

The Visions of Marietta Davis

Presented in Contemporary English

Part 3 of 3

Written in 1848
by
Marietta Davis

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Who is Marietta Davis?

Marietta Davis is a lady to whom God gave a vision in which she saw the most important events at the end of Jesus' life in this world. Starting with his last supper, she saw his betrayal in the garden of Gethsemane, his trial, his beating, his carrying the cross to the place where he was nailed to it, the events at Calvary, and his resurrection. Also she saw Judas repenting and Pilate's wife's dream, and many other momentous scenes.

But there is more to this story. First Marietta saw a man who had committed many sins, and who had become very sick and was dying. Marietta saw Justice and Mercy contending over this person, and how Jesus' sufferings reconciled Justice and Mercy, so that this man (who represents all of us) could be saved from his sins and even have his health restored.

But, what about Marietta? She lived with her mother and two sisters, who were all believers in Jesus and members of a church, but Marietta was not a believer. God chose to give this vision to her while she was an unbeliever or a skeptic. As she lay in bed one day, her spirit left her body. She (her spirit) could see her body lying on the bed when an angel came and took her spirit to heaven to see the scenes in this book. She awoke nine days later. Marietta was 25 years old at the time of this vision. That was in the year of 1848. She and her family lived in a town in New York State.

In Part 1 of this book, she saw the spirits of many babies who died while they were very young, and she saw the guardian angels who nurtured the new-born spirits. In Part 2, she was taken to visit Hell, In this Part 3 book, the infant spirits watched the scenes in this book together with Marietta. They knew nothing about the world that they came from. It was important for them to learn about this world. Watching these scenes was the best way for them to learn. They saw the sinner, the wretched man, change.

I, the editor of this book, copied the text from the internet. That text was written in an old English style with quite a few difficult words. I have tried to present this message into contemporary English language and simplify it where possible. Hopefully it is suitable for children who are at least in their teen years.

— 1 —

A Wretched¹ and Doomed Being

I, the editor, found this page quite difficult. I pray I have simplified it and remained faithful to what Marietta intended to present. Marietta herself admitted that she was unable to present more than a minuscule portion of what she saw. But the scenes that follow, are some of the best of Jesus the Messiah's last days on earth.

At this time, another scene, varying in many parts, was presented to the infants who were gathered in the center dome for the purpose, of preparing them to be promoted to a higher level, where they will begin a life of heavenly usefulness, unfolding and never-ceasing attainments.

The reason the infants were shown various scenes is because this is a mode of instruction in the spirit world. The principles are revealed through different figures and scenes in the various lessons. There is a law by which every principle, scene, tragedy, person, creation, color, or substance in any sphere that needs to be revealed; can be reflected as from a mirror in reflecting galleries; from planetariums, upon which the likeness of every substance, form, or color in a system, is imaged; or they can be represented by panoramic and continuous, revolving views; and also by personages performing the several parts, and thus representing the various principles and actors in any scene.

By these means, spirits unlearned in scientific or artistic wisdom, in moral or spiritual laws, or the plan, structure,

¹ wretched means: destitute, pitiful, forlorn. This is the same individual presented in the first pages of Part One.

and movement of the intellectual, spiritual, moral, and physical universe, can receive the impression intended. This way, those infant spirits will discern the character of each and every idea, substance, thing, organism, or entity conveyed. These scenes are such perfect portrayals that while watching them, their minds come to understand what is happening so much so that whatever is portrayed becomes a part of their understanding.

To fully state the principles involved, and to delineate the varied scenes and figures employed even in that primary school, is beyond my comprehension or capacity of narration; and it would require volumes to contain their statements were they to be written. Therefore I must condense the description to a summary view, and you must be contented with the brief account I give.

As the new scene opened, the light and glory that illuminated the dome gradually withdrew, until a twilight, like that which follows the setting sun in an autumnal evening, which alone relieved and marked the outlines of the great city.

All was silence, and every being motionless, and nothing relieved the stillness of the moment except the sweet whispering of a soft and gentle breeze, which, like some celestial zephyr,² a soft, gentle breeze, glided over and through the vast plain.

After such a great change in scenery and a brief pause, there appeared a portion of the earth resembling a moon-lit landscape. With that background of gloomy clouds, we saw a man lying in an underground cavern. This wretched man had wounds on many parts of his body, and was obviously dying. He was struggling as if seeking relief from his suffering, all the while the infant spirits who were with me fixed their attention upon him. They had never known anything about sin, suffering, or evil. This was all new to the infants.

He struggled with his problems, but his efforts were in no way adequate to save himself. He tried to heal his wounds by using what he thought would help, but he seemed to get worse. Everything failed and he fell back in utter despair. Finally he tried to accept the fact that he was about to be lost.

While he lay helpless, I saw a group including an older woman, some teenagers and children gather around him. They grieved for him. They too tried to bind up his wounds, raise his drooping head, and to revive his life, but all was in vain. He continued to groan and waste away. I also saw that he lay directly at the edge of the abyss (that leads down to hell), and that he was being drawn nearer each moment. Oh! the intensity of that moment!

The elderly woman drew closer and clasping her arms around his neck. She tried to remove him from his fearful condition. The youths joined in the effort, but all was in vain. I also saw that his body was one diseased mass. Finally yielding to the destroyer, he lay senseless.

While they thus struggled, a light descended, and I could see that the whole group were in similar condition of body and spirit, except that the effect had not shown up in them as yet. The group exclaimed, "Is there no help?"

"No help in the arm of man," answered a voice. I did not know where that voice came from. "Can the Black man change his skin or the leopard his spots?" continued the voice. "How can an unstrung instrument tune itself? How can those who are dying restore themselves? Can they escape the doom awaiting them by their own ability? No, wherever they go, there is no relief. Help must come down from above, or there will be no hope".

As the scene closed an angel speaking to the infants said, "The gloomy region just revealed is a view of the earth, the birth place of mortals. The wretched man is a picture of the outer world,³ of many people who there suffer many ills, physical, moral and spiritual. Those people often struggle to overcome and to arise above their problems. The wretched man's ineffective efforts reveal his inability to save himself. Neither can the death of the body relieve the soul from moral or spiritual degradation. Those who are trying to help are in a similar condition. For this reason the humans have failed to reform themselves, their communities, their nations, even though they have tried many times. That is how it will always be till men learn to cling to the Lord Jesus who alone is a sure defense and a stronghold in the day of trouble".

Then raising his⁴ eyes toward heaven, the angel, in a meek, fervent and exalted manner, said: "Father of all, let your Spirit inspire these infant minds with understanding, that they may learn from these scenes which reveal the effects of sin in the world, where they came from. May they also learn the wonders of your love by how you save. As they watch the trials of their Redeemer, grant them favor to understand that his passion and suffering are a part of his mission to seek and to save them. Grant, O Lord our Redeemer, that these little ones may be prepared to arise through degrees of life and understanding, so that they can enter that part of heaven set aside for young people. In that place, may they learn the more wonderful things of your heaven and come to know how much you love them. Let your

²a west wind

³The outer world refers to this world we live in, the earth.

⁴Throughout this book, Marietta referred to angels as 'she' or 'her', this may be the only time she referred to an angel as 'he' or 'his'.

will be done by angels whom you have entrusted to lead the little ones to greater blessings. May your glory be reflected in them in a way that is well-pleasing to you. Then may their understanding be enlarged, and may your heart of love open their minds. O Savior of men, you are everything, and in all of us. May your servants be glorified in these things for evermore”.

“Evermore, amen,” responded the guardian angels and instructors. “Evermore, evermore, amen,” the heavenly atmosphere echoed into the distance.

— 2 —

The Babe of Bethlehem

After a brief pause, a voice from a distance said, “Be instructed by what is presented to you. Truths connected with the human race are revealed for your understanding. Receive the principles, seek to understand”.

Then a choir touched their golden harps and chanted with loud voices, “Glory to God in the highest, and on earth peace and good will to men. Behold, we bring good tidings of great joy which will be for all people. Today a Savior, Christ the Messiah⁵ the Lord, has been born on earth in the city of David”.

Then beneath a pale light, Bethlehem, the birth place of the Redeemer was revealed. The infants in Paradise were moving in the very glory of Divine Life, were attended by angels individually appointed, were blessed by the Redeemer, sanctified with his love, and greeted with choirs from the heavenly spheres. What a contrast these conditions were to the dreary world where that memorable event, the birth of Jesus of Nazareth took place! This is what they were now seeing: the humble condition of Mary the mother of Jesus, holding in her arms the infant, the only one through whom Salvation would appear to mankind.

Through him would be revealed the untold goodness and love of God. Through him, truth was presented so clearly that not only the infants, but also all the angels beholding the scene, showed great emotion. After a short pause, the angel said, “Behold the birth place of your Redeemer, even Jesus whose glory illuminates this temple. For your sake, Jesus the Savior was born in this humble form. All of these favors, blessings, mansions, come through this one who was born in most humble circumstances. Adore him for he is worthy”.

“We will adore him evermore”, said the chief guardian; and the infants repeated, “We will adore him”. And again everything was quiet. The scene more plainly revealed Mary, meekly resting upon the breast of Joseph, who pressed her to his heart, while she gently folded to her pure breast the Babe of Bethlehem.

Near them were a few Israelites⁶ in humble attitude, steadily looking upon the babe and its mother. Around them were an innumerable company of angels, but invisible to mortal eyes. These held in their hands crowns, while their harps, which were untouched and silent, lay before them. Above them rested a glorious cloud, and out of that cloud came a voice saying, “This is my beloved Son”. And another voice said, “This day the love of God is manifested to fallen man, who is dead in crimes and in sin. Now salvation appears. Now truth comes out from its existence in eternity, and is seen dressed in the body of a new-born baby.

Justice and Mercy Meet in Christ the Messiah

Justice and Mercy meet on this sin-filled earth and over fallen humanity. They embrace. Justice declares that those who sin must be punished. Only in this way will God’s eternal throne be justified and his kingdom extended. Mercy pleads for the sinner who is in continuous sorrow because he has broken the law.

“Let us bow down and adore the God who saves us,” said the chief angel, and everyone bowed humbly. Another voice from above spoke, “It is proper for you to worship and to bow down while the prince of heaven is being brought down to a mere, helpless baby. So, let all heaven adore *him*”. The humble attitude of the angels and of the spirits of the infants made this occasion most solemn. Truly everyone was most reverent; they were seeing God’s mercies being presented to mankind. As I was meditating on how the worshipers were offering true devotion, the chief angel said, “We will arise. Behold a new scene draws near;” and raising her eyes toward the higher heaven, she continued, “Be our help, O our Father, in whom we exist. Let us understand that what Heaven is revealing is for our benefit, that we may know your love and be prepared to do your will forever more”.

“Amen,” responded every infant, led by their separate guardians. The former scenes passed away during the worship of the angels and the infants, and new scenes appeared.

⁵The words *Christ* and *Messiah* both mean *the Anointed One*. *Christ* comes from the Greek language, and *Messiah* comes from the Hebrew language which Jesus spoke.

⁶The older English Bibles call them Israelites; modern newspapers call them Israelis.

Justice and Mercy

A bright cloud rested a little above the temple, and from that cloud a being who appeared to be all powerful came down. Justice, was written upon his majestic brow/forehead. He moved like someone who is supreme, someone at whose bidding worlds might flee away, and in whose hand universal law might rest. Any powers in his presence would fade away.

This mighty being advanced toward a gloomy spot that was encircled by huge mountains. Their lofty peaks ascended far into the blue skies above. His behavior was like someone who was most sure of his purpose.

As he drew very near his goal, a dark cloud moved down the mountains attended by a wild display of lightning in all its terror. It appeared like electric fountains springing up from an ocean of fire. Heavy thunderings shook the base of the massive hills. Fire, smoke, and tempest were given off, while these elements seemed to madly embrace each other. The scene was terrifying and most frightful, but still Justice advanced. The very lightnings seemed to wreath themselves into a diadem⁷ around his head.

DESTRUCTION was now displayed in super-flamed letters in the very lightnings, upon the clouds, and repeated by the stunning peals of thunder. Beneath this awful display of angry substances and the movement of Justice, the earth began to shake, quake and give way.

At this moment, when the excitement had apparently reached its climax, from beneath the cloud, at the foot of the mountain, came a voice of lamentation, a voice of despair, saying, “Spare us; is there no hope?” “No hope,” echoed the thunders, while Justice continued to advance. “No hope,” he repeated, as he raised his mighty hand. “No hope, no hope,” chimed the hoarse voice of substances struggling among themselves. “We perish without hope,” said a voice of wailing which grew still weaker and more suppressed. “Alas! alas! we perish unpitied,” and in that moment the wretched man and the group that was with him in the former scene were revealed.

Over the man bent the trembling woman as if to screen him from the tempest, but as she saw Justice raise his mighty hand, she fell back exclaiming, “All is lost! No hope! We perish! Receive us, you abyss!”

The suspense of that moment was dreadful. Justice was still advancing as if to cut in pieces, to crush at once the wretched man whose trembling hands were upraised in a pleading manner—and by whose side and around whom had fallen his friends, also helpless and pleading.

At this moment a voice from the burning cloud said: “The Law’s demands have been violated, causing the disturbance in you, O man. And do you think you can trifle with the law and not suffer its consequences? Don’t you understand that law, when opposed, causes destruction in the body that violated it? Moral law is sensible and full of goodness. Haven’t you violated it? Yes, you have. Now follows its dreaded effects, and you are the sufferer”.

As this voice ceased, a superior light flashed over the scene, and an exceedingly-bright cloud came down from above. Out of this bright cloud came another being (who came with the speed of thought); this one the very image of meekness, whose behavior was the very opposite of Justice. While embracing Justice, who was still advancing toward the fallen group, she said: “Are you unyielding, relentless, you who vindicates the everlasting throne? Must the sinner perish? Is there no hope?”

“No hope in the arm of man,” answered Justice in a voice that shook the expanse of the sky above. The very stars trembled, and the earth shook and reeled as the words came out of his lips. While still advancing, he repeated “No hope or reason for hope exists on the fallen earth”.

As the blow was about to fall on the sinner, Mercy, who was still hanging on Justice’s neck, bent over that bleeding form, placed her left hand upon his heart, and raised her right hand. Touching the arm of Justice, she said, “Your Throne, O God, endures forever. Your kingdom is from everlasting to everlasting. Your Word endures. There is no end to your years. You, O God, are holy. Righteousness is the foundation of your throne, the pavilion⁸ of your dwelling-place, the glory of the everlasting hills, the defense and safety of the Heaven of heavens, where unnumbered myriads⁹ of glorified seraphim¹⁰ congregate”.

Mercy continued, “Here, O God, is a fallen man. Sin is the violation of your law. The sinner has presumed on your government [to take care of him, no matter what]. His defiled hands touched the flaming sword of your spirit. He has

⁷a crown or a headband worn by kings or queens

⁸a large, low building or tent that is open on the sides, usually used for programs, outdoor events, displays, etc.

⁹A very large number. It can mean millions of millions.

¹⁰Seraphim are one order or class or division of angels.

dared to take vengeance¹¹ into his own hand; he has trifled with your will; and he has tried to argue with eternal and irrevocable justice.¹² He has fallen. He lies bruised, mangled, and expiring. Yet, O God, you have created him an immortal being; intellectual, therefore accountable, responsible, spiritual. It is because of his sin that he is lying at the very edge of the bottomless abyss where, if he fall, he will feel immortal pangs,¹³ and dwell in woes that never relent or give up. The reed is bruised, but not entirely broken;¹⁴ the flickering blaze of the smoking flax, though expiring, still exists.

“Mercy is my name. Mercy is an attribute of your throne. To you, O God, belong Justice and Mercy! Let your love, O you who are eternal, come down, and you, Justice, spare, O spare this fallen man! Spare him though he has sinned, and traded his blessing for a moment of sinful pleasure!”

Here Mercy bowed her head, as if to wait the decision, and a voice from the cloud said, “Mercy, you have plead for the sinner, and heaven gives audience. Can you find a ransom? Justice, delay your execution”.

Then another voice said, “God loved the world so much that he gave his only-born Son. He will bare (the punishment of) their sins. By my righteous servant I will justify many”.

Then during a pause, from the right approached the woman I had seen with the animals in the stall pressing the babe of Bethlehem to her bosom: Mary, the mother of Jesus. She bowed over the dying man, and with Mercy’s help, she offered the babe. Reverently she looked up toward the cloud and the voice continued, “This is my beloved Son in whom I am well pleased. He will not break a bruised reed, nor will he quench smoking flax, until he sends judgment out to victory. In his name the Gentiles¹⁵ will trust”.

Then Justice replied, “Has he endured temptation and suffered out side the gate? Has he conquered death? Can he hold back the temptations warring against the people? Can he change the wayward nature of a perverted heart? Can he restrain the tornados of temptations that are destroying the people, can he stop the flood of alluring, enticing things that are drawing the nations to the bottomless abyss?”

Then Mercy said, “The future will answer you, O you who holds the measure of fairness, the standard of universal righteousness”.

When Mercy had answered, the scene changed, and upon the hill called the Mount of Olives, I saw a being more lovely than the sons of men. He lifted up his eyes to heaven and said, “I come as it is written about me in the volume of the book to do your will, O God!”

Then a vast crowd of deformed beings appeared. They were suffering every type of human condition and shameful depravity imaginable. He spoke to them saying: “If any man thirst, let him come to me and drink. I am the Way, the Truth and the Life. No one comes to the Father except through me”. At that another voice said, “This is the Son of David, the hope of Israel, the bright and Morning Star. The Sun of Righteousness is now arising. Truth in its redeeming glory from the one who is the Eternal Cause is now appearing. Look to Him, you who are perishing, for he comes to redeem you”.

Again I saw the mangled form of the wretched being. These words had fallen upon his dull and heavy hearing, and although he scarcely understood them, he raised his eyes as if to see from where hope was being offered. As he looked, he who stood upon the Mount descended and bowed over him saying, “What do you desire?”

And the sufferer said, “Oh that I might find salvation!”

Then answered the glorious person bending over him, “I came to seek and save the lost”.

Then said Justice to Mercy, “Where is your ransom?”

And another voice said, “Behold the Lamb of God who takes away the sin of the world”. And the one who offered redemption said, “For this cause I came into the world”.

“Even so,” said an angel, “by your stripes the sinner is healed”.

“But,” replied Justice, “Has he prevailed?” Then speaking to Mercy he continued, “You who are pleading the sinner’s cause, know that until the one whom you propose as Redeemer approaches the fallen man, holding in his hand these contending elements,¹⁶ he will not rescue. Do you still seek this fallen being’s salvation, his restoration to

¹¹take vengeance = retaliate or take revenge

¹²irrevocable justice = a just law that cannot be changed

¹³A mental pain or distress: “a pang of conscience”.

¹⁴Matthew 12:20 quoting Isaiah 42:3

A bruised reed he will not break = He will not harm the helpless

He will not quench a smoking wick = He will not dash the hope of a man

¹⁵Gentiles has two definitions: ① The people of the nations, and ② Non-Jews—a word that Jews use to refer to those who are not Jews.

¹⁶contending elements: Is Marietta speaking about Justice and Mercy, or about the struggle between the man’s spirit and his body?

harmony?”

“Yes,” answered Mercy, “for this I come to help”.

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The Betrayal

Another scene appeared, and O how inadequate human language is to describe the scenes that I saw! First, I saw that same lovely Being seated in the company of his friends around a table. One of them was leaning on his breast, and in the purity of love’s tenderest expression, he looked up to his face while listening to the words that fell from his lips. When he said, “I’m telling you the truth, one of you will betray me,” they all became extremely astonished and saddened.

After this he took bread, blessed it, broke it, gave it to them and said, “Take this and eat it, it is my body.” Then, after a slight hesitation, he added, “My body will be broken for you”. Then he took a cup, thanked his father, and gave it to them, saying, “All of you drink from it; it is my blood, the New Covenant/Testament, which is spilled/shed for many people for the removal, extraction of sins.” Again he added, “From now on, I will not drink the fruit/product of the grape vine any more until that new day when I will drink it with you in my Father’s Kingdom”.

Then I heard a mighty angel whose voice was like nature’s voice when her forces are raging, say, “The Son of Man goes as it is written about him; but woe to that man who betrays the Son of Man. It would have been better for him if he had never been born!” Then there broke out a heavy voice, as many millions pronounced that woe in unison, “Woe to that man; it would have been better for him if he had never been born. Woe, woe, woe be to that man!” At the sound of this woe, the interior elements¹⁷ shook like the leaves of a forest when facing autumnal tempests. I heard the echos of these awful woes fade away, rolling deep in the interior.

When those voices ceased, the little band of disciples arose, sang a solemn hymn, and departed. Then I saw one of the number, silently and unnoticed, withdraw from the band, as they left slowly and solemnly from the last supper. As he advanced, his movement changed, his step was quick and excited, the expression of his face manifested an inward disturbance that burned with consuming fires, fires started in his soul by antagonistic, opposing forces. At this I wondered. I could not understand how a transition so sudden and so great could be take place. Just moments before I had seen him seated with his friends, and those friends had become extremely saddened because of the predictions of the one to whom they looked for counsel and for safety. They groaned afraid he would leave them. They leaned upon him as a dependent child leans upon a faithful parent. They had hoped, even had exalted their hope in him. The extent or exact nature of that hope I could not understand. Still I saw that in him they had placed all their dependence for future benefits or great achievements. But when he spoke about his departure, they had fallen into despair. Perfect wretchedness possessed them when he declared that one of them would betray him. I heard them with the deepest anxiety inquire, “Lord, is it me? Lord, is it me?” It had been an awful moment: gloom gathered around them like a mantle of thick darkness.

In their spirits they grieved when he said, “In just a little while you won’t be seeing me; but after another little while, and you will see me again. This is because I am going to the Father. Because I have said these things to you, sorrow has filled your hearts. Nevertheless, I’m telling you the truth. My going away will be expedient/beneficial for you. If I don’t go away, the Comforter, the Holy Spirit, will not come to you; but if I go away, I will send him to you. I will not leave you comfortless. I will come to you. Don’t let your hearts be troubled, you believe in God, believe in me also. In my Father’s house are many places of residence. If not, I would have told you. I am going to prepare a place for you. But then, I will come back and welcome you to me; so that you can be where I am. Yet a little while and the world won’t see me any more: but you will see me. Because I live, you too will live. I’m tell you the truth, you will weep and cry, while the world rejoices. Yes, you will be sad, but your sadness will be turned into joy. Of course you have sadness now, but I’ll see you again, and your heart will rejoice, and no man will take your joy from you. I have spoken these things to you in proverbs, but the time is coming when I will no longer speak to you in parables, but I will show you plainly concerning the Father”.

They believed these promises and the ones which he spoke when he told them that he was going away. Still they were very sad because he said, “I am going away”.

They loved him. He was worthy of all holy affection. His words were full of goodness, and there was much heavenly love, tenderness, and fatherly care manifested by him. But my admiration and wonder were stirred up as I sought for a reason why any one of that little company might withdraw from it and betray him into the hands of his enemies. He was a person whose presence inspired so much hope, love, reverence, and adoration.

¹⁷When Marietta spoke of “interior elements”, perhaps she was referring to the elements or characteristics that are inside our bodies.

While my spirit pondered, I heard the angels who instructed the infants say, “In what you see notice the difference between good and evil. That little band was the Lord’s disciples who ate with him the evening Passover meal just before he was betrayed. He who spoke to them was the redeemer, who, knowing that his time had come, and knowing who would betray him, prepared their minds for the trial, and predicted the events that were to follow. The one who so strangely withdrew was Judas Iscariot who betrayed his master for thirty pieces of silver.

“Notice very carefully this scene as it passes. The two great principles which are operating in fallen man will so unfold themselves as to impress you with their purpose, and become part of you as the solemn truths unfolded”.

The angel again withdrew, and the one called Judas appeared. He was seen just entering a council-chamber, where the chief priests and elders of ancient Israel were gathered. These are the ones who conspired to take Jesus and put him to death. Thus they intended to bring scorn, humiliation, and disgrace on him forever. But, oh! how changed, how entirely changed! His spirit was the opposite of that which had appeared in the room set apart for the Last Supper. His outward expression bespoke inward rage—the rage of a malicious, hateful heart, a heart grievously treacherous and desperately wicked. At that time a pale light flashed over his head, which revealed a group of demoniac spirits. These urged him onward to vindicate himself. They seemed to have all the characteristics of the soul-alluring Satan, the arch-fiend,¹⁸ the foe of goodness, everything that can be thought of as evil, the destroyer of peace, the instigator of crime, the enemy of righteousness. Those demonic spirits poured out their fiendish, even their hellish magnetism, and with all the ability they had, they charged the Son of Man with the hate they wanted to show toward him.

As he entered the supposed-to-be sanctuary, the priests arose smiling—a display of smiles produced by malice, hatefulness, which revenge inspires—and greeted him. Then the chief priest, speaking to him, said, “Welcome, Judas, friend of righteousness, friend of God’s ancient congregation, the law of Moses and the people of this holy kingdom. The one that the rabble call Jesus, who by his followers is called the King of the Jews. By his sayings, he has long been worthy of death. He has sought the destruction of this beloved city, the city especially favored by God. And he has prophesied that the great temple would be destroyed,¹⁹ as well as the authority of the religious establishment, the laws and customs would be changed,²⁰ and that he would destroy Jehovah’s kingdom in order to establish his own.²¹ He calls himself God.

“He blasphemes against high Heaven, and mocks the throne of the Eternal. He presumes to call us hypocrites;²² even those whom God, by his right hand, has exalted as teachers in Israel. He calls us blind leaders of the blind.²³ He has charged us with having the keys of the kingdom, and by our love for sin refusing to enter into life; and by a vile nature and love of power, of keeping those who are willing from entering.²⁴ Surely he is worthy of death”.

“Yes, worthy of the most ignominious death,” responded in unison all the priests who were present. But the priest continued: “This man is drawing to himself the credulous, the ignorant, the visionary, and those who are dissatisfied with the religious ministry that God set up, and by his peculiar nature adapted to work wonders, he has deceived many who are worthy of a better calling”. Then speaking to his friends, the other priests, he continued: “But those people will soon come to know of his false character. Whoever first reveals to us the true character of this vile deceiver, and enables us to bring him before the people, and shows us where he hides out, it will go well for that man. Upon such a person, the nation will bestow great honors, and lasting blessings will be upon his head”.

“And lasting blessings will be upon his head,” repeated the associate priests. This promise/commitment was enough to inspire Judas to be the first one to bring Jesus in to them. At this point, he proposed, in the presence of all of them to deliver his Master into the hands of any band of soldiers the priest would commission/designate for that purpose. All this was upon an agreement which appears to have been previously considered: of his receiving thirty pieces of silver.

Gethsemane

Again the scene changed. The evening shadows covered that portion of the earth. A little way from the busy crowd I saw him who had counseled his disciples, moving slowly along with three of his disciples whom he had selected. He was sorrowful. I can never forget that scene. Oh the loveliness that was manifest! Truly I thought of him as the chiefest among ten thousand, and most lovely. Still he suffered. They paused, and he said, “My soul is extremely sorrowful—even

¹⁸fiend = devilish, wicked, very evil, the devil

¹⁹He prophesied that the temple would be destroyed. Matthew 24:2; Mark 13:2; Luke 21:6. The temple was destroyed 40 years later. See also: Matthew 26:61; Mark 14:58; John 2:19

²⁰See Matthew 21:43

²¹See Matthew 26:64; Mark 14:62; Luke 22:69

²²pretenders, pretending to be holy, godly, religious.

²³Matthew 15:14; Luke 6:39

²⁴Matthew 23:13

to the point of death. Stay here and watch with me. Pray so that you don't enter into temptation". He then left them and went a little farther, and fell upon the ground. And while bowing on the cold earth, he enduring the deepest agony. Then praying more earnestly, his sweat became like large drops of blood falling to the ground.

Above him the heavens opened, and many thousands of angels appeared, dressed in the kind of clothing people wear when they are mourning for the dead. They covered their faces as they bent over the garden of Gethsemane in which their Lord suffered. Everyone was quiet, mournfully quiet. There was Christ the Messiah the Lord, the Divine Man, the one whose name is written in the Scriptures as the Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

While observing the Savior in his agony, a cloud descended, resting over the Redeemer, in which were Justice and Mercy. They observed with intense interest the scene below.

At length the Savior prayed, saying: "O my Father, if it is possible, let this cup pass from me. Nevertheless not what I want, but your will be done". Then Mercy said to Justice, "Here is the Ransom".

Again he prayed, "O my Father, if this cup may not pass away from me unless I drink it, may your will be done". Then there descended a mighty angel, who stood by him, and strengthened him. Again Mercy said to Justice, "Behold the offering".

An hour of suffering/agonizing in prayer passed, Jesus arose, and going to his disciples and finding them asleep, said to them, "Sleep on now, and take your rest. Look! The time has come, and the Son of Man is betrayed into the hands of sinners".

"Behold, in Jesus," said my guide speaking to me, "an example of meek submission. Out of his compassion for this deranged and dying human race, he agonized under a burden because of all the woes that humans have to face. Though he is righteous, he suffers by reason of a concern for the unrighteous, and still we hear him say, 'Not what I want, but what you want; not my will, but yours, O God, be done.'

"This is needful so that favor²⁵ may be granted to man, and that he through the power of love may be joined to heavenly spheres. Thus mankind will be lifted up from a degraded condition and exalted to righteous and peaceful mansions which have been prepared in heaven for those whom the Lord ransoms.

But, Marietta, you will soon behold the contrast. In what will happen, the true condition of the perverted heart will be unfolded before you".

Again my attention was directed to another scene of darkness and sorrow. Below me I beheld a heavy cloud, in which I could see that even the basic elements of the earth were agitated. Out of that cloud came sounds that did not harmonize but were hard to understand. But finally I heard the voices of an excited rabble saying, "Where will we find him? Hurry and take us to the place of his hideout. Time is wasting, and the leaders of the people demand the 'outlaw'. He will perish. Yes, he will soon perish," clamored the whole crowd.

As they were moving toward Jesus and his disciples, they were, enveloped in a cloud that was over their pathway. The contrast between the scenes was so great, that I was terrified, and turning to my guide I inquired, "Who are these that disturb the stillness of this solemn hour? And can you inform me where they are from, and where they are going? Why are they so excited? Who are they determined to destroy?"

"These," she said, "are a band of soldiers from the chief priests and elders of the Jews. The object of their revenge is Jesus, who, in the agony of his soul, prayed in the garden".

"What has he done to excite such envy and hatred?" I exclaimed.

"He has preached (this is) the Lord's time for God's only son to be proclaimed to the world. He has given sight to the blind, restored hearing to deaf people, healed the sick, raised the dead, comforted the mourner, instructed the ignorant, and pleaded with those who despise the mercy of God and do not regard the Creator of heaven and earth as their Sovereign, Rightful Lawgiver, Heavenly Father, and Redeemer".

"And is that why they want to destroy him?" I inquired. "Has he ever contended/debated with them?"

"Haven't you read in the Sacred Text what the prophet spoke when moved by the Holy Spirit concerning the One who would come: 'Behold my servant whom I have chosen, my beloved in whom I am well pleased. I will put my spirit upon him and he will show righteous judgment to the Gentiles. He will not fight nor shout; neither will any man hear his voice in the streets.' This Jesus, who in his humility bowed in prayer, and whom the populace seek to destroy as a vile outlaw—he is God manifest in a human body—he is the One about whom the prophet spoke."

While the angel was still speaking, the clamoring throng, armed with swords and spears, approached Jesus and his disciples. And they were led by one of the company who sat with him at the last supper, Judas Iscariot, the same one who had left his Lord and proposed to deliver Jesus to the chief priests and elders of the people. As they drew near, I saw above Judas a mighty angel of darkness, from whom issued a pale sulphuric flame that encompassed him and burned

²⁵or 'favorableness'. The word 'grace' means 'a free favor'.

in his nerves like living fire. With utmost determination Judas approached and greeted Jesus as his friend and Lord, sealing his mockery and heartless treachery with a kiss. But Jesus appeared fully to understand his purpose and spoke to him saying, “Friend, why have you come?” And to the crowd he said, “Did you come here as if against a thief, with swords and spears, to take me? I sat daily with you, teaching in the temple, and you did not take hold of me. But if you’re looking for me, let these who believe in me go their way. For this reason I came into the world”.

Then one of the band of soldiers said to him, “Tell us for what reason”.

“That the world may be saved from their sins, and that everyone, even those who attack me, might, through faith and repentance, receive God’s blessedness”. Then he added, “I submit myself into your hands, but these my disciples, no harm will befall them”.

Then said the mockers, “You are our prisoner, and we bear you before the tribunal of the people, and nobody is helping you; how can you say then about these your disciples, ‘No harm will befall them’?”

At this the disciples fled and forsook him, each one going his own way, except the one who followed his Lord even to the judgment hall.

— 5 —

Cruelties Inflicted upon Jesus

Then with cruelty they led him away amid the shouts of the rabble. As this scene was closing, I turned and looked upon the infants and angelic spectators, who appeared more afflicted than at any former period. Then I inquired, “Can there be sorrow in heaven? Do angels weep?” When I heard a voice say, “Marietta, you are doing well to ask this. Angels have hearts and feel compassion. Who in heaven could witness the betrayal of the Savior of sinners without sadness arising in his soul?”

“Amen!” uttered ten thousand voices. And then the first voice continued, “Who can endure the sight? Behold the innocent sufferer. Look, look! They’re beating him as they hurry along the rough path. They mock, they ridicule him; they treat him cruelly. Let all the heavens pause and behold the heart-rending scene; for the Redeemer is suffering at the hands of sinners. You, infant spirits, may affection for the suffering one awake in you. Divine goodness whom angels adore is despised and rejected by mankind”.

As the voice ceased, I heard another angel say, “Look, behold, from the highest heavens angels descend”. I looked up and far above I saw a vast assembly that had witnessed the scene of Jesus’ arrest and abuse. These angels were an innumerable company of superior beings. They had palms in their hands and crowns upon their heads; and their crowns represented the starry heavens, being a miniature expression of the universes which encircle the throne of the one who is infinite.

As they drew near, a dazzling light went ahead of them which included the spiritual atmosphere. It was so exalted in its nature that even the angels of the highest order who had composed the former audience could not steadfastly behold it. The approach of this light so revealed the imperfection of my nature that I tried to hide myself; but nothing could be concealed in that holy light. I wanted to flee, but I was unable to control that desire. Surely, I said in my mind, if this is but a taste of what is in the higher heavens, how can mortals ever attain to this divine abode? How can vile man hope to enter this glory, which to the unprepared soul, would surely become a fire that would totally destroy them?

While thus reflecting, I heard one of the cherubic beings²⁶ say, “Angels, kindred spirits, inhabitants of the exalted heavens, bow down before your Lord, for he is worthy. Adore him from the depths of your being and from your spirits that worship with immortal sentiment. All angels delight to offer praises to him, and he is worthy of all adoration. Praise him! Praise the Lord, the Redeemer of the Earth! While fallen beings mockingly gather around him and pretend to hail him King, may the universe be moved with harmony and reverence, and may all intelligences humbly adore him”.

Then each bowed down in silent adoration, as feeble, bewildered men hasten him to the judgment hall. Angels were declaring him God in a human body, but that made me wonder: if he had the power, why didn’t he use it to subdue those who sought to destroy him? And as there were myriads of mighty angels, each having the ability to disperse at will those who led their Lord away, why wouldn’t they prevent the impending storm? Perceiving my thoughts my instructor said, “He came to seek and save, not to destroy. He endures the scoffs of the wicked and offers himself as a ransom for sinners. And by his submission he fulfills the prophecy which says: ‘A bruised reed He will not break;²⁷ and smoking flax He will not quench.²⁸ His mission is redemption, not judgment and execution”.

²⁶an order or class of angels

²⁷He will not harm the helpless

²⁸He will not extinguish the life or hope of a man

Then I heard voices that sounded like many rushing waters saying, “Be amazed, O Earth! For your sins have brought on you unutterable woe, but pity has prompted the offering. Because of this your Redeemer groans beneath the load”.

Then Mercy said to Justice, “It has been written, God loved the world so much that he gave his only-born Son as a Ransom. This is the Ransom. In Jesus the nations of the earth will have hope. Look, this is the offering! In this offering there is a way to remove sin and godlessness, and to prepare a way for the depraved human race to pass over to that superior life up above.

Then said the angel to the infants, “This is your Redeemer. In him alone is that Life which can save the sinner and bring him to a new life. By him you were admitted into this paradise. Each one of you, look over this scene as it unfolds. This scene is showing you the value, the worth of your redemption, and it allows you to learn how valuable the redeemer is to you”. While the angel spoke to them, their expression of sympathy showed the purity of their hearts and the tenderness and emotion with which they had observed the suffering of the Son of God. Then all with one accord said, “How could we not express praises and thanksgivings to God for this gift, the gift of life through his only-born Son, our Savior? Could we not relieve him? Can we not share his woe? He is among his enemies. They don’t know him. They give him needless pain. Who can endure the sight? Let us run to his relief!” exclaimed the infants. “He is our Redeemer!” These words fell from the holy lips of the infants in paradise.

“He is our Lord. He brings the heavens into harmony with his own perfection, and his pleasant speech fills the heavens with his melodies. He makes blessedness arise like a golden morning, and he gives holy luster and divine goodness on the things he has made with his hands. These are the words of one of the mighty angels in the audience of the myriads and millions, which man could not number. The heavens declare his adorable name, and the peopled expanse²⁹ vibrates/pulsates with the soft and gentle rhythm of his love. Yet in the form of a divine man we see him being hurried along by rough/crude men. They are leading him through this discordant world toward the proud/haughty Sanhedrin³⁰, proud leaders of a heartless religious congregation—a congregation where God’s name, Jehovah, is pronounced but given only pretended worshiped”.

Then as the voice of one man they cried out, “Let us arise and beat back the mockers of the Lord”.

“No,” said another voice; and I looked, and behold Justice stood in a cloud of exceeding brightness, holding seven thunders in his right hand. From these thunders, lightnings and tempest rolled out, and they extended over the whole globe of the earth, including the human race, both the small ones and the great ones, those living and the dead ones. The foundation of the earth shook. Rolling thunders, darkening tempests, and terrors were so great that they caused the souls of men to shake.

In his left hand Justice held a scroll, on which was written a shortened version of the eternal law for spiritual, moral, and intellectual beings—shortened because humanity is able of comprehending only a tiny portion of it. Man’s capacity is too limited, and he has become so adapted to his condition that he hardly recognizes his own limitations. The wretched/deformed man, who was revealed earlier wounded almost to the point of death, was lying right before Justice. The blood from his wounds stained the ground he was lying on.

Again Justice repeated, “Not so, the soul that sins must die. The result of violated law is irrevocable”.

Then I saw Mercy come, enter the tempest, and bend over the wounded man as formerly. She said, “He who was, and is, and is yet to come, is coming down to the Earth. Now the Spirit has taking on a natural earthly body, and he will come into a new unique relationship with mankind. This will enable him to identify with, sympathize with man. By this he will raise them up from their degraded/fallen condition and will restore the defiled soul. This will enable the human race which is in discord with eternal law, to come into harmony with that law through His becoming perfect. Then, in and through him, a complete re-uniting will restore the lost planet”. And here, Mercy again repeated, “Behold the ransom”.

“Even so,” said Justice, “the offering is presented, but it must be accepted as a free favor.³¹ For that reason he must tread the winepress alone. And these,” he said speaking about the angelic hosts,³² “seek to rescue the offering, and prevent its being sacrificed”.

Then Mercy said to the astonished millions, “Thus it is obligatory, unavoidable that Christ the Messiah is to suffer. You will stay in awful suspense as you watch the effects of sin on the sinner’s consciousness of right and wrong. The conflict is heightening, and the Son of Man will engage in warfare with the powers of death”.

Then both the angels and the infants said, “Permit that we do not witness this scene. Who can stand it?”

“No,” said Justice, “shouldn’t the heavens behold the wonder, and won’t Hades/Hell shrink back beneath this awful blow? This he said as the God-Man proceeded to enter the death-gate and conquer the foe of man and bring life and

²⁹or the populated universe. See also Part One, page six –the underlined portion.

³⁰The Sanhedrin was the ruling council of the Jewish nation.

³¹The word ‘grace’ means ‘a free favor’.

³²hosts = army or troops. This word also means a large number of people or beings or a large multitude.

immortality to light”.

Everyone who saw and heard answered, “Amen! O Eternal Spirit, let your will be done in heaven and on earth, and by us and every intelligent being. Let it be done, now and evermore; ever, evermore. Amen”.

“Even so, let all heaven respond,” said Justice, “that God may be all and over everything now, and from now on, and forever”.

“Amen! hallelujah! hallelujah! amen!” answered the meek observers of the scene: “Evermore may your will be done! Amen!”

— 6 —

Christ the Messiah Before Tribunal

As the voices ceased, the conspiracy against the Lamb of God appeared in the form of a demon of gigantic size. He came from a smoking pit and was above the mortal throng of soldiers. On his head were many horns, and each of the horns was spuing out a lurid flame. This flame surrounded that portion of the earth in a burning magnetism of fiendish³³ hate. Upon his forehead was written, “Crucify him, crucify him; for he is not worthy to live. He is seducing the people.” On his breast was written, “Apollyon;”³⁴ or “The Manifestation of Enmity to Goodness”. On his heart was seen in blazing characters of the alphabet: “Jesus will not triumph; but death will doom him to the tomb where mortals slumber, and inactivity rules. There, the one who calls himself the Son of God and makes himself equal with God, will feel the restraints of my irrevocable decree of death. Then I will dash his followers upon the rocks of human prejudice. Gloom and oppression and dismay will be their lot throughout all ages”.

“Hear this,” said a tomb-like voice.

“Hear this,” hissed ten thousand serpent-tongued creatures with demon-like facial expressions. The cavern below ground trembled as if some all-mighty ruler from an under-world region had, with his blazing scepter,³⁵ touched a mighty fountain in the depths below.

We in the heavenly realm could see a burning flame arising out of the pit; however, the band of soldiers, who were in the earth-realm, could not see it. We could see the flame arise among this throng/mob, and blend into their mob-like behavior. Each of these soldiers seemed to be submissive to those flames which added to their burning desire so that the whole mob seemed to be so much the more bent on their destructive ways. By their agreeing with each other, the intensity of that putrid atmosphere was increased till the whole band of soldiers appeared to me to be one big burning destructive tempest. This blending together was present throughout that band of guards who had captured Jesus, the meek and humble sufferer.

“The battle heightens,” said an angel, who stood above the tempest in the atmosphere of heavenly purity. “All of you in the heavens, behold this scene and wonder. Now death and hell combine. Now the powers of evil are charging at this God-Man. Alone he is standing against the united forces of hatred and destruction, and because of his compassion for the human race, he is weighed down with the sorrows and sins of mankind”.

“But,” said another voice, “who will determine the outcome? for, myriads³⁶ of the servants of evil congregate, and the mortals who surround the sufferer are becoming like those who inspire them”.

Before the Tribunal

Then I saw them lead Jesus into the audience-chamber of the rulers of the people. Upon his head was a platted crown of thorns. His temples were pierced, and blood ran down his cheeks. His hands were also bound. He did not murmur, but looking upward moved his lips as if speaking. Suddenly the host that had arisen from the pit, the abyss, fell back as though smitten by some mighty hand, and they exclaimed, “He speaks with God! and with pity beholds the crowd of mockers. The issue is not equal. Our prompter is hate, malice, revenge; his is love, meekness and submission. Flee we must from the power of that gentle Spirit. It is the deepest hell to endure his tenderness, and we cannot contend with his love”.

Then again, the one who was an extremely evil being appeared the in a gigantic form. He stretched out his arm, and

³³devilish

³⁴In the original language Apollyon means ‘destroyer’

³⁵A staff carried by kings as a symbol of royal authority.

³⁶A very large number. It can mean millions of millions.

from his hand came out some dark substance that seemed to be self-consuming elements.³⁷ In a terrifying voice he said, “Arise! enter the combat, for now the battle is set! What if he does look at his tormentors in love? I have turned many loving hearts into hatred, and many calm spirits into madness, many a praying soul to speaking blasphemies³⁸. He will not prevail, for now the conflict approaches the consummation, the climax. This day, by my own hand, I will achieve for myself immortal victory”. Thus saying, he prompted a mortal, who approached Jesus as he stood among his accusers and slapped him with the palm of his hand.

Then I heard a noise that sounded as if the heavens above had fallen. I looked, and all the angels were upon their knees, and bowing their heads, raised their spotless snow-white hands toward heaven. Heaven was in mourning.

Then again I saw one approach Jesus saying, “Are you Christ the Messiah? are you the King of the Jews?” And Jesus answered, “You have said it”. And the power of darkness gave way, for his voice disturbed the regions of death, and all was silent.

“He, your Redeemer,” said an angel to the grieving infants, “is smitten by an ungodly man from the region of death, and his temples are pierced by a crown of thorns. By this, evil is represented. That is evil’s natural state, that is what evil has determined to do, to smite any manifestation of goodness. Without doing things like that, evil could not exist. These vile beings that arise from the lower world are like a cloud from some smoking pit. They darken the earth and torment the sons of men. Filled with lust, and unable to indulge those inclinations, they try to satisfy their passions by taking them out on bewildered mortals. Jesus will rescue the humble soul from their power. He is the manifestation of the Spirit in a bodily form, and his mission with men as a Redeemer is to break the power of the enchanter³⁹ and break his kingdom into pieces, that is, as much of it as has already been established with men. Similarly, the prince of the power of darkness will seek to conquer Jesus and to smash the Kingdom of Peace like a clay pot, that is, the kingdom which Jesus will establish on earth.

“Moreover, here the two principles meet. Death and Hell arise from the underground region. Raging with the inextinguishable fires of pride and fiendish hate, Death and Hell are convinced that the final battle is at hand, the time when hell’s victory over Jesus seems to be so very close. Prompted by the one called Satan or Deceiver, they are going for the final battle: the destruction of Jesus. The field of action is the external world,⁴⁰ for in that world, the conditions are such that men can be influenced by good and evil.

“Moreover, in the external world, there are intellectual and responsible beings; therefore, they are moral beings responsible for their actions, and are condemnable when they break God’s laws. Therefore the righteousness of God’s throne declares against the sinner; so then Justice—and Justice is my name—must also be maintained if the violator lives. Man must perish, or through some wise provision there must be a medium or mediator between him and the law violated. To this end a ransom is being offered, the body of Jesus, which body has been prepared to enter the great vortex⁴¹ of human degradation and rescue the sinner, while standing amid the conflicting scenes of that world. And this can only be accomplished by reversing the destructive tendency of the human race. Those arising from the pit unite this deadly tendency with the powers of death and hell; and therefore, to save the sinner, death and hell will be held subject to the will of the conqueror. The principle of evil will be bound by his all-powerful and eternal will. Mercy has appeared for the sake of the depraved race, and in her arms she brings a ransom saying, ‘God has provided help in the one who is the ransom,’ and that ‘he is mighty and able to save’. The offering now descends into the vortex”.

Then said a voice, “I am Mercy. I offer the ransom”.

Again Justice said, “If he is able, he will triumph over death, hell and the grave; but he must not strive nor cry, neither must his voice be heard contending with anyone”.

Then, answered Mercy, “He is like a lamb for the slaughter, like a sheep dumb and submissive before her shearers; he does not open his mouth”.

“Even so,” said Justice, “he must also make his soul an offering for sin before he can see his seed/descendants”.⁴²

Again, Mercy answered, “Although he descends the vortex of death, his days will be prolonged, and the pleasure

³⁷By ‘self-consuming elements’, perhaps Marietta means: ‘evils that carry their own destruction, such as deception’.

³⁸Speaking against God, cursing God, insulting God, claiming to be a god; using profanities, vulgarities, or obscenities against God.

³⁹enchanter = one who places spells or curses on others

⁴⁰The writer refers to this world we live in as “the external world”. This world can also be referred to as the temporal world or the mortal world. Heaven is the real, eternal, immortal world.

⁴¹A down-ward spiral—like a whirlwind or whirlpool

⁴²the word ‘seed’ is often used in the Bible to refer to children, grandchildren, etc., descendants. In Jesus’ case, seed refers to his spiritual seed, that is, those who believe on him and follow him.

of the Lord, the work of redemption, will succeed in his hands. His kingdom will be an everlasting kingdom, and to his government/rulership there will be no end. Through this mediator, God will be justified in saving everyone who believes”.

“Amen!” answered Justice. “Hallelujah, hallelujah, amen!” arose from spirits, angels and seraphs.

Then I heard Jesus say to him who asked him the nature and object of his mission, and who had pointed out to him the danger of his position, “For this reason I came into the world, that the world may be saved; and since no man can come to the Father except through me, I submit to the consequence of my mission”.

Then with great emotion Mercy lifted her eyes to heaven above, and said, “Your goodness is so great, O God! For the salvation of the sinner, the just man entered death’s dominion and rescues the unjust”. Then approaching Justice, she extended her hand saying, “Do you accept the offering I bring? Is it adequate?”

Then Justice bowed over the bleeding form of humanity, which again appeared, and received the extended hand of Mercy, saying, “When this offering has meekly endured to the end, then the sinner will be restored through repentance toward God and faith in the Lord Jesus”.

— 7 —

The Dream of Pilate’s Wife

Then far above the scene, I saw a company of angels descending. They seemed to be on an errand of mercy where momentous consequences were pending. They came to a palace in the city and paused above it. One of the angels entered a room where there was a lovely woman. This woman was watching the crowds who were determined to crucify Jesus. Knowing that Jesus was innocent of any crimes, she was quite anxious and disturbed about what was going on in the city. She was meditating upon the scene of the exasperated people.

Now, angels can appear to people or remain invisible. The angel in the room with the lovely woman remained invisible, but was able, while still unseen to soothe her nerves into quietude and to induce a soft and gentle slumber. How soon, I thought, that weary agitated body has found quiet and rest under the angel’s influence, and how free from exciting and disturbing care are the inhabitants of the blissful skies! The woman rested, and the angel breathed on her the breath of pure angelic love.

Her spirit awoke (what we mortals call dreaming). In her dream, she was standing by a gentle river, garlanded with the beautiful flowers of a heavenly paradise. The waters of the river were bright and transparent, upon the water’s surface there was a mirror image of transcending beauty of the landscapes of paradise on both sides of that living stream, and the area surrounding the water course. The waters echoed the soft notes of the choirs of the birds of paradise who were resting in the branches of the immortal trees. The song of those birds floated above the flowery plains.

The woman was so charmed by this scene of paradise that she was ecstatically delighted. Spontaneously she lifted her hands in adoration or worship, and raising her eyes, she beheld uncountable companies of the inhabitants of this paradise. These angelic inhabitants paused their song of angelic love, and the echoing melody reverberated/echoed in the holy skies. The final anthems⁴³ of their song caught the attention of this enraptured dreamer. As she stood and beheld the angels above her, she realized that the harmonious voices of the immortal beings had ended their song of praise. The melody of the myriads of paradisiacal birds also died to her ear. Then a death-like stillness held the whole realm as a feeling of awful suspense gripped her.

She sought the reason for the drastic change as gloom also covered/veiled the beautiful river. Then she noticed that the flowers folded their petals, and dropped their aroma as tears that fell from the bowed and humbled stamens and folded cups. The forests stood still, not a leaf moved, for even the heavenly breezes paused. The angelic hosts above had covered their faces and a pale light, as if the image of sadness, occupied the place of the bright glory that had illumined the world around her. Her heart grew faint, her hands fell lifelessly by her side, her head dropped upon her breast, and with her face pale, the image of perfect sadness, she looked downward. Her eyes gave up their brilliancy and life seemed departing, when the angel touched her, saying, “Pilgrim, why do you wonder? Aren’t you from the city of Jerusalem, in the land of shadows and of night?”

The dreamer, startled by the voice of the strange speaker, raised her head, and beheld (still dreaming) before her one of the immortal inhabitants dressed in mourning clothes. Seeing this alien being (still in her dream) frightened her, and she looked for a way to escape, but the angel continued, “Don’t be afraid, for in this land no harm can befall you. I come as a messenger from that innumerable company of angels you beheld above you. My errