

## God's Revision - Egyptomania

A collection of statements of the Lord

Short preface

Jacob Lorber, the "writer" of God, recorded a few elucidations, dictated by the Lord, regarding the culture of the primordial Egyptians. They are sideshows during the teaching activity of Jesus, but ignorance and superstition, which were to be eradicated - were already in that time quite common; after all, the time between Shivanz, the seventh shepherd king of primordial Egypt, and Jesus was 3000 years...

Raphael says: "Egypt was destined by God to become a preparatory school. The inhabitants of this, the oldest inhabited land on earth, were already endowed from ancient times with considerable wisdom..."  
(GGJ04,204-Vers 5)

Traditional words and their original meaning:

Sphinx:

Shivanz, seventh shepherd king of the primordial Egyptians

= 'the lively one' 'the entrepreneur', (wrongly 'Sphinx')

(GGJ04-202,16)

Pyramid:

Pira mi dai = "Give me wisdom!"

(GGJ05,72)

Abu Simbel:

Ja bu, sim, bil

(meaning: I was, am, and will be)

(GGJ04-193)

Colossi of Memnon:

Me Maine Oni (poorly passed down as "memnon")

= "The nameless" (GGJ04-202)

Obelisks:

Ou belo iska, "The pure searches for the exalted, beautiful, and pure"

(,belo' = ,white'; also the exalted, beautiful, and pure)

(GGJ04,206)

Pharaoh:

Varion = foreign guardian

(GGJ04-207)

Catacombs:

Kai-tu comba = "hidden chamber"

(GGJ04-203)

Sarcophagus:

Sarko = "glowing", vaga (vascha) = a "heavy lid"

(GGJ04-203)

Mummy:

Muma = earth resin, earth balsam

(GGJ04-203)

Zodiac:

Sa diazoc = "for the workers" (GGJ04-204,16),

also Za diaia kos = "Division of work" (GGJ03-107,2)

Cairo - Kahiro = "Horn of the Kahi" (GGJ04-204,4)

Thebes - Thebai, also Thebsai = "House of fools" (GGJ04-204,4)

Diathira - Dia दौर = "place of work" (GGJ04-204,4)

Elephantine - El ei fanti = "the descendants of the children of God" (GGJ04-204,4)

Hieroglyphs:

"Scripture of the divine words" (Wikipedia)

The original idea for the shape of the pyramids

came from the pattern of "brain cells"

GGJ05,72

72,3. The Lord: "The shape of the ancient Egyptian pyramids proves that this is the way the letter A has to be understood. The pyramids are large-scale copies of the brain pyramids and, as their name and their inner structure implies, used to serve the people as wisdom schools. For the meaning of Pira mi dai is obviously: 'Give me wisdom!' Their inner structure was such that it forced the man who was completely isolated from the outside world to contemplate his within, thus finding his innermost life-

light. This is why it was always pitch-dark in the wide inner passages of such a pyramid, and not until man began to light up everything with his inner life-light did it become illuminated."

GGJ04,232

232,12. Cyrenius is so amazed that he is not able to regain his composure and finally says: "Ah, I now understand! The ancient Egyptians, who built their schools in the shape of pyramids, were most probably still primordially perfected people in their souls and therefore enlightened with the result that they could see their body's organic construction! These pyramid shapes, which are so important for people to recognize therefore had to be visible and this is why they chose this shape for their extraordinary schools. Of course, they also would have seen and studied the construction of each brain cell pyramid in great detail, and would also have given the interior of each pyramid the same design with the largest scale, just as they visualised the organic construction of the brain cell pyramids!

232,13. Therefore a pyramid in its interior has a very large number of various passageways and chambers so that even a very erudite person could not possibly work out the purpose for which any one of them was designed! Lord, have I judged this correctly?!"

232,14. I say: "Completely right and correct; that is how it was. The Egyptians therefore also decorated the interiors especially with all kinds of symbols, scriptures and pictures on the walls. These appropriately represented all kinds of things which man in the flesh has to survive or fight for on this earth and how he has to get to know himself and how it is true love that is the focal point of all life."

Preservability: Millenniums...

GGJ04,102

102,7. If the old pharaohs had not pondered for long enough, how to build these structures as institutions to preserve their secret arts and sciences - buildings which were not to be destroyed by the ravages of time for thousands of years - those pyramids would not now stand as monuments of the primordial skills of their constructors; but because these men did nurture their original concepts for years before they were transformed into a final design and brought it to maturity in this way, it is therefore understandable how these ideas were consolidated and given reality so that the traveller is filled with amazement to this day.

The 7 pearls of the Nile - Raphael teaches about Egypt's primordial history

GGJ04-202

202,8. On the surface of this amazing pearl, hieroglyphs and other symbols were engraved, including quite a good drawing of the temple Ja bu sim bil during its construction just when the four gigantic figures had been completed after a hundred and seventy years of sweaty toil and many sacrifices. People still were working assiduously on the facades, sculpturing and engraving gigantic inscriptions and symbols into the smooth broad surfaces. At this time they were beginning to create the gate situated between the gigantic figures. Anyone able to decipher these symbols and scriptures, which were

clearly visible, had the story of the origin of this temple in his hands and could also see the reason why it was built there by the ancient Egyptians, which was to be near the River Nile.

202,13. The angel then took the second pearl and freed it in the same way from its incrustation as the first one. It was also covered with symbols and inscriptions. On one of the most polished surfaces the little temple of Ja bu sim bil was engraved and next to it there was a head similar to that of the great Sphynx. And the angel was again implored to explain all the symbols and inscriptions.

202,14. The angel said: "My friends, unless the spirit within his soul is in a perfect state of awareness not one person currently living will be able to interpret everything that is written or engraved on this pearl!"

202,15. Although this pearl is as old as the first larger pearl, it was only engraved and inscribed about a hundred years later. That was just at the time when the smaller rock temple was completed while, on the other hand, the interior of the larger temple was still unfinished. Therefore the representation of the smaller temple shows construction to be complete.

202,16. The head represents the man who was already the seventh shepherd king at the time and who gave himself the name Shivinz (wrongly 'Sphinx'), 'the lively one' 'the entrepreneur'. He had almost reached the age of three hundred and his colossal head was chiselled from a large granite rock which can even today still be seen in quite a good state of preservation.

202,17. This Shivinz initiated major improvements in the schools as well as in dairy farming and in agriculture. He was also revered by his people almost as a god. The symbols and inscriptions illustrate the many good things and improvements which he introduced to this country with his extremely fertile mind.

202,18. He did not start to hew out the large temple as that work had already been done by two of his ancestors who were very much devoted to the invisible spirit of God. However, out of his great respect for them, he had them sculpted on a colossal scale in a sitting position on a rocky cliff face not far from the great temple on a beautiful plain near the Nile, to serve as an everlasting memorial to them. As the two of them had no names and their modesty forbade them from wishing to carry names, he nevertheless called them 'The Nameless Ones' (Me maine oni, = badly translated in later times: 'Memnon'). Both the sculptured columns or colossi are still quite well preserved and very visible to this day."

202,19. The leader says: "Yes, yes, we have seen and admired all these things! But how old would all these extraordinary monuments be?"

202,20. The angel says: "Nearly three thousand years have elapsed, and the passage of the next three thousand years will not completely obliterate all traces of them! - Just wait a little and we will now reveal the third pearl. On its surface, next to Schivinz' two ancestors represented as statues, you will see other important engravings which will give you serious cause to reflect!"

## Chapter 203 - The secret of the third pearl: The seven giants and the sarcophagi

203,1. Raphael now took the third pearl in his hand and removed its crust.

203,2. When it was uncovered, Raphael drew the attention of the onlookers, who were excited and consumed by their thirst for knowledge, to the quite clearly engraved colossi of Memnon and said: "Look, there they are already, the two Nameless Ones! Above them and in the foreground you can however see a depiction of seven gigantic robed figures of humans, surrounded by many tiny human shapes! What did the wise Shivanz, who himself inscribed all the pearls, intend us to understand from this?"

203,3. Listen carefully! It was at about the same time, some one hundred and seven years before the reign of the first of the two 'nameless' forefathers, that a large planet in deep space was fragmented into many pieces with the approval of the Lord. Many people of gigantic proportions lived on it.

203,4. As a result of this sudden cataclysm, which was not foreseen although its coming had often previously been foretold to these people, it so happened that seven of these earthlings landed in upper Egypt in several open places throughout that large country and the heavy impact caused a major earth tremor.

203,5. This human rain lasted for more than ten days, which was the period from the first to the last of these impacts. The inhabitants of this country had to endure considerable anxiety and were greatly shocked; especially at night, when they were terrified that one of the giants would fall on them and totally obliterate them. It was therefore with fear in their hearts that they looked constantly skywards to see whether another uninvited guest from the clouds would pay them a very unwelcome visit.

203,6. For nearly ten years they posted a permanent watch to see whether another gruesome traveller might land in their midst but after ten days there were no more. In time the people calmed down and they even dared to approach the giant, completely desiccated corpses which were scattered over a wide area and lay several hours' walk away from each other.

203,7. The seers among those ancient Egyptians deduced quite correctly that these were giants from a large, distant country who were being punished by the spirit of God because they must have sinned against Him. God in His just anger was said to have picked them up and hurled them here, just to show the Egyptians that He does not spare even the most mighty giants if their actions are contrary to His will. In short, they finally began to burn the bodies piece by piece and fifty years later there was no longer any evidence of the giant visitors..

203,8. However the Egyptians' remembrance of these gigantic human figures caused them to regard everything in colossal terms as they were influenced by the image of these giants imprinted on their minds and their first sculptures were more than tangible proof of this.

203,9. In the temple of Ja bu sim bil, in each of its three divisions, seven giants were shown as supporting the roof to some extent and they were chiselled into the stone, notably wearing the garments in which the travellers fell from the skies. The Egyptians, who had previously walked around almost completely naked, started to dress in the same manner - which is the reason why even nowadays we see the remains of their ancestors dressed in this way. Their mummies and sarcophagi are full of this kind of adornment."

203,10. The leader asks about the true significance of the sarcophagi to the ancient Egyptians and why they gave this one name to both larger and smaller versions of these heavy coffins.

203,11. Raphael says: "This you will hear right now and in some detail! You know that in large areas of this country it is not so easy to bury corpses as, in dry ground, a body decomposes very slowly and therefore does not begin to rot. In the more moist ground near the Nile they wisely did not wish to bury the dead and thus pollute the river. The alternatives of just putting the corpses on the ground or throwing them to wild animals as food were both unacceptable especially to the ancient Egyptians who were much too civilised and respected even the corpses of their dead brothers too much to treat them so disrespectfully. But what else could they do?"

203,12. They then had a very clever idea! They hewed from stone sometimes very large but later also very small coffins, in which there was comfortably enough space to accommodate one, two or at most three corpses. Each coffin was provided with a relatively large and heavy lid. When one or more corpses had been placed in a coffin, after the skin had been rubbed thoroughly with mum (Muma, also mummy, = earth resin, earth balsam), the lid was heated until it glowed and the coffin was then covered 'for all time', in a manner of speaking, with this glowing hot lid. Using this process the corpses completely dried out and with very large, well heated lids they were sometimes charred or completely burned to ash.

203,13. However, in the bigger towns and communities there were also communal coffins, which were opened every seven years. They were then gradually re-filled with corpses and completely enclosed and a substantial fire was ignited on top of the lid with the result that the corpses were of course reduced to ash. When one of these coffins was full of ash, it was not opened again but was left to stand as a respectful reminder of the transitory nature of everything on earth.

203,14. In time vaults and pyramids were built around and above them and this is the reason why many of these coffins are still to be found today in the vicinity of the pyramids in sometimes very narrow and sometimes very wide vaulted chambers (Kai-tu comba, which means hidden chamber). These coffins which have now been described to you in detail were then called sarcophagi, as in the tongue of the ancient Egyptians, sarko means 'glowing' and vaga (vascha) means 'heavy lid'.

203,15. These then are your sarcophagi; but now let us proceed to the fourth pearl and see what secrets it has to reveal to us!"

#### Chapter 204 - Raphael explains the signs of the zodiac on the fourth pearl

204,1. Carefully the angel picks it up in his hand and removes the incrustation.

204,2. At that moment the leader asks the angel: "Young miracle worker, in your capacity as the hands-on servant of the Almighty, please do not be annoyed if I burden you with a question! Considering your miraculous power in other respects, I am troubled by the hammer! Is it absolutely necessary or are you using it only to reveal yourself to us in a more natural way so that we can watch and listen to you more fearlessly and calmly?"

204,3. The angel replies: "Neither of these reasons - I only do this to show you how to handle stones like these if you should chance to find any and wish to reveal their secrets! Especially in upper and middle Egypt these encrusted stones are to be found in large numbers over wide stretches of the desert, but there will of course only be few pearls like these hidden in them. However, other stones too may be decorated with all manner of signs, inscriptions and illustrations as the old Egyptians still did not have paper to write on for a long time. Therefore they used stone tablets, initially engraving on

them with bone tools and later with iron styluses, all kinds of material they wished to commit to memory.

204,4. The very first drawings of course only recorded very simple facts concerning their flocks and herds; but the later ones record, like these pearls, great and significant events affecting not only this large country and its people but also the whole world. The Lord wished it offer suitable preparatory background for His Coming and this is also the reason why He sent His most favoured chosen people, the Hebrews, to Egypt for long-term instruction. Moses, the great prophet of the Lord, completed his schooling at the Horn of the Kahi (Kahiro), in Thebes (Thebai, also Thebsai, = house of fools, later of course a large, populous city), in Kar nag at Korak and in the oldest cities like Memphis, Diathira (Dia दौरा = place of work) and Elephantine (EL ei fanti = the descendants of the children of God) and was led by the spirit of God to his ordination at Madan over the Suez at the late age of fifty-seven, while fleeing from a cruel Varion (Pharaoh). You can read about his later history in the scriptures.

204,5. In a word, Egypt was destined by God to become a preparatory school. The inhabitants of this, the oldest inhabited land on earth, were already endowed from ancient times with considerable wisdom and they traded and dealt with nearly all the more advanced nations in the world. You will now therefore understand, how and why and particularly in this country, everything which is found here very often has a very deep rooted significance.

204,6. And now let us look at our exposed fourth pearl!

204,7. There we see several illustrations of hunters with quivers, bows and arrows and a large herd surrounded by lions. This signifies the major problem which the Egyptians had in combating the lions which were at that stage attacking the large number of rich herds owned by the Egyptians.

204,8. Look more to the right of this scene and you will see the pastures already enclosed with walls on which lie the heads of bulls, some with the horns pointing upwards, some downwards and some sideways, all signifying that the herds, before the large pastures were enclosed, were always in great danger and were completely defenceless. At each corner of the walls you see a large dog, ready to fight, sometimes standing, sometimes lying down. The name given by the ancient Egyptians to this guard dog was Pas, also Pastshier (guardian of the pasture).

204,9. Even farther to the right, you again see the shepherd king Shivinz (Sphinx) with a gigantic dog at his side and, in front of the dog, the remains of a lion. More to the right but a little higher up, we see the same dog with images of the sun and the moon below him. What does this mean?

204,10. Listen! Our Shivinz was king of the shepherds and had in fact one of the largest dogs. No lion or panther could be sure of escaping him alive. For a long time this dog protected Shivinz' herds but when the dog died of old age, the king, out of respect and his wish to preserve his memories of him, decided to immortalise his dog by naming a constellation in the southern sky after him. He christened the constellation the Great Dog, in memory of his loyal service in guarding the king's herds for many years. The fact that the king gave his dog a place among the stars is indicated by the sun and the moon positioned underneath the belly of the dog. Every cluster of stars under which the sun and the moon can be seen, serves as a symbolic reminder in the night sky of some great or important event.

204,11. Nowadays a very large, watchful dog - especially in this country where there are almost no ferocious wild animals left - is no longer of special importance, but in ancient Egypt, where there were large packs of rapacious beasts and even in some parts of present-day Egypt where there still are a few, a large, strong, courageous dog was a prime necessity. Firstly a dog like that was a very loyal

guardian of the flocks and herds. His sustenance was very simple to provide as this large canine breed fed on the countless mice and they were never in short supply in this land. They also consumed large grasshoppers by the thousands every day. Just once a day they did receive some milk and this gesture ensured that the dogs remained faithful to the herd.

204,12. Besides the large dogs, a race of smaller dogs, called *Mal pas* (small dog), was also well accepted by the ancient Egyptians. These were the noisy ones, as *Poroshit* means in their ancient tongue 'alarm or noise maker'. If any intruder came close to a house or a herd, the small dogs began to bark which alerted the large ones so that they then filled the air with intense barking. The wild animals respected them and promptly left the scene.

204,13. Quite often small dogs also guarded the poultry and their chicks, a task for which they were specially trained. Poultry-keeping was an innovation of *Shivinz* who domesticated the birds, showing the Egyptians how tasty their meat and their grilled or boiled eggs were. In this way he taught the already very large population about new foods and species, whose roasted meat and eggs tasted very good - otherwise there would not have been a 'chicken war' later - this was even mentioned by the Greek historian *Heroditus* in a mythical way.

204,14. Our *Shivinz*, who immortalised the great dog in the skies, also gave the Little Dog a place among the stars, giving it the name *Porishion* (*Procyon*). Close by you also find the old *Kokla* (lucky hen); later this constellation received the name *Peleada*, also *Peleadza*, and based on a Greek fable was given the name *Pleiades* by the Greeks.

204,15. Here at the very top of the pearl you can see the detail quite well engraved, and you can consequently judge how intelligent our *Shivinz* was. It was not his main purpose to remind his followers constantly about his dogs and chickens using easily recognizable constellations but rather to teach them to use the stars to measure the passage of time.

204,16. It was also *Shivinz* who at *Diadaira* (*Diathira*) set down the first zodiac (*Sa diazc* = for the workers), he was the first to discover it in the firmament and gave the constellations names according to currently visible phenomena or events taking place in his country at a particular time - as we shall soon see revealed when we examine the fifth pearl!"

## Chapter 205 - The division of time on the fifth pearl

205,1. (*Raphael*): "Just pay attention; here is the fifth pearl! I have already shown you how these ancient relics should be handled and how they should be removed from their crust. I therefore intend to reveal the last three pearls just by using my will power. Look! - The fifth pearl is already revealed to us!

205,2. Look here at the zodiac of *Diathira* as it is engraved on the pearl's most polished and most expansive surface! There is a colossal temple; 365 massively dimensioned columns carry an equally massive arch of reddish granite ashlar, constructed most skilfully with great precision and very strongly in accordance with the best building practice. The highest point on the arch is at a height equivalent to sixty-six men. The whole arch has exactly 365 apertures, which are so precisely positioned that during a period of dominance of any one constellation where the sun is present that its light falls precisely at the mid-day onto the centre line of a column standing vertically in the centre of

the temple. The light coming through the other apertures also fell onto the altar at different times during the day, but it did not cut the centre line, being one or more degrees to one side or the other.

205,3. This most meaningfully constructed arch still stands, although somewhat ravaged by the tooth of time. It will stand for a long time yet and serve astronomers with its guidelines.

205,4. You ask: What actual use did the great ShivinZ have in mind when he built this arch with the utmost precision in the world? - Previously there had been no system for keeping time. The small difference in shorter or longer days was hardly noticed. The moon was still the most reliable time keeper. In Diathira, the town where the workers became lethargic due to hard discipline, it was necessary to have a reliable time-keeping system both day and night. Our ShivinZ made this arch for that purpose and to ensure an orderly way of life. It did, however, take him ten years and a hundred thousand workers to complete.

205,5. The arch was of course very wide and at intervals of every 30 or 31 round apertures the symbol of one of the twelve star signs was painted on it normally in red. Above each, the constellation was faithfully depicted at the top in white. You can see here on the pearl that the internal outline of the arch has been clearly and finely engraved then rubbed with a dark red colour. You can now just imagine what an energetically motivated spirit our ShivinZ was and the unlimited respect the peoples of Egypt had for him! In consequence, he only had to make a signal and hundreds of thousands of people would begin to busy themselves. The most extraordinary work was then raised from the ground as if by magic!

205,6. The wise people in the nation he made into teachers and priests. He established schools everywhere to teach all manner of subjects which were useful to the people in their work and their ambitions. The supreme scholarship of divinity could, however, only be undertaken in Kar nag at Korak and finally, in secrecy, the ultimate test, at Ja bu sim bil."

205,7. Then the old innkeeper Marcus asked the angel, interrupting his explanation: "Dearest friend, while you are in full flow explaining your pearls, could you not also tell us the strange background to the Sphynx which, half woman and half animal, gave mankind on pain of life or death its famous riddle - namely, which animal is it that walks in the morning on all fours, at midday on two feet and in the evening on three? A man who could not solve the riddle was slain by the sphynx; while, on the other hand, someone who could solve it was allowed to kill the sphynx! - Is there any part of this that is in fact true or not?"

Chapter 206 - The secret of the sixth pearl:

The depiction of the pyramids, obelisks and the Sphynx

206,1. Raphael says: "Look at this, the sixth pearl here will answer your question! Here we have it fully revealed; what do you see when you first look at it?"

206,2. Marcus says: "Again I see the colossal image of ShivinZ and some pyramids. In front of the most imposing one are two pointed columns, called obelisks. At the side of the great pyramid, in reality perhaps a few hundred paces away from it - impossible to determine precisely from the engraving - there is again a quite colossal statue to be seen. It has the head and hands of a woman, as well as well defined female breasts. Where the chest ends at the stomach, the indistinct body of an animal begins.

Behind this strange statue there is an extended circular wall enclosing the whole vast meadow. It appears to form a complete integral unit. - What does all this mean?"

206,3. Raphael says: "The colossal image with breasts represents the very same Shivinzi, which the people, to honour their great benefactor, erected of their own initiative using the best stone-masons and builders and also at their own very considerable cost. The great pyramid with the two obelisks bore the teaching - 'Man, know thyself!'. The interior had large chambers and long passages running in all directions, which contained all kinds of odd devices to facilitate self-knowledge and, as a result, a true appreciation of the supreme spirit of God. Sometimes these devices looked quite gruesome but they very rarely missed the mark. The other pyramids are mainly only sign-posts to the underground places containing many sarcophagi, These were permanently walled off, as was explained earlier.

206,4. Built at that time, however, there are still many pyramids and all kinds of temples along the exceedingly long Nile valleys, which were built very much later by the Pharaohs during the times of Abraham, Isaac and Jacob. These are not recorded here, only those which were built under Shivinzi's rule.

206,5. Piramidai was the original ancient name and means: 'Give me wisdom!' and the two pointed columns called oubeloiska signify that 'the pure seek to find the exalted, the beautiful and the pure'. 'Belo' actually means 'white' but, because the completely white colour signified for the ancient Egyptians 'pure, exalted and beautiful', its use was also intended to indicate 'exaltation, purity and beauty'.

206,6. The positive influence of these schools soon became known over a wide area and foreigners began to attend them. There were so many strangers that they could not be accommodated and supplied with their needs. As a result our Shivinzi, towards the end of his reign, hatched an ominous plan to keep the foreigners away and ensure that fewer of them would attend the schools he had established. But what was his method?

206,7. Here on this pearl you see the half-person, half-animal statue. It was hollow and inside it a man could climb a spiral staircase, enter the head and speak loudly and clearly through its funnel-shaped mouth, which was directed downwards. The strength of the voice was such that it seemed in all seriousness as if the colossal statue could talk.

206,8. Now when the foreigners came there to be accepted into the school, they were directed by a servant to stand, one by one, at a certain place in front of the statue, which was said to be dead on the outside but alive on the inside. Everyone who wanted to become a disciple of the pyramids received a puzzling question about life and death from the exalted Shivinzi. If the visitor was able to solve the riddle he was to be accepted and then also allowed to ask the statue a counter-question. If the statue could not give him a satisfactory answer, the visitor was then allowed to destroy it and, so to speak, murder it.

206,9. The question was however given to each client three days earlier to ponder over. On the third day however, when they received the same question delivered by the mouth of the statue on pain of life and death, it is certain that nobody dared to reply. They all humbly withdrew, paid the fee required and travelled back to their often quite far distant homeland.

206,10. Some time later, as a myth has it, a Greek was successful in solving the old riddle; but for a hundred thousand others this is a fable which deserves no credibility! The famous riddle was solved in fact by Moses, who did not however destroy the statue as, although it is somewhat ravaged by the passage of time, it can still be seen today.

206,11. Of course, the interior design can no longer be inspected as it is completely full of sand and mud because the Nile severely breaches its banks normally every hundred years but sometimes even after two centuries have elapsed. The result is that in the narrow canyons the waves rise more than thirty metres above the normal water level. Much land is laid to waste and made infertile as a huge amount of gravel, sand and mud is dumped on top of once beautiful pastures.

206,12. After the reign of Shivanz there were two Nile floods when waves covered the peaks of the pyramids. There was a similar flood, 870 years ago, when the temple of Ja bu sim bil was nearly half hidden in sand and silt with the result that it has since been impossible to cleanse it and some other memorials of all the sand and mud. The same is true for our puzzling statue; on the inside it is full of solidified mud and sand nobody can remove! So, my dear Marcus, that is the truth about the puzzling sphinx! - Are you now clear about it?"

206,13. Marcus says: "As the two thousand years passed, did nobody have the courage to allow the sphinx to ask him the prepared question at the risk of his life? If he were to have been asked, what would have happened if he, quite understandably, could not solve the riddle?"

206,14. Raphael says: "At the spot where the applicant was standing, there was a pit into which he would quickly fall under the ground. Once at the bottom some servants would have taken him to the school by underground passageways as a reward for his bravery, even though he had not solved the riddle correctly. He would not then escape again until he had been perfected as a person. However, that never happened and at times when the riddle was solved, that ancient escape route silted and sanded up so that it became completely unserviceable. In any case the first shepherd kings and their peoples had long since been defeated by a Phoenician nation so that the pharaohs, even in the time of Abraham, were already Phoenicians.

206,15. No more about that. We shall now move on to the seventh and last pearl!"

Chapter 207 - The signs of the zodiac of the seventh pearl.

The decline of Egyptian culture.

The history of the seven pearls

207,1. (Raphael:) "Look, there it is! What do you see on it? - You see something, but you do not know what it is; on this very beautiful pearl all the constellations have been drawn and rubbed with a brownish red pigment. It has been well preserved in its crust until now.

207,2. We can not learn too much from this pearl which is of great significance but we can still infer from it that our Shivanz knew the stars in the firmament well and that he was certainly the first to arrange the constellations into a proper system. He also gave names to the signs of the zodiac which are still used to this day!

207,3. Before his reign the ancient Egyptians seemed to be quite unskilled in making drawings and writing descriptions. They also lacked self-knowledge and were even more deficient in their knowledge of God. However, our Shivanz made an incredibly forceful effort to bring order into all this and, out of what had previously been a wild nomadic tribe, he created one of the most educated and supremely wise nations on this whole earth, a fact that of course made many other people envious as time went by. Because foreigners were greatly enamoured of the extraordinary hold this culture had over that country and its people, everything they saw seemed to be wonderful to them in a heavenly way so that once they had arrived there, they could not bear to leave again.

207,4. The more they began to travel to Egypt, the more they settled there. Thus the early subjugation of the ancient people and their rulers mainly took place quite peacefully.

207,5. Shivanz' heirs were increasingly softer and more spoiled people. They lived a life of luxury, sheltered by the fame of their forefathers and to a large degree left the business of governance to its own devices. The result of this was that soon the immigrants, who were tougher in character, were readily elected by the natives as the leaders chosen to rule over them - all of this without bloodshed.

207,6. To some extent this was all well and good but the native peoples did not gain any great advantage from this change as the foreign rulers ('varion'; poorly passed down as pharaohs) very soon became militant and true tyrants in oppressing the people. Only a few people had access to the schools and the lessons still being taught there were a far cry from earlier teachings. This was also the reason why the former purity of truth developed into the most absurd idolatry shrouded by impenetrable darkness, obscuring the ancient culture of the country, so that - even for men of great wisdom - it was almost impossible to discover it.

207,7. The reason why these seven pearls are of such incalculable value is that they originate from an era when Egypt had reached the peak of its spiritual development. It is therefore impossible to cherish them too highly!"

207,8. One of the Moors asks how it happened that these pearls ended up being lost in the sands of the River Nile.

207,9. Raphael says: "I have already told you how the Nile, at certain times, floods catastrophically! About 567 years after Shivanz, the level of our river rose to an inexplicable height, in narrow places reaching more than one hundred and sixty metres above its normal maximum! All the cities at the bottom of valleys were completely inundated for five weeks and it was then that the pearls, including the buildings where they were kept, were swept away by the force of the waves and were buried by sand and mud of the same kind as the blocks from which the buildings had been constructed.

207,10. During the period of nearly three thousand years when they were buried in the sand, they became incrustated as you first saw them. I removed the crusty shells, initially in quite a normal way and later in a miraculous manner which is only possible for me.

207,11. Now you also know this and you have in these seven pearls seven books, which can now and for all time offer you quite a complete description of this country which is also partly inhabited by you yourselves. Therefore keep them safe as each of these pearls is worth much more than a vast kingdom!

207,12. For the time being Oubratouvisar, as the wisest one in your company, should have them in his safe keeping. When he departs this world, he must choose someone who is worthy to protect this

incalculable treasure. Woe to any unworthy scoundrel who tries to acquire them for himself out of avarice!

207,13. I, as the messenger and executor of the will of the One seated there, believe I have performed enough miracles to strengthen your belief. If they are not enough, nothing further could ever suffice! Do you now believe that it is that One sitting there in whose name the great Shivin and his two ancestors built the vast rock temple at Jabusimbil?"

207,14. All of them say: "Yes, yes, yes, you miracle worker and messenger of the Lord, we confirm our belief with our lives and with the utmost conviction!"

207,15. With that the angel left them and Cyrenius asked Me if this really quite factual history of Egypt were also a necessary feature of the gospel coming from My mouth.

207,16. I said to Him: "One of the most important! After a few centuries all kinds of investigators will appear and research every aspect of this land. They will find many things which Raphael spoke about. This will confuse them a great deal, just as it would also greatly confuse you and even your offspring. This completely true revelation will however point you in the right direction. At some time in the future I will again inspire followers to reveal these ancient riddles to people of an inquiring mind."