers and sisters, to serve Christ does not mean to cast oneself before his feet from dawn to dusk, to clutch at his feet, and to kiss his feet.

*To serve Christ, means:
to serve him in action, with one's doing, with one's deed,
yes, with the power of one's will.*

You men, you may be delighted and feel honoured, when somebody is lying at your feet, but the Omnipotence, the Father, and the Son, they do not have the morale of man.

So be blessed and do discern,
so be loved and seized,
so be embraced
and, yet always free.

I thank you.
AMEN."

May, 1997:

My beloved brothers and sisters in Christ,
I bless you.

How do I wish that my blessing may protect you against the horrors of this world, from the enticements, temptations, and the false words of the opponent, now, and in the time to come.

But I can carry none of you, or take with me, who is not prepared to take the way into the True and Only Spirit of God.

Being human is not alien to me, and I know of the severity of this way. But, to him who knows the aim, even the strenuous way seems easy. Who rejects the aim, however, will never tread upon the way, and hate and renounce those who set out to return.

For a long time I have been speaking to you, and I sense, I hear, and see:

Some among you, *they fall, and do not rise again.*

*Others, however, turn away,
and do not return.*

None of them regrets it and says: »What on earth have I done, what have I turned away from?«

All of them stay on their course, like the donkey is trotting along in his gait.

The birds in the sky know their times.

They hold on to the signs, and discern the time for their return.

But you do not.

Why don't you?

Because you say: »O Lord, o Jesus, here I am, please come« and do not hear, however, how God, the Lord, is saying: »Here I am, do come to me!«

Yes, many among you are foolish, for they do not heed to the signs, and they do not believe the words. Yes, they disavow the shepherd. Many among you are simple like the children, since they want to enlighten the wise ones, yes, even

more though, they abuse them, if their words do not suffice to them.

Sweet words and the babble of lukewarm love is what you are asking for. Wisdom and knowledge from the True and Only Spirit of God have been trodden upon, discarded, rejected by many in this house, yes, even besmirched. Nonetheless, I always returned, because my love is infinite since it is born in the Father's House.

But again I loudly and clearly say to you:

Do not call this love foolish or naive, because
it will accept and reject.

It will hit and caress.

It will kill and redeem, but it will forgive.

As examiner and separator this love will come to earth,
and out of the fire of love the lava of purification will flow.

The bad, rotten, and resisting, however, cannot be refined.

So I am asking you, my brothers, my sisters in Christ:

Do turn within, so that you will not be the false silver that will be rejected.

For how long do you still intend to resist?

Set up landmarks for yourselves!

Take care of the ways you are taking!

Turn within yourselves, turn around, turn towards the True Spirit of Christ!

You are asking how? I am telling you to turn away from the spirit of this world. Do turn away from the spirit of this world now, for I hear screams and lament, horror and fright I see.

But the feigned love, the affected remorse, and the simulated return will be rejected on that day.

Yes, it will be a great day, and no other day will ever equal it.

Without healing will be the injury to all dense matter on that day. No remedy will there be to scar up the wounds of those clinging to the body and in the

world of matter.

For whom will you cry on that day?

Have I not already warned you of that day for a long time?

Have I not already attempted to assemble you, and to lead you away from the spirit of this world and to guide you towards the Spirit of the Omnipotence long before this will happen?

A last time I am saying to you:

The time is up to admonish every brother, every sister, so that they may own up to life or to death.

Life is the eternal being in the Spirit of the Omnipotence. Death is the vexing life and death in the body, in the realm of Satan.

But in the world that will be purified by fire and water, there will not be room any longer for those bodies and souls adhering to the school of matter, to the spirit of Satan. They will be banished to new and uninviting planets.

So the word of my brother who wrote down the revelation of the Lord, will be fulfilled:

»Waters will break the walls' stone.

Fires will burn the earth's grass.

Darkness will smother all light on earth, because the rescuing spirit of the Lord is not yet prepared on earth.«

An army must be raised in this world commanding the waters, banning the fires, threatening the storms to save the children of the Father. To rescue those wishing to return into the Spirit, willing to separate themselves forever from body and matter.

An army of those opposing Satan and his predominance must be prepared in this world.

My beloved brothers and sisters, I, John the Baptist, have come to raise this army. An army of the just and faithful, the courageous and brave ones who are ready to fight and die for Christ. Who are prepared to stand up against the power of Satan in this world.

Merely insult and agony, persecution and expulsion, torture and death will this world prepare for me and those who are mine.

And so I am asking you: who of you wishes to come with me?

Who of you is always speaking the word Christ aloud, and then hides behind walls, and then conceals himself behind shrubs?

I have no trust in those of you always shouting »Christ, Christ«, because you want Christ to help you. But Christ needs your help. God needs the help of all of us.

I have no faith in those of you who are calling themselves righteous, and knowing, and humble, for you will run off like the waters. Yes, more even, many of you will rise against me and search for their salvation in the body, in the world of the antichrist. And you will yell and rage against me, and against Christ.

So each of you may discern where he is standing now, and take care to which side he will fall on the great day.

Of your words and tongue-confessions neither I nor Christ nor the Father are in need. Your babble about love, your chatter about the bond neither I nor Christ nor the father are in need of.

This you shall know ere the day will break.

So pray and ask for, my beloved brothers and sisters pray, and plead

that there still will remain time for you

that you straighten up,

that you recognize yourselves,

that you know who you are, and

that you know whereto you will fall when the trumpets will resound.

I am telling you this today, and you will not believe my words: they will be few with me, but billions and billions will persecute and defame me, and those who are mine.

Do you now know, why Christ can only come, when the work will be fulfilled?
Do you now understand, why the faithful servants of the Lord do not allow that he will again turn into this world before his time, to those men who surely would only persecute him and again crucify him, when the distress is great?

Do you know now, why the Lord needs tools and helpers?

Do you now know, why the great spirits return?

Why Jeremiah returns, why Hildegard of Bingen comes back, Francis of Assisi, John who took down the Revelation, Zechariah, Enoch, Hilarion, and many more?

Do you now know, why these have to return? Because the people of this world only talk of Christ, but do not know him, and are not prepared to die for him, because the strength of the opponent is greater than you think.

The power of Satan in this world can only be broken by strong and forceful ones, and not by people thinking it is enough to close their eyes, and to clasp their hands.

O Jeremiah, O Jeremiah, there was a time when the people of Israel was resounding with your lamentations. And there will be a time, when the dimension of the earth will resound with your lamentations of the misery afflicting the righteous.

I shall now take back my word from this house, but my love will rest with you forever.

I shall return to this house, my beloved brothers and sisters, with my word, when you will own up to the True Spirit of Christ, when you will testify to His Gospels, when you own up to his apostles and disciples, and to the words those spoke. But, if you think, you are closer to the Spirit of Christ than his apostles and

disciples who took down his words and his spirit, then you have no need of me.

I shall return into this house, and speak my word, when you will have finally learnt that not those are standing in God, who are healthy and radiant in life, who succeed in everything, who have a job, and a surplus of bread, and that those ill, beaten, and tormented are rejected by God!

I shall return to this house, when you will finally have learnt that the suffering and the affliction in this world, that the starving and dying children are not karma, but the blow of Satan in his creation beyond remedy, in his hopeless world, from which even Satan no longer has an escape, and conceives of no way of healing.

I will come again, when you eventually will have learnt that there will be no maturing and purification in this world as long as it will be in the power of Satan.

And I will come to you again, when you will finally stop talking about the Spirit of Christ, and still cannot comprehend it.

When you will stop to believe, you have Christ, and, yet, have him not.

When you will finally stop talking about Christ, and asking from Christ, and, still, only mean the lord of this world.

Then I will return.

But, if you will not do this, and will not own up, then you are not in need of me. Then remain in this world, and in matter, if it is your wish.

Who does not wish to hear my word, will also not grasp my hand.

Who rejects my name, also does not want Christ.

Who treads upon me, treads upon the Father.

And, nonetheless, I love you!

AMEN"

November, 1998:

Be blessed, you beings in the Lord.

Whoever will take the way with us, who will stand up for the Father, and His First-Born One at my side, his way will be full of tears and thorns, yes, also pain.

But, be assured, every tear you are now shedding in miseries, it will be changed to a sea of joy.

Every thorn you are feeling now, it will be transformed to a ray of light of the Almighty.

Every pain you have to suffer now, it will be turned into bliss and joy.

So may men, so will this world never understand it, when I am telling you:

»Be full of joy with every tear you are shedding now, and with every pain you are now enduring.«

Before this world they humiliate you, but in the spirit they will elevate you. And they will enhance you by far more, than they humiliate you now.

Those, however, in this world, who are blind, who are self-righteous, who are full of derision and mockery against the Spirit and against you, they will no longer find the time to shed tears, because the judgement will come quickly. It will verily come overnight, like the thief.

And nobody among men should disrespect and deride the Light the Lord has given to me, because it will verily kill and redeem at once.

If you are prepared to stand up for the Almighty and His First-Born One, if you are ready to struggle with me for Christ, and if you are willing to fight with me against Satan, then you will be elevated like no man can imagine, like no man can ever think of, yes, even like no man can ever dream of.

Because the Spirit uplifts, the body and this world, they humiliate.

Even on account of these words they will deride you, but be courageous. This

derision shall not yet be pain for you, because you know that truth and recognition are exposed to the mockery of this world, like the Spirit.

So I ask you to be courageous and full of confidence. You still only have the word, but there will be the time when you will have more than this.

Therefore be full of trust.

Go forth in peace, go forth in faith and do not allow the world to destroy you in your confidence in the Almighty, in your love to His First-Born Son, and in your courage.

I thank you.

AMEN."

July, 1998:

Comment:

This message of John the Baptist is to be understood as the answer to the sentences of Lucifer, which the latter gave in a spiritual message to disciples of the circle of John.

At the same time, the words of the Baptist extend far beyond, and are also to be understood as an instruction and revelation to us:

"Are you worthy of being talked to by a being of the heavens, Satan? No, you are not, because desecration and derision you have given without end to the Spirit of the Almighty.

And, nonetheless, I am speaking to you. I whom the world calls John the Baptist. I whom the heavens call the Soldier of the Lord, the Sword of Christ. You know me well, like I have known you from the very outset. Who should know each other better than we do? Call me what you wish.

But what shall I call you? Prince of this world? Are you really the sovereign?

Have I not told you once that the children and children's children you begot with the whore world, have long since torn away the power from you? This, my word, is hitting you, for it is the bitterness of truth. Look, already a small number of your creatures has the power to afflict your creation with permanent infirmity, to lay it into dust and ashes. And already a small number of your creatures has the might to steer your realm according to their will, and to inflict it with war, misery and coercion. Yet, all this again is only a resounding of your being, of your character, and of your nature that you beget and give birth to without intermission in the frenzy of your delusion. But your womb will die. She will refuse you procreation, and you will therefore chastise and beat her in your fury, like one who was loved by the whore with every cell and fibre of her being, who, by her devotion upraised him to lord and ruler, but now refuses her services, and turns away from him, because she has understood that you only misused, raped, and humiliated her to heighten your base self. Look, your wife will leave you. Look, the world is your wife. Look, she no longer wishes to give birth to the deceased and the dying for a tyrant. Look, she is already stretching out her arms, elevating her senses to the true bridegroom, for she is in need of balm for her wounds, and she wishes to bear the living for a loving one.

What will you do and be without your wife?

What is your throne without the partiality of your wife? A bursting chair, a broken foot-stool!

When I look at your world, when I look at your creation, I am filled with agony and pain with every glance, since I do behold

- the vermin gushing up from the earth during rain, drowning or drying up in the sun,
- the beetle lying on its back, and not returning into life,
- the spider in the cobweb, whose whole existence is concentrated on its victim,

- the butterfly opening its wings and flying up, only to become victim,
- the bird hunting only for itself and its breed, and that, nonetheless, is being hunted itself,
- the drivelling scorpion looking for its prey,
- the hyena, the eye of which is constantly looking for the dying and dead in order to live,
- the shark constantly thirsting for blood,
- the breed of reptiles, that makes the waters foam with blood, when they hunt and tear like mad.

Listen and see, you torturer of life, all your beings are in need of the death of others to upkeep their lives. And still they, all of them, are surrendered unto death.

Listen and see, you tyrant of existence how your creation is beyond remedy, and how agony and death win over all that is giving birth and is being born.

But all this is petty before my eyes, because I also see the misery, the agony and the death of man with every glance at this world.

They are no more than the vermin to you, yes, even less, because you lie to them, and betray them.

Yes, verily, you have sent out masters of infirmity and of death to do homage to life in the body and to praise the dying. How have you deluded, imprisoned and enchained them that they praise your creation. You promise them maturing and recognition and call the hopelessness of your creation >purification<. You are bringing them torment, pain, fear, and affliction. You overwhelm them with contagious diseases, illness, fire and water, hate, agony, and death, and call this the eternal circuit of worldly justice, and, nonetheless, you let them hope for improvement.

You are sending your masters among them that they stupefy the world with their doctrine of karma and rebirth. It is not their karma, it is the impotency and hopelessness of your creation. It is your will that they die and forget, that they are reborn without knowing and understanding, for those knowing and understanding disrespect you and your world, and rise against you and your

spirit.

You are deluding men even by far more, because you hide from men, and do not tell your name, and do not own up to the death and dying you created. Your nature is cowardly and full of cunning, because you are sending out your masters and teachers that they may name God the Almighty as the ruler of all the affliction, the agony and the forlornness.

But I shall scream it into this word unendingly that not the Lord is the creator of this degenerated world, but that it is you who robbed and raped the light and the love of the Omnipotence, and plunged the world into a labyrinth of torment and hopelessness. And I shall give testimony of it before this world over and over again:

- There never was peace, and there never will be peace in a world of the robbed and raped light.
- There never was love, and there never will be love in a world separated from the Only and True Love by Satan.
- There never was salvation in this world of stone and flesh and blood, and there never will be salvation in this world of the opponent.
- There never was unity in this world, and there never will be unity as long as Satan is separating this world from Unity.

But listen also to this, you tormentor and torturer of your own creation:

Fulfilled is the measure of violated bodies.

Fulfilled is the measure of tormented souls.

Fulfilled is the tribute in blood of the righteous ones, and elapsed is the time of mercy and return.

The judgement on you, the opposing spirit, and all those under your spell, it has begun. So hear the word that is written, again and again from my mouth:

I know, who you are, and where you live, and your dwelling I will afflict as the first one.

I shall come to you with the flaming sword of anger and of war.

Still you are doubting, still you are assured of your power and cunning, and still you fancy yourself within our brotherly love, because during all times we have come to you

- in the sign of peace and with words of love,
- dressed in white, and our hands tied on the back,
- with bare chest, and full of humility.
- But now we are coming to you in the gear of combat, and our hands are striking with the sword.
- Our chest is armoured, and from our mouths we shall belch forth fire.

All of those who faced you alone in love and gentleness, are now assembled against you in wrath, since I have massed them in the Name of the Lord.

I rallied them on the ways from the Nile River to Jericho, from Jericho to Jerusalem, from Jerusalem to Galilee, from Galilee to Damascus, and even from Jerusalem to Babylon. Yes, also the dispersed ways into all angles of the world did I take, for they called for me.

Their names are many, and each one makes you shudder, because you chased and tortured them.

You tormented their bodies and their souls, yet, they did not fall. In your torture they grew strong and firm against you.

Also you, Satan, will have to go the same terrestrial ways as I did to collect those who are yours. They are waiting for you with great, but dark names before this world, and under their spell there are camps by camps full of mercenaries, bawlers, rabble, and whores. They all want to contract with you, and are waiting for their compensation. Much you will have to give to them, so that they will not desert you. It is not only gold and silver, ecstasy and sensual pleasure they will demand of you. It will be your power they will exact from you. But on the Day of the Lord your hands will be empty, and they will chase you without end, for they fought for their own remuneration, and not for you.

On your way you will still find some, who wanted to go with me. Judas is among them, Antipas and Salome, Pharisees and teachers of the scripture, some of them. But I told them, they should wait for another one who would take the way after me. If they are not prepared to go with that one, I shall return, and test them. However, if they go with you, they shall move along.

On your way there will be a spring, and a voice will make you shudder, because it is the word of the Prophet Jeremiah.

I confess it before this world: If I had to set out as a thirsting man from the Sinai to Jericho, and there would be only one well at which this prophet would prophesy against me, I would rather die of thirst than hear his words.

You, Satan, will have to go to this fountain to hear his word, and his word will be without flaw.

But you will also find comfort, for moments, because a woman will be waiting for you in the night. Her body will shine from scented oils, her hair from pearls, her neck from gold, and her arms from jewels. Bosoms and privy are wrapped in silk, and her breath is hot and full of longing for you. You will easily recognize her. Her name is Herodias. She will be your wife, and your comfort in banishment.

O you tyrant and torturer of this flayed world, why do you speak with those of mine embodied? Fear and horror, despair and renunciation you wish to lay into them. Of their senses you wish to rob them, and, yet, you know that the hour will be, in which you will be scorched in them.

Look, / am your adversary.

Look, / am striking the sword.

Look, / shall belch forth fire against you.

So speak to me and accept the challenge.

Why do you disown yourself? Why do you say: »I am not«? Why do you say to my cloak: »We shall face one another eye to eye, bone to bone, and my hate will rob you of your senses«?

Nobody in the heavens will believe it that you will ever have the courage to be embodied in flesh and bone to pick up the fight, because your nature is cowardly.

Yes, verily, nobody is more afraid than you of becoming flesh and blood in your own creation. So you will draw a man under your spell, and your spirit will hide behind his bone and flesh. This is your being, your character, and your nature. But the hour will arrive, when you will be naked before this world, and naked before the court.

So the fight shall be begun!

My being and battle is for the redemption of those righteous and just.

My struggle is for the tortured and tormented ones.

My combat is to the Glory of the Father and to the Honour of Jesus Christ.

But what are you fighting for? For destruction and death, for dungeon, darkness, and delusion.

Whereto is your haughtiness leading you?

Peace you will find no more, because you brought friction.

Salvation you will find no more, because you brought calamity.

May your being find recognition on the Day of the Lord so that you may find the way of return. But you will not find it, ere you are lying deeply in the dust.

Ere you are laying prostrated in all the affliction, agony and death you have inflicted upon your world, for your pride and haughtiness are unequalled.

So it is the Law, the great AMEN that will be spoken over you. So go forth."

January, 1999:

My beloved brothers and sisters in Christ.
I bless you. My hands I am laying on the head of each one of you

Feel my being, perceive also your strength around you.
Only a little will I give to you now:
Unrest is, where there should be calm,
questions are, where there should be answers,
and non-recognition is, where there should be recognition.
Recognition and non-recognition, they are twins, yet you expect and you hope
that you immediately understand every syllable, every word, and every sentence.

So you are like all disciples, and there is a word of Christ to his disciples
reflecting this. Do you know the word Christ spoke to those who were his?

“For how long have you been longing to hear these words, I am speaking to
you.
Verily, nobody else will you find to hear them from. Now you do not
understand, but at another time you will know.”

Do not demand more from me than the disciples did from Christ. And also
nobody is asking more of you than of the disciples then. Also you will
recognize at another time, but this time will still be your time.

Now the world talks of truth and clarity, but then men will scream for truth
and clarity. Each one will call for it, and about truth and clarity there will be
kindled a disputing, a murdering, a devastation like never before in this world.
What is truth and clarity?

I do not like to speak in allegories, and, nonetheless, I am asking you to
understand this allegory I wish to give to you:

A hiker reaches the banks of a big stream, and he looks around, and asks

the first one: »how can I get to the other side of this stream?« And this one answers to him: »walk up-stream for a short while, and you will find a bridge, then cross it.« And he did so, but the while grew too long for him. So he asked a second one: »Will you tell me, how I get to the other side of the stream?« And this one . . . answered to him: »Return to the source, there the stream is so small and narrow, jump over it, and you will be on the other side of the stream.«

But this way seemed endless to him, and so he asked the third one: »how do I cross this river?«, and . . . the third one replied him: »walk down-stream to the mouth, for this river empties into a large ocean, and at the mouth, there is a big city to the right and to the left side of the river. In this city there are many bridges. Chose the one you like and walk across it.«

And finally he asked the fourth, and this one answered: »why do you wish to get to the other side of the stream? The other side is like here. It is not worth the trouble.«

Can you discern from one of these answers and say that it is a lie, that it is untrue? Or can you say, this one is true, and all other ones are wrong? And, since eventually everything is true, the big war, the big fight, the big murdering, the big killing, the big screaming, a burning will be among men.

When Christ said in this world: »look, I am from the Father, my realm is not of this world« so he spoke the truth.

When Satan says, however: »look, I am from the Father, my realm is this world«, can you say from his answer, that it certainly is a lie?

Do you now begin to understand that truth, in the meaning of the word, is the one as well as the other? So you are like the hiker at the banks of the big stream. But you have to decide for the one truth, or the other. You have to own up to the one, or the other. In between there will be no third one, you might chose, because you do not decide. You have not yet decided, when you call the name, and do differently. You have not yet decided, when you call the one

truth, and desire the other.

Those, however, who are in my covenant, have from the very beginning decided for Jesus Christ and his truth. We have from the outset owned up to him with our life, with our tongue, with our body, with our blood, with our spirit, forever.

And I shall return into this world with all my brothers in the bond, those in the spirit, and those in the body, to renew the avowal. And I shall return with those who are mine to own up to him with our body, with our tongue, and with our blood. And those in the covenant, they will find it as difficult as never before in this world, because the spirit and the power of Lucifer they will work miracle upon miracle.

There will be no more rain, but the spirit of Satan will do the miracle of rain-clouds.

And somebody will come to destroy his miracle. When you, however, will be full of thirst, and full of torment, what will you then do to that one? And when there will be famine, already the hundredth day, then Satan will do the miracle of giving bread to everyone, and someone will come, and destroy his miracle. What will you do to that one, when you fear to die of famine? When the world will have but one intention, namely, to kill him, because he took the water from them, and the bread? Who of you will be Satan's and who his?

And the world will be barren and cold, and it will only consist of merely desert and stone, and Satan will do the miracle that everything shall blossom and feast in colour. And someone will come and destroy the blossoms and extinguish the colours.

For whom, do you think, men will take this one? For Satan, and the one who is working miracles they will adore as God!

If you should then also think alike, then I am telling you now:

Let yourselves be admonished by the prophets and let yourselves be warned by the last words of the John who gave you the revelation. Only when you

will have the knowledge, only when you will be initiated in the deep secrets of the divine Omnipotence, will you discern the Truth I am fighting for, and you will own up to the one I am coming for.«

And so also this disciple is returning, who wanted to die for me, since he knows the fate of those who are in the covenant . And him I need not test, because he is tested thousand-fold.

For 2000 years he has erred and got lost in the spheres and wandered on earth, but never has he doubted the truth of my words, and never has he doubted Jesus Christ.

How could I do my Work, if not all returned who know?

Those loving this world and life in the body, they will be against me.

Those having children on earth and teaching them: »take possession of this earth, because it is yours«, they will be against me.

Those regarding the shrieking and bleeding law, the law of strong and weak, of murder and death, of life for the sake of living, of killing and devouring for the sake of living rightful and in divine order, they will be against me.

Those taking their eyes off the pain of this world, they will be against me.

Those who neither see nor feel the brother's pain, the sister's death, they will be against me.

Can you now understand that it will be the world that will be against me.

Can you now comprehend that there is need of some who return and are placed by my side

Do you now understand, what the covenant is of which all the prophets are speaking?

Only who senses and feels this bond inside himself, will be able to go with me.

For how long have I tried to wield and connect you. In the latter I did not succeed. So you now have to do the latter among yourselves.

Who panders to his »man«, and only finds critical things with those who are

with him, he will have to leave.

Who speculates what rank, what value his »man« had in this circle yesterday, and will have tomorrow, he will have to leave, since I have come to prepare the world for the one who shall be your love, for the one whom I call Truth, for the one who is Truth.

He is Truth for those wishing to flee the prison of the body, and seeking shelter in the Spirit of the Omnipotence. Yes, also this you have to know: Jesus Christ will be the lie for those who love this world and see in this circuit of life and death, of living and dying forever the fulfilment and perfection of divine existence.

Do not thin, that all can distinguish truth from lie, when the misery will come. If there were only this one truth for all men and the true spirit of Christ, then all that was revealed would never have to happen.

This, my word, will not allow anyone in rest in peace. And it will work within everyone. The one, or the other among you, he may rise to indignation. But then he shall also discern that his truth is another truth.

I thank you
Amen”.

Since what I spoke of to you will happen soon, however, I have to speak to those feeling the bond and knowing about the covenant.

When you have learnt your task from the spirit, then begin to fulfil it.

My word to you may be hard, but you will understand that I cannot wait for your »man« any longer. And who wishes to be »man« the day, when all this will happen and will not comply with the task of his spirit, he will be loved like before, and nobody who is of the covenant will ever lose the bond. But this one will not be content with himself.

So it is love to you and not warning, since you have come to me to be of help to me. I have wooed for nobody, and have not asked anybody, for I know of the burden of this work.

So it is yours to fulfil your own plea, your own wish, and your own task.

But blessed you are forever, loved, and embraced by me always.
Loved by Christ eternally.
Be assured of this.

AMEN”

“Mankind will experience great penitence,
will be seized by tremendous despair,
for having rejected
the Word of Jesus
and the Word of the prophets
on the impending time of change and purification.”

John the Baptist,
April, 1998

PART III

THE NEW WORD OF THE BIBLICAL PROPHETS

INTRODUCTION

On March 1, 1998 the tenant received a surprising message from the spiritual realm.

It read:

“Peace to the part of you, that is embodied.

Struggle to that part in you, that is in the spirit.

Jeremiah, your brother.

I will be at your side and in your circle.

My service in the Work of Jochanan, my service to you is my mission.”

“Be greeted in the name of God.

I was guest on earth, but it remained a mystery to me.

In the realm of the Spirit was my homestead, always .
Accept my brother, accept you body of Jochanan
my hand in the struggle against Satan's might.
The sign of my name *Novalis*."

"Loving hands are embracing you and give all my strength into the Work
of John. You, my brother, I will help to take your way, for the strong love
of John unites us.
Let also me be with you.
Hildegard of Bingen."
"Do you know the brother, who closer to death than to life earnestly prayed
for God's word? In the nights the demons came, with the daylight the devils to
rob me of my senses.
I know them, the hells, you have to pass through.
Let me, your brother *Francis of Assisi*, be your companion on the way."

"My words formed the book on the last days,
and my name is in the sign of the great executor.
Also I wish to enter the fight by your side.
HIS name, your name, and the name I am called by is one:
John, who received the Revelation of the Lord."

"Let me offer you the greetings of an old man.
I am the one, who was allowed to see God's Omnipotence, yet over and
again doubted it.
I was allowed to call myself father of the first Messiah, yet, my part in it
was small.

Readily will I be by your side, united with my earthly son Jochanan Ben
Zechariah and his tenant.
Zechariah."

"I wish to greet the Spirit of Jochanan, who is prepared to win over
darkness.

My name is written in the words of the prophets.

Jointly Satan's might will conquer us.

I am the one, who will face death by your side.

Yes, I am *Enoch.*"

"Gladly will I serve you, and our way was always connected.

Only the weak human body wishes to separate us.

But be assured, I shall break through.

If it cannot be the chosen being, I shall find another.

Nobody can keep me away from your Work.

Hilarion."

"When heaven will open, the highest ones will descend.

When your brothers in the body will open up, the beings will enter into
them.

When the words will break from their mouths, you, my John, will be their
judge.

Your spirit is able to discern the pure word of the prophets, because

I am guiding you,

I am leading you,

I am within you, until my spirit will fully return in you.

Never will my spirit be withdrawn from you.

A small part has now revealed itself to you. Their number, however, will be great.

They are sent out from the Covenant of the Rose.

Accept, my John, the services of the embodied brothers.

They never will replace the force of your strong angels, however.

I once more am laying the coat of my fire on your body,
and connect you with the greatest love of the Father.

Carry my heritage and rest in me forever.

John the Baptist".

This message held a great promise: People, in whom the spirit of the above-mentioned beings is or shall be anchored should be brought to the tenant of John the Baptist by spiritual guidance. Additionally further ones were announced.

This did not seem credible. Therefore the message was not passed on. But it then happened unexpectedly quickly. Already after a few days a young man appeared who not only received the words of Francis of Assisi, but also was very intimately connected with him. He had been asked through the words of Francis to look up the tenant. Within few weeks, he was followed by people, standing in firm spiritual connection with Jeremiah, Hildegard of Bingen, Zechariah, and John (Rev).

Novalis informed in a message that a suitable body could not be found on earth, that he therefore could not be of help in the body. Enoch, however, revealed, that his entry into a human body would only occur in the last phase of the Work of John. The person chosen by Hilarion at first was an ardent fighter for John and his mission, later turned away to take its own ways.

Further spiritual beings, like, Elizabeth, Jude Thaddeus, Isaiah, etc. also entered. Mostly the persons affected experienced most severe visitations through the Spirit within a short time. A heavy

burden that by far surpasses derisions or other outward occurrences. Additionally to many negative experiences within the social surroundings, with spiritual examinations, mostly an inner "tensile test" takes place. Man but sees one way out of this situation: to leave off of his mission, and to again enter into the normal world. Once, he has overcome this point, this temptation, however, he is filled with an unknown feeling of happiness. With every stronger entry of a spiritual being into the person, however, always a new wave of challenges and trials begins. It can hardly be described by an outsider to outsiders, because these procedures are withdrawn from normal understanding. The time of tests and visitations resembles a burning-out of the human will.

Those affected are step by step guided to humility. Who, of those, after a series of tests still is looking for esteem, and veneration, or human amusement, is left by the respective spiritual being. Who disposes of healing powers and offers himself, or even boasts about it, from him they are withdrawn. Who takes pride in the word he hears, from him it is taken.

Even when these examinations are described as hard and unexpected by the respective persons, the tests are necessary to be able to receive the respective messages clearly and purely. Since when the human wishing is well to the fore, the message becomes adulterated in a grey zone of the spiritual and the human.

But before we now turn to the spiritual messages of the prophets, apostles, and other spiritual beings, we have to deal with the questions:

- > Are we standing before the biblical Final Judgement? <
- and
- > How and why will the transformation into matter occur? <

“When the time will have arrived, then do not say:
> In my heart, o Lord, I was strong and faithful to you.
What would have been the use,
had I owned up to you outwardly,
since you know my heart.<

And the Lord will ask you:
> Do you really think,
there can be a good fruit in a rotten peel?<”

John the Baptist,
November, 1997

ARE WE STANDING BEFORE THE BIBLICAL FINAL JUDGEMENT?

The Biblical Final Judgement often is equalled with a destruction of the world. A fatal error. However, it will certainly be connected with a severe disturbance of world and man, if one believes the words of Jesus of two-thousand years ago, the even older prophecies of the prophets, and their present-day messages. A disturbance that will resemble a destruction of the former world, but that will lead to a new earth, to a divine planet. So the much-quoted word of transformation does convey the result, but withholds the primary painful process for earth and man, that will be predominant for decades. But not only our planet will be affected. The complete cosmos will fall into a sudden alteration. The Evangelists Matthew and Luke quote the respective words of Jesus circumstantially:

“For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be (Mt. 24:21).”

“As for these things that you see, the days will come, when not one stone will be left upon another; all will be thrown down (Lk. 21:6).”

“Immediately after the suffering of those days the sun will be darkened, and the moon will not give its light; and the stars will fall from heaven, and the powers of heaven will be shaken (Mt. 24:29).”

“There will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven (Lk. 21:11).”

Jesus calls this event the Coming and the Day of the Lord, which is also connected with the return of Christ:

“Then the sign of the Son of Man will appear in heaven, and then all the

tribes of the earth will mourn, and they will see “the Son of Man coming on the clouds of heaven” with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other (Mt. 24:30-31).”

All these occurrences are described in more detail in the renewed messages of the Biblical Prophets. Less, however, the outer, material events, but rather the spiritual backgrounds, the heavenly hierarchy, and the tasks of the single great beings, preparing and executing the work by order of the Omnipotence. By this deep mystical insights are given to him who understands. So, for example, the combined efforts of the two divine aspects power (=John the Baptist) and love(=Jesus Christ). Strength prepares the way for love. This force has the spiritual symbol of the double-edged sword. It separates light from darkness, spirit from matter, cognition from delusion, life from death. This separation, however, presupposes the fight against Satan and his forces. An immense collision of these two powers: light and darkness, spirit and matter, initiates the apocalyptic process of the Final Judgement. From the words of the prophets it becomes clear that these two powers have names: John the Baptist the fighter for the light, and Satan the prince of darkness. Satan, however, will mobilize all his forces, spiritual beings of his spheres, men in abundance, natural catastrophes, to prevent his overthrow. In mysticism these forces are called *the blind horsemen*. The term includes demonic and magic powers, entangling performances and delusions. Satan and his spiritual and bodily tools will work many a miracle to divert us from the actual aim. His greatest entangling performance already is predicted: with initial success he will influence men by the suggestion that the divine powers John the Baptist and Christ are at the service of the Antichrist, since they are destroying the existing world. He, however, has the order of the Almighty to preserve this world. His combat against the

envoys of God, and their being killed by him thus will find broad approval by men.

Furthermore, the messages point to something completely new: after the overcoming of Satan and his forces, John the Baptist and Jesus Christ will unite to one body. The metaphorical meaning of this is that power and love will fuse to One.

Did Christ already anticipate this by his word we received in 1991, and that we could not quite interpret?:

“Then the time will have arrived, when I will follow you, John, and will return in the Glory of God.

Then your word will shine forth on the firmament, written of the fire of the earth.

And my word will be beside it, written of the spray of the oceans.

And they will flow into one another to one word.

And we will form a new element of fire and water, and it will be indestructible, like you and me.”

He who attentively reads the messages of the Biblical Prophets printed farther to the end (of this book), will find some more or less encoded statements concerning this fusion of John and Jesus. There are manifold hints encouraging us to lay aside the former, old thinking, and to see a single divine aspect in the figures of John and Jesus. Possibly it is merely our limited capacity of thinking that creates from this two related, but still separate historical-religious figures.

The Prophet Daniel gave a message concerning this, which we also can only now interpret accordingly:

“The Holy Grail of the Spirit is filling up. But man classifies, for he does not comply easily, and directs in the subconscious. But his control arises from fear.

The voice of John startles your hearts, and the heads ask themselves in confusions. Lines of thought are paralysing the new.

The days are striding towards the aim, and this frightens you.
Free yourselves, vindicate yourselves, and stamp out any profusion.
John's word shows you the way.
You hear his word, but your senses love otherwise.
His word is grace, but grace startles blind eyes, and these refuse, turn off,
seek for the peal of the thunder, yet, reject the thunder's origin.
But the day will come, when the being will resemble a thunder. And blind
eyes will not see the working's love.
The coming has come, but you expect otherwise.
Yet, Christ's being will enter into his. (ct: John the Baptist is referred
to)
The Son unifies with the Brother.
How could you bear the Son's force, when your eye is still blind to the
witness?
Your hands already reach out for the gate that locks your bodies and souls
from truth.
The word of John is the word of love. He himself is love, but he lacks your
love, because his word shoves your hearts, since you are wishing for another
love. A love exonerating you from individual action and doing, absolving
you from recognition, leaving you like you are: deaf and blind.
Check yourselves and be awake. Wisdom's teaching is not given to you as a
present by the sublime spirit. You yourselves have to elevate yourselves,
reflect in the eye of the truth what you were taught yourselves.
The sinister being's children will raise voices and bodies, and will separate
John from the Son.
Do not listen to them, lest you should run into ruin.
Understand and strive for it: nothing has the power to veritably separate
them."

References of this kind that darkness consciously is heading for a
separation of John and Jesus Christ, are increasingly coming from
the spiritual realm. Since the Baptist precedes Christ, they want to
make men believe that his word and work are not in unison with

the redeemer. According to the words of the spiritually high beings Satan is therefore already, long in advance, sending out his masters and teachers, who:

“in the name of Christ teach a simple and foolish love. This shall serve Satan to maintain his power over earth and man. Once he has succeeded in blindfolding the hearts and minds of men to such extent, and they therefore think that Christ understands everything, forgives anything, loves everything, and preserves everything, then they will also stand up for the preservation of Satan’s world, of his power, works, and deeds, and pray to God for this.”

Before this background many a new-esoteric teaching becomes unmasked. But it also becomes apparent, why Satan wishes to build up a new, brilliantine, softy and wishy-washy image of Christ, embedded in continuous babble of love. The thus ensnared people, then, truly will not be able to understand the horrible occurrences at the end of the days. Naturally, as a clear consequence, the mass will turn against John the Baptist, then, as the second step against the seemingly powerless Christ. As third step, they will turn to the prince of this world, Satan, and proclaim him saviour; finally adore him as God. The whole scenario will additionally be flanked by respectively small and great demonic-satanic miracles. The plan of darkness will have succeeded in the first instance,.

A spiritual message by Christ from the year 1990 clearly and quickly illustrates this:

“Then they will stream out from the synagogues of Satan, and catch you by saying: Separate yourselves from this John, because he is separated from Jesus the Christ. But once you are separated from John, they will come again, and urge you: Separate yourselves from this Christ, because he does not love you. Look, what he has done to you.

But once you are separated from John, you are already separated from me, and prey to the opponent.

But, those who fell through darkness, I cannot uplift to the light.”

Very remarkable with some words of the prophets is another theme. The prophets occasionally express themselves in forms of figures, numerical progressions, or combinations thereof. Only few of them can be decoded unequivocally. Others, again, are only half-decoded, again the meaning of others still remains mysterious to us.

Several times the figures twelve and seven are mentioned in connection with a sequence of text.

These figures, maybe, stand for space and time. Twelve is the number of the space. Where twelve unite in a circle, there is an entirety (e.g.: twelve tribes of Israel, twelve apostles, twelve months, a dozen consists of twelve units, a gross of twelve dozens, and so on).

Within the structured space the progress in time unfolds according to the Law of the Seven. Every chronological order is structured according to measure and nature of the seven-figure. In the space, that is marked by the twelve signs of the zodiac, the seven old planets move in circles: Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. The seven days of the weeks are named after these seven planets, this still is particularly distinctly identifiable in the neo-Latin languages.

Especially some few messages by the Prophets Jeremiah, Daniel, and Isaiah are sealed. Usually the series of several messages is required to find an approach, whereby often the message of one prophet throws light on the message of another. To say it in advance: All these coded messages are not published in this book, since they only mislead to speculations about the process and point in time of the prophesied judgement of the world.

Furthermore, the code, with which one approaches these messages is decisive. To say it frankly: we have not yet found the code with which we would have found a certain date. In addition, it does not seem credible to us that actually, be it open or sealed, a date can or is allowed to be mentioned.

However, the question, whether the biblical Final Judgement is ahead of us can - on the basis of the messages received - unequivocally be answered with yes !

The time? Only a short span of time will remain for us. The words of the prophets are urgent. The generation now predominant will certainly be affected.

The extent? We only theoretically know of the earth- and cosmic catastrophes up to now in the course of development of world and man. We know of the devastating floods, glacial periods, and the drifting-apart of the masses of the earth into continents, of disastrous eruptions of volcanoes, and the damage caused by the impact of meteors that came down. Whether we take the view of anthroposophy or that of pure geology does not make a difference in the fact that we only know in theory. How cruelly, painfully, quickly, or slowly the creatures on earth suffered and died in these, we cannot bodily conceive of. If the coming occurrence will surpass in extent everything that happened hitherto? According to the words of Jesus in the Gospel of Matthew, yes. Conforming to the recent messages of the biblical prophets, too.

But all those heralding of this time of horror, also have a message of hope. The salvation and deliverance of those faithful to God, righteous and just.

Still it is on everyone's hand to which he will be counted at the end of time.

Still everybody is being given the chance to turn to the fighters of the light or to the blind horsemen of darkness in the days of horror, fears and despair.

Maybe all the messages of John the Baptist, the prophets, the apostles, and other great spiritual beings are of help in deciding.

“Do not ask for days and moons,
since the Lord will verily come like the thief
in the night.

Do not inquire after the how and where,
for the Lord will put up a Sign
of His Mercy before.

Blessed those recognizing and comprehending the Sign.
Woe unto them disrespecting and rejecting it.”

John the Baptist,
September, 1997

THE TRANSFORMATION OF MATTER

The Bible describes the beginning of man in paradise, that is Adam and Eve before the Fall. Then the temptation by Satan followed. After having turned to Satan and the estrangement from God connected with this, we men were prophesied the dreadful: "by the sweat of your face you shall eat bread."

A prophecy that verily did fulfil itself, especially since one has to recognize that behind the words 'bread' and 'by the sweat of your face' an abundance of aims and wishes are hiding, but also obstacles, evils, and pains.

The biblical tale of paradise and the loss thereof is too condensed and symbolical for men to hereby still be able to imagine something concrete. What is described here in a few words probably was a process taking up a complete age in the history of earth and mankind. Reflecting this more intensively, we even have to ask ourselves, if this process is not still going on. The science of anthroposophy does affirm these questions. As already previously described, it divides the former development of world and man into five great ages or epochs. Always the transition from one era to the next was connected with unimaginable changes of the earth and natural catastrophes. These, each time, led to a further solidification of matter and subsequently also of the body of man. The more solid the body becomes in a ever more compressing matter, the greater the dependency and the susceptibility come to be, the actual constraint increases. The outward progress in technology and prosperity may blind us to this, but, at the same time it causes us to discern the dependency and bondage, the withdrawal from the internal spiritual.

Is our expulsion from paradise still going on? If the banishment

is to be equalled with an ever denser corporeality and matter, connected with the synchronously occurring estrangement from God, we have to answer this question with yes.

According to the words of John the Baptist *the divine light defiled and robbed by Satan* is the cause, why world and man lost the once Divine state, the paradise. Through the progressing compression of light into matter (= transformation of light and spirit into crude material substance), Satan wishes to increasingly separate his sphere from influence of God. Are men helping him with this partly joyfully, partly unconsciously? Are earth and man already so much under the spell of Satan that they hardly have true alternatives? Concerning this, a statement a Roman cardinal made on a German TV-channel in the spring of 1998 is frightening: *"In principle the influence of Satan over the earth is incontestable"*. Could and can Satan extend and deepen his principle with the consent of the Omnipotence?

Will this influence now be broken by the *Judgement of the Lord*? Are we standing right before a new and great change in the development of earth and mankind? Questions upon questions are urging up.

We actually know that our solar system is right now leaving the Zodiac of the Pisces and entering that of Aquarius. Just like the earth and his sister-planets move in circles round the sun, our solar system revolves in a by far larger orbit around the central sun. This orbit describes an ellipse, that means, the intensity of radiation of the central sun varies, depending, if we are approaching it or moving away from it. According to our terrestrial measure of time an encirclement of the central sun takes 25 857 years, and is divided into the periods of the twelve Signs of the Zodiac, Aries, Taurus, Gemini and so on.

From the astrological point of view, our solar system is in the phase of changing over from the Age of Pisces to the Age of Aquarius. Compared with the clock-face we are standing at the

twelve, respectively at midnight, and the new creation-day is breaking.

Does this new creation-day bode a further compression of matter, a continuation of the hitherto known development?

According to the words of John the Baptist, but also to those of the prophets, unequivocally no. Instead something to the contrary will happen, namely, the reverse transformation of matter into a light-material, spiritual state. The frequently quoted *Final Judgement of the Lord* therefore is an interference of the Divine Omnipotence with the clockwork of Satan. From this aspect, the word *Final Judgement* also looses much of its threat. For those men and souls longing for this state of light-matter and the connection with the spirit, the Final Judgement will be liberation. For those fancying their happiness to be in the dense matter of body and earth, however, it will be punishment because the *New Earth* will no longer be suited for this condition. For those men not coming safely through the transformation, this does not portend *eternal death*, however, like is often said in the Bible, for in reference to this John the Baptist says: "*but new planets for new bodies have already been created.*" But it will be a death from the spiritual point of view. What these planets are like, and what the living-conditions on them are like has not been described, however. Interesting in connection with this word of John is that science actually discovered the birth of new planetary systems in the end of 1998.

By many people the *new life* on the *new earth* is considered the final state of redemption. To this John the Baptist adds a small, but decisive correction:

"In this state of the purified and light world only, will man be liberated from the spell of Satan. He will be devoid of his chains and power. His body no longer will be the prison of the spirit. Only then, will man be verily

free in his decision. This world will last *a time* . During this time those will find one another who will enter eternally into the pure and absolute spirit, into the true redemption. But, also those will emerge, who again will fall to darkness by the desire for the greed, the senses, and joys of the body.”

Thus John speaks of a time granted to the *new world*. Jesus Christ spoke of a thousand years, according to the Gospels. It was already discussed in another passage of this book that the biblical term a time possibly refers to a thousand years.

There still is a third part of men in this process of transfiguration: they are those whom John the Baptist usually calls the faithful and righteous ones : Who deputized for God, His teaching and His heralds with body and life, those who were exposed to martyrdom and persecution by Satan and his abettors. This is the section that probably is hidden behind the figure 144 000 . This number is on the one hand not immediately relating to the original 12 x 12 000 of the tribes of Israel, on the other hand not as small as often is interpreted by sects.

The number of those who had to suffer martyrdom for their firmness in God is very large. It includes, for example, also the victims of the persecution of Christians in the Roman Empire, the victims of the Inquisition by the Church, like the groups of the Bogomiles, Cathari, Templers, Waldensers and so on. But to this number also those innumerable persecuted ones belong, who long since have been forgotten by history.

Why, however, cannot all men be guided towards redemption in this process of transformation? John the Baptist also answers this burning question clearly:

“How should the dull souls, the deaf spirits who only seek their expression in the coarse body, find redemption in light matter? How should those created from the structure of Satan enter the heavens?”

For all these heaven would be but a kind of hell. They would resemble strangers in a foreign country."

How this process of transformation will take place, however, is explained to us by a spiritual word revealed to us by the Apostle John (who wrote the Revelation):

"If you can understand. If you can recognize, so do:
Will it be the 7th fraction of the 7th fraction
the 3rd fraction of the 3rd fraction
the 1st fraction of the 1st fraction,
and so know that energy will be transformed,
from the 7th fraction to the 3rd fraction
from the 3rd fraction to the 1st fraction
from the 1st fraction to infinity.
So know the key to the laws."

A possible translation into our human way of thinking could be:

1 : 1 who adheres (adhered) to matter, remains in matter
3 : 3 who disengages (disengaged) himself from matter, will be redeemed by the new earth
7 : 7 who stands (stood) up for the Spirit of God, will become highest light.

Here an essential answer shall not be withheld. It relates to the question, if and how the time of Satan is limited. Concerning this Jeremiah gave the following message in May 1999:

"When God saw and knew, all life was to behold itself in the Light of Christ and to recognize itself in the Power of the Lord.
And all those, who saw and knew, were in and of God.

But that one (Satan) who did not see and did not recognize, gathered all those blind and deaf around himself.

And, when that one turned away, he took with him the powers of the Lord, and these powers served him so that that one who saw not and knew not believed they were his powers.

And so the house of Satan was erected from twelve pillars of these powers.

But they were erected and measured for a day on which they were to sway and fall. So the house of Satan will be standing on swaying legs and rocking feet on that day, on which one who had measured them, will bring them out of the plumb again.

This word carries my name.

Jeremiah

Amen."

“Explain simple-mindedness to simplicity,
it will not understand you.
Show the blind one the street to the destination,
he will never arrive.
Teach the deaf one the message of the Lord,
his ear will not accept it.

To those deaf, blind, simple I am saying:
Take up my word or reject it,
but do not torment my being.”

John the Baptist,
February, 1995

THE WORDS OF THE PROPHETS IN THE PRESENT TIME

In the following we reproduce a part of the messages we received from the biblical prophets, apostles, and disciples, and from other important beings like Francis of Assisi or Hildegard of Bingen. Without exception the messages fall in the period from October 1997 to May 1999.

At the end of this section of the book also the words of Jesus Christ and Mary, the Mother of Jesus are published.

All texts are reproduced unaltered. Comments and explanations are only given as an exception. As a rule, also difficult texts remain uncommented to not influence the reader in his judgement. These difficult passages, in prophetic speech rather the rule than the exception, become more comprehensible by repeated reading.

Before every prophet, every great being, we placed a short biography to inform the reader of the respective life and work.

When the prophets and others refer to John the Baptist, they do so by using several names. These are: Jochanan, Jochanan Ben Zechariah, Elijah-Jochanan, Elijah-John, John, and John the Baptist.

Jochanan is the Hebrew name for John, Ben Zechariah means >Son of Zechariah<. Once the name Ioannis Battista is used, which is Greek and means John the Baptist.

“Only he is able to herald message
who is message himself.”

John the Baptist,
January, 1999

The Prophet Jonah

Jonah (Hebrew: dove), son of Amittai, was born in Gat-Hefer, north-east of Nazareth in the 8th century BC. The prophet is of the tribe Sebulon.

Compared with all other prophets Jonah is surrounded by manifold secrets. So alone even the translation of his name is a deviation of the way other prophets were named. Additionally the Book Jonah of the Bible is no report of Jonah himself, but a description of him, his mission, and a small section of his life. This Book Jonah not only suppresses parts of his prophecies, but it also devalues his work to a legend or even a children's book story, because it tells of the prophet's traumatic experience with the whale only from the most conspicuous position.

The prophecies of Jonah also contain the promise of the restoration of the Kingdom of Israel in those regions that were occupied by Aram-Damascus. His words, however, did not fulfil themselves until the regency of Jerobeam II (789-748 BC).

The name of the Prophet Jonah is chiefly connected with the town of Nineveh and his initial refusal to speak the Word of God in the centre of the political-religious enemy. This refusal had a reason weighing heavily. While from the post-historic point of view, the prophecies of Jonah are proven to have been correct, the prophet himself did not live to see this. Rather, his life was impressed by non-fulfilled prophecies. He, therefore, was derided and humiliated as >liar-prophet<. But, since he heard the voice and order of God to an extent scarcely experienced by a prophet, his life was pain and torment to him. He attempted to leave the Promised Land, and to hereby also be freed from the Divine mission. So he goes to the harbour town of Jaffa, leases a merchant ship including crew, and intends to sail westwards to

Tharshish. The ship, however, runs into heaviest storms, and is at the verge of capsizing. Upon this the crew decides to sacrifice a crew-member to their heathen god. The lot shall decide. Oddly Jonah who, originally had not been included for decision is cast by the lot. When they throw Jonah overboard, the storm instantly calms, and the prophet is swallowed by a whale that, by the order of God, keeps him in his stomach for three days and finally spits him ashore. The Word of the Lord now again came to Jonah: "Go at once to Nineveh, and cry out against it." Obeying, Jonah now set out for the long, strenuous way to Nineveh, and heralded the town its destruction that was to take place within forty days.

Nineveh, situated on the east-bank of the Tigris River, was the last capital of the Assyrian realm. The town had 120 000 inhabitants, and was a centre of the known world.

The beginnings of the Assyrian realm are unknown. But historical findings refer to an existence already in the 4th millennium BC. The Assyrians disposed of the cuneiform characters of the Sumerians. The people of Assyria was notorious for its relentless strokes of conquest and subjection of other countries. In the 12th century BC the country developed to an absolute great power that laid claim to world dominion at the order of its deity Ashur. This, in a way, ideology of world -union of the Assyrians led to crushing cruelties against neighbouring states, to which also Israel belonged. Deportations, slavery, resettlements of complete national groups were still the slightest of activities. The religious-ideological objective of the Assyrians was to subject all states and peoples for Ashur, the deity of their realm, who to them was the ruler of the whole world. They reasoned that the inferiority of their adversaries was due to the gods of their foes having sided with their deity Ashur, and having submitted themselves to him.

Only with this background the danger and scale of the mission of

Jonah become clear. At the command of God the prophet strode through and measured through the city in several directions, before he made his prophecies known. He must have held a moving, convincing, and voluminous speech before those mighty in Assyria, since king and people were so impressed that they dressed in >sackcloth and ashes< and left off their goals.

The God of Israel let himself be moved by this penance and retracted his judgement. Jonah, however, was sulky that God exempted his greatest enemy, because except for by the hand of God this rich and mighty town could not fall. It possessed a double, more than five kilometres long and extremely high town wall. Finally, however, Jonah became reconciled with God's ways and felt compassion for the inhabitants of Nineveh.

For the chronicler it remains to be said, that Nineveh eventually did get destroyed and disappeared from the earth. The exact point of time as well as the way of destruction are not certified. According to the ancient historian Diodor, the Scythian Arbaces laid siege on the town for two years without success, the walls of Nineveh were invulnerable. An immediately setting in of floods, still during the siege, is said to have destroyed the fortifications.

However, according to the notes of the Babylonian King Nabopolassar the Chaldeans and Medians destroyed the world-centre Nineveh in 612 BC. This destruction is also mentioned by the Biblical Prophets Zephaniah and Nahum.

However, with all these delineations remains open: Nineveh disappeared from the earth within a short time, maybe even only a few days. This cannot be explained by the war technology of that time, however. It also seems like a joke that hostile soldiers should have buried the town in the soil with their swords. Did the Divine judgement still meet Nineveh, nevertheless? That is to say the repentance of the inhabitants of Nineveh was not lasting. Only years later they fell back to their original ideology.

Natural science surmises that a rapid aridness of the area of

Nineveh set in, and that extreme sand storms literally waft-covered the town.

In the Judean divine service Jonah has an essential significance, probably also because the knowledge of the symbolism of the prophet is deeper than in Christianity. So in the afternoon of the great Feast of Atonement the complete book Jonah is read. It reminds the Jews of the power of conversion, of prayer, and of fasting, the three central actions of the Day of Atonement. Furthermore the Book Jonah exemplifies that the prophecies of judgement aim at the penitence of Israel, and of all men and peoples.

In the New Testament Jesus refers in a dispute with scholars of the scripture to the "sign of the Prophet Jonah" (Mt. 12:39). The three days Jonah spent in the stomach of the whale are interpreted by Jesus as pre-illustration of his three-day presence in hell between his death on the cross and his resurrection.

Actually, except for Jonah and Jesus, no biblical figure is known to have descended to hell, the innermost realm of Satan.

Behind the so short story of Jonah, thus, essentially more is hiding than we surmise at first.

The Prophet Jonah also has been preparing the way, the return of John the Baptist. He has been giving his spiritual word since the middle of 1985.

In the following some spiritual messages by the Prophet Jonah:

October, 1997:

"Yes, I am Jonah.

My beloved brother John carrying the spirit of the great Jochanan within, I am greeting you from the bottom of my soul.

My dear love will I own to Jochanan Ben Zechariah in the spirit and embodied.

My being is fulfilled with every step of your path.

My soul thrills with pain, when they disrespect your word, defame, and besmirch you in man's haughtiness and delusion.

Salvation is to you in the struggles the souls do endure.

So to your eye was bestowed, how the struggle was begun, and men presume the cause. They are like children. Even the great intelligences do not have the knowledge of the terrible turn of the earth-circuit. Doubt, John, or understand the word, this is not of significance. It will and must happen the Judgement of the Lord over all the flesh. Nobody dares to believe the incredible, yet, it will be.

My beloved brother, I am a being whose name once had importance, wrapped in a terrestrial body.

Not was I the greatest, not was I the most courageous, but steadily prepared to herald HIS WORD:

And God's word was clear and distinct. Not could I withdraw myself from my mission, since it was always loud and without doubt.

But, not once again do I wish to see Nineveh.

Not once again do I wish to announce, and see the walls high erected.

Yet, fighter do I wish to be to the new herald of the destruction of Sodom.

Thus, my Brother, now, my place is assigned to me: to be of more help to you with my spiritual wisdom than my human cloak could be.

I love you dearly, and your being much resembles mine.

God's blessing is yours (all).

Jonah,"

"Yes, I am Jonah.

I am greeting you with love and thankfulness.

Vigorously I am at your side, who are interwoven with the spirit of Jochanan, the precursor of Christ. Only now your word will come to pass, however, and your mission will be brought to a close.

Oftentimes during those thousands of years, my soul became tired of the numerous fights. I experienced the greed and delusion of men. I have lost much of leniency. Methinks no longer to urge every single one to reversal and redemption. United with you, however, I will again walk on the stony path.

Be assured of this, my beloved brother John embodied:

Not will angelic hosts fall down on you, when affliction will take your breath.

No hosanna will resound, when the flames will wet your feet.

Not will the earth open to devour your persecutors.

But you will be the one returning the legacy of the great teacher ELIJAH-JOHN-JESUS to the world of the shades.

No prophet gained fame, no seer ended gloriously.

Look, the question, why these torments finds but one answer:

THE DIVINE, THE ONLY REALM MUST TRIUMPH OVER DARKNESS.

This is the plan of eternity.

Connected with you, beyond the limits, beyond the times.

Jonah."

November, 1997:

"Yes, I am Jonah, and so close to your heart.

Heavy is your load on account of the simplicity of the limited human mind. If it were it merely simple-mindedness urging men, but it is stupidity and delusion.

They believe to comprehend the spirit's wisdom, but disrespect the simple

commandment:

Whoever searches God in His multiplicity,
must respect the Word of Christ.

Whoever searches Christ and God in His multiplicity,
must respect the Word of John.

This is the hierarchy of the Omnispirit.

Whoever wishes to return into Unity,
must respect the words of Christ and John.

Nothing can separate them.

Many souls of those searching are plagued by haughtiness and vanity. No word of a prophet, ever, will change this. So, many will seek and not find, many will go and get lost.

But recognition is simple:

Satan's ban is put over the earth and mankind.

His might seems incontestable. His aspect is the expression in matter. His work is the solidification and rape of the light, and the subjection of the souls to the tenacities of flesh, wood, and stone. This is the agony of those recognizing the spirit within themselves, but this is the joy of those disowning the True Spirit.

Christ sowed the seed of love into this world. So the Divine aspect of love has a name:

JESUS CHRIST. Yet, this love is trodden upon by the lord of darkness, lest it comes with might.

John, however, is this power that must pave the way for love. And this simple "pave the way" means to overwhelm Satan and to break the power of

darkness.

So the Divine aspect of power has a name: JOHN, whom you call the Baptist.

So they are in and from God, and united and one.

So they are the godfathers of this world, and one spirit: JESUS-JOHN-ELIJAH.

Be on your guard, you men, where John and Jesus should be separated, because this is the work of luciferous masters.

But the hour is assigned when the power will take its course, and assigned is the moment when love and might will unite for the salvation of those faithful to God from Satan's ban. The prophets call the hour and the moment the Last Judgement by God.

Yet, who will listen to the words of the prophets?

Amen"

January, 1998:

"Yes, I am Jonah.

I am greeting my brother, and those who are his.

Salvation may fill your body and spirit. Salvation, my friend, which you hand on to those following the light of Jochanan.

His light is split

- into the red of the ruby,

- into the yellow of the citrine, and
- into the violet of the amethyst.

Take up these colours when meditating.

- Red is the colour of vigour, of strength, of resistance.
- Yellow is known to you: The colour of enlightenment and purity.
- Violet is the symbol of love in its clear >couleur<.

United they bring the colour of the Divine fire.

Avoid, my brother, any thought leading you astray: John was, is, and will be men's souls' most intimate friend. This is his being: loving to the plagued and righteous ones, destroying to the tormentors and traitors. He is power and energy with the meekness of an angel. Yet, this angel is prepared to destroy everything paralysing his mission. Hold the word steadily radiating in your face. Speak his word bravely. Put your being into his hand, so you will always be guided the right path.

Your brother and friend is greeting you heartily.
Jonah."

April, 1998:

"Yes, I am Jonah.

In the near future the word will be fulfilled. Shocks will hit the earth, and many will bear your words in mind, also those now rejecting them. Give to the brother that which is the Father's: the faithfulness and the covenant.

Take for yourself what is your fief: the clear word of the saviour-spirit Jochanan Ben Zechariah.

Your body and spirit have experienced the plight of the holy trodden-upon.

They must fight without bleeding.
They must suffer without complaining.
They solitarily must stand in the first row, tortured by the opponent's outrage-crime.

They are those being in the covenant with Jochanan, the bravest being of the unity, the Fighter of Christ and the Omnipotence, the Harbinger of Love.
My beloved brother, you chosen spirit-incarnation of Jochanan, your way in the body has besmirched the threshold of darkness, and the power of your word has made the foundation shudder.

Jochanan Ben Zechariah, John the Baptist, has returned.

Do not let yourself be driven by those wishing to stone you. do not give heed to them.

You, my brother are
HIS FIEF, HIS LIKENESS OF POWER.

Continuously the pack will gnaw at your foot,
steadily the brute will pollute your way.
This only is its intent. How silly this delusion.
Calm, power, and trust, however, will lend wings to you.
Recognize now once more:

It is you who recognized his truth.

It is you who heard his words.

It is you who received his fief.

It is you who will receive his fire.

It is you who will obtain his sign.

It is you who will one day sacrifice himself for him.

You are the John returned in the body to herald the Law of Redemption.
And you are my most faithful friend.

Jonah."

"Yes, I am Jonah.

My beloved brother, you are the chosen body of the Spirit of John.

You are taking his way, you are reliving his life.

You are feeling his pains and speaking his words.

You have to experience, what he went through so that your body and spirit can at once experience his being.

But nobody allows for more of affliction and experience than is necessary for the complete comprehension of the supreme being of Jochanan.

Look at this world: verily won has only Satan, up to now.

John alone owns the fire and the power to overcome him. Therefore the world of Satan has passed him over in silence. But his word has entered during all times, for his teaching exists since the outset of the world. John was renounced, but his Spirit always spoke through the prophets of the Lord.

Recognize, o men, this great being Jochanan, John. All with regard to him is service to God. His power and his fire are service for redemption, all within him is his oath of faithfulness for Jesus the Christ.

Cordially, *Jonah*,"

August, 1998:

"The blessing of the Lord is with you.

Most cordially loved friend, yes, I am Jonah.

In the days of my time on earth I heralded the word of the Father and I was mocked, trodden upon, and chased away.

I was but one, and wanted to save men. Who would have understood my intention? Who would have been faithful to a madman? Only few share this fate.

Respect and salute I pay to you. You who, at this time of unlimited

damnation, has set out upon the most difficult way. Again I am telling you: *only few tread upon this path.*

Your faithful spirit is lying fallow before man's arrogance, and is fighting for the redemption of those lost. Your doing they are treading upon with their pestilent fee, and are dragging your love into the smut. They know nought of the love of the All-Only. They know love only in the terrestrial measure.

And again the words are being spoken: *Lord forgive those torturing and tormenting us, for they are blinded and know not, what they do.*

This is what your spirit is giving to them, but they cannot understand.

The Work of John is afar from everything men's intelligence can comprehend. Their spirit and mind are under the spell of the doctrine of Baal. How could they pay respect to you and your work?

But the day will come on which the teachers will be accused, but not the students.

Take up the strength from all those unperturbedly entering upon the most difficult course on the dead planet. They have discerned the Holy Spirit in your doing.

In deep love, sincerely yours,

your brother *Jonah.*"

September, 1998:

"Yes, I am Jonah,
the peace be with you.

I wish to greet you.

It is always as if I were looking at my own mirror-image. In your scream my clang is resounding. In your anger my wrath is quaking forsaken, powerless, hopeless. I fell victim to this deception till the day on which Satan appeared to me. Learn, my brother, from my mistake, do not let yourself be blinded by his

game.

I know you well and know of your doubts. But do believe me, your brother and faithful friend: you have completely absorbed the work of John. Now rid yourself of doubting, because it blocks your spirit. Complain and struggle, but proceed unperturbedly.

Do not direct your glance to the right, because temptation resides there.
Do not direct your glance to the left, for the demons are lurking there.
Do not direct your glance to the ground, since torture is waiting there.
Do not direct your glance to your body, for they want to injure it.
Do not direct your glance backwards, when the fire of God will scorch the earth,
because the suffering you will see, will rob you of the faith in Divine Love.

Lift up your head and discern:

- up there is your realm
- up there is your world
- up there is salvation.

There to lead those who are yours,
and a hymn of praise will resound for you.

I love you,
your *Jonah*,"

“I will go without lingering.
I will preach without trembling.
I will herald His realm without intermission.
I will confront Satan
fearlessly, unconditionally, endlessly.”

John the Baptist,
October, 1997

The Prophet Jeremiah

Jeremiah (Hebrew: the Lord is superior), was born in Anathot, close to Jerusalem around 650 BC. He stemmed from a well-known family of priests of royal blood. His father Hilkijah was a descendant of Abiathar, the highest Priest of Salomon. Jeremiah tells more of his personal experiences than any other prophet of the Old Testament. The circumstances of the time and his temperament imposed a restless life on him. Already as a young man he was called by God to be a prophet. Although he protested against his task as a prophet throughout his life, he over and again followed the inner word of the Spirit.

His assignment to prophecy took place around 628 BC, a time of religious and moral renewal during the regency of King Josiah. The affliction of Israel through the Assyrians had lessened and the king made an effort to abjure to idolatry. So he had the idols of the Assyrians in Jerusalem and other towns destroyed.

Under King Jehoiakim, Jeremiah vehemently protested against the government, the prophets of the royal court, and the priests. The people feared and disliked him because of his warnings and predictions of judgement. He had enemies even in the midst of his relatives. So the house of his parents had employed murderers to have him killed, since they feared to incur the king's and the priesthood's displeasure because of his prophecies. The murderous attack failed, however. Also a second time he escaped the murderers hired by the inhabitants of his village and was rescued by God.

Jeremiah was beaten by the Priest Pashur, and yoked. During the siege of Jerusalem he suffered heavy imprisonment. He was even thrown into a cistern for several days. He often could only

evade persecution by staying at inaccessible places for a longer period of time. There were only few who sided by him; so did the scholar Baruch, who took down his words at the order of God.

In public life Jeremiah was an unremitting caller for atonement. Wherever somebody would listen to him, he preached: in the Temple, below the town gate, in the Ben Hinnom Valley. Even in prison he was not quiet.

Yet, his greatest sorrow remained that his people was unwilling to let itself be helped for fifty years. In steadfastness he spiritually stood up against the destruction of his people. Because of his immensely difficult task he almost despaired of God, and several times wanted to resign his appointment. He cursed himself, and wished for death. His love for God was divided. So on the one hand he could not defend himself against the internal fire, but, on the other hand he saw the fruitlessness of his word and doing.

His prophecies were of extraordinary accuracy and were all fulfilled while he was still alive: After a siege of two and a half years, Jerusalem and the Temple were destroyed, the mass of the people led into captivity.

By the fleeing Israelites the Prophet Jeremiah was carried off with them to Egypt . There he continued to preach against idolatry. According to tradition he was stoned to death there by his own people.

In the following some spiritual messages of the Prophet Jeremiah are reproduced:

March, 1998:

“So let me herald to you(all) of my being awakened by the messenger of the Sublime Lord. I, son of Hilkiyah, was born in the Country of Benjamin. The blood of my departing body wetted the desert sand in the afar country of the south.

The stones of my own people hit me to death.

Again will I let myself be murdered by stones to open the gate to the light. My testimony before this world is >The Lord is superior.<¹

In the 3rd time² now I am at peace, in the 3rd time now I am in calm and sleep, and, yet, I am already in unrest and powerlessness in the 3rd time.

But the Sublime One kept his promise to me, since there was the hour when he remembered me. There was the hour, when he sent me his great messenger to wake me up.

There was a voice resounding from the beginning of the firmament to the end of the firmament:

“You man from Anathot³ stand up once more to serve the Sublime One, for the time is fulfilled.”

I opened my eyes. Yet, as I opened them, they were blinded by a light, which was stretched over the whole vault of heaven, from east to west and from north to south like the roof of a tent.

And I spoke: “O Lord, do not make mock of me, and do not take joy in my powerlessness. My life and my flesh I gave to speak Your Word for five decades, but your light robs me of my senses, when I merely open my eyes”.

But the voice spoke:

“Listen you >Man from Anathot<, I am not the Sublime One and not the Lord. Open your eyes, look at me, and recognize Also I am not the Light, but I bear witness of this Light. I am calling you, so that also you

shall testify for the one you carry in your name and in your sign, because, again I am telling you, the time of the Sublime One has arrived to rescue the righteous ones and to extinguish those despising and renouncing Him and treading His spirit underfoot."

Deaf were my senses, confused my spirit, and, nonetheless, I did like I had been told, and opened my eyes. Yet, I also opened my mouth and spoke: "Who then are you, if you are not the Lord, and why do you call me >Man from Anathot<? Do you not know that the house of my father and the village of my mother disowned me, that they expelled me, yes, even sent out myrmidons to kill me?"⁴ And the voice answered me, and it was gentle and low like purple and like the breath of wind in the heat of the sun: "Yes, I know it whilst I was with you."

And the voice was, as if it had awakened in itself again my pain of thousands of years ago . But now the voice was loud and roaring, resembling the thunder and the waters in the storm:

"Because they cast you out and disowned you, they also expelled the Superior Lord, and thus it is their fate that also He expelled them. But listen, you >Man from Anathot<, were you ever at a place of this world, which did not deride, mock, chase you away, and cast you out? Name me one, and it shall be raised before the Highest. But know: all the self-righteous, the complacent ones, the villages and towns till up to Jerusalem that rejected you, they pronounced sentence on themselves and rejected themselves before the Almighty.

Not yet do they discern it, but the days of anger and the hour of judgement are standing before this world like the floods before the shores of the oceans. But, you ask who I am. So open your eyes and see."

And I saw, and behold: the light massed from east to west and from north to south and became a cross. And it changed again, and the beams of the cross turned their measurements. The lower baulk grew longer and longer, and with

the same measure the left-hand and right-hand joists of the cross became smaller, until it became a sword of light. Then the sword began to spin around, and always a new name beamed up on each side of the sheath, yet, I was unable to read it, because the sword was turning like a peal in the wind. But, suddenly, the whirl left off and the sword slowly turned to the one and then to the other side, again and again, and I read on the one side of the sheath the name >ELIJAH< and on the other side >JOCHANAN BEN ZECHARIAH<.

In the confusion of my senses I foolishly asked: "How many names do you have, and why did you hide from me the first name? What have you come for? If you are Elijah, then let me see your countenance!"

And the voice was gentle and kind so that I felt ashamed for having bristled up:

"O, you >Man from Anathot< I have many names and yet none, because I am sent by ELION to tear away the world from the yoke of the opponent and to anew give it to EL OLAM⁵. The two last names I have before this world to fulfil the word of your brother Isaiah, to fulfil the word of your brother Malachi, because my return before the Day of the Lord is written down, and the unison of the twelve sons of *Jaakov*⁶ is recorded, for they shall drink again from the well of *Jaakov*⁷. And now look at my countenance!"

And I saw, and behold: his face was old and young, was furrowed and flayed, was pure and radiant, was full of love, gentleness, and benevolence, was full of sorrow and misery, and ,yet, it also did not hide the anger of the Almighty. In his countenance there were a thousand faces, and in his eyes there lay open the Book of the Lord, from Abraham to the Lamb, from the crosier of Moses to the cross of Jesus, from Enoch to Jochanan. In an angle of his eyes I myself saw my face again and my sight rested a long time on my picture.

"The Lord did not include me in His sign. Yet, I shall win battle and victory for him. The Lord sent me to call and collect all those who overcame, who even in the torture of the body, in the martyrdom of the

opponent served the Lord and denied themselves. And you, Man from Anathot, are one of the greatest among them. The Lord confides in you. Not will you sway, not will you hesitate, not will you keep silent, because you shall prophesy to the peoples of the days of the end, of the days of the change, and of the days of new beginning. But you will not be alone. Noble and glorious is the host of those desiring your company.”

Light and joy, happiness and love of the ETERNAL ONE seized me, that he sent me His great herald ELIJAH, that he heightened me, the useless Son of Hilkijah. And I gave message to the herald that I would change the lamentations of my mouth into songs of praise for the Almighty and His combatants and all those who overcame their small “man” and go with him.

And Elijah let me take a look at the group of those who are with him and have put on the cloak of battle for the Sublime One. A host-column of the spirit, a train of the unselfish and righteous ones, a stronghold of the prophets, and an encampment of the light. As far as my eyes could see the Covenant and the Brotherhood of the Spirit, the Banner of the Lamb, had returned with the Great Herald of the Lord,.

O, you Sublime, o you Eternal One, I thank you for letting my eyes see. And I saw and behold: there were assembled the names of the book. And I was touched by the noble spirit of the Dove from the Tribe of Sebulon. With white plumage it arose from the waters of the seas and the dust of the lands 3333 days ago, and flew up to the Eagle of the Airs who has been circling around the earth without flapping of wings and without nourishment since the very outset, and whose eye has never been taken off the world. And, verily, the Dove returned to earth to lay the Spirit and the Will of the Eagle into the spirit of a man like a seed.⁸

And I was touched by the wise spirit of the son of Amos who gave the word of the Sublime One to the world, and therefore was despised by the world.⁹

And I was touched by the pure spirit of the son of Petuel whose name is >YHWH alone is the Lord and God<, and who heralded of the Spirit of the

Sublime One who will come to earth and seize both maid and servant.¹⁰

And I was touched by the word and the wisdom of the chosen one heralding the word and the grace of the Sublime One¹¹ to those exiled and held prisoner in the country of the opponent.

And I was touched by the spirit of all those gathered to serve the Sublime One and His Fighter: whoever counts them counts till 144 000.

And he will count names and signs like

the one holding the book,
him who took off his cloak before this world,
the one who shed his blood in the Temple,
him who ascended and will descend again,
the one who speaks and reflects and teaches,
him who laid the corner-stone of the house of the Eagle on earth,
her who was lying ill and stood up and spoke with the tongue of the Eagle,
her who famished in the cave,
those who were sent to the Lamb, who were with Him, until their bodies were burnt and raped.¹²

But the number of those chased and defiled by Satan's servants in the Sign of the Lamb, forms a seam of white cloaks around the host-column of the light. Who wishes to count them, will count 12 times 144 000 and sees the figure 9 before his knowing eye.

And I came to the one who had laid the corner-stone in the density of the world. He was looking for his cloak in this world, because he was sent out, together with others, to be here as well as there, in the spirit and in the pain of the flesh. But the garment seemed to dwindle in his hands as soon as he touched it. But a voice said "Be without sorrow, your cloak is being cleansed and cut for the Day and the Hour of the Lord.

All cloaks destined for the earth have need of cleansing and cutting. But about this a fight has flared up between the realms, because the cloak wanted to chose

the body, but the body decides on the cloak.”

When I went back to the greatest herald of the Sublime One, his true and only name in the Heavens of the Lord was beaming on his forehead, and I was terrified with awe, for his name fills the Spheres of the Heavens. But he addressed me imperiously:

“Keep silent of this name, because I am merely something little before the Lord. Never shall my name in the realm of the Highest lure men, because he who is merely following a name does this in the exterior. Look, I chose my name for the world, because, who once preceded the Lamb shall now prepare the way of the Lord. So my name shall be JOCHANAN, with which I return into the dungeon of the world. But this name will burst the gaol, and liberate the righteous and faithful ones from the hostage of Satan. As verily as my name is Jochanan.”

Of this I, *Jeremiah*, am allowed to tell you,
for God is sublime.
Amen.”

Comments:

1. Jeremiah, means translated: The Lord is sublime.
2. Our assumption: with a time probably a thousand years are meant. This at least corresponds to the interpretation of the Old Testament when a time is spoken of. Jeremiah was born around 650 BC. Looking upon it in 1998, he was on earth approximately 2600 years ago, that is 2 ½ times ago, or in the 3rd time . Yet, it has to be taken into consideration that the prophets of the Old Testament calculated with 354 days, according to the moon calendar, which, however, would not contradict the 3rd time . But, the 3rd time referred to by Jeremiah may have a completely different meaning that still

discloses itself from our understanding.

3. Anathot is the place of birth of Jeremiah. It was situated 8 km north of Jerusalem and was, like Jeremiah had predicted, razed to the ground by wars, devastations, and earth-quakes. At the site of the former Anathot today there is the village Anatha.
4. This is actually historically proved. The murderous assaults have already been described in the biography of Jeremiah.
5. The meaning was unknown to us for a long time. By coincidence we found that Eljon means as much as the Highest, and El Olam God of Pre-times and Eternity.
6. With Jaakov and the twelve sons, Jacob, the third of the three progenitors of the people of Israel is meant, with the sons Ruben, Simeon, Levi, Jude, Sebulon, Issachar, Dan, Gad, Asser, Naftali, Josef, and Benjamin. The twelve sons thereby are again the ancestors of the twelve tribes of Israel.
7. Also concerning this we found something: The well of Jaakov is mentioned in Joh.4:6. It is an approximately 30 meters deep driven shaft to subsoil water, close to what today is Askar, which then was Sychar in Samaria.
8. With dove the Prophet Jonah is referred to. Jonah namely means dove. Furthermore Jonah is of the tribe of Sebulon. With the name Eagle of the Airs probably Elijah, respectively John the Baptist is meant, because in later messages Jeremiah calls the Prophet Elijah >Eagle of the Airs<.
9. The Prophet Isaiah is referred to. He is the son of Amos.

10. The Prophet Joel (=YHWH is God), son of Petuel.
11. Probably the Prophet Daniel who was in exile at Babylon, and there became the hope for the deported Jews.
12. In the order of succession the following are probably meant: John (Revelation), Francis of Assisi, Zechariah, Enoch, Novalis, Hilarion, Hildegard of Bingen, Elizabeth, the Disciples of Jesus, especially Peter, Andrew, Nathanael and so on, who were sent to Jesus by John.

June, 1998:

“John in the spirit, John returned in the body,
the eternal bond of love unswervingly unites us .
Yes, I am Jeremiah by your side.

So I upraise my heart and implore God’s blessing for the Work of the Lord,
of the brother and of all the servants.
So I uplift my heart and behold the Lamb.
So His word vibrates in mine and resounds in my heart in a thousand ways.
So the Lamb is crucified by this world, and is elevated by the Father.
So the Lamb opens the Eternal Book it received from the Father’s womb.

And my heart is resounding.
And my heart is burning.

The Lamb is reading in this book.
In it there are names, words, signs, and figures of the prophets.
They will be names that will make the terrestrial spheres shudder.
They will be names that shower it with sweetness.

They will be words that will make the world quake.
They will be words that will uplift the world.
They will be signs that will destroy the world.
They will be signs that will erect in new glamour.
They will be figures that will destroy the world.
They will be figures that will build it anew.

Every name will burn in the spirit in thousand fold,
for the Lamb of God will come to contend for His possession.
Because the Lamb of God will come in peace, but will harvest hate and
destruction.
Since the Lamb of God will come in love, but it will experience persecution.

He will speak out the names of the chosen ones. And the spirit will uplift
them. The earth will quake, however.

John, I am safeguarding your ways.

The Lamb, He will descend in the sign of the cross.
The Lamb, He will enter this world and never again will it be thus.
The Fighter for the Lamb of God will cast aside thorns and branch-work with
the sword, so that the Lamb may reign in glory. But the world hates the
Lamb, His fighter John the Baptist, and their spirit.

O, woe to you world revolting against the fighters and the spirit.
O, woe to you man bristling up in simple-mindedness.
O, woe to you people of Israel, this once again is grace, but the final one.
If this woe is to be spoken by the Heavens and those who are His, the waters
will freeze and the trees will shake
O, woe to you world, denying the Lord and those, who are His, because the
lord of darkness will drag you into damnation Thus the Lamb will come, and
nobody will recognize Him.
O, woe to you man only knowing delusion. The Fighter will come and nobody

will love him.

O, woe to you world, he is given the power to separate the spirits. To separate between life and destruction.

O, woe to you, world, his call will be sheathed within you as ignominy for eternity.

My brother, the high beings bow their heads before you.

My brother I am greeting you, and lovingly am heralding this:

Heaven bends down onto your head, and flows like water into your essence.

Lovingly I greet you, *Jeremiah*.

Verily do I see the cross of our Lord. Verily life is flowing into me. Steadily and always the cross is life for this world, but the spirit is defiled once it enters this world.

Before this cross the stars of the holy great beings rise. They reveal the greatness of the All-Spirit, for verily, the Lord himself lets them partake in life.

They are the names of the prophets that form the stars of the heavens.

It was His brother Elijah at the outset.

It was Adam in the beginning.

It was Noah as the one following.

It was Abraham after him.

He was followed by Moses.

They were elected to bring life to the world.

But the world felt ashamed of them, and rejected them,

and so the Lord,

and so the Spirit,

and so the Highest of all Magnificence.

Love donated Himself to redeem the earth on the cross through the blood of Jesus Christ.

O world, o Satan, o do listen to this call. Do revert, do seize this grace.
O world, otherwise God's power will destroy you.

At the outset there was His brother Elijah. Thus he is now standing with the Might of the Lord to tear away this world from perdition and to give it to Him, to the Lord of all there is.

Adam, the father of the People of Israel descended to prevent Lucifer from his work and intention.

He became prey of his snake, it poisoned him and spit him out.

Noah saw the fall, wanted to rescue, and found death before himself.

And few returned into life. Now the world sank into all depths of death and doom.

When Abraham descended to bring light into the dark, death flew off but a short while.

Moses brought the Law of the Father. Also he was trodden upon.

And now it is that the outset re-conquers his realm. The sweetness of the Lamb moistens my lips and forms words that are yours. O Lord, do shield the hearts of those who are yours, so that they may ablaze in love to you.

O Lord, I am bowing my head before you.

O Lord, I am kneeling down in prayer.

O world of Satan, do give a favourable hearing to the voice that will come, and do reverse.

Leave off from destruction.

Leave off from death.

Prodigal Son, do reverse. The punishment will be fair, you will be able to bear it.

O Lord, be merciful.

Imprisoned is the light, since it is not spirit.
Jailed is all life, for it is not spirit.
Where, so I am asking you, Satan, is your life – I only see death.
Where is freedom – I only behold fetters.
Where, however, is your love – I only see murder and manslaughter.
And where, however, is your realm – I only see treason.

My brother, the waters of the spirit fulfil you.
I, your constant companion, am greeting you.

Jeremiah,
Amen."

October, 1998:

"To the body of John:
Help to you in your affliction.

There will be a murdering and butchering.
On the 7th day the world-sphere will rest.
On the 8th day mankind will be awakened from its sleep.

Early the first trumpet will resound,
and then the second and the third,
then the fourth and the fifth,
then, however, the sixth one.
And when the seventh sound will be heard from heaven,
then all of them will resound at once, and it will be only shortly afterwards.
Angels will dash down.

And each sword of these angels will find its target,
and will murder.
It will sink into the chest, and be extracted from the throat.

And there will be lamentation and bewailing among the peoples of this world.
And they will not recognize their God again.
They will run to their false deities and plea for help,
but here there is death that cannot preserve them.

And the army of those dead will travel against heaven
and knock at its portals.
But the gates will be fitted with metal,
for there is not one amongst them, who should enter the heavenly realm.

And on the 8th day from the peaks of the mountains,
and from the depths of the seas,
and out of the interior of the earth there will form an army,
in steel and armour,
and a battle will break out on earth and in the heavens.

To you my brother I will give my love, however.
In case a demon should approach you closer than permitted
the sword of John will kill him without hesitation.

United in combat
Jeremiah, your friend.”

Comment:

If this prophetic speech of Jeremiah is a metaphoric or a realistic description of his vision remains unsolved.

Primarily the wording is frightening. But, only who, from the Bible, is familiar with the power of speech of the Prophet Jeremiah, or re-reads it, is able to put this, his present prophesy in

its proper place.

Much suggests that he describes a sudden death of suffocation of many people in the third paragraph, caused by a world-catastrophe.

In the sixth paragraph he describes, how the satanic army masses and rises to battle against God's Judgement.

"The Lord spoke to me:

"Tell the world of its ruin and give testimony of Me, the ONE GOD, the Lord of the Spirit and the Heavens. Announce to the world that I am sending out My Messenger to win the world for Me, because I Am the Only and True God, the Father of Abraham and his stocks."

And the Lord of the Hosts spoke to me:

"Place signs that will not wither proclaiming My salvation to the just ones."

And I went and set signs in secrecy.

And I sojourned in that part of the world I was assigned to, and gave the sign to the souls and bodies, put it on paths, and burnt it into stones and walls. They will remain hidden to the world, but they will radiate to the Only and Eternal Spirit.

And I measured by steps the paths in and around Jerusalem, and established the measures of the New Temple of the Lord and Spirit.

O Jerusalem, o Jerusalem,
do count those renouncing the service to the false deity and mammon.
Do count those unendingly calling for God.

O, Jerusalem, how have you gone astray in the snares of Satan.
For every righteous one the Lord and God will put up a sign. It will be from
today to Abraham.
And ere the day will close, I am telling you:
you will see the way the man took, that leads from Bethlehem to Jerusalem.
You will see the site at which another one baptized and preached the Word of
the Lord.
Again you shall hear his voice, ere the days will have dwindled.
Yes, you shall see the way the one took from Bethlehem to bring you peace.
But you tortured and murdered him. So the way will lead you to the place of
his death.
And you shall see the site at which the Voice of the Lord lost his head.

O Jerusalem, o Jerusalem,
so you will see the sword,
with which the one was decapitated
and will see the lance,
with which the other one was pierced through on the cross.

You shall see the places of their ways and graves,
for they are stridden upon anew.

O world, look at this town, because in it is your allegory.
Like her, you will also mock and chase away the Heralds of the Lord.
Like her, you will also spit out the Prophets of the Lord.
Like her, you will also bring them dungeon, sword, and cross full of
wantonness.

But take care, Jerusalem, know ye world:
The one who fell through the sword of the world, will return with the Sword of
the Lord so that the breed of Satan will be separated from the family of the
righteous ones.

This sword will kill and redeem at once, preparing the way of the light into darkness, preparing the way of the one who was killed through the cross. The sword, however, is coming to rob you, Jerusalem, to rob the world of the power to erect a new cross.

Yes, I am
Jeremiah.
And my word has returned.
And again will I let myself be stoned,
to break open the gate of darkness.”

“John, greetings to you.

So I behold and recognize: One spirit, one strength, one light.
So you gave me your word:
“Stand up, go forth, and speak, and act in my spirit”

And he blessed me with the Fire of the Spirit.
And so I am setting out, because the Fire of the Spirit is breaking from my mouth,
so that you may not be blind and going astray like the camels,
so that you may not be deaf like your fathers were, when they rejected the prophets.

I am going forth and teaching in your spirit that has emanated from God to interpret the scriptures of our fathers.
So I am setting out and acting. Signs I gave that the world may recognize: the word will be fulfilled, when you will once again speak on earth.
Blessed are you, coming in the name of the Lord.

Firmly by your side, *Jeremiah*.

Great to feel your spirit.
Great to hear your word.
Great to discern your work.
Blessed and rescued those not hiding from the world to follow you.
Blessed and heightened those suffering humiliation for the True and Only Spirit."

November, 1998:

"I am greeting you, Jochanan Ben Zechariah.
I behold your countenance.
It does not conceal your grief before the world from me.
Let me give my word to the chosen and loved ones of your spirit.

You could not take all of them under your wings,
like a hen does with her chicks to be shelter to them,
because the cunning of Lucifer closed in upon those who are yours, and
tore like wolves the lambs of your elected ones.

But now they are counted, and now they have come to stay and take refuge with
you.

And I woefully look into your face,
because so I discern the pain in you on behalf of every lost being.
And still your call is directed to all those who have not yet come to stay in you.

For, only he who is within you will have the strength on the day and in the
hour, when the spirit will transform into fire and storms.
Your spirit, however, will reach them on that day,

and will bring them together at that hour.
And you men will no longer trust your senses with that which will be.
Since the heavens will contract and quake,
yet, the earth will be suspended from its orbit.
For it will be the time, when you shall break the bread.
Each one to the one, and one to the other.

For, whatever will be bound that day, will be bound in the Lord.
For, whatever will be split on that day, will be split from the Lord.
And heaven will open, and a call will resound.
And there will be an angel with the Book of Life.
And he will hand it to you, and only you can read in it and interpret and recognize.

And you will read from it, and power will be within you.
Your word will shine forth on the sky, from one end to the other,
and from here to there.

And whose name you pronounce, he will burn in the Spirit of the Lord.

Jochanan, your love and grace is order and wish to me.

In love,
Jeremiah,
whom you awakened, to once again serve the Lord."
"Jochanan, by your side, at your service.
to the Honour of Jesus Christ,
to the Glory of the Father.

My word searches not and errs not,
help to those wishing to see and understand:

Wherever there is the ONE, there is the TWELVE,

and wherever there is ONE, there is the OTHER,
and where there is the TWELVE, there is the ONE.
And ONE is *in and from God*, and THAT ONE is *from and with God*.
And the ONE and the OTHER ONE equals a sovereign of the heavens.
And he who is *in and from God* spoke in his heart. He, however, who is *from and with God* is closest to his heart, and thus he saw and knew.
And the ONE was and is the Sign, and the OTHER ONE the Word.
And the Sign is in the Word, and the Word is in the Sign.
And THAT ONE broke the twelfth rib from his body and bore it into the world, so that it would restore the sign and the word.
And every blood, however, that was shed from the holy blood neither wetted the soil nor the waters, since it was to collect on the Day of Justice.
And the Holy Blood will unite with the Sign and the Word.
And it was Jonah who was taken from the body of John.
And the Word of John has returned in the spheres through the spirit of Jonah, on earth through the new body of John.

There was a woman who loved Jonah like her son.
Jonah loved her like his mother.

And Elijah was the sign and the word of fire.
And he set out, took the sword, and divided the cloak, and the word of fire, and hung it around this woman. The word, however, he put in her mouth.

It was Jonah who looked for the spirit through affliction and confusion. His life was without value to him and merely torment.

And the fire and the word of Elijah spoke to her: "go to him, wrap him in the coat, and speak the word of fire to him."

And she was ashamed, for the cloak was divided, and the word but half.
Yet, she was startled, because she put the coat around his shoulders, and hark,

it became whole on his body.

And her word resounded in him like wisdom, clear and pure.

You, body of Jochanan have come to gather the blood of the prophets and to unite it with the Sign and the Word, because the wounds of the spirit shall be effaced at the end of the days.

John, so familiar with you
Jeremiah."

Comment:

This message by Jeremiah is relatively easy to decipher:

The ONE, in and from God is Jesus Christ. The OTHER ONE or THAT ONE, from and with God is John the Baptist, respectively Elijah.

Jesus Christ is the Sign, John is the Word. Wherever there is Jesus Christ, there also is the TWELVE, the twelve tribes of Israel, also symbolized by the twelve apostles.

Wherever there is Jesus and the twelve, there also is John the Baptist, however

The twelve tribes of Israel may, however, not be solely equalled with the inhabitants of the State of Israel, because the twelve tribes are dispersed throughout the world. It would also be wrong to assume that the members of the twelve tribes are necessarily Jews genetically. Purely from the outside, they can also be Romans, Slavs, Germans and so on. Decisive for the membership to the twelve tribes of Israel is the soul-spirit-connection to the One God, which, however, naturally does not exclude an original membership with the biblical people of Israel.

The twelfth rib from the (spiritual) body of John is the Prophet Jonah, in which the Sign and the Word, namely Jesus and John

united. Judaism actually knows of the creation of the Prophet Jonah by Elijah.

In I Kings 17:19-24 the key can be found. It tells, how Elijah revives the dead son of the Widow of Zarephath with a new spirit (“...and he stretched himself upon the child three times”). This widow of Zarephath was like a mother to Jonah.

The holy blood that was shed, is the blood of Jesus Christ, John the Baptist, and the blood of the prophets, apostles, and martyrs. It neither wetted the earth nor the waters means that it has not mixed with the world of the counter-spirit, the world of matter, the realm of Satan. Yet, it will gather and unite with the blood of Jesus Christ and John the Baptist on the Day of Justice (= Judgement Day, redemption of the righteous and the fighters of the Lord tormented by Satan). The instruction that Elijah was the sign and the word is interesting. Accordingly, he not only had within himself the later John-aspect, but also that of Jesus Christ. Consequently it is not astonishing that Elijah was always linked with messiah-like characteristics. The cloak of Elijah has great mystic significance, similar to the crosier of Moses. It symbolizes the power, the spirit, and the word of the Omnipotence. The complete message of Jeremiah reveals to us the hidden significance of the Prophet Jonah – then and now.

January, 1999:

John,
allied with you in love.
I am a shout of the Eagle of the Airs.
I saw and am seeing.
I heard and am hearing.

Elijah, your word was in love and humility,
but the pride and haughtiness of men were great.

John, your word was in love and meekness,
but Satan wanted to overwhelm you.

John, now you have returned, and again your word is a pain for those haughty
and proud, but comfort for the bent and righteous ones.

But over and again your word and doing is disrespected. And now your word
will be transformed, and your word will be the anger of God.

If they will not listen, the seven scourges of God against all flesh will be in your
hand, and one scourge will hurt the flesh more than the other, because the days
are marked and the hours chosen, when the spirit will gush forth over those
who are his, and will transform the flesh in the fire.

Yet, only who loves you will find fire, for the Sword of the Lord will come and
rescue with great might.

And a wailing will rise from the site of Babylon and an entreaty from the
tribes of Esau. Because the city of Babylon is built on a rock and it is

154 ells long,
124 ells broad,
132 ells high.

And they will be 544 mercenaries and one leader, who will speak the tongue of the snake and will wish to rescue the city of Babylon.

You, Jochanan Ben Zechariah, the Sword of the Lord will have seven blows, and your word will resound in Babylon and the walls will quake and sway and their swords and lances will batter down upon you.

But the Spirit of the Lord will convert you to steel and will remove you from their sight.

And you, City of Babylon, seven angels will speak to you. Woe to you, because each one will be either death or grace to you.

Love to you John in the spirit, to you John embodied.
Jeremiah"

Comment:

The measures of the City of Babylon quoted in the text, could on the one hand have a real origin or could on the other hand be meant purely symbolically. It is interesting, that according to Hebrew cabbala the multiplication of l x b x h has as result the figure 6, the symbol of darkness.

The warning to the City of Babylon is symbolically directed to the world.

“Open your eyes,
open your narrow-minded heart,
open your little mind,
and become aware of the power to be overcome:
It is Satan, the anti-pole to the power of God.
My outcry against the delusion of
the individuals is endless.
You will again become prey to seduction,
and we will bewail you.
But, when you will be united with Satan,
we will chase you with mourning hearts.”

John the Baptist,
July, 1997

The Prophet Isaiah

Isaiah (Hebrew = YHWH donated salvation), Son of Amos from
the tribe of Issachar was born in Jerusalem.

His year of birth is dated in the period of 765-760 BC. Together with Jeremiah he is said to be the king of the prophets of the old covenant; he worked in Judea during the reign of four kings. This time was imprinted by the campaigns for conquest of Assyria and thereby connected inroads on Palestine.

Isaiah was married to a woman who was a prophetess herself. Only little is said about him in the Book Isaiah. His biography recedes behind his prophetic message.

The assumption that he was of monarchic descent could find proof in the considerable freedom concerning his unpopular opinions voiced and executions of extraordinary measures. Additionally, he had an extraordinarily poetical speech and fantasy.

In the Temple of Jerusalem Isaiah experienced his personal sinfulness and the grandeur of YHWH in a fateful encounter. After his vocation for prophet, Isaiah prophesied the destruction of Israel by Assyria and further tribulation for Jude. His trust in God was so strong that he even promised to King Hiskijah that the Assyrians would not yet destroy Jerusalem. He was proven right.

Isaiah pointed to the necessity of reforms and gave political advice. He admonished kings that only faith and turning towards God would bring salvation from misery and not the relying on foreign peoples. In the imminent rule of Assyria over Jude Isaiah saw God's hint admonishing reversion. One of his major worries was the sinfulness of his own people, the worship of false deities, the moral corruption, and the overly strife for possession.

Through his symbolical actions he successfully publicly portrayed the future events as revealed to him by God. Thus he walked through the streets of Jerusalem with only his genitals covered for three years, and symbolically named his sons "swift to plunder and quick to spoil" and "a remnant will return".

Isaiah foresees the judgement over the world of peoples, and knows that he himself is assigned as prophet of judgement. To a small rest he heralds the salvation of God, the messianic realm, and the joy of those redeemed at the end of the world. The revelation of this message of joy of the eternal realm justifies the name "Evangelist of the Old Testament" assigned to him by Christian posterity.

His work as a prophet presumably lasted for forty years, during which he was accompanied by so-called prophet-apostles.

From the existing reports we cannot learn how long Isaiah lived. There are hints however, that he practiced his service until the time of the reign of Manasse. According to tradition this king was responsible for the martyrdom of Isaiah. To escape persecution the prophet hid in a hollow tree-trunk. Yet, he was discovered and sawed into two parts while still alive.

The mostly by hear-say handed-on prophet-words were written down during the Babylonian exile. They served the Jewish people as moral and religious support during the fifty-year captivity.

In the Book Isaiah there are also sentences from two other prophets who are called second and third Isaiah. This sub-division of the sequence of scriptures, however, did not prevent the community of believers from recognising the unity of the work. In the following some spiritual messages by the Prophet Isaiah:

July, 1998:

You shall recognize me,
from the adversaries I will be concealed.
You shall hear me,
the foes, however, shall be struck by deafness.
You shall see me,
but the enemies shall be affected with blindness.

I am giving you my sign,
written into the desert-sand,
hidden from the desert-dust of the world.

Yet, to you I say:
I am Isaiah turned into your midst.
The children and elders will have dreams.
The prophets will speak to them,
given from body and word of the prophets.

My word will find fulfilment,
when the Lord will raise His Word for battle.
Since it is written:
they will not recognize Him,
for He speaks not of this world.
My vision found fulfilment the day Elijah spoke.
My vision found fulfilment the day the Lord died.
And my word will live.

At the Jordan River John will again baptize
with Spirit and Fire and Water.
In the towns he will speak.
The Word of God he will herald.
People will turn away from you, my brother*.
So they will turn away from God the Almighty.
And the Jordan River, the Holy River, will flood its banks,
and the fury of God will destroy this world.

Because he hates this world, that loves him not.
The Leviathan, the Lord of the underworld of the evil,
about whom is written in the heavens,
he will be seized by cross and sword.

But before the spirit must be born,
find entry into body and blood.
By your side, my brother John*, I shall be.

Isaiah."

* the terrestrial body of John, whose surname also is John, is referred to.

"Yes, I am Isaiah standing up for the Father, the Son, and the True Spirit.

Do not be startled by my word, me merely being a helper in the service.
So I am directing my word to you, because it is meant to rest with you from
now on.

Helper am I to the verily great Fighter of the Lord,
to the most faithful servant of the Lamb Jesus Christ: *John the Baptist*
you call him. However, in the retreat of the prophets he has the name
Jochanan Ben Zechariah, given birth to by the Spirit of the
Omnipotence, born by the spirit of Elijah, and one with the Saviour-Spirit of
Elijah-John-Jesus.

Not will I speak of myself, being but little.
He, however, Jochanan Ben Zechariah is the Sublime and Powerful Fighter
for the Spirit of Christ.

So I am telling you:

The Ark of the Covenant, the sign of the Old Covenant,
not driven into this world.
The Sword of Jochanan, the Cross of Jesus, however, signs of the New
Covenant,
driven into body and soul of Lucifer.

Now the Covenant of Redemption from the Suffering of this World,
laid into the power of the Spirit of Elijah-John.

Before the world I am proclaiming my joy about the renewed work and doing of
John, since it is fair and good and strong. It is the combat against the might of
Satan.

O, Elijah-John, do break this ban of the sinister power so that the True Spirit
of Christ may fill the orbit.

O, you body of John on earth, heaven is helping you with might.
Notwithstanding, however, you will be exposed to the strokes of Satan and his
menials of terror.

Chosen am I to stand by your side. Gratitude to the Lord in eternity.

Isaiah, servant of the Covenant of the Forces of the Stars of the Light.
Testimony upon testimony I will give, to serve the True Existence."

August, 1998:

"In my heart the fire of those is burning who sacrifice themselves for this world.

Yes, I am raising my word for them,

for they are interdicted to speak.

Yet, I am greeting you in their name and spirit.

They are all those who overcame the body and death.

Deeply moved I am speaking these words to you in their name, in their
faithfulness and love,

since their love, their comfort, and pain are with you.

I, Isaiah, am giving you this word:

In the desert I see the tower of Babylon, the disgrace of the world.

In the desert I see the Lamb of God, and it is pierced through and yelling in

pain.
And there is a call resounding.
And the heavens contract to one word and one might.
And the Lamb it is bored right through with the cross.
It is inserted right in the back of the Lamb, and pierces through its guts into
the earth.
But the cross towers up right into the heavens.
The blood is flowing drop by drop into this world, however, does not unite with
it.
Yet, in the sky there is a fight.
And out of this battle a flash of lightning gushes into this cross and into this
Lamb.
The blood is dripping into this world like lava.
This blood is death for this world, but for those loving the spirit it is life.
Like a sword the cross burns itself into this earth, and
the Lightning of the Spirit hits this world in marrow and bone.

The day the spittle of the Lamb wets this world, darkness is disclosed.
The day the semen of the Lamb wets this world, darkness is banned.
In this Lamb there is the power and the blood of Jesus Christ.
In this cross there is the sword and the will of John the Baptist.
In them there is the book of life.
Where they unite in body and blood life will arise from death.

Sublime one of the worlds,
I am giving this word for the glory of your grandeur.

Blessed everyone loving your will.
Blessed everyone desiring the word of your soldier.
Blessed everyone setting out with the Lamb on his shoulders.

To your honour my sublime one.

A petty one among those petty.
Safeguarding and fighting for you (all).

In this book there are names and figures.
They will be names equal of the heavens and of the earth.
For on the day of the Lightning of the Spirit it will be but one body.
That day the names will be called.

Isaiah
Amen."

November, 1998:

"More than two times ago the world and God's Word humiliated and derided me.

God's Word brought on me the mortification of the world.

This is no complaint, for my heart burnt for the Word of the Almighty to whom I was devoted.

The faithful hand of the old prophets and the Covenant of Elijah-John, however, did rescue me from darkness.

God is almighty, endless, and immense, but remote from this world, for it loves and respects him not.

This word may well be an outcry of pain and despair, since I do tell you: Man loves Satan and his work of delusion and seduction. Those people and priests worshipping the work of life, misery, and pangs of death, they stem from the synagogue of Satan, since they speak for this world. For they speak of a salvation in flesh and blood. Since they speak against the True Spirit of God and His Son, and therefore speak against the True Redemption.

Salvation, however, will be to those just and faithful in God. Redemption will be for their souls and bodies from the ban of Lucifer.

Yet, this world and all the brothers of the Lamb will be saved and united only

through the power of the irresistible spirit ELIJAH-JOHN-JESUS.
They alone will break the power of the anti-spirit.
Great and immeasurable is their love, however, not resembling the love of man.

This I say unto the world:

The body of John is on earth already. Already his forceful spirit has dashed to pieces the gates of the non-world. In his body, however, the eternal powers of unity will be united. Whoever hears the word of John listens to the commandment of the hour.

You, however, embodied John, do not esteem lightly those who doubt, because they will once chase you. Absorb with the eyes of an eagle what happens around you, yet, persist in calm.

For your protection I have set out, for your protection will I enter.

To shield you is my being.

If darkness besmirches you, I will change from the Word of the Lord to the Fist of the Lord.

Isaiah."

“Because you are that lukewarm
I will transform my word into fire
so that you will either burn or be spit out.”

John the Baptist,
March, 1998

THE PROPHET DANIEL

Daniel (Hebrew = God is my judge) was born during the reign of Josiah; and stemmed from a noble Jewish family. We do not have knowledge of site and date of his birth. He had great wisdom and the talent of interpreting dreams. His religious view and conviction may possibly have been influenced by the work of the Prophet Jeremiah. In the third year of King Jehoiakim (605 BC), as a young man, he is deported to Nebuchadnezzar's court at Babylon. Together with three more Judeans he is educated there for the service at court. In the royal school he soon excels by great sagacity.

He became a master of the local, Babylonian wisdom, and received the name Belteshazzar by the chamberlain of the king. When none of the wise men could interpret the king's confusing dream, Daniel attained renown and fame at the court. He explained the colossal statue the king had seen in his dream to be the four empires that would succeed one another. Easily in the metaphor of the fourth empire our apocalyptic epoch, which factually is an iron epoch on clay feet can be discerned. The stone that smashes the statue without human assistance, becomes a mountain, and fills up the complete orbit symbolically stands for Jesus Christ. This realm (the fourth animal) is destroyed by God. Astounded by Daniel's great wisdom, the king installed him and his three friends in high positions

Daniel moved up from servant to statesman, proved a clever politician, and even was promoted head of all the wise ones of Babylon.

Daniel and his friends were faithful to the God of Israel in all rules and commandments of the Torah. When, later on, the king had a golden statue built in the plain of Dura and asked the people to

adore it, Daniel and his friends refused to do so, and therefore were sentenced to death in a blazing furnace. Yet, they remained unhurt, since an angel of the Lord sheltered them in safety. Subsequently Nebuchadnezzar publicly honoured the God of Israel.

When, later on, the king had another dream, he that time disregarded Daniel's interpretation, however. Neuchadnezzar developed Babylon to be the most magnificent city of antiquity. When the king boasted of this the dream came true, and he was struck by insanity, bereft of his realm, and banned to a life among the animals of the fields for a period of seven years.

Furthermore Daniel interpreted the mysterious scripture on the wall (Mene, Mene, Tekel, Parsin) of the royal palace: "MENE, God has numbered the days of your kingdom, and brought it to an end; TEKEL, you have been weighed on the scales and found wanting; PERES, your kingdom is divided, and given to the Medes and Persians." That very night the king was murdered, and the Mede Darius took his place. Due to his high rank Daniel was envied by competitors and denounced, and finally sentenced to death in the lions' den. Yet, he remained unhurt, which was valued as proof of his innocence.

His personal dream-visions cover a time-span of his epoch up to the Judgement Day.

God granted him in several visions the survey of the course of the process of redemption in the opposition and in the conflict with the powers of this world.

That Daniel was a popular personality with the Jewish people is proved by the circulation of manifold legends on him then.

Concerning the authors of the Book Daniel historians are divided. There are, however, good reasons, that Daniel himself is the author.

In the following some spiritual messages of the Prophet Daniel:

July, 1998:

“My word arises in this world again,
for the Word saying:
that the wisdoms of the wise ones are buried,
but will be found to bring the cross, must be fulfilled.

Prophet by prophet,
Jeremiah, my wise teacher,
Joshua, my beloved one in the spirit,
Isaiah, damned by this world.

Their spirit unites in body and life.
Mistreated by the world, bent never.

O, Jeremiah, your word in this world, anew strong and pure.
O, Joshua, also your spirit saw the Only God, and felt the scourge of this
world.

Isaiah, my sublime one of speech,
your word pierced through the wisdom of men, and unmasked them.
My life built up in your wisdom, and solidified in the severity of this world.

I bodily experienced derision and humiliation.
I bore prison and judgement.
But death had no want of me.
So death abandoned me.
My word says now and today:
Jeremiah entered this world and will leave it in spirit.
Joshua set foot into this world, and will come with word and deed.
Isaiah will complete what he began.

If this pain of the world tortured us not,

we would not be gathered here and now, around the Fighter of the Lord
(John the Baptist is referred to).

For we will strike the blow against this world.
Without fury, but with pain.
Without grace, but with mercy.
We shall fulfil what was begun.

My word will now stay with you until the victory.
Yes, I am *Daniel*,
Amen."

"Sent into this world
to give the word of the Only God.
I prayed for hours and days, but the Lord was alien to me.
Once more I recognized the great through the little,
the breakable through the broken,
and again I recognized the great through the little.
The people moved from the Tower of Babylon through the desert to Canaan,
I as a child among them.

My father read the Book Isaiah to me, and I understood.
The Lord begot in me the knowledge of the wise ones
for it burnt in me within chest and head,
yet, hidden among the hair.
The word flowed from me,
but the court intended to silence me.
From then on captured to hear the Lord,
since He bore in me the light and the strength.

Thus protected I assaulted death with force.
Since the One who is alive was within me.

Death and crime could not tear me down,
but the sacrilege on God.

Now as word,
and forthwith as strength among you.

Daniel

Amen"

"Long is the line of anointed souls.
The word I am breaking from this world,
for, let me tell you, I must steal it,
yes, I am tearing it out of Satan's carcass.

Everyone not conforming with Satan's clockwork,
is breaking strength from him.
Yet, whoever acts thus, will be pursued to the end of the world.
The high court sentenced me to death.
My guilt: sacrilege on God.
Yet, they knew not God, but Satan.
Death at my hand,
but, as a testimony my body unhurt.
I de-climbed the furnace,
my body overcome through the power of the Lord.
My words broken from this world,
verily robbed of Satan's might.
Satan your might is overwhelming,
but, who surmounted brought you death.
You, Satan, stand up to the battle,
for you have lost ere you will begin.
Satan, your power bound to ropes and chains.

I, who is, was, and will be,
am telling you today and here:
The Spirit will tear you down,
for the Father knows you, and will chase you to the whipping-post.

You wish to fight?
We will succumb you with pain.
Not will you escape,
since the Lord will burn the brand on you,
and as an eternal wound you will bleed to death.

*Chase me - I will not run,
hit me - I will not scream,
try me - I will spit you out.*

But I am telling you:
Be on your guard, for the True Lord has come.

To you my friend, embodied John,
now help and strength.
Daniel
Amen"

November, 1998:

"Lovingly and eagerly I am hurrying to you, you human body of John.
My word still is little, but allow also me to offer you the service.
My being is young and strong to fill the place of the carrier.
They gave me the name
Daniel.

Your appearance, Jochanan, in the spheres, your appearance John on earth
makes existence so new, significant, and promising, since you are Elijah
returning at the end of the days of the world.

Praised be the Lord, praised be the Prophet Malachi who gave to the world the word of your return. Yes, do come at least Elijah so that the blood of the righteous ones will dry up, that the screams of those tortured will cease. Yes, do eventually come, Elijah, so that the non-world of Satan will be overthrown.

O, John,

never was I the hero they write of.

My life spent in affliction and fears, in pain and despair.

Yet, ready I was to suffer for redemption. So I did what had to be done.

But now the time of persevering is past, and great strength rises within me.

I am as happy as a child in the mother's womb, and radiantly joyful expecting my delivery. John, our brother and general, how many words did you receive from the highest ones of the heavens, let me only report of this to you:

You who so often doubted his calling,

do you know that you make the angels rejoice?

Do you know that the greatest prophets awaken to new existence?

Do you know that Jochanan is urging on his arduous work with new courage?

Do you know that you are the light-emitting ray from the earth to heaven?

May God bestow strength and blessing upon the Work of Elijah-John,
so that affliction will be effaced.

Amen."

Consider this,
when they are passing judgement
on me and my word:
I stand to it to serve men.
I stand to it to love men.
I stand to it to teach men,
Yet, I am under no obligation to men.
Consider this,
when they now speak their many little sentences on me,
and when they once will pass their big verdict on me."

John the Baptist,
February, 1998

The Prophet Joel

It is difficult to historically fit in the Prophet Joel (Hebrew = YHWH is God), but he probably lived during the first half of the 4th century BC. It is certified that the name of his father was Petuel (Hebrew = YHWH only is Lord and God).

His period of mission was a time of rigid courses in the religious field, as well as in social life.

Correct cultic processes ruled the worship, and the tolerant Persian sovereignty guaranteed constant political conditions.

When a devastating plight of locusts afflicts the country, the people of Judea becomes so needy that it even cannot make the required sacrifices in the House of the Lord any longer.

In this desperate situation Joel comes forward with a message of YHWH in Jerusalem, and demands full-hearted return to the God of Israel.

The devastation through the plight was terrifying, and the people could not but recognize that this was a judgement by God. But Joel's central message for the chosen people of Israel was that with the Day of the Lord, there would be an even greater day of judgement for Zion.

Joel predicts that God will outpour His Spirit before the end of time, that dreams and visions will increase, but then the final judgement will come with natural catastrophes and manifold signs and appearances on heaven and earth. The sun will darken, and the moon will be changed to blood. On that day YHWH will return, and pass judgement on the peoples inimical to Israel.

At the end, however, there will be the salvation of those who remained faithful to the Lord.

In the following some spiritual messages by the Prophet Joel:

July, 1998:

"I am bowing my head
before the Splendour of God,
before the Son, and the Holy Ghost.

I am bowing my head before *the one* who is one with the Son, John the Baptist.

To you, my friend, I am giving this word in high esteem for you.
So I am giving it in the glowing fire of the spirit of sublimation:

Before the dawn of history, when there only was *Spirit*,
a force arose, and the Father called it *Power of the Spirit*.

Before the dawn of history, when there were only the *Spirit* and the *Power of the Spirit*,
an likeness arose, that the Father called *Knowledge*.

Before the dawn of history, when there were only the *Spirit*, the *Power of the Spirit*, and *Knowledge*, a sun arose that He called *Light*.

And so *He* recognized himself.
And so *He* is, and so *He* resides in magnificence.

And all that came into being,
gave birth to itself through these three forces of the *ONE SPIRIT*.
All that should live, should live within this *TRINITY*,
yes, receive the seal of life from this one life.

To you, my friend I am giving word by word up to an entirety:

...Now, however, *He* assigned beings who rule this life.

Now, however, *He* appointed beings to form this in magnificence.
Now, however, *He* assigned beings whom he begot out of himself.

Yes, they should be like *Him*.

Full of Spirit, Power of the Spirit, Knowledge, and Light.

So the outer world gave birth to itself,
taken from the Power of the Spirit.
In it the Father could experience all things and be loved.

You gave to him the name *Adam*,
and to the site you gave the name *Jerusalem*.

In this exterior world there lived the *Power of Knowledge*.
This knowledge was equally the shape of the site, and was called *Eve*.

The beings populated the world.
They were called the sublime ones, the chosen people of the Lord.
But now they saw how formed the spiritual power worked,
and raised themselves to God.

Lucifer, the Light of God, fell in haughtiness and vanity.
In his separation from God he gave birth to the form of death.
He plunged the world into all abysses.
He purged the people, the legitimate inhabitants of this world into decline and ruin.
He took from them the true spirit and oedema of God, and instead gave them the idols of the elements.
So the chosen people of Israel is a people between the worlds.

To you, my friend, a faithful helper.

I am praying for the blessing for the Work of John, because he is the returned Elijah who will set everything right again.
Only True God,
yours is the Spirit, the Son, and the Father in Glory.

Joel
Amen."

August, 1998:

"So *Adam* and *Eve* were divine powers, but still forms of the spirit. However, Lucifer who resembled the sun, wanted to bring these powers into solid forms of stone, and flesh, and blood.

Yet, he whose name is Light of God wanted to rule also against the Only and Almighty One.
The form of Lucifer, however, brings misery and destruction.

Only the Lord is life, because he is formless spirit.

When the True Spirit will rise, the darkness of the world will sink.
When the True Spirit will rise, the light of the world will sink,
the sun will set, and the True *TRI-UNE-GOD* will rise.
So the body is the light of the world.
So the world of living and dying is the world of Lucifer.
So earth and man are flayed by the fallen light of Lucifer.
And verily I am telling you:
the life of Lucifer is the light itself, but humiliated and broken by himself.
Thus, now the light is temptation itself, and within it the knowledge of good and evil,
of the pure light and of the deflected light.

Overcome your body, dear friend.

Beat out the light-worlds of Lucifer.

Damn the light of Lucifer from this world.

Joel
Amen."

November, 1998:

"Yes, he came and looked upon me.
And while he looked at me, my spirit was awakened.

Yes, he came and touched me.
And while he touched me, his fire was within me.

Yes, he came and spoke to me.
And while he addressed me, the universe trembled.

His word was in calm and his voice gentle,
but the spheres quivered and beings without number shuddered.

And he spoke to me:
"Joel, neither is it time nor place that I should hide.
My cloak will I put around you so that you may recognize me."

And I recognized it was the *robe of Elijah*.

And while he wrapped me in his cloak, I was struck like by lightning and the

twilight of my existence turned into a radiant day.

And again he spoke to me:

“Joel, do not be startled!

Look I formed a bond with you, still before you were embodied. The name* of your father is testimony and sign for my covenant with you.

Rise and go to the house I erected for you and those of your kind. It is the retreat of the prophets of the Lord: A solid castle of the faithful ones, erected by the Spirit and the deeds of the righteous and intrepid ones.”

But his word did not safeguard me, since I was startled, nonetheless, and stammered confusedly: “Elijah, why have you chosen me, since I am only a small and foolish prophet before this world?”

And ere I had finished speaking, he again addressed me:

“Joel, I am not concerned with the criteria of the world.

Much that is little before it is great before me.

Many it has rejected are holy to me.

But, again, I have rejected many whom it calls holy.

Joel, Joel, do not rob me of time and do not take strength from me by doubting yourself, because all those I have chosen shall not belittle themselves before this world and not doubt themselves. With him I am angry, who does so nonetheless.

You shall know also this: my bond is inextinguishable. Whomever I chose, he is chosen. And I shall neither answer for to the one chosen nor to the world about my covenant. This, my word, will neither be twisted by man nor by Satan.

Safeguard my word,

keep my bond,

wear my robe of fire,

since I have assigned site and hour, where your word will again sound forth in this world.

Joel, do set out and enter the house of your peers so that I may find you on the Day of the Lord and in the Hour of the Spirit, for your word shall turn the way of Jerusalem. Your speech shall again be of the One who will guide the faithful ones through fire and affliction. Your voice shall resound for Him who will wipe off the tears from the righteous ones at the end of the terrestrial time."

To you, my brothers embodied, I confess:

I, Joel, cast down my eyes and dared not to look up again. But, joyfully and hopefully I set out, since who is seized by the Word and the Love and the Fire of Elijah, will neither fault nor fall nor doubt.

I, Joel, am giving my word and testimony for the power and love of the Ambassador of the Omnipotence.

I, Joel, will abide by the covenant eternally.

I, Joel, am telling you: "*Elijah has returned*, but his name will again be *Jochanan Ben Zechariah*."

Joel, with you and the Fighter of the Lord.

Amen"

*"YHWH alone is Lord and God" is the name of Joel's father.

“From their hearts men have banned God,
from their action and doing.
So this generation
has become an empty wrapping of flesh
that sees its fulfilment
only in the pursuit of the exterior.
And men, they hunt for ever more
diversion and deafening of their senses.
Do you not recognize this?”

John the Baptist,
January, 1998

The Prophet Malachi

The name Malachi (Hebrew: my herald) possibly refers to his consignment and his appointment as prophet. There is a theory that this is a pseudonym for Ezra. He probably is the author of the forceful prophet-call ending the books of the Old Testament. No biographical facts are known of him. Opinions vary on the time of his mission. Some place him in the second half of the 5th century BC. Much evidence, however, points to a time of work between 480-450 BC.

The name "my herald" carries in itself the Hebrew word malak = angel, from which stems the form Malach-jah (= angel of the Lord). Within the name of Malachi there also is supposed to be a cabalistic rearrangement of the name Michael, and actually it is possible to recognize a spiritual compliance - through his prophetic word on the Judgement Day of the Lord - with the work of Michael, as is described in the Revelation of John.

After the return of the Israelites from Babylon captivity, the yearned-for turn of times did not come. After this disappointment a part of the congregation warded off from faith. Decline in spirit and public worship were the consequence. Therefore Malachi called upon the priesthood and the people to live according to the laws of Moses.

Malachi pilloried the priests and their corruption in menacing speeches, and accused them of breaking the Covenant with YHWH.

In forceful clarity he paraphrases the life and future hope of those righteous in contrast to the curse awaiting the faithless ones.

Malachi is the last of the Hebrew Prophets, and a last warning herald for a faithless generation.

Notable is the reference to Elijah and to the last days:

“See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of hosts.” (Mal. 3.1)

“Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. He will turn the hearts of the parents to their children and the hearts of the children to their parents, so that I will not come and strike the land with a curse.” (Mal. 4.5-6)

Malachi reminds his generation that the coming judgement will be preceded by a period of grace that is ushered in by the coming of Elijah. The meaningful name Elijah (Hebrew = YHWH is my God) points to a God-sent man.

Malachi is the only of the sixteen prophets of Israel and Jude ascribing a messianic–eschatological role to Elijah. In the New Testament Jesus takes up his word, when he teaches that John the Baptist is to be equalled with Elijah.

The Archangel Gabriel also refers to Malachi when he announces John the Baptist.

Thus, according to the words of Malachi with the return of Elijah the Sun of Righteousness will rise and the Day of Judgement will be ushered.

In the following a spiritual message by Malachi:

December, 1998:

"You shall be my bearer, spoke the Lord Sabaoth.

And his word seized me like a breeze of wind during the day's dryness.

"Even before I will take my word from you, you shall announce the notable, for I will send out someone who will prepare the way for me.

Go from man to man, from place to place, and from town to town, and speak:

"He, however, who is coming from me, will come on a day on which you will be in sin full of pride and haughtiness, and will have rejected me.

He will be like the fire of a smelter and like the leach of a washer.

He will sit and smelt.

He will stand and refine.

He will go and purify.

He will do what he was bidden so that I may come for judgement.

So hurry my messenger and proclaim without intermission: See, the Lord will send Elijah to you, before the great and dreadful day of His Judgement on Earth will come, since Elijah will be sent to save the righteous ones from the anger of God."

And so I went from man to house, and from village to town, and all ways to the left and to the right, all paths to the end of the horizon and back again.

But nobody yearned for my word. I wrote it on walls and houses, I wrote it into books, but nobody cast an eye on it.

And they laughed at me and derided me, and in the alleys they pointed at me and mocked:

"Look, the Lord has punished him, and made him a fool. Give him stale water and rotten bread that he may choke to death from it."

But the Word of the Lord was within me. It came with the sun of the day and stayed with the stars of the night.

And, from then on I have been waiting hour by hour and day after day for the one the Lord had announced through my mouth. Yet, the days of longing and hoping turned into days of bitter wormwood, and my spirit left this world in

grief, since I did not find Elijah.

But, even in spirit my pain was unlimited, because the mockery and derision of Satan plagued me on account of my words on earth. He named me fool and liar-prophet, century by century.

But the Lord is infinite and full of mercy. His ways I know not, but at the end of all ways there will be his word. And so it was HIS WORD that tore apart the darkness of the world that day, when the word of his herald resounded at the Jordan River. And I heard the word, and I knew that it is Elijah. And look, he mentioned my name when he said: "I came to fulfil the word of the Prophet Malachi"

And with this, his word, my being was filled with bliss.

But Satan pestered me once more: "Do not hope, you fool and liar-prophet, since I will walk upon your prophesies. From him who is calling against me, I will tear the head from the body. That one he is preceding I will put to death like a thief and foe of the world."

But my joy and hope in the word of the Lord grew by the hour, while Elijah sojourned at the Jordan River and preached and baptized. And my felicity grew by the day, when the one whom Elijah announced walked the earth and preached and heralded the realm of the Lord.

But bitterness was the hour again, when the one sacrificed his head, and gall the day when the other one lowered his head on the cross.

And again my existence fell into the endlessness of mourning, pain, and despondence; for centuries, for thousands of years.

But, the Lord is full of love and truth, because, in the darkness of the world he reached out to me the hand of his chosen ones and envoys. And the word of the ONE, and the sign of the OTHER were always with me.

And verily, once more a pillar of the light is arising from the darkness of the earth. And out of the ray of the light again the word is resounding, which once was at the Jordan River: "Malachi, I am returning. I am now coming

with all the power and all the fire of the Almighty to fulfil your word. I shall come down on a day, when they will be full of scorn for me and the prophets. I shall come down at an hour, when haughtiness and sin against the Lord will darken the earth.

I will come with fire and sword.

I will sit and smelt.

I will stand and refine.

I will set out and purify so that I will find those whom the Lord will raise.”

“O, you herald of the Lord, listen to my voice:

John, you who verily is Elijah, I thank the Lord Sabaoth, and you who is sent by the Highest.

Not need you call me,

not need you look for me, because I am on my way.

I will go from man to man, from place to place, and from town to town to herald that the word of the Lord is fulfilled.

If again they will not want to hear, I will once more be sore on your behalf
But they will not hold me back.

Like a wounded and beaten man I am setting out to take the way to you.

And if I am breathing my last to come to you, it will be, it must be.

For to stand by your side is the command of the Lord and my sole desire.

Malachi,

your servant and fighter in the name of the Lord of Eternity.

Eternally in gratitude and faithfulness to the Almighty.

Eternally in struggle against Satan.

The victory is yours, John - for God's being.

Amen.”

“My sign I am laying into the righteous ones.
My sign I am laying into those suffering.
My sign I am laying into the courageous ones:

The Rose of the Night
that Blossomed the Day Jesus was Born.”

John the Baptist,
October, 1997

THE PROPHET ZECHARIAH; FATHER OF JOHN THE BAPTIST

Zechariah (Hebrew = the Lord has reminded himself) is the father of John the Baptist. He was priest of the class of Abijah. His name contains the supplement *Zadokian*, and points to his direct descent from Zadok. Zadok was High Priest under David and Salomon. His descendants retained the privilege of the office of the High priest even after the cultic reform.

The house of Zechariah and his wife Elischeba was in Ain Karem at the city border of Jerusalem. In their time the family was considered wealthy. It possessed stately vineyards. The daily work in the house and in the vineyards was done by employees. In documents transmitted to us, the family is described as religious and caring towards the needy.

The way in which the birth of John the Baptist was announced to Zechariah can be learnt, among other sources, by the Gospel of Luke, especially, however from the Book of John of the Mandaeans as well as from early-Christian sources. The Evangelist Luke describes how the Angel Gabriel appears before the Priest Zechariah during the incense offering in the Temple, and heralds him the birth of a son (Lk 1:11-13). Until then Elischeba had been denied the blessing with children. Now she was already beyond fertility-age, a motherhood would almost be a miracle. The angel also tells Zechariah the name of the future son: his name shall be John. Since he could not believe, Zechariah lost his voice until the child was born. After delivery Zechariah is asked by his family to give a name to the new-born. Zechariah writes on a board: Jochanan – and immediately receives his voice again. For joy and thankfulness Zechariah intones a hymn. This “benedictus “ is taken down in Lk. 1:68-79. There is also says: “... And you, child, will be

called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people by the forgiveness of their sins, ..."

The Archangel Gabriel allows the father deep insight into the mission of his son. According to him, the child was already inspired by the Holy Ghost, while still in his mother's womb; he will appear with the spirit and power of Elijah and preach justice, and will prepare the way for the Lord (see also Lk.1:15-17).

Also Zechariah himself was inspired by the Holy Ghost and received the talent of prophetic speech. But, unfortunately, fate leaves him only little time for it. Two years after the birth of John the Baptist, Zechariah is murdered by soldiers at the order of Herod the Great. This king had the two new-born ones, John and Jesus, searched for. While Jesus fled to Egypt with his parents, the Archangel Gabriel requested the temporary hiding of Elizabeth and John in the desert. Herod ordered Zechariah to reveal the place of hiding. However, when the latter refuses, he is slain in the temple.

In the Apocrypha it is then reported that shortly afterwards the priests went into the Temple to, as usual, receive the blessing of Zechariah. They neither found Zechariah nor his carcass, but blood turned to stone next to the altar. At the same time a voice resounded in the Temple: "Zechariah was murdered, and his blood shall not be washed away before his avenger will arrive."

In the Gospel of Matthew, 23:35, also Jesus refers to Zechariah's death as a martyr: "So that upon you may come all the righteous blood shed on earth, from the blood of the righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar."

The murder of Zechariah is assigned to the period 6-4 BC. In the Christian churches the veneration of the parents of John the Baptist is rather little. The early fathers of the church saw to it

that we would keep a certain distance to the Holy Family. The Prophet Muhammad, however, left the due honour to Zechariah and Elizabeth. In Islam they are highly esteemed even today. Thus the splendid grave of Zechariah is the main shrine of the Mosque of the Omayyads in Haleb (Aleppo).

In the following two spiritual messages by the Prophet Zechariah:

June, 1998:

"The flayed world is screaming to you.
O, man who loves the god of Baal.
O, man, do reform!
The lambs were slaughtered by the priests.
Their hearts were torn from them to serve you, my God.
O, sinful man, they trample God underfoot, they tread down his countenance.
O, you most single Lamb of God, shedding your blood.
O, you most single Lamb of God, Jesus Christ, who alone has the power to
redeem from the sin of the world.

Pharisee, where is your belief?
Sadducee, where is your true knowledge of the Scripture?

My son John, you unmask the snake to the brood of the snake.
Again will you be the voice in the desert.

Did you all become timid, when he merely opened his mouth and unmasked
you with his word?
O, how you hated him.
So I am telling you: yes, he is here! But where are you?
Show up, you faint-hearted rabble.

When he but opens his mouth your hearts sway.
When he speaks, he unveils your falsity.
So, you brood of snake, speak now, before he will smother your throat.
So, you snake yourself, open your snout that I may fill it with soil.

See, I am here, not there.
See, now on earth, not there.

My son you robbed of his father, me of my son.
Satan, prince of this world, I am following the son, the brother of the Father,
because I am with him
of the same people,
of the same tribe,
of the same family,
of the same blood and body.

So, do show yourself, Satan.
My fury will persecute you till I will find you.

Zechariah,

Amen."

July, 1998:

Comment:

Zechariah addresses the ensuing message to Elizabeth, his wife of that time. The message was received by a woman seized the spirit of Elizabeth.

My dear,

I wish to tell you I am bound to you in eternal love, with your noble spirit, and also with the terrestrial body you have chosen now to accompany our returned son Jochanan.

Thus I wish to be with you and with him on his new difficult way of preparation for Christ.

Let us both give strength and love to our son.

You brood of Satan,

took from me the time of my adolescent son, childhood, youth and maturity of his life.

You brat of Satan,

took from me the love of my son

You rabble of Satan,

took from me my wife, and from her my support.

Off to the desert did you chase my love with my son.

Yet, you brood of snake will be smothered by the light.

Not will you be able to hide.

In the light of truth you will see your death.

So also you will be chased until the light will crush you to death.

The time is at hand and I will be with you my wife and our son Jochanan, that I may give to you what the pack of Satan took from you.

The time is near and I will struggle, and give my life, like I also did once in the Temple in Jerusalem. Yes, I will do it again and willingly, since after

Jochanan the Lord Jesus Christ will come as Redeemer. Before that, however, we will be fighters for Jochanan, the vanquisher of Satan.

Amen
Zechariah"

“Men will chase me away,
since they will be driven by the non-spirit.
Satan and those who are his
will besmirch my word and work,
they will defile and destroy it.
Yet, it will not perish,
but resurrect.”

John the Baptist,
March, 1998

ELIZABETH; MOTHER OF JOHN THE BAPTIST

Elizabeth (Elischeba; Hebrew = God is profusion), wife of Zechariah, and mother of John the Baptist stemmed in direct line from Aaron (brother of Moses, and highest priest), and therefore also had the name of her ancestress and Aaron's wife Elischeba.

She lived with Zechariah in Ain Karem, a village at the edge of Jerusalem, where they ran a stately vineyard.

Elizabeth and Mary, the mother of Jesus, were cousins. In the love and care of Elizabeth the young Mary finds the guidance and security to compose herself profoundly. When Mary learnt of her pregnancy, she visited Elizabeth in Ain Karem. The latter was already in her seventh month of good hope. When Mary revealed her pregnancy, the unborn child in the body of Elizabeth exalted in joy. The Catholic Church remembers this event with the commemoration day Mary's Visitation .

...When Elizabeth gave birth to her son, she insisted he should have the name Jochanan (John). A name that was not in the tradition of the family.

According to the Gospel of the Aquarian Age Elizabeth later on also fled with her child to Egypt, where they were united with Mary and Jesus, and sheltered and thoroughly instructed concerning the Divine missions of both children by teachers of the Egyptian branch of the Essenes.

After the death of Herod Archelaus (son of Herod the Great who was still searching for the two children) Elizabeth and Mary returned to Judea with their children.

When John was twelve years old, his mother died. Thus he was fully orphaned.

In the following a spiritual message by Elizabeth:

October, 1998:

“My beloved son,
I bless you with the Sign of the Cross of our Lord Jesus Christ.
He is the Lamb that sacrificed himself in the darkness.
But you are the Sign of the Sword that originates from the Lamb.
So I am handing to you the Holy Grail.
Drink from it, my son, because uppermost power will be bestowed on your sign.
Drink in humility, love and trust, and the Sign of your Sword of Christ will be invincible.
See, ye men, the veils of death are closing in over this world.
Nobody can escape the Divine Judgement.
There will be a horrible roaring of battle with water, fire, light, and dark.
The power of the Holy Grail will become shelter to you and the fighters for the light.
Be faithful, my son,
under the protection of the Omnipotence the plan will take its course.
But the servants of Satan and the worshippers of the idols will persecute you,
and there will be no name for the horror.
But, what is written will be fulfilled.
And know thus that you and those with you will be under the protection of the Father, the Son, and the Spirit, also in the hours of persecution.
My love is yours, my son Jochanan Ben Zechariah, and also theirs, being with you and the Lamb.
My company and that of the Mother of God Mary I am allowed to announce.
Your father Zechariah is by your side. Prepared he is, like many, to prosecute Satan until his ban over earth and man will be broken.

I bless you forever.
Elizabeth, your mother-heart, now beginning to fight for those firmly standing
in God.

Elizabeth,
Amen."

“Let me tell you: The God of the Prophet Muhammad
is the God of Abraham.

The God of Abraham, however, also is the God
of the Prophets of the House of Israel,
my God, and the God of Jesus Christ.
Do not disrespect the great prophet and
do not reject his brothers that you may
not be rejected by the One God.

What, however, happened that my word and the testimony of Jesus
Christ
are not in his book?

O, you Prophet of the Lord, let me bring again my testimony of
him to you.

Weigh and scrutinize it with your great spirit.”

John the Baptist,
November, 1997

THE PROPHET MUHAMMAD FOUNDER OF ISLAM

Muhammad (Arabic = the praised one) was born in Mecca 570 AD.- He died in Medina in 632. Both places are considered holy in Islam. Already as a boy he lost his parents, and was allowed to live with a close relative. Aged 24 he married the wealthy widow of a merchant. Around the age of 40 he had the first inspirations. It was hard for him to believe that the visions and messages he received were true. Why had God chosen him? But the messages came over and again, they were brought to him by the Archangel Gabriel, and they did not let him rest. He recognized that he was called to be a prophet of Allah. With his word of God he was at first exposed to mockery and derision, which caused him to be deeply depressed. Yet, his strength of character and will prevailed. So it was an incredible achievement that he forged a new nation from the Arab tribes, which lived in constant warfare with one another.

The religion of the Arabs consisted of a complicated polytheism, interwoven with streams of animism, the cult of the holy stones, for example.

Muhammad preached his heathen fellow-citizens strict monotheism, according to which Allah (= the compassionate, merciful God) is the only God to be venerated. His teachings and revelations were later on taken down by skilled writers, and today form the Koran (= announcement, prophesy), divided up into 114 suras of partly prophetic, partly legislative content. The Prophet Muhammad taught the belief in the future life after death, and the requital of good and bad deeds in paradise or hell, whereby God's

Judgement pronounces for man eternal bliss or damnation.

The doubtless most significant difference of the Islam (Arab: obedience to God) with Christianity is, that Jesus Christ is not recognized as Son of God and Redeemer, but is merely honoured as great prophet under the name Issa Ben Yussuf (= Jesus, Son of Joseph).

The Koran is a fascinating and informative Word of God from the mouth of the Prophet Muhammad. Its great impact as picture of transcendence is beyond doubt. Strictly spoken the Koran cannot be translated, since it is the concrete manifestation of God. It at the same time conveys reverence and poetry that even does not get lost through translation. So, for example in the following text, where God's Judgement on man and earth is described:

“When the sun will be folded up
and the stars tumble down,
and the mountains urge away,
and the ten-month-with-young camel-mare lacks milk,
and the wild beasts run and gather,
and the oceans ablaze,
and the souls re-connect with their bodies,
and when the girl buried alive will be asked
for what crime it was killed,
and when the books will be unsealed and opened,
and the heavens pulled away,
and hell will be gushing afire,
and paradise will be forthcoming,
then every souls will know its deeds.”

We only have one message by the Prophet Muhammad. It is reproduced below:

July, 1999:

"I followed the call of my patriarchs and found the Abode of the Prophets.
To you I am alien, as of now, like the nomads of the deserts are alien to you.
I wandered for days and erred for nights, since I, too, heard the voice of the
Lord screaming:

"Set out and bring My word to them,
for I planted and will tear out whichever is no fruit.
To blooming will I urge, however, what flourished in My Spirit."

So I went, and spoke at the places. Satan was my constant companion, and I
felt the pain of the body and the hardship of the night, while he afflicted me.
My name is Muhammad, and my word has returned that there may be peace
between the tribes of Jacob and Ishmael.

Satan you robbed me of my family. You mocked me in the desert, and in the
streets of the cities. See, my body was weak and my spirit tired, and,
nonetheless, I return and demand in fury what you tore from me.

I took grief-stricken ways and painful paths, so I do not have the strength to
anew arise in flesh and blood. But, listen Yahya, I will credit the power of my
spirit to your sublime work of joy.

Not do I return in the body, and, nevertheless, have I entered the retreat of the
prophets in restless days and erring nights.

My word testifies to the Spirit,
my spirit testifies to the Love,
my love testifies to the One God.

I heard him, yet I did not understand. I was touched, but could not feel him
with my senses.

It was the spirit and the love of Yahya who struggled by my side, when Satan urged me. And Yahya was my balm in pain.
This I have recognized, yet long after my flesh decayed.

Yahya, so know:

Like I love you, you are loved by the covenant.

You are the hope and fulfilment, the legacy of redemption.

Overcome Satan's power, so that the Spirit of our One and Great God may descend,

for my fathers called me to the Retreat of the Prophets.

Muhammad, in love to you and to the covenant."

Comment:

Yahya is the name of John the Baptist in Islam.

Ishmael is the son of Abraham and Hagar. Son and mother were, however, driven off by Sarah, the wife of Abraham, after she herself had born her son (Isaac). Further information on this in the later-on following chapter Ishmael.

In Islam Ishmael is the progenitor of the Arab peoples. Jacob, son of Isaac, however, as is known, is the progenitor of the twelve tribes of Israel.

The cultic-religious and political contrasts between Israel and the Arab peoples have their deep roots in the expulsion of Ishmael and his mother Hagar. The pretended intelligent and cosmopolitan man of the modern world hardly finds access to this, since the keys to the secrets remain hidden from him in his "ratio" and he, in the best case, gives credit to the Old Testament as a "History Book of the Jews". The expulsion of Ishmael, however, is more than mere symbolism for petty jealousies and discordances among the peoples of the world, it rather is the gate into mysticism of mankind and the word of God.

In a message from the year 1998 John the Baptist deeply testifies to Ishmael.

He literally says:

“The rejected Son of Abraham is pure in his spirit and noble in his heart. The gate will I open for him back to the father of his body and to the brothers of his spirit. Doubtless many considering themselves righteous will have to ask his pardon. He will grant it, since he is noble and pure. Close he is to my heart.”

THE PRIEST-KING MELCHIZEDEK

Melchizedek (Hebrew = legitimate, righteous king) was heathen priest-king of Salem. We chiefly know of him through the Book of Moses. Moses calls him "Priest of God Most High" (I Moses 14:18-20). The indicated place of Salem is with a high probability identical with Jerusalem.

Melchizedek always was counted for a mysterious person in religious literature. He had neither father nor mother. Thus he became the symbol of autogenous power

Significant is the meeting of Abraham with Melchizedek. In his plans for settlement Abraham was harried and fought against by other groups of peoples. After his decisive victory over Kedorlaomer (King of Elam), Abraham was greeted by Melchizedek with bread and wine, and received the blessing of the priest-king. Now, under his protection, Abraham could live in peace with his kin. For this Melchizedek received the tithe from Abraham.

In Psalm 110:4 there is an interesting reference. Here, with regard to the coming Messiah-King from the House of David the following is heralded by God: "you are priest for ever according to the order of Melchizedek."

According to the Dead Sea Scrolls the Essenes considered Melchizedek a high angel standing judgmentally above all other angels, who will save the children of the light from Belial (= Lord of Darkness, Satan) during the time of the Final Judgement.

Also in the New Testament Melchizedek is honoured in his eternal significance. In the Epistle to the Hebrews (7:3) it says of him: "Without father, without mother, without genealogy, having neither beginning of days nor end of life; but resembling the Son of God; he remains a priest for ever."

In the following some spiritual messages from Melchizedek:

December, 1998:

"I am greeting my friend and brother John,
whose name from your mouths is John the Baptist.
I am waiting for your call, Jochanan, you son of the noble Zechariah.
I am waiting to walk by your side.

So I hear your call,
So I see your stony path.
But, I also see it is the way to the Most High.

To be companion to you and combatant against the power
and the ban of Satan over the world is my great honour.

Devoted to you and the Covenant to the Glory of the Almighty.

Melchizedek,
Amen"

March, 1999:

"You shall not give me the tithe,
nobody will again need it for this life.

Blessed you are, Jochanan.
Sent you are by God.
Your mandate shall be begun.

Shelter I wish to be to you by your side,
To you, who makes even the way for Jesus Christ.

You are protected on all your ways
by the power and the blessing of the Most High.

To you, my friend, I am companion,
and will stay with you as priest and soldier.

Blessed are you, Jochanan and the Covenant,
preparing the redemption through your power.

Only subsequent to your power the Lamb will come,
the Redeemer, the Spirit of Christ.

Melchizedek,
Amen."

"I am Melchizedek, and am addressing my brother Jochanan:

The world calls you "John the Baptist".
But I call you "John the Pure".

Be praised in the Name of the Lord,
blessed in His Sign.

You are standing in love, power, and purity
ready to break the power of Satan.
Hosts of the Heaven are moving along with you,
Jesus Christ gave you his oath.

Prepared for the redemption of the souls is God's field in Anathot
that they may gather to leave Satan's world.

In the preparation of the beings for redemption,
in the struggle with you against darkness,
in the fulfilment of the work of Jesus Christ,
for the grace on the Day of Judgement,
I will be escorting you, and your power will not end.
To the Honour of Jesus Christ.
To the Glory of the Father.
In peace and love

*Melchizedek,
Amen".*

“You look meek and full of gentleness,
yet, your countenance is harder than rock.
You speak of sweet temper of the hearts,
Yet, your hearts have turned to rigid lumps.
You are winding and turning like you wish.
You call yourselves humble and knowing,
but against the Word of Truth you bristle up
and pout like the donkeys.”

John the Baptist,
March, 1998

THE APOSTLE JOHN

The Apostle John (Hebrew =God is merciful) was the son of the fisherman Zebedee. He worked at his father's, together with his elder brother James. His mother Salome was a sister of Mary, the mother of Jesus. Most probably the Apostle John is identical with the Seer of Patmos, the John of the Revelation.

It is said that among the disciples John was the youngest and James the eldest.

John was a disciple of the Baptist, before the latter sent him to Jesus. Together with Andrew, he became one of the earliest disciples of Jesus. Peter, John, and James hold special positions among the disciples. The three belonged to the inner circle and later became the spokesmen of the congregation of Jerusalem. They were present at the raising of the daughter of Jairus as well as at the transfiguration of Jesus on Mount Tabor, and in the Garden of Gethsemane. According to a report they were John and Peter who were sent ahead by Jesus to look for a she-donkey for his entrance to Jerusalem. The two also were the first to arrive at the empty grave of Jesus.

Especially during the passion of the Lord, John exalts through his loving loyalty and solidarity for Jesus. Together with Peter, he proceeds to the High Priest Caiaphas. While John courageously enters the house of the mighty opponent, Peter still remains waiting and hesitating in the outer court.

According to early-Christian tradition, John is the only apostle, who stood below the cross, together with Mary. The dying Jesus entrusted his mother to the protection and guidance of the Apostle John. This hints at a close connection between Jesus and John.

John left Palestine and lived in Ephesus for a long time. From there he guided the seven Christian congregations of Asia Minor. At the end of the 1st century AD, under the Emperor Domitian, the persecution of Christians began with great severity. Many Christians were killed, others went to dungeon on account of their faith. John himself was banned to the Isle of Patmos.

The duty to adore the emperor left the Christians without any hope. During this time John received Jesus Christ's Revelation of the end of times in a mysterious vision. In it he describes himself as a servant of the Lord.

Under the emperor Nerva the laws against Christians were invalidated. John returned to Ephesus again, and became successor of the deceased Bishop Timothy. There he wrote or dictated his Gospel. In it he describes himself as the disciple Jesus loved .

In the three letters also written in Ephesus, John warns of the danger of interweaving up-shooting ideas of the philosophy then with Christian ideals. In it he calls the one or the many seducer(s), the antichrist .

John died of a natural cause at a high age at the beginning of the reign of the Emperor Trajan around the year 100 AD. He is buried not far from Ephesus. Later on a church was erected above his grave by the Roman Emperor Justinian.

Latest research assumes, that the Apostle John was chosen by Jesus to build up the Church of Christ. From all the apostles John was closest to the thinking of Jesus and to his teaching. The early church, however, took this position away from him. The true significance of the Apostle John will only become weight in the future. So it is said that the new and coming church will be the Church of John.

The Gospel of John, the three Letters of John, and the Revelation

of John can be attributed to one author, namely the Apostle John, with sufficient certainty.

In the following some spiritual messages by John:

May, 1998:

“The power of the spirit was announced to you(all),
of the work of the spirit you were told,
the salvation of the spirit was heralded to you.

Thus I am greeting you who are listening to my word.
So you shall remain few in number, but the chosen ones know not masses.

The Lord is with you.
The Lord is with you human beings through His Fighter *John the Baptist*,
He prepares his word among you to strengthen you in the true faith in Jesus Christ, the True Son of God.

So I avow of his service to the Lord *Jesus Christ*.
So I stand up for his brother *John the Baptist*, because
they are of the One Spirit,
they are of the One Love,
they are of the One Truth.

Who hears John, hears Jesus Christ.
Who hears John loves the Lamb of God.
Who trusts in John, has faith in the Omnipotence of the Lord.

So I am serving with great joy.

I proclaim a time of horror of men.

I announce the spirit that will fill you.

I give notice of the burden that once more will wage war against you with inhuman strength.

To give my word is utmost struggle against darkness,
because each of you is shadowed by demons of immense power.

I make known to you additional fighters in the spirit. At their head our brother Peter. Every disciple takes part in the work, and also many more. Once you are in the spiritual robe, their help will be precious for you. Their joy in the work is immeasurable.

I am heralding the True Spirit to you, since, reading the passed you read the coming. Be prepared.

The war against Satan, the executor, the Lord is here.

With God's grace we shall then be in the power of the Father. The word is spirit and grace at once. If he writes it into your book of life, you will be true fulfilment.

So recognize the bitterness:

Every day passing is pain to the spirit.

The grace is fulfilled.

The time arrived,
to grace its end.

We prepare our battle. Of tasks there are many.

I am greeting you in the name of the Lord.

On the third day of the destruction of the earth, the Spirit will rise in misery

and torment, will the power of the spirit find itself.
Go forth in peace.

*John, who took down the Revelation of the Lord
Amen."*

May, 1998:

"I am John, the Word of the Lord.
I am the one who heralded death to the world.

The waters will break the wall's stone.
The fires will burn the earth's grass.
The animals will feed on the bodies of men.
Darkness will smother the light.

But, not yet prepared is the Saviour Spirit.
There must be an army of those
banning the fire,
ordering the waters,
threatening the storms
so that the brother's child will be sheltered.
No arc will be there to rescue man.

Swoon, however, will meet the impure,
for their body cannot bear the Omnipotence's light.
A thousand bolts will rush down. Every lightning is the light of the defence of
the spirit. And they will populate the world and carry the light of life. My
words shall be fulfilled. Keep faith in my legacy.

John,
Derided by the world on account of his words.
But the impossibly believable will be.
In love to the one, whose shelter is our task.

July, 1998:

"The sheet, I filled it with the words of my master Jesus Christ,
but the spirit it did not absorb.
I am greeting you(all), for the orbit is banned.
The blow of Lucifer against the light is foreshadowing on the horizon.
He will stop the earth-ball.
Burst apart will ice and snow.
Sink will town and land.
Volcanoes will erupt, where none were before.

So I pause to tell you of what I saw,
what I was shown from the heart of the Lord.

That he entered into me and said it:

"The Spirit will grow and enflame this world.
Yet the blow of Satan will try to hit you.
Be warned, his wrath is great.
The Sign of John will be on the sky,
the world will see it at the same time.
Strength will be awarded to this earth,
strength, however, will the spirit win.
Darkness and shining stars will you see.
The stars, however, will not be known by anyone.
Nobody will know, who sent them. Hit they will this world.
This will be the *first* day.
But on the *second* day there will be weeping and mourning on this world.
On the *third* day nobody will know, what he will eat or drink,
and the *fourth* day will hold epidemics and death.
Blessed he, who believes, since he will gain the life.
Only the *seventh* day will bring salvation."

My word is desperate because of what will happen.
Faithful servant to the Lord.
Amen.

John who took down the Revelation of the Lord."

August, 1998:

"To the body of John:
I am greeting you, my brother, and, yet, you are more,
being the Sign of Jochanan.

The peace of the Lord be with you.
It will happen and be that they return from the field and go to bed.
But the Lord will come over night.

And he will then ask them:

"Where is your best garment that I may take you with me?"

And they will say: "I did not reckon with you."

He, however, will speak to them:

"did I not send my herald before me? Did you not hear his call?"

And they will say: "We did not know that he was from you."

He, however, will again answer them:

"Amen, amen I say unto you,

it is he who makes even the ways for me, who flattens the mountains, and
heightens the valleys.

You, however, are a sinful people, and I expel you into darkness."

And it will be that they will come from the synagogue and prayer. And also
they will be asleep, when the Lord will come.

And also them will he ask:

"where is your wedding-gown, your bridegroom is here."

And they will say: "I did marry already, and the banquet has already been

ordered.”

And the Lord will say:

“I am the true bridegroom, but you I will expel from this world.”

And it will be that those, instead of cultivating the vineyard, will have rejected the servants and maids of the Lord.

And now they will be brought before the court, enchained and bound.

And now the judge will ask:

“what is wrong with the grape tendrils, they have dried up.”

And they will say: “The water was foul, so everything died. To survive we had to take it from the servants and the maids”.

And the judge will speak:

“you wicked ones, you shall be sorry for the day on which you saw the light of the day”.

And they are seized and flung into dungeon.

And it will be that the prince of the world will be brought forward.

And the Lord will say:

“quit the throne for me.”

And he will answer: “you sat on it without intermission.”

But then the Lord will say:

“You chain them onto you, and take from them body and soul, the penalty shall be your death.”

But there will be days of lamentation and injury.

Yet it will happen for the sake of the people of those chosen.

And it will be like it was prophesied and is, because the Lord showed me this again. This vision, however, was a burning in my heart.

At the Last Supper he said to us:

“Look, this is my body, and this is my blood,
which will be shed for the sons of Abraham.

And this blood will take away the sin from this world on the day of my return. And this body will become body to you in My kingdom.

Thus it shall be.”

The heaven is resounding with lamentations over this world.
And the prince of this world will not let anybody quit, who has not been
liberated.
Because it will be and happen as revealed.

John who took down the Revelation of the Lord.
Amen.”

May, 1998:

“Thus the Lord is spreading out the book of the books on the altar of life.
Every word in it is life and spirit, eternal law.
It is the Lamb of God standing on the pages.
It is the Love of God Himself.
So this Lamb is speaking, and this speech is no word, but life.
This life is formed to words by my mouth.

Thus this lamb in my heart is speaking:
“Only when this world has been shaken up in its superficiality,
will it recognize the sign of my brother John.
Only when stars will fall on earth in dust,
will they look at the sign of my brother and remember.
Only when the seas will overflow, will they listen to the word of my brother.
Only when the sun will have burnt the fields and any wood,
will they seek shelter at my brothers`.
Only when lava will gush down from the heavens,
will they ask for his word and healing.
Only when the continents will wander from one place to another,
will they ask: “where is the True Spirit doing this?”

And he will answer:

“do you not see him? So he is not of this world. Do you not see him? Say good bye to your families and follow me.

Do you not see him? So my Father in Heaven is full of power and glory.”

But only when the Lamb will step to earth will they recognize him. Because I myself will testify for him, my brother John. The truth of the Lamb is burning my heart and makes it ablaze with love.

So I am giving you this word:

When the earth is threatened, the children of faith are not.

When judgement is severe, for the children of faith it is merciful.

When God’s judgement is absolute, then salvation is nigh to you.

If you can understand, understand.

If you can recognize, recognize:

Will it be

the 7th fraction of the 7th fraction

the 3rd fraction of the 3rd fraction

the 1st fraction of the 1st fraction,

and so know that energy is converted,

from the 7th fraction to the 3rd fraction

from the 3rd fraction to the 1st fraction

from the 1st fraction to infinity.

So know the key to the laws.

So I am giving this to you

out of the flame of Love,
out of the flame of the Lord,
out of the flame of the Lord of the Hosts.

I am right among you.

John
who took down the Revelation of the Lord.
Amen."

“This world is a big house
of aberration and blindness;
a house of shadows and illusions.”

John the Baptist,
August, 1998

THE APOSTLE JUDE THADDEUS

Jude Thaddeus (Hebrew = the praised, the courageous one) belongs to the twelve apostles the Lord chose for himself.

This apostle receives less attention in Christianity than others. Furthermore he often was confused with others. On the one hand with Jude, the traitor, because of his name, and on the other hand with the Apostle Simon or another Thaddeus, who belonged to the group of the 72 disciples of Jesus.

Only since the 18th century the church and the believers have reminded themselves of this Holy Jude. From then on he has been looked upon as patron saint for hopeless causes. Jude Thaddeus is depicted with a book in his hand, and the tool of his martyrdom, a halberd or club.

The apostle bears the name master-brother, since his father Alpheus (also Cleophas) was a brother of Josef, the supply-father of Jesus and his mother a close relative to Mary.

Jude Thaddeus was a vigorous and powerful personality. He is said to be the author of the Letter of Jude in which he pillories the false teachings and profligacy. Jude Thaddeus was sent to Mesopotamia to spread the teaching of Christ. Later he is said to have gone to Persia, together with the Apostle Simon, where they both suffered death by torture. According to tradition, he was slain by the priests of Mithra with a club. His combatant Simon was cut apart alive with a saw.

The remains of both martyrs are in St. Peter in Rome.

The most beautiful relic of Jude Thaddeus, however, is his letter, the words of which have remained preserved up to the present day.

In the following some spiritual messages of the Apostle Jude Thaddeus:

December, 1998:

“In humility I am bowing before you,
my beloved brother Jochanan.
Go wish and will I with you.
Like you will fight with the sword from the Father’s hand,
I will set out with the club against the opponent
that he may be reminded of his blows,
which put my body to death.

Just like your sword will strike a lane of light into the dark,
I will battle with you against darkness.
I am prepared to, at any hour, accompany you
in the struggle against Satan.
In humbleness and patience I am waiting for your call.
Eternally in loyalty and faithfulness.

Jude Thaddeus,
the apostle of the Lord.”

“My beloved brother Jochanan, I am Judas Thaddeus.
I will come to go with you.
I will set out to serve the Lord by being at your side.
The service to him, now, however, is the
battle of light against darkness.

Much is still to come:
Water, fire, war, and misery,
everything will bring the death of men.
Yet, your wonderful grace
may protect many from the pain.

Full of reverence I am bowing my head before you,
Jochanan Ben Zechariah,
you who is the Sword of the Lord,
you who is His last herald.
Not will men recognize you in their haughtiness,
for Satan deluded them.
But I am telling the world, who you are:
You were the precursor of Christ
now you have returned as his forerunner at the end of the time of the world.

The earth will quake, God will rise.
The power of unity will bring the orderliness.
John the Baptist will prepare everything,
and the army of the Omnipotence will escort him.

All the power will be given to him.
All the disciples, prophets, and spiritual beings
will be company to you, my brother.

In faithfulness,
your *Jude Thaddeus* .

January, 1999:

“My beloved brother Jochanan,
you most noble born on earth,
chosen you are for the greatest work.
The time is fulfilled.
God’s armies, the prophets and martyrs
are standing in your rows against the destructor.
Everything will occur according to the Omnipotence’s plan.

Blessed you are with the Sword of Fight and
the Cross of Redemption.
Baptize once more your disciples, like you did then.
The covenant is sealed,
the covenant in the sign of the rose of the night, that blossomed the day
Jesus Christ was born, the apostle of which I was allowed to be.

My service is yours, my beloved brother Jochanan,
because your service and work is for the return of our
Lord and God.

In love
your *Jude Thaddeus*."

“The heavens are bending down to earth.
Holiness makes the stars quake
until the Work of Love will be fulfilled.
Be cautious everyone
to call this Love naive,
for it is death and redemption in one.”

John the Baptist,
October, 1997

SPIRITUAL MESSAGE OF AN APOSTLE OF THE LORD

July, 1998:

“Have mercy with these words,
for they will be flesh and blood,
for they will be blessing and curse,
for they will be love and torment.

Have mercy with these words.
I am greeting you from the break of day.
My being, however, comprises aurora and the setting sun.
Thus I am the teacher of the mid-day sun.
Have come with power and strength.
In my words there is key by key,
recognition upon recognition,
truth of the things of God.

Scorpions tortured my body,
the sun dried up my skin,
the waters drowned my body,
and, yet, I heard the voice of the Lord.
Jerusalem filled with noise, I fled her.
Ordeal by ordeal, agony upon agony suffered for eternal being's sake,
because, verily, out of the desert's aridity the power of the Lord arose,
for I, even today, see him processing into the Town of David.
Jubilation surrounded him, yet, nobody was willing to love him.
Rejoicing for him, yet, no love for him.
Exultation on all squares, but the heart unmoved.

I still see him today nailed to the cross. I see him.
The love to men was his agony, but never the nail in his flesh.
I see him during the minutes of his greatest suffering, when he sacrificed himself
for this world.

His love invincible,
his love unerring,
his love in eternity.

O Lord, your call will resurrect and live in eternity.
So I will lead you out into the misery of this world:
*And someone else will come and fasten a belt around you
and take you where you do not wish to go.*

Amen, Amen, Amen.
I am calling you.
I who am seized by this love,
I who heralded the Words of the Lord.
I who died for the Lord.

I upraised my sight, and saw night's emptiness.
I lifted up my hand, to seize the hand of the Lord.
I embraced the affliction of our Lord Jesus Christ.

His word burnt our hearts.
His word opened our eyes.
His word made us hear.

Nobody, however, could see him in his glory.
Yet, he arose in me unworthy servant.
Nonetheless, he beatified my spirit with his love.
Notwithstanding, he wished for me.

And I surrendered myself and died.
And I denied myself and died.
And I was filled with his affliction and lived.

I pray to him.
Lord have mercy.
Amen.

A Disciple of the Lord
will I be eternally,
who vows to enter his strength into the Work of John.
Who serves John, is serving the Lord Jesus Christ."

“Who follows me, will wander in darkness.
Who follows me, will fight in darkness.
Who follows me will be killed by darkness,
yet, resurrect in the highest light of the Father.”

John the Baptist,
December, 1997

SPIRITUAL MESSAGE OF A DISCIPLE OF JOHN THE BAPTIST

January, 1999:

“Not am I bestowed with the power of the word of Jeremiah.
Far from my speech is Novalis’ poetry,
and alien is my name to you on earth.
Yet, my faithfulness and my bond to you,
not smaller are they than that of all the brothers.
And my love is a little measure,
but He who gave us the sign,
and informed us of the name of the covenant,
will interweave small measure and scarce strength,
word by word,
deed upon deed,
and name by name
to unity in the hour of greatest power,
since fire will be in the echo of his call,
for love is in the light of his eyes,
benediction his body’s traces and help his hand.

*In the sign of his name
the splendour of the rose will unfold.
All misery urging you
on earth’s night will give way.*

*From the roses’ calyx names will ascend,
and each one will be so familiar to you.
All the brothers’ countenances will manifest to you
the Covenant of the Rose, which you will then behold.*

*Not far is this hour's truth,
Yet, long since passed that night,
when he was born and had completed
the seal for John's Covenant.*

In pain my word is born to you
who, of this bond, are living on earth.
As you are despondent, in miseries and affliction.
Eminent are your antagonists, and a great many is their number.
Do you know, however, how many there are around you and with you
for your protection and armour from the Covenant of the Rose of the Night?

When he said to you:

“Remain in my sign, and the orifices of hell will not overcome you,
why, then, are you in fears and sorrows?”

Not have I the right to admonish you,
for my being is service to your doing.
And my word shall be a directing hand.
Do not let the world's torment and the day's load win power over you.
Do not allow the fatigue of the body and the soul to be the companions on your
way.
Do not allow the question about the worldly benefit of your doing to become
your judge.
Do not ask for the time, since this is a terrestrial measure.
The deed, however, and the word,
the love and the faithfulness,
are the measure of the brotherhood
*in the Sign of the Rose that blossomed the night Jesus was
born.*

Do not weigh your actions and do not let your “man” hesitate,

for the word and the power and the fire are with you.
Who, however, shuns the way and the labours,
he will disown the courage of humility.
To him seeking the harvest of his sowing on earth,
and expecting the reward from the hand of man,
the holy and eternal Covenant of John is unknown.
Who wishes to be redeemed for his own sake,
will eternally be without alliance and without brothers.

Forgive my words,
pardon my admonition,
yet, they are brought forth by love and solidarity,
for I wish to miss not one of you in the hour,
when the sign of John will radiate forth on earth.
Only then will the rose blossom in utmost vigour
and the Covenant be manifest.

I am the one
who heard the word of John and was seized.
I am the one
who sojourned with Peter, Andrew, Thomas, and the others on earth.
I am one of those
whom John sent to Jesus.
I am one of those
who recovered the corpse of John with never-ending pain,
and imperishable tears of mourning.
I am one of those
who bore the message's gall of his having been murdered to Galilee
and saw Jesus weep.
I am one of those
who forever will be searching for his head, for it is more than our own.
I am one of those
who lost all courage and all hope, when John died through the sword, and Jesus

through the cross.

I am, however, also one among thousands and thousands who were reawakened through the fire of John,

and enlisted in the eternal Covenant in the Sign of the Rose by his hand.

I am a *disciple of John*,

forever and eternally.

In the Name and Sign of John,

to the Honour of Jesus Christ,

for the Glory of the Almighty

To you, however, encouragement in love and faithfulness.

Amen."

“Do not let yourselves drift in the spirit of the age,
for it neither brings you recognition nor salvation,
and the small worldly pleasures are soon followed
by the bitter and stale taste of terrestrial pain.

Do not be the driftwood in the stream,
because this is merely washed ashore.

Concentrate all your courage, your vigour, and your knowledge,
and swim against the current of time
that you may behold the source of purity.”

John the Baptist,
September, 1997

ZADOK THE LAST HIGH PRIEST OF THE UNITED TWELVE TRIBES OF ISRAEL

Zadok (Hebrew = God proved to be just) lived between the 12th and 11th century BC. He was the last high priest of the united twelve tribes of Israel. His direct descent is from Aaron. The Essenes also called their priests the sons of Zadok. John the Baptist and his father Zechariah descended from the family of Zadok.

During the rebellion of Absalom, Zadok and Abiathar, both high priests left Jerusalem together with David. They decisively supported David, when they - urged by the king - returned to Jerusalem with the Ark of God. Later they were assigned to regain the eldest ones of Judah for David.

Also after the death of David, Zadok played a decisive part, together with the Prophet Nathan, in the dispute about the succession between Salomon and his brother Adonijah.

By order of David, Zadok and Nathan anointed Salomon king at Mount Ofel.

The duty of high priest remained with the family of Zadok until the time of the Maccabees.

He himself pleaded for the pure and spiritual recognition of God, and was well acquainted with the mysteries of the Ark of God. He was in full agreement with David, however, opposed the secularisation of the true spirit of God under Salomon, and therefore was banned to Egypt, where he either died a natural death or died as a martyr in sand and dust .

After the banishment of Zadok, the Ark of God lost its mystic significance and mysterious power.

If the ensuing spiritual message is connected with the above-mentioned Zadok is uncertain, however, since he names himself the 3 x 7th lineage of David.

This reference is especially interesting concerning the ancestry of Jesus. Here a certain Zadok is listed as the 21st generation after David.

July, 1998:

“YHWH; YHWH;YHWH.

I am standing before you, born from sand and dust.

YHWH; YHWH; YHWH.

I am standing before you in the heat of the sun.

YHWH; YHWH; YHWH.

Your spirit is burning the sin of my flesh.

My knowledge I am spreading before you, my brother and body of John, for the scripture of the prophets and wise men will over and again fulfil itself. I who guarded this knowledge am giving you the 1st of the seven keys to the wisdom and power of the spirit, bound in form and illusion.

Do go you, my blood to the rock together with me and stretch your hand and bid.

I will teach you the truth of the laws.

I will show you the power of the spirit.

Have mercy with these words, since they are of my spirit, yet, do not find the purport of their strength. I am expressing my love to you before the All-Spirit by owning, that it is not me who is the teacher, but the one who sent me.

So, my blood, raise your hand, since I am handing you the crosier.
So I tell you Is it high two metres, is it in circumference seven centimetres,
it is of sand and dust, and yet of spirit.

I, however, tell you: is the snake of delusion the form of the crosier; is the life
within the spirit, however. Once the spirit awakens, the snake of delusion
expires. Spirit is without form, but for that reason power.
Matter, however, is form without power.

Once the power will return, the form will fall to pieces.

Who holds the form in custody and keeps away the power? Who pours forth
the form commits a blood-deed against the spirit. Who drinks this blood
becomes enraptured with the blood of that one and the power to rule. The
prince of the forms nibbles at this blood of the spirit. Power, however, is odious
of the form.

You, however, shall upraise the form into power.
Salomon was destined to do so. Now you are.
I will give you key by key.
I am a student of the teacher of the Lord.
I am born into the 3 x 7th generation of David.

Born from the spirit,
died in sand and dust.
My work, however, eternal,
my struggle for the spirit – the laurel trodden upon by the world.

My yell died off in the desert sand.
My prayer still is living, and finds fulfilment in your work.
My brother of my power, magnificent is your word.

Heaven and earth will unite the day of your death.
Glorified be the All-Spirit now and forever.

Lord of all Laws I own up!
I am treading you world under foot.
I am hiding my eyes, for your countenance hurts them.
World pass away that the Lord may wash you free with His blood.

Zadok,
Amen."

“You are speaking of the True Spirit of Christ.
Will someone of you tell me, what you mean with it?
So I must say it to you:
with the minute whiff of the Spirit of God
you are seeking salvation in the body and
fulfilment in the world of matter.
You call this recognition and Christ-consciousness.
It is your work of delusion.
It is a degradation and humiliation of the
infinite great spirit,
the True Spirit of Christ.”

John the Baptist,
March, 1998

ISHMAEL SON OF ABRAHAM AND HAGAR

Ishmael (Hebrew = the Lord answers to your misery) is the son of Abraham with the Egyptian slave Hagar. Since Abraham's wife Sarah was barren, she gave him her maid as a concubine. Legally, however, Ishmael was counted son of Abraham (Hebrew:= father of plenty) and Sarah (Hebrew = mistress).

But after the birth of Isaac (Hebrew = he laughs), the son who had been promised by God, Sarah became envious of Ishmael. Thus she persuaded her husband to repel him and Hagar so that Isaac would be the sole heir.

The biblical report of this expulsion explains the meaning of the name Ishmael, and the nomad way of life of the Ishmaelites. (the ancestors of the Arabs).

God promised Abraham that he would install Isaac and his descendants as heirs of Abraham. But also Ishmael and his sons should become a large people, but, however, in need and struggle.

After Hagar and Ishmael had been rejected, they erred around in the desert of Beersheba until they were threatened by death of thirst. In her agony Hagar called to God. An angel of the Lord appeared and showed her a well. After their rescue they set out and went to the desert Paran. As a young man Ishmael took an Egyptian woman for wife who gave him twelve sons. Thus the word of God fulfilled it self, because he had promised that also Ishmael would be progenitor of twelve peoples. The name of his first son was Nebajoth (Hebrew = God was close to me when I called him).

When Abraham died at the age of 175 Ishmael returned, and together with Isaac executed the burial rites. The meeting of both

was brotherly and friendly. Ishmael did not make Isaac responsible for his own fate. Ishmael himself died at the age of 137. His name and story of life stand for the archetype of the nomads and rejected ones.

In the following a spiritual message by Ishmael:

October, 1998:

"The time to witness for you
is chosen.
John, my word is for you.

Abraham was he called before this world,
yet, he is Symbol of the ONE SPIRIT,
bringing forth the two lineages out of the ONE GOD.
And so they set out, seemingly parted.

John brought his lineage and
his Sign of the Sword and shed his blood.

Jesus succeeded him in the lineage of David and
in his Sign of the Cross and in his blood that he shed.

And you John embodied will see the hour:
on the vault of heaven the names *John* and *Jesus* will merge into one
another.
And the lineages and the signs and the blood of the one and the other will unite
in you.
And the *Bud of the Rose of the Night* will come to full bloom on the
day of union.

John's call is resounding from one dimension to the next, and *Jesus* will answer the call, and it will be *one* call.

The fathers look upon you,
their work being fulfilled in you.

Joined by the one blood of the fathers.

Ishmael".

Comment:

The message was deliberately entered into this book, since it encloses a great hope, namely the union of Judaism, Christianity and Islam.

Ishmael is the progenitor of the Ishmaelites, the Arab peoples, and in the widest sense even the forgiving son of Abraham, who now calls upon the world to own up to the One Father.

In this message he acknowledges John and his Work. With this also his testimony to Jesus Christ is connected.

This message of Ishmael is of greatest bearing.

“Do not close your eyes.
Do not deceive yourselves and others,
by laying the semblance of peacefulness
over this world.
There will not be peace again,
ere the great and incomprehensible Work
of Purification and Redemption will be fulfilled.”

John the Baptist,
October, 1997

JACOB; THE PROGENITOR OF ISRAEL

Jacob (Hebrew = Jaakov, from akev = heel) is one of the tree progenitors of Israel. His grandparents were Abraham and Sarah, his parents Isaac and Rebecca.

The name Jacob refers to a peculiarity at birth: the younger Jacob had held fast to the heel of his first-born brother Esau.

Rebecca received the message from God that both sons would become ancestors to two rivalling nations, and that the younger would rule over the elder. A message that fulfilled itself, because the relationship of the two brothers was one of constant dispute, in which the differences between Israel (the other name for Jacob) and Edom (the other name for Esau) already were foreshadowing.

Jacob bought the birthright from Esau, and stole Esau's blessing for the firstborn from the father who had lost his sight. As a result Esau swore to kill his brother. The latter was warned by his mother, however, and made to flee to her brother Laban to Mesopotamia.

He was met with a good reception by his rich uncle, and fell in love with the latter's daughter Rachel. To win her for wife he had to enter upon seven years of work for Laban. Jacob, however, was cheated. Laban gave the deeply veiled Lea to him for the wedding-night. He then also got Rachel, but only on the obligation of another seven years of labour for Laban.

To his wives Rachel and Lea two further concubines were added. These four women bore Jacob eleven sons and one daughter, who established the twelve peoples of Israel.

Having become wealthy, Jacob returned to Canaan. He feared the re-encounter with Esau that was surprisingly friendly, however.

After the reconciliation with his brother, Jacob settled in the area of Sichern.

In the following a spiritual message by Jacob:

November, 1998:

"I am greeting you, John.

The arch-father of the peoples of Israel and the Lord spoke to me:

"Behold and go forth, for father shall you be of my sons.

And shout to my sons: do recognize him who is from the Lord and serve him."

Where the spirit is enchained, it seeks for salvation.

And I was enchained in this world, and then the voice of God came over me, and unchained me to chose freely.

And the herald of the Lord spoke to me:

"See the Fire of the Spirit.

See, there are twelve logs on the ground of the desert.

Behold and discern, whose fire it is and enter."

And I obeyed to what I had been told and entered into the fire twelve times, and brought it, and inflamed the logs on the ground of the desert.

And now the Lord came and said:

"it is not to burn yet, and poured water on the logs.

For it will only burn when alpha and omega will be one, and everything in their midst has been fulfilled.

Then, however, I will kindle it myself."

And the water flowed into the depth of the earth and resembled a well.

And I went there, and found comfort in it.

To you, John, in thankfulness,
Jacob."

"Take will I the way of love and of opposition
once more in this world,
for fulfilled must be the Lord's commandment ."

John the Baptist,
August, 1998

FURTHER SPIRITUAL MESSAGES

FRANCIS OF ASSISI

A son is born to the wealthy cloth-merchant Pietro Bernadone in Assisi in 1182. The son is baptized Giovanni (John) in the church St .Rufinus.

The youth, however, is called Francesco, because of his father's predilection for the French language and the chivalrous courtly life.

Already as a boy he learns French in his family and some Latin from the priests of San Giorgio. With writing he only had little success so that - even in later days - he only rarely and unwillingly put pen to paper. Most of the time he dictated and contented himself with signing his letters with a simple t, the symbol of the cross of Christ.

The young Francis at first luxuriates in the wealth of his father, and leads a dissolute life. Vanity and pride were as yet mightier than his in-born spirit that surfaces only later in the course of his life.

When he becomes captive in a battle between the two neighbouring towns of Assisi and Perugia his life takes a turn.

After three years, at the age of 22, he returns ill to his hometown, and neither finds joy in life nor support from his old friends. During this time he dissented from his father, and withdrew from all worldly matters, driven by the Holy Ghost urging him to be a sign of admonition for this world.

Francis always was uncompromising in his actions and obeyed all orders of the Lord.

Thus he began with the restoration of the churches San

Damiano, San Pietro, and Santa Maria of Portiunculla, helped paupers and sick ones, and took care of lepers.

What he dreamt of as an ideal, revealed itself to him in the Gospels, which contained the answer to all his questions. When, one day, he listened to the Gospel of Matthew (10:6-16) in one of the numerous chapels of this area, he felt directly addressed by the Lord, and began teaching the Gospel as an itinerant preacher.

Within a short time he gathered disciples and thousands of followers around him, who also wanted to take his way. But only his closest companions loved life in poverty like he did. So also only few recognized his true his mission. Also the church became conscious of his profound work only much later. So Francis wanted to separate between that, which aspires to the spirit of the Lord and that, which presses towards the world.

His words were an outcry of the heart, an appeal to all. The paupers felt, that they had found a friend and brother, yes, an advocate. He preached aloud, what they hardly dared to speak in a low voice. To everyone, without distinction, he preached repentance and humility.

In 1210 he founded the monastic order of the Minors (the lesser brothers) that only was approved of after long struggle by Pope Innocenz III in 1223.

After years of preaching and devoted submission to his order, Francis was attracted by the lonesomeness of the Alverno. Like once before in San Damiano, also here, Jesus met him as the suffering one on the cross. The vision filled all his thinking. He doubled his fasting and prayers to completely expand in love and compassion for Jesus.

One morning he had a further experience: light that a seraph brought to him flooded through him. The initial moments of unspeakable delight, however, soon mixed with piercing pain. Upset unto his very innermost he searched for the significance of what he had experienced, and finds his body marked with the

stigmata of the crucified.

On October 3, 1226 Francis died after long sickness and suffering, lying naked on the ground in the Portiunculla close to Assisi.

His Saint's Day is October 4. Hymns and sermons by him are preserved.

The Franziscans who are named after him, pledge poverty (order of mendicant friars) and especially dedicate themselves to ministerial duties and mission. In 1517 the order separates into the Observants and the Conventuals; shortly afterwards the splitting-off of the Capuchins took place. The so-called Second Order are the Clarisses (founded by Clara of Assisi), the Third Order is made up by laity.

With reference to the contents of his messages the fact that some commentators call Francis of Assisi the angel of the sixth seal seems remarkable to us.

In the following some spiritual messages by Francis of Assisi:

March, 1998:

"The Sword of the Word, the Spirit, the Light, of Love, of Mercy, of Truth, of Self-sacrifice, of Meekness, of Strength - the Sword of the Father, the Son, and the Holy Ghost - is entrusted to the greatest in our Covenant. We call him John the Baptist. In the hoard of the prophets he is called Jochanan Ben Zechariah, the returned Elijah.

We look up to him in humility before his power, love, and charity. We bow our heads before him, because he truly is the greatest in the battle against death, against delusion.

Thus it is to us wish, mission, and honour in one to be allowed to be by his side, and to serve him, and be of help to him.

Darkness has been preparing itself by oath for these days for ages, but also the light is ready.

John the Baptist prepares the way with his helpers. We follow him. Being his spear-point we will ram the Spirit into the heart of matter. It will coil and break.

He will be our commander, our greatest fighter for the Divine Omnipotence. Without his power our work - like so often before - could be destroyed by darkness. But in connection with him, each spear-point will mean thousand-fold the death of matter and hundredfold the life of the spirit, because he will bring the Divine Might to earth and firmly anchor the spirit, so that the Lord can come to invigorate the spirit.

So it is deepest avowal for us to give the word and the body for the Father, for John the Baptist.

In deep humility before the Highest
Francis of Assisi."

"So everyone is against the Work, who belittles, humiliates, abases the Work. For the Spirit is true grandeur, power and *only* expression of God.

Thus the work of Lucifer is a work of delusion.

Thus the Work of the Lord is Truth.

So a soul standing in the Father will fight for the Father and bear death and dying for the sake of Life in Truth.

So I am shouting to you: Christ the Light, fight for him. Die you must for him. He will give you the True Life.

Souls standing for Lucifer will spread a work of delusion, of the shallow way.

But that leads into the dark, into death, into perdition. They are speaking for matter and death.

So the spirit prizing open will split families, will turn friends to foes.
So they will withdraw from you for fear, and injudiciousness will overwhelm them.

Only few new friends will be made, since where the battle will start, it will do so vehemently.

Take care, for the anti-spirit will want to relinquish everyone exposing him.

Once he is recognized, however, his power and force will strike against you full of hate.

I who lived through demons and hell am shouting to you: John is standing like a bulwark to guard you, because you are precious to him like his eyes and hands.

I say: so for the first time the light will begin the fight with the will and power of the Father.

So, for the first time, the powers will pit against one another. Be prepared.

This is the power of Jesus Christ, this is the will of the Father, this is the power of John the Baptist who will appear in body and spirit in one in this world.

Francis of Assisi."

"The world lay before me like dead

and I cried to my Lord:

Lord, I wish to be your poor servant, command me the way.

He bent to me unworthy servant and spoke:

"Come did you into this world. You were born as a dead one,
but you shall die to live."

So I became a fool before this world, for I wished to die, to embrace this life, yes, even more. And I tried it with all my heart, during days and during nights, in prayer incessantly.

O, I prayed: "Sublime, Eternal God you did the great. I am a nothing, you are everything. So do take me as a sacrifice for my sin."

And he had mercy on me. I kissed the wound of this world. Thus I died to live like I was told to.

My brother,

I was like a fool facing this world.

Also you shall be a fool before this world.

I was like a naked one without goods and chattels.

Also you shall become like a nude one in the face of this world.

I was like a leper facing this world.

Also you do kiss the pain of the Lord in this world, for only a dying one will recognize life, and only a deceased one resurrect in heaven.

The Lord is full of mercy.

So embrace me and put your arm around me, for it is the Time of the Lord.

Francis."

"Go will I from place to place,
and shout will I:

"See, the Lord is forthcoming,
see and know, his word has returned,
like he promised.

See the Saviour is nigh!"

And without intermission will I shout:

"O, you Magnificent One, you have returned into this world,
o, you Merciful One are giving your word to this world,
o Redeemer, save us sinners from the sin."

I shall be a leper among the self-righteous ones. My body will suffer that they may see that the spirit has returned.

And so the body shall suffer and bleed to death to serve the Lord during the day and during night. And so I shall be a sign in His word and His love.

And I thank you Magnificent, Glorious Lord and God. You called me to serve you.

Give will I myself to you who is my Sweetest and Most Sublime Lamb of God.

O Magnificent One, thanks will I say to you, for I am not worthy of your grace.

And pray will I to you:

Merciful, Living God,

Strengthen your covenant in your kind-heartedness.

Give those strength to understand themselves who hate the world, but long for you, so that they may serve you my Highest One.

And plead will I for all those threatened by falling. Re-erect them in your Spirit.

And I am begging you before your throne:

Have mercy on those who fell.

Grant them your love.

And intercede will I for those who cannot love you. Do pardon their great guilt.

Your love and your mercy know no limits.

Francis,

Amen"

"O, you my brother, chosen to bear my spirit, who will become one with me in the hour of determination.

O, you my brother, listen to my word:

So it is the sweetness of the Lord I loved more than anything else.

So I had to give everything to this Lord.

So this Lord was the spirit of my life.

And so the way to love the suffering of Christ, was more than joy and painfulness to me.

So this love and sweetness of the Lord embraced me whenever it wished, during the day and during night.

So I had to surrender myself with body and soul and spirit, for this love asked for me, and I gave myself.

You happy one of the Lord,

give thanks for your grace unremittingly,

for the Lord and Jochanan, my most beloved Lord and his Fighter are asking for you.

So give, what you owe.

So give, what you are.

Give and dare, since the call of Jochanan was sent out to you.

And I am telling you:

He will call no second time.

Whatever you keep, will become padding to you before him.

Whatever you yearn for in life, will become bitter in respect to him.

Whatever you esteem and consider certain, will become confusion to you in him.

So I tell you. Wait for the hour the call will reach you,

because it will be in vigour and strength

Again I am saying to you: It will be sent to you but once.

Go forth in prayer.
My love is longing for you.
Amen
Francis."

September, 1998:

"O Lord, mercy touched my spirit.
So bless me now in the time I am preparing dwelling and place.
So bless me now in the time I am going down into this world.
So bless me, my word, and my deed.

O Lord, you are embracing me with your love.
So bless my spirit and my being that it may serve you.
So bless me that I may be faithful to you.
So bless me, o Lord who is touching me.

And so I am setting out into this world.
And I will say:
"Look, I have returned into this world."

And I will take off my garment and say:
"Look, I am the chalice, and the Lord in His mercy filled me with His blood.
Thus have a taste of the Salvation of Christ and follow him and take pity on
the Lord Jesus Christ,
because he is the pauper right among you,
for he is the sick one in your midst,
since he is the one among you carrying leprosy.
So see and know the True Healing of the Lord."

So they will taste of the blood of Christ, and it will cheer up sick ones, revive dead ones, and separate those alive from those who are dead.

I will sing the praise of the Lord, and force my way through the fortress of this world with my singing.

To your service, John,
to the praise of the Lord,
to the glory of the Father.

So I set out with my heart bleeding.
O, you my beloved brother, you my chosen body, you, my blood,
are you willing to bear me?
Are you willing to give yourself up?
Are you courageous to follow the suffering of the Lord?
So it will be me who will speak within you.
So it will be me who will be strength and will.
So it will be me who will show you the way,
for then you shall feel my will,
since then you will experience my vigour,
because then you shall be seized by my spirit.

And it will be me who will be guiding you
from site to site,
from place to place,
from town to town.

And it shall be me who will speak within you:
"Look, and know the signs of the Lord which he gave to me!"
And see, I speak within him and am telling you:
"Take pity in the Lord and God, and dress in the cloak of atonement, for
there is one who will give you the expiation. Behold and recognize him who
baptized the Lord."

And listen to his call:

“He who is just will find mercy before the court.
He, however, who is blind will fall to hell.”

And it will be me who to you will be safeguard and help in the Lord.

And this shall happen before the judgement of this world,
since it shall be a mercy to believe,
for it shall be a recognition of the great Herald and Fighter of the Lord.
And I will be the one bowing his knee before the call that will resound in this
world.

Francis,
Amen.”

October, 1998:

“John I have found my place.
I am by your side.
Speak, I will listen.
Speak, I will obey.
Speak, I will fulfil.

I am born the 7th son of the spirit of John.
The 6th key rests on my chest.
The 3rd part of my being originates from the All-Spirit.
The 6th part, however, is connected with this world.

Behold, John,

I am prepared and decorated and expect the bride.
I will love her and unite with her.

As soon as the 3 will cover the 7 in the 8th month, behold John, will I be in blood.

Of your spirit – to the service of the fief.
Of your vigour – by the side of the fief,
together in redemption and resurrection.

John, I am expecting your call and your spirit.

Faithful to you and the struggle.

Francis
Amen."

"John, in what gutter will your cry resound:
"Father in Heaven, look, I have set out according to your will, do give power
and might to commence your work!"

When will the resting spirit turn to fire,
and wield the struggle against the forces of darkness?

But before this, I shall be a thorn in this world of vanity and haughtiness and
speak:

"Where, man, is your God?
If you know him, so go and bring forth fruits of penitence.
Man recognize your vanity and your pride,
set out and bring forth fruits of repentance.
Man recognize your greed and your thinking,

turn and purify your thoughts.

Look:

There will be one, you will call him John,
he will speak the word of the Lord.
Blessed the ones recognizing him for who he is."

And the blood from my breast will be the seal and sign of the last days before
the judgement.

Make haste, who can, for time is robbed of its strength.

From every minute a second is being taken,
from every hour a minute is taken, and
from every day an hour is being taken.

And to you, Satan, I say:

"You know me, and did not win over me,
yet, I have recognized you, and I want to be a thorn in your flesh that will
burn you.

But it will be John who will chase you from one corner of this world to the
other!

Watch out, Satan, your time is being taken from you."

John, fighter and brother to you in eternity.

Francis

Amen."

"O, John, be greeted.

O, your great son of the noble Zechariah, at your service.

Your strength is greater than I had hoped,
your vigour mightier than I thought.

Your power is invincible.

Be assured of me, the founding stone is laid.

My being is ready for your sign.
My sign will be like a thunder after the flash of lightning,
and the world shall recognize its want.

The dagger will I apply to the heart of Satan,
you will push it through breast and heart.

I am looking from one end of the world to the other,
and I see the Army of the Hosts of the Light,
and the sites and camps have been erected by the Lords of the Light.

Joyfully I am calling,
for I look at you, and say: my being is rejoicing.
Since it sees, what you are, and who you were, and who you will be once again:

*The Herald of God,
a Son of the Lord.*

Your splendour and your glory make the heavens rejoice.
Your strength is joy to me,
your work the key to the gate of redemption.

Connected in love in eternity.
Francis, Amen.
December, 1998:

"O, John,
your love and strength neither know limits, nor forms, nor rituals, for your
power is the law.

You are addressing your word to me,
it is fulfilled lovingly.

Thus my spirit is still bound in Satan's ban over this world.
But I will untie the strings so that the spirit may rise.
And I will speak the word coming from the spirit.
And I will do deeds arising from the spirit.
And I will strengthen those pleasing your heart.

The bread of the Lord shall be broken over this world.
And I am telling you:

"Count 3 times when the moon darkens, and wait,
the 4th time she will dress in blood."

And behold, this is the first sign of heaven.
And I will now set out, like you told me in your great mercifulness, and
unfasten the angles from their ban,
that they may enter Your Covenant and embrace you.

John, obliged to you in thankfulness.
Francis."

Comment:

The above message was given 04.12.1998. The reference "count 3 times, when the moon darkens, and the 4th time she will dress in blood" at first hinted at an outward sign of the satellite of the earth. Counting the three ensuing new moon phases following 04.12.1998, the fourth phase of the moon, in which the moon should dress in blood, would commence 17.04.1999.

In March 1999 we learnt - through a spiritual message of John

the Baptist - that this would not be a sign affecting the moon herself. This message was:

“The Prophet Muhammad is full of pain due to the misery and affliction, that, within a few days will hit those faithful to him. The blood of the tribulation of the pursued ones will clothe the sign of his church in a flush of anger. O, you world, and man, how much are you in simplicity and haughtiness. How stupid, sinister, and abominable is your doing. You put your seal to the beginning of the end. But you do not recognize it, therefore you are proud. But, hark: “Pride will turn into screaming and lamentation.”

Today we know, that the Kosovo-War began on 24.03.99. By the end of May 1999 approximately one million people had been expelled, many of their houses burnt down and devastated. Innumerable people were murdered and butchered.

With this the gloomy prophesy of Francis of Assisi and John the Baptist had come true in a sad and awful way. The half-moon is the symbol of the Islam. Through the cruelty waged against the Muslim inhabitants of the Kosovo, the moon apparently turned red like blood, “red, as if seized in a flash of anger” metaphorically.

However, we cannot exclude, that especially the words of Francis have still another future significance.

“They mocked my word and
nailed the brother unto my sign.
My sword is the cross.
Satan, you do not have the might to separate us,
since we are of the Omnipotence,
for my sword is driven into the body of this world;
my Christ united with me in your realm.”

John the Baptist,
May, 1998

Hildegard of Bingen

Hildegard of Bingen's actual name is Hildegard of Bermersheim. She is born as 10th child to her parents Hildebert, Edelfreier of Bermersheim, and his wife Mechthild in 1098 AD.

At the age of 8 she is entrusted to the education of the hermit Jutta von Spanheim. Jutta has herself and her then two female disciples walled up in the hermitage of the monastery of the Holy Benedict on the Disibodenberg.

Between the age of 14 to 17 Hildegard definitely decides for monastic life and gives her vow. According to tradition, Hildegard has a wonderful, spiritual development. Her biographer, the Monk Gottfried writes about Hildegard that she "ascended from one virtue to the next".

When Jutta of Spanheim dies, the then 38 years-old Hildegard is unanimously chosen abbess by what by then had developed into a small convent. Hildegard, ailing from childhood onwards and weighed down by prophetic visions, hesitates a long time to accept this office.

From the age of 3 onwards Hildegard has visions, which nobody else perceives. The persons surrounding her react astonished and bewildered, and Hildegard increasingly hides her "second sight". Jutta of Spanheim knows of Hildegard's talent. But, only at the age of 42 Hildegard begins - by divine command - to take down her visions: "say and write what you see and hear".

At first Hildegard does not want to obey the instruction, she doubts her calling:

"I refused to write. Not because of obstinacy, but because of my feeling of incompetence, because of craze of scepticism, the shrugging of the shoulders, and

the manifold talk of the people.”

But she is overcome by severe illness until she is prepared to accept her task, and begins to write. The same re-happens, whenever she hesitates to follow a divine assignment out of fear or doubt.

For ten years Hildegard is writing her first visionary text: “Scivias - What you Should Know”. In the course of her life she writes two more visionary books, The Book on the Merits of Life: “Liber Vitae Meritorum”, which she finishes at the age of 65, and the “Liber Divinorum Operum”, The Book on the Works of God”, which she works on until she is 75.

Furthermore, she draws up the voluminous scripts on nature: “Causae et Curae” and “Physica”, the biography of Disibod, writes an exegesis of the gospels, comments the rule of St. Benedict, exchanges letters on hair-splitting, theological questions at issue, composes an abundance of spiritual songs, writes a mystery-play on the “Roundelay of Virtues”, and finally draws up a code, “the Lingua Incognita” that could not be decoded up to now.

Additionally Hildegard is in extensive correspondence with emperors, kings, popes, bishops, abbots, and abbesses as well as with ordinary members of orders and private persons.

Hildegard calls herself a trumpet of God, resounding only what the Divine Spirit puts into her. Authorized to write by Pope Eugene III, her writings are widely spread. Between her 60th and 72nd year of age Hildegard undertakes four great preaching-journeys, during which she visits monasteries, settles quarrels, and sharply attacks and criticizes the moral decay of the clergy.

In addition to the execution of her Divine Mission, Hildegard also has to fulfil her worldly duties as an abbess, and to surmount her permanent bodily weakness. Therefore it is ever more surprising that she succeeds in dissociating the nunnery from the cloister. Withstanding the opposition of the monks, she erects her own nunnery on Mount Rupert. Financial wants and privations

have to be overcome thereby, for the monks keep the donations to the nunnery for themselves.

In the end, however, she achieves the independence of her nunnery, and secures it with clever treaties with clerical as well as with worldly institutions, at the latest in an imperial letter of safety by Friedrich Barbarossa.

By 1165 the nunnery had become that large that Hildegard erected a subsidiary in Eibingen, on the other bank of the Rhine River. Hildegard apparently was also very skilful in worldly matters, and equipped with the knowledge necessary to enter into treaties making it possible that the nunneries entrusted to her could also in future be run as model estates.

At the age of 73 Hildegard returns completely exhausted from her final preaching-journey. After a further eight unquiet, painful years she dies at the age of 81 on September 17, 1179 – her mission was fulfilled, the aged abbess was animated by only one wish: “to be dissolved and be with Christ.”

In literature Hildegard of Bingen is called a figure outstanding in all of Christian history. Unfortunately the centrepiece of her work - her Divine Mission as prophetess, as trumpet of God - is being drowned in the esoteric marketing of her name.

Of special actuality for our time are presumably the 11th and 12th vision of her “Scivias”. There she describes the preparation of mankind for the end of time, the final combat between the Antichrist and the God-sent Elijah-John, and the return of Jesus for the Last Judgement.

In it she impressively describes the most cunning delusion of the people by Satan. These will not recognize Elijah-John, they will even wish to pursue and kill him. In Satan himself, however, they see the true son of God and follow him till the bitter end.

In March 1999 we received an especially impressive message of Hildegard. In a detailed epic poem of 77 verses she describes the process of the turn of time. The parallels to "Scivias" are evident. In her renewed vision, however, she describes the difficult way of John the Baptist in greater detail. Especially his long and tenacious hard struggle against the Antichrist and the people in his possession is outlined clearly. Also the cunning of Satan to put up against, yes to rouse men against John is clearly accentuated.

Unfortunately this detailed vision of Hildegard is too voluminous to be reproduced here. In its complete explanation it would demand for an extra book. So we have to be content with reproducing the following three short messages.

February, 1999:

"To the world I am turning with the Word from the Spirit of the Lord.

The ultimate epoch has begun.
The last days – they are here.
The world's timepiece has elapsed.
Expiring is the world's light of life.

Do understand now, o man, the final truth
held in trust till the world's tribunal.
Elijah-John does now return.
to herald of the Spirit's Light,
to teach you from the highest throne
before the closing judgment of the worlds.

Do own up now, o man, and
bear witness in the Creator's face
of Jesus or deny,

further choice there will not be.

Yet, who courageously remained loyal
to his Saviour Lord and God,
who had cognition of the Fighter's service,
will not fear death any more.

In the heavens his reward will be:
It is the return into the spirit.
Then Satan's power will be crushed
to all eternity.

Come did I to testify before the world,
that God is SPIRIT;
to the perdition of the opponent
who agonizes the ravished creation.

So make haste, o time, do run out
that the world's end may commence.
Elijah your troop of warriors,
will it truly loyal be to you evermore.

I am *Hildegard of Bingen*.
Praised be Jesus Christ in all eternity
Amen."

March, 1999:

"Waiting now to closing draws,
the end of times will soon begin.
The sixth seal will be broken,
then the earth begins to boil.

Streams of lava begin flowing
over fields and over meadows.
Everything will be ablaze,
thus begins the plight of man.

Father, God, do leave us not,
will their most hearty prayer be.
Then your turn will be to say:
"Who loves God must well dare

renounce this life,
hark to the prophets,
not turn the back on those
teaching the Truth."

God is Truth, only He
can mankind's Saviour be;
but not in flesh, like they surmise
SPIRIT only can bestow you with redemption

Brothers, courageous be and confident,
God extracts you from Satan's claws.
Like salt dissolves well in water,
you will return into the SPIRIT.

Bring as many as you can seize,
help them strip their bodies off.
Him, who cannot go with you,
leave him back in his delusion.

Hildegard with you."

April, 1999:

“ The gates are being lifted up
and truth will be coming forth:
Of the forces intertwining
of the great ones from the heaven’s choir.

Leave us, Satan, do give ground now,
torn to pieces are the chains of our limbs.
Freed from bondage are the forces
to fight against sinister powers.

Satan, your time is wasted now.
Enemies we will be to you henceforth,
who by oath were bound,
being your slaves begot the world.

Francis undid our chains
the fetters’ humiliation is surpassed.
You hangman of this dead world
observe now the disintegration of your world.

All over effervescing now begins,
soon flames will brightly glow.

Also the waters are unchained,
your world is being hemmed in.
Hildegard,
in the Service of John.”

"I am inextinguishable in time and eternity.
I am the violation of all rules.
I am the correction of all standards.
I am the eternal word without the sound.
I am the renunciation of this world."

John the Baptist,
August, 1998

Novalis

Novalis is the poet-name of Baron Friedrich von Hardenberg (1772 – 1801), one of the profoundest personalities of German Romantic poetry.

Novalis' intellectual existence was especially determined by his connections to Jena, where Friedrich Schelle and Fichte represented philosophy at the height of early Romanticism, and where the physicist and fragmentary natural philosopher Ritter lived. Also a close relation to Tieck is recorded in his letters.

Novalis died in his 29th year. His life was on the one hand imprinted by extraordinary wisdom in natural sciences, philosophy, and religion on the other hand by deep experience of agony (spiritual love to Sophie von Kuehn, who already died as a young girl, - as well as pains of the body and the soul). Novalis is looked upon as a universal genius. To today's world it is a mystery wherefrom Novalis acquired the extensive knowledge already in his youth.

Alongside his poetic works, only fragments of his study-pamphlets and notes that are fundamental for philosophy, conception of the state, and experience of the world of the Romantic period and of the finding of divine truth are preserved.

In Novalis the rebirth of Jesus was and is seen by many people. In a book emphasizing the roots of great human spirits Novalis and Khalil Gibran(The Prophet) are, for example, described to be the rebirth of John the Baptist.

Thus it is not surprising that Novalis is a member of the "Covenant of the Rose". At first and superficial sight there certainly is no connection between him and the prophets. Who, however, can grasp the literary work of life of this great poet will also be able to discern the connection.

In the following spiritual message also a typical characteristic of the Novalis-poetry can be found:

January, 1999:

“Carried by tears smothering hope
the spirit lives in the rapture of lonesome defence.
Could I but flee my fathers’ call
never would my foot turn for return.

Do accept the pearl of my blood
blinding my eye.
The souls’ affliction must end,
so tightly held by Satan

.
Give me mourning, give me tears.
Give me the yell through marrow and bones.
Give me torment and give me plagues,
yet take from me my anger
for not your foe wish I to be.

Father,
once you forgot those who are yours,
when the universe did burn.
Honoured faithfulness and consonance with imperturbability,
unprotected sent those being yours into the abyss.

Awaken, you Supreme One,
the deeds are done.
Recognize and own up now for those who are yours

who convert into day the dark of the night.

Little may my word's might be,
but behold that one,
speaking with the Fire's Power
IN HIM is my origin.
Joannis,
your spirit, I yearn, will enter into the bond
with the fulfiller of your prophesy.

My head I am bowing before you,
Johannes Bernhard Battista with chivalrous salute.

Novalis,
Knight of the Rose."

“Do you expect Christ to come and meet each one of you,
right where he is standing in his heart?
I am telling you, those lukewarm and faint-hearted
who do not testify, and bristle up against the spirit,
waiting for the tomorrow,
they will be the sweepings of this world.
Do not believe Christ to come
to collect the refuse of this world.”

John the Baptist,
February, 1998

WORDS OF JESUS CHRIST AND MARY

While the previous messages were purposefully selected from an abundance of messages, the messages of Jesus Christ and Mary are only few up to now, so that they are all reproduced.

JESUS CHRIST

August, 1998:

"I am your brother, sent in God to give you my oath:
You who is carrying our cross on your shoulders.
As true as my spirit is sinking into the sign of the cross
and is one with Jochanan,
as true is my vow to you.

Christ,
in the spirit of Jochanan."

September, 1998:

"And the heavens have come down, because the Spirit loves you.
Faithful to the Covenant have I come,
to bring you the faithful noble ones, my John.

Far is the way through the gloomy thoughts,
through the stony hearts,
through the valley of tears towards this world of dread

See, I am bringing you the root of my life: Mary our queen.
See, I am bringing you the rock of my teaching: Peter the preacher.
See, I am bringing you my small people,
always to your escort and at your service.
So I am saying farewell to those
on the way to you.
Go forth and bring the blessing into the Work of John.
My time is not yet fulfilled, however.

Do accept John the small crowd of those from the stock of David.
Praised be the day on which I will again be united with you.

O Mother of my body,
Do bestow your love on those entering the Work.
Be mother to John, who lonely struggles with Satan,
until his pain will dissolve in ardour.
Amen in the spirit of Jochanan.

Jesus, the crucified, Christ, the resurrected."

October, 1998:

"My brother
who leads you astray must die in his hoodwink,
for the word supporting us is from the Omnipotence.

Your power is the love from the Father.

Let me enter in your body.

Jesus, your brother, Christ, your redeemer."

February, 1999:

"Your distress guides my word to you,
your despair directs my comfort.
Has your ear not heard my oath?
Have your senses eradicated my vow?

Not more and not less must now be my word,
for my time has not come yet.

Also I have to obey the law,
spoken through Malachi's mouth.

Now, however, is the word and the time of the precursor.
He will separate

the one from the other,
the big from the small,
the just from the spoilt.

His work is my shield against the thorns of the opponent.
His body is my protection against the hatred and the persecution by Satan's
servants.
His hand is my love for the righteous and the tormented ones.

A great word is given to the world from the Spirit:

"The day will come on which the being of salvation will resemble a thunder,
and blind eyes will not see action's love.
My being will take abode in his. The Son unites with the brother John.
How could you stand the Son's force, when your sight is still blind to his
witness."

It was given and spoken.
It is written down and was slandered before the world.

But this word was not born to die,
it will live, and is carried into the world by the brothers of the covenant and the
fighters of my name.
Who will not acknowledge to the word of my shield is not worthy of my sign.

Jesus who am the Christ of those faithful from the beginning to the end.
Amen, Amen, Amen."

MARY, THE MOTHER OF JESUS

October, 1998:

"Beloved brother of the Lord Jesus Christ,
you John – baptized one and keeper of the covenant with God,
to you I, the mother of the Lord Jesus; am hurrying now,
to be of help to you in the realm of misery.

Already frequently my voice walked across this world,
and for the majority scattered like dust by the wind.
Too scanty was the power against darkness.

I am taking my place in your work,
for which you are prepared to shed your blood.
Will you accept me?
Then I will serve you as mother,
together with the Mother Elizabeth who is at your side.

Since you are irradiated and will completely fuse with John,
my heart is quivering like once, when I carried Jesus in my womb to
Elizabeth, and
John leaped with within her full of joy about the arrival of the Lord.

Be praised, you great soul of the light,
you courageous one in the battle against darkness,
your work shall not be in vain!
In deep love I am bowing my head before you
and am hoping for the realm of God
that is to break for those men on earth
who are of good will.

Amen.
In the sign of Jochanan,
In the love of Christ.

Mary."

November, 1998:

"The love of the Lord,
the mercy of the Father,
the kind-heartedness of the spirit

are the grace of the heavens.
I wish to greet you with the exclamation:

“Glorious is the Lord of the Hosts,
and joy in heaven and on earth with those who are his.”

I am bringing you my word, since it is procreated by the spirit and given birth
to into darkness.
I am bringing you my tears over this world, for it is the scourge of the heavens.
I am bringing you the grace of the Lord who is of my womb.

O, my son, summoned before the throne of the Almighty.
O, my son has summoned the power in his love.
O, my son has summoned the prophets and gave them to the power.
O, my son has summoned those embodied and gave them to the prophets and to
the power.
And thus it is the grace from my womb I am offering into your work.
Since it is verily the work of the thrones and the powers of heaven,
and you are not only chosen, but born of them.

I am bringing the grace and the mercy,
and am guarding them with the sword before this world.

Strong in serving,
devoted in uplifting,
to serve the Lord by your side.

Mary.”

“Take heed and examine all the many and new
teachings of this world – also then,
when they carry the name of Christ in their shield,
for much is the work of eager persons,
another the work of simple and half-hearted ones.
Where is the true and complete word of Jesus Christ
in their mouth?”

John the Baptist,
February, 1998

Conclusion

In this book some messages of biblical prophets and other spiritual beings are reproduced. Conjointly their biographies and fortunes are described in short. Space could not be given to all spiritual beings having owned up to the Covenant of the Rose until now. For, once the spoken word and its contents are too identical with the messages of others, by repetition they lose the respect due to them.

The fortunes of the people sent by God into this world are frightening. Affliction, mistreatment, and martyrdom by this world are the rule. Like a red thread this transgression of mankind towards God's witnesses runs through space and time. Beginning with Abraham, then with the prophets, with John and Jesus, with the apostles up to the burnings of the heretics of the Middle Ages. This red thread in truth is a trace of blood that has not ended even today. Let us have the courage and face the horrible fate of these chosen ones by regarding some lives:

Elijah was a hunted one throughout all of his life. The Israelite sovereign couple of Ahab and Jezebel sought his life. Constantly afflicted and in flight, he once even was prepared to die of famine voluntarily rather than to go on contending for God in this world.

Jeremiah was prey to two murderous assaults. Animosity and persecution were his constant companions. He was humiliated and beaten publicly. The Priest Pashhur put him in wooden stocks. So the prophet could not move his head and arms for months. Several times he lay enchained in prisons and only barely escaped death. The King Jehoiachin cut a scroll containing his prophesies to pieces and had them burnt publicly. Additionally Jeremiah was flung into a cistern, presumably a sewage, for many days. His life finally ended in deportation by his own people who

stoned him to death. His life was such an affliction for five decades that he became most deeply depressed several times. So he says about himself in Jer. 20:14,18: "Cursed be the day on which I was born! The day when my mother bore me, let it not be blessed!

Why did I come forth from the womb to see toil and sorrow, and spend my days in shame?"

Of Isaiah we know, that he was persecuted under the rule of King Menasse. Like Elijah, also he was in flight from his persecutors for a long time. After his capture he was hanged with his legs parted and sawed through alive from his private parts to his vault of the cranium.

The Prophet Jonah wanted to depart from life due to humiliation and grief with his fate. A martyrdom is not handed on to us. In a spiritual message Jonah, however, speaks of "most awesome cruelties I had to bear through Satan "

Daniel was led into the Babylonian captivity. Although he earned the respect of King Nebuchadnezzar he fell victim to intrigues. He was sentenced to being burnt in the furnace, another time he was flung into the lions' den. He escaped certain death by miraculous rescue. His end, however, is uncertain.

John the Baptist was persecuted several times. At the end there were imprisonment and decapitation.

Also Jesus was persecuted by the bailiffs of Herod Antipas. The Son of God died the gruesome death on the cross after humiliation, mockery, and scourging.

The Apostle Paul fell victim to an uproar against him in Jerusalem. Custody, interrogations and trial ended with a conveyance to Rome in the first instant. On the voyage he was shipwrecked before the Isle of Malta. Two years of captivity ensued. His life finally ended through beheading.

Two years before the death of Paul the Apostle Peter fell victim to the persecution of Christians under the Emperor Nero. He was crucified in Rome.

The Apostle Matthew was stoned half-dead. Because his painful dying took too long for his persecutors, they slew him with an axe.

The Evangelist and Apostle Mark was dragged through the town of Alexandria with a rope around his neck, and the crowd shouted: "We are pulling an ox to the shambles." He died with the masses screaming of joy.

During the holy sacrifice at the altar the Apostle and Evangelist Matthew suffered death through being jostled by lance.

Flagellation and death on the slanting cross had to be suffered by the Apostle Andrew. He was bound to the cross with strings, and lived for another two days in this tormenting position.

Also concerning Luke and further apostles and disciples of Jesus we learn of torturous martyr-death.

Jesus' favourite disciple, the Apostle John, is banned to the Isle of Patmos. Before also he was sentenced to death. At a public square in front of the Latin Gate he was thrown into a basin with simmering oil, but he remained unharmed.

The group of disciples of John was generally interdicted to speak by Herod Antipas. They were constantly supervised and persecuted, a great part finally was chased away.

The martyrdom of those sent by God through the world was by no means ended with the apostles and disciples. So, for example, the Holy Sebastian was sentenced to death by shooting. In the Flavic Theatre he was shot at with arrows until he finally collapsed completely covered with blood and unconscious. A widow was to bury him, but found him still alive and restored him to health. However, he was seized anew, and "smashed down like a dog" in the arena. His corpse was flung into an adjoining sewage.

The Holy Januarius was sentenced to be torn to death by wild beasts, together with his fellow-believers. But the wild beasts did not touch the men. Januarius and his companions then were beheaded in a tormenting procedure.

Flung into dungeon, beaten, manifold tortured, and finally decapitated was the Holy Blasius.

The church itself without mercy persecuted, tortured, and sentenced to death on the stake hundreds of thousands of most noble and most pure spirits. It endeavours to rehabilitate the victims today, but this is being done hesitantly and half-heartedly.

The list of cruelties, persecutions, and martyrdoms afflicted to the witnesses of God is almost endless and reaches into our time. This long and ,yet, only exemplary enumeration of martyrdoms has a weighty reason. The sacrifices this world asked from Judaism and Christianity do not find a parallel in any other religion. Which world, then is it that raises all means against the witnesses of the One God to torment and to destroy them? By what spirit are the torturers and murderers of the warriors of God inspired? Of what spirit are the masses that witnessed and will witness these deeds full of satisfaction and dull complacency? The answer is simple, but it also asks for courage and recognition: this world is coined by the luciferous-satanic spirit.

Not only do the physical laws of the material earth and its elements have this characteristic, but also men are governed by the will of Satan in many areas of their actions and thoughts.

Basically all matter, all flesh is at his mercy, being the "the one who has the power of death", he brought death into this world (Hebrew 2:14). In Jesus' simile of the farmer scattering seed (Mt.13:19) he robs men of the word of God that had been sown into them. In Mt.9:34 Satan is described as the "ruler of the demons". Jesus himself often calls him the "prince of this world". In the latest messages of John the Baptist, the latter calls him the "anti-pole to God". Actually the expression Satan derives from the Hebrew word for opponent .

So it is not amazing that this world, which is anti-polar to God, is also hostile to the messengers and witnesses of this God. In John 8:40,44,47 Jesus also very distinctly says:

“But now you are trying to kill me, a man who has told you the truth that I heard from God ...” “You are from your father the devil, and you chose to do your father’s desires. ...” “Whoever is from God hears the words of God. The reason you do not hear them is that you are not of God.”

Recently teachings have come up, especially from so-called esoteric circles, maintaining that Satan actually does not exist. Rather Satan would be the energy-sum of negative thoughts, so to speak an impersonal energy. This thesis is already foolish in principle, since any form of energy merely is result, never cause in itself. Even the sum of energies has an origin, and in itself is only the expression of a power putting itself into action. Neither in the Old nor in the New Testament exists the slightest reference that would strengthen the afore-mentioned thesis. On the contrary, in the three books of the Old Testament Satan is characterized as the inciter of man’s turning away from God. In the prologue to the Book Job Satan appears among the “sons of God” (Job 1:6).

It also is a typical problem of our time that the modern and allegedly wise man considers the negative consequences of the satanic-luciferous principle to merely be errors that are easily adjustable, and thus is unable to recognize them as substantial interferences of disarranging spiritual powers.

Satan’s realm is the world of matter. In it the “prince of this world” is the ruler of all living and dead substance-matter. In the higher realms of nature (plants, animals, and men) he provides for the perseverance of pain, misery, and death. Every subject-matter streamed through by life over and again is subjected to death. But he obstructs man’s recognition, that also the pure spirit works in physical matter. Thus he wishes to authenticate that subject-

matter would be something absolute and the only possible form of expression of energy. He urges the notion on us that the pattern of matter would also be the principle of the spirit and of thought. Therefore all philosophy, all thinking that classifies all that is living according to the physical laws, that makes material and bodily aspects the measure and intention of human existence is satanic. All spectres of materialism are to be re-found here.

What Satan effects in the domain of matter, the luciferous wishes to work in the soul-life of man. Sentiments and will are to be directed and to be kept away from the Divine Spirit. Lucifer certainly wishes to drive man to higher aims and strivings. So he indeed shows spiritual things to the seeker, but he obstructs the view, the recognition of the verily superior world of the Divine Spirit. His intention is to obfuscate the thinking and feeling of man, and to thus draw him into a world of delusion. Therefore the craving for beauty, hollow idealism, the longing for external self-fulfilment, enthralling ideals, the hope for a life without pain, labour, and affliction, the final belief in oneself, haughtiness and self-adulation as well as all kinds of love of egotistic imprint are luciferous. Even religious and ideological movements that transfer man into a sweet reeling are looked upon as luciferous. Also overly devoutness falls into this category.

Like Satan rules all matter, so also Lucifer wishes to be the sovereign regent of our world of feeling and thinking. Like Satan tore the material, the bodily from God's creation, Lucifer separated the spiritual from the True Spirit of God.

Satan and Lucifer are opposing seducers. However, they usually work together, because their uppermost aim is to keep man within this world, within their realm, and to keep him away from the actual creation of God. The way of man looking for peace and redemption in the word and in spirit of the ONE GOD is between both.

The Word and the Spirit of this God is procured for us by his prophets, messengers, and witnesses. It is easily intelligible that these are not tolerated in the realm of the opponent. Therefore they are also mostly exposed to steady affliction and persecution by the people of this world. While the satanic is more easily seen through, the luciferous often is not detected. Many kinds of religious or salvaging doctrines are imprinted by luciferous elements. Also a part of today's "esoteric wave" as well of the sects and of the ashrams of Indian masters fit in this category. Even renowned brotherhoods and bonds are not free of luciferous imprint. Among these are also some higher degree-systems of free-masonry and several other secret orders, like, for example Golden Dawn, Gold- and Rosecrucians, Societas Rosicruciana, Societas Rosicruciana in Anglia and Rosecrucinarians. With their pantheistic false teachings they slowly but continually lead the seeker away from the kernel of the message of Christ towards the mostly unrecognised luciferous ideologies. They thereby play a substantial part in the preparation of men for Maitreya, the antichrist. Also the Theosophic Society, the Thule Society, the New-Age Movement operate to this end, but to a far greater extent and scale the sects, ashrams, and secret bonds of Maitreya do so under the guidance of his masters. The intention of these ashrams is to – aside from the initiated ones, disciples, and adepts – also incorporate a majority of men into the hierarchy and to prepare them for "the great service for the world and its prince" (Satan/Lucifer). The integration into this hierarchy is happening in the form of initiations as well as of practical systems. Mostly a clouding-in, an effacing and re-interpretation of the Bible, especially of the message of Jesus is taking place. This interweaving of the teaching of Jesus with luciferous aims hardly is discerned by the seekers due to lack of knowledge. The summon to interpret, to feel, and to act with the heart is inviting. Since, however, the world of feeling is luciferous by imprint to begin

with, seduction is great. Practices, like, for example, the guiding back into former lives, reading in the Akasha Chronicle, astral journeys, mesmerism, hypnosis, exercising of occult powers, also of Yogi-powers, but also the so-called spiritual healing have to be earnestly questioned and to at least be compared with the message of the New Testament by the searcher. Many so-called masters and spiritual teachers only use the name of Jesus Christ for the purpose of make-belief. Thus the impression is given that their messages are Christian or are fully corresponding to the message of Christ. Others again herald the future world-peace under the roof of a uniform world-religion and world-rule. Jesus is also given a part in this: He only remains a master among many, and thus serves the interests and aims of the self-imposed world-teacher for the time to come. Oftentimes a "cosmic Christ" or merely only a "Christ-consciousness" is spoken of. A clear and analytic sight, however, makes the obscuring of the original message of Christ discernable, at the latest, when it is said that Jesus then was merely overshadowed by Christ, so that he would in the present time serve the returning Christ as "a" master. So, for example, in a million-fold spread doctrine of salvation it is said that the true Christ would now be returning with the name Maitreya. This would also have been the personal name of Christ to begin with. Maitreya – but also other "teachers and redeemers of the world" with millions of disciples – distinctly separate Jesus from Christ. They deny that Jesus is the Christ and Redeemer, and put themselves in His place. With their messages and promises of peace and salvation in this world, as well as with their exclusive claim for salvation, they even find ready acceptance and veneration among Christians. On the one hand this is indeed understandable, for who would not wish for healing and salvation, but on the other hand, they are exactly the many prophets, teachings, and Christs of which the Bible is warning explicitly. Thus the Apostle John says: "Who is the liar but the one who denies that Jesus is the Christ? This is the

antichrist, the one who denies the Father and the Son" (1 John 2:22). Jesus Christ himself warned seriously of the false prophets and wolves in sheepskin who would increasingly mislead men before the Judgement of the Lord and His return; for example: "Beware that no one leads you astray. For many will come in my name, saying, "I am the Messiah!" and they will lead many astray." (Mt.24:4-5). Some verses farther on (9-12) he then prophesies that disbelief will greatly increase in that time, and that those testifying for him will be exposed to the tribulation of the world and will be killed.

In the Revelation of John these occurrences are described in even more detail and more metaphorical. John calls the great world-(se)-"duce"(r) and antichrist the "beast" whose birthmark, respectively the figure of whose name betrays him: " This calls for wisdom; let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is six hundred and sixty-six (666)." (Rev. 13:18).

To this a clue: if you yourself are not familiar with the Hebrew cabbala, have somebody who is truly learned decode the name of the self-installed teacher of the world: you will be surprised by the "figure of his name".

John the Baptist refers to the delusion of men through the present false doctrines of Christ with increased intensity. In his messages he always tells us clearly and distinctly that Jesus and Christ are one and inseparable. Especially impressing, warning, and educating are his words of December 1997, reprinted in this book.

But it is to be feared that even these words in their clarity will not be accepted by many. Too great is the enticement and the delusion of so many new messages of salvation. In many respects the "true light of Jesus Christ" and the "false semblance of the seducers" seem to be identical. Those, however, who critically and analytically question these teachings, quickly will find the differences with the true teaching of Christ.

Special attention is necessary, for example:

- When someone teaches that the messages of Maitreya, Sai Baba, Sant Thakar Sing and others are given by the same One God of the message of Jesus Christ. That all these would stem from one single source of love.
- When it is taught that God is merely energy without actual essence, and that therefore everything would be one in this energy, be it Maitreya, Sai Baba and so on, or Jesus Christ.
- When Jesus and Christ are separated.
- When Jesus is merely described as the master of a certain ray, or merely has to fulfil a certain partial function in the teaching.
- When initiation and ritual practices are required.
- When divine miracles and divine healing are talked of, but cannot be proved.
- When the healing of the body and of matter that is the healing in this world is promised.
- When intelligent thinking is totally rejected, and you constantly are demanded as a doctrine to “understand it with the heart”!
- When personal freedom and individual decision are limited or even taken.
- When spirit and soul are being talked of, in truth, however, service and allegiance to matter is demanded.

- When personal prayer to God or Jesus Christ are given no importance, but meditation and “light-service” are considered most important.

Some large sects and ashrams in India bind people in the frame of initiation, of consecration to Shambhala. This, according to their teaching is the centre of this world, the seat of the spiritual hierarchy, the control-panel and centre of healing for this planet and its inhabitants. According to their teaching it is also said to be the seat of the Christ-Spirit. Did Jesus lie to us, when he always preached that neither his realm nor His salvation are of this world? - or is it an intentional deception and delusion by the anti-spirit? Is Shambhala the seat of Satan and his highest demons, of his hierarchy? Did John maybe refer to Shambhala, when he said to Satan:

“I know who you are and where you live, and I shall come over your place as the first one!”

But they are not only the sects and ashrams of Indian origin in which millions of seekers can be found, but also professionally guided, world-comprising organizations like Scientology that attempt to enrol as many people as possible in their hierarchy. Outwardly these organizations always advertise the salvation for man and world. But it is their philosophy and dictate which salvation the world is in need of. Their redemption is not congruent with that heralded by Jesus Christ. It has to be feared that behind it the often foretold efforts of the antichrist are hiding. This one wishes to attain the outer and inner ideological rule over all of mankind before the Day of Judgement to in this way in jointly oppose the coming Christ.

But also another great danger enhances the True Spirit of Christ. These are the manifold esoteric cycles and disciple-schools of all kinds of movements. The range varies from salvation of the world by aliens to the exclusive teachings of redemption of various masters. While many esoteric groups are acting in good faith, they do not recognize their slow, but continuous drifting-away from the message of Christ. This mostly unintentional detachment comes easily, because most people are too little familiar with the biblical message. The magic word of the divine energy and of the Christ-consciousness opens the gate to all directions. Christ is being deformed, watered down according to personal imaginations, wishes, and expectations, or even subjected to personal aims. They are not few who feel called upon to heal in the name of Christ. In other circles, again, a unity-gruel of Christ-love is being heralded that stifles any form of recognition in its very beginning. Others again teach a message of Christ that is completely disconnected of its root. They argue that the churches have consciously falsified the words of Jesus, and that Christ now is in need of new, pure tools. Then, often truth and clarity are being talked about. This, however, remains undefined, so that the respective state of feeling is the measure of all things. The outer differences of all these groups seem little, since they are presumably united by Christ-consciousness. The inner disagreements, however, and the definitions of this Christ-consciousness are often insurmountable. Fears that the mass of these people will stand up against Christ and His predecessor in the Hour of Truth are more than well founded.

We are standing before a turn of time of unknown measure. The upcoming is casting its shadows ahead. These shadows, however, also include increased efforts by Satan to preserve his power and his realm. In order to maintain for his realm "his peace", he is in

need of the help of men. A majority is willingly yielding to him, without recognition of this.

According to John the Baptist "day and hour are burnt into the firmament", at which the power of Satan over the world and mankind will be broken by the Judgement of the Lord. "Also darkness has known of this since the very beginning, for a time was assigned for the Grace of the Lord on earth. Kindness and power even given to Satan who humiliated the Father's Spirit without intermission and trampled His Love underfoot like vermin."

According to the words of John the Baptist, Satan refuses to believe that, which to him is incomprehensible, because as the opponent of God in the struggle for men, he has succeeded in enslaving world and man under his rule. With the birth and mission of John the Baptist and Jesus Christ two-thousand years ago, however, a decisive turn concerning Satan must already have occurred, for John says:

"Sword and cross were driven into his body (namely the world). Still he is mocking the pure spirit, but at the Hour of Judgement sword and cross will be his sentence. Jesus Christ died on the cross at his hand, but His Spirit was born into the realm of Satan. And this Spirit descended into the germ cell of the doomer. From then on only little time was given to him to fight the rule of God. Now, however, the time is fulfilled, where even Satan recognizes that the clouds of wrath are filling above him. His cunning, however, is unequalled, and his helpers among men seem inexhaustible. But the Divine seed on earth through the death of Jesus Christ is no longer eradicable. Nevertheless, the doomer is foolish. He killed the bodies of the witnesses of God, and fancied himself secure to also have extinguished the Spirit of God. So the power of the True Spirit has always remained alien to him. His ruse, however, towards the end of the days will be to distort this inextinguishable Spirit of Christ according to his plan, and to put it in his service. This hated and damned Christ shall bend before them, and

become servant in his realm of stone and flesh and blood, his world of living and dying. This trouble-shooter Christ shall upkeep this world. Before men, however, Satan will announce that Christ is one with this world. He will teach men to pray, in the name of Christ, for the salvation and the peace of his defected realm.

Look, already he has sent his masters out into this world. Humbly already the first ones are kneeling before them and venerate them like gods. They are the gods of Baal, and their white robes are blood-stained from man-sacrifices. Their folded hands throw dark shades upon the souls, and the glow of their eyes will be dull in the Hour of Truth.

Satan and those who are his, will bridle up and up-rise with all their power, but the measure of the tribute of blood of those righteous is fulfilled. In the sea of the blood and the tears of the tormented his breathing will be suffocated. What he himself created in his thirst for blood will expire himself.

His final prance, however, will still bring victims without number."

On the background of these words of John a greater part of the new-esoteric teachings of salvation could be explained. Since Satan sees his end coming, he is looking for a way out that at the same time could be a new beginning and stabilization of his realm.

Men at least shall be influenced by suggestion that this Christ-spirit will serve the world of matter, and by this the world of Satan that Christ will anchor himself in a world of stone and flesh and blood. A long-time yearned for aim of Satan would fulfil itself: the first-born Son of God would serve him and his realm. The eternal and true Spirit of Christ for ever and completely enters into the world of matter, and lets himself be humiliated, and sacrifices himself in inextinguishable love for everything, even for Satan.

Many men think and hope the same, however. They long for nothing more than for a pacification of this world by Christ.

Many “masters” even teach that this pacification already is present. Who now falls victim to this world either has to live up his karma, or has not yet found a redeeming master, guru so to say. This cold cynicism is truly satanic; however, it is skilfully hidden under the cloak of love and salvation.

From the words of John the Baptist one can, however, hear something else: the scream of pain and the grievance of despair of those faithful to God who were sacrificed to the opponent and his helpers. The number of those is immeasurable. They are not counted by men and world, but decisively by God. They are not mute, but stand charging before God. They also are not mute, forgiving, and forgetting witnesses against Satan, but are loud and distinct in their affirmation to fight against him. The messages of the prophets and warriors for God reproduced in this book have a clear speech. The complaint of the martyrs before God cannot be overheard, however. Even in the messages of this book rudiments are discernable, with Novalis’ words even apparent. A message by the Prophet Isaiah from March 1999 also exemplifies this:

“Lord of the Hosts,
with sobbing hands those faithful to you again are standing before the gate of freedom.
Their souls are calling for entry, and the gates will burst in His sign that neither death nor devil can overcome:
JOANNIS-JOHN-ELIJAH.
His sign is the dead pledge of those righteous and tormented.
Those now called in the body, their way through the gate is free.
In unity and allegiance
Isaiah”.

In the Revelation of John there is the complaint of the righteous ones before God in chapter 6:9-11. But apparently the measure of

the tribute of blood is not filled yet, since they are told to rest a little longer, “until the number would be complete both of their fellow-servants and of their brothers and sisters, who were soon to be killed as they themselves had been killed.”

Even when these words sound hard and cold-hearted, they presumably are true, since we know that the time of the great settlement between light and darkness is still impending. It is the much-prophesied struggle between the “warriors of the light” and “the blind horsemen of darkness”, the fight between those standing in the Spirit of Christ and the antichrist.

Jesus Christ did not keep the still impending great distress for the witnesses of God a secret. John the Baptist refers to it in his messages of today, as well as the prophets and other high beings.

Distinct is the allegiance of all warriors of the light to John the Baptist, and his renewed work in the name of Jesus Christ. Great is the hope in the “Soldier of the Lord”, in the “Most Courageous Being of Unity” who will begin the battle against Satan so that the Spirit of Christ may enter into the new world. The faith and the hope of all those who united in the Covenant with John the Baptist is justified. In a word to Satan he says:

“I pledged to the Father: I shall win the battle and victory for him.

But I also pledged to the martyrs, tormented, and righteous ones: I will tear them from your slaving snout and your bloody claws, Satan. Not a single one will leave to you.

Listen, Satan: The last pledge I will redeem first.”

This is a great promise. But John the Baptist never concealed that the power which has to be broken is great and difficult to overcome. Never did he hide, that all those going with him will be killed by darkness – but will resurrect in the highest light of the Father.

His often prophesied return at the end of the days will be a renewed way of sacrifice in the body for the True and Only Spirit: The Spirit of God and His Firstborn Son.

He is conscious of his renewed fate. He disclosed it to the world with the following words:

"Over and again did I die through darkness, yet, again and again did I rise.

Again will my body be killed by darkness,
but, when my body will be killed in this world,
my sword will rise to the blow against the world of Satan.

The wounds of Satan, however, will no longer heal,
for his realm will be taken from him, and given to another one:
Given to the one whom I am sent out for."

John the Baptist is the forerunner and precursor of Jesus Christ, then and now. He is a Biblical figure seamlessly connecting the Old and the New Testament. The prophets of the Old Covenant, the apostles and disciples of the New Covenant testify to this in their indeed unique pledges to him. John the Baptist is the clasp of the prophets and the spirit that spoke and speaks through them. He is the main body of the divine plan of redemption, Jesus Christ the fruit and the harvest. This clearly reflects in the "Covenant of the Rose of the Night that Blossomed the Day Jesus was Born". The stem corresponds with the being Elijah-John, the rose blossom with Jesus Christ. The body, the stem was driven into the night (=night of the spirit, the darkness of Satan), the bud symbolizes the prophets and witnesses of God. Only with the birth of Jesus Christ, however, stem and bud attain their long yearned-for designation. The blossom shines forth in light.

Has the complete significance of John the Baptist and his mission been hidden from us for all the two-thousand years, or had it even to be concealed from us?

Jesus did not intend to conceal it from us, however, because he said:

“For all the prophets and the law prophesied until John came; and if you are willing to accept it, he is Elijah who is to come. Let anyone with ears listen.” (Mt. 11:13-15).

Two-thousand years ago John the Baptist had the task to free the people of Israel from the false teachings of the Pharisees and teachers of the scripture; to reject the dogmas, cults, and rites. First he had to establish this basis, before he could then herald the coming Messiah. This Messiah was expected by everybody. But the Pharisees expected him in their ways, the Essenes in another, the Sadducees and so on, and so on. John the Baptist gave them all a new teaching and message about the coming Messiah. Everyone who had a different view and expectation became his enemy and persecutor. But his word was the truth and fulfilled itself. He had to pay with death for his testimony for the truth.

Again the world is expecting the return of the Messiah.
Again many false doctrines have been put in the world.
Again John the Baptist will refer to the True Message of Christ.
Again will he herald the coming of the True Redeemer.
Again will he be persecuted and killed by darkness.

John the Baptist has come already to separate those seeking the True Spirit of God from those adhering to the body, matter, and earth.

It will be a painful separation. For the one it will be redemption,
for the other one it will mean death, however.

*“O Lord, grant strength to Your Soldier,
and have mercy upon those accompanying him.”*

Walo Winberg,
July, 1999.

RECOMMENDED READING:

HANS BERND ALTINGER: JOHN THE BAPTIST
HIS TRUE LIFE AND WORK,
HIS RETURN

ISBN:

Poss-Verlag, Hochgarten 42, D-83512 Wasserburg, Germany

Tel./Fax: 0049-

e-mail: Poss.Verlag@t-online.de Internet: www.elija.de

This remarkable book leading back to the source of Early Christianity is a comprehensive scientific study, a portrait of a religious, spiritual, social, and historical development culminating in the appearance of John the Baptist as the forerunner of Jesus Christ. Life and work of John the Baptist are described and portrayed in detail; questions are answered thoroughly: what were the political circumstances during the Baptist's time? What was John's influence on the political powers? Why was he imprisoned and killed? What were the religious and the social connections between Jesus and John? Did the mysterious Essene Brotherhood have an eschatological significance? Were Jesus and John members of the Essenes? Was John the teacher of Jesus? Much that is only now being proved scientifically was already described in the book, like the exact site of baptism.

The biography reveals mysteries: it is the key to the understanding of events in our time and of the time ahead, John the Baptist being, according to Jesus, Elijah returning at the end of time. The author found prophecies from old times and of today, as well as unusual phenomena and signs now, heralding a return of John the

Baptist in the near future. - This book certainly discloses the dangers of the spirit of the age to us.

URSULA VALENTIN: ... THAT I PRESERVE YOU FROM
THE JUDGEMENT OF THE LORD
JOHN THE BAPTIST FINISHES HIS
MISSION
HIS TEACHING TO MANKIND

ISBN:

POSS Verlag, Hochgarten 42, D-83512 Wasserburg, Germany

Tel./Fax 0049-(0)

e-mail: Poss.Verlag@t-online.de Internet: www.elija.de

Approximately twelve years ago a man was prepared for the spirit and the being of John the Baptist. It was a loving, yet, purposeful guidance by the Prophet Jonah, and by Emanuel, a high master soul of the Essenes.

After some time, messages of John the Baptist to this man ensued whom he had "chosen among billions". A long, thorny way of maturing began, until human nature was overcome to such extent that he could take in and comprehend the spirit of John the Baptist. Only then followed the mandate of the precursor of Christ: "herald my word, for men shall be prepared for the spirit of the Omnipotence. The time is fulfilling itself, in which the Lord will turn the fortune of the earth's round. I am his last messenger, the forerunner of his power. I shall make even the mountains and uplift the valleys for the return of Christ."

So spirit and voice of John the Baptist have entered in a man whom he calls "tenant, spirit-body". For some years this tenant has been speaking the word of John to men. With much diligence the author has succeeded in collecting this spiritual treasure of words and in structuring it into 40 themes. Divine creation and Satan's work, the principle of the earth, karma and rebirth, experience of affliction, healing and redemption, to name but a

few, experience a completely different interpretation and allocation of significance than from the esoteric doctrines of salvation.

Text on Back Cover of Book:

The Biblical Prophets again raise their voice to men. Also returned are the teachings of Jesus Christ and John the Baptist as well as the prophesies of other great beings, for example, Francis of Assisi or Hildegard of Bingen. All their messages of the present time herald the impending Judgement of the Lord.

But not sensation shall their revelations be, rather care and help for the coming days of dread. Their words are distinct and up-shaking, yet, grant deep insight into the how and why of this unintelligible event.

The Judgement of all Flesh is preceded by a raging battle between the forces of the light and the forces of darkness. The army of the light is led and directed by a great being: John the Baptist. He is the return of Elijah at the end of the days, as revealed by God. His word is advice, teaching, and deepest revelation in one, for the time remaining for return is but short.

Jesus Christ, the Biblical Prophets, and other great beings vow their love and faithfulness to the anew Forerunner of the Lord. His fight against Satan and the many esoteric false teachings of the wolves in sheep-skin already has begun. Delusion and strength of the opponent, the antichrist, however, will be incomprehensible at the end of the days. Willingly and enslaved men will then follow him to damn and kill the heralds of God.

Extraordinary and unique are the messages of the light for today's mankind. This book will therefore already now separate men into

those worshipping Satan and his world of matter, and those striving towards the True Spirit of Christ.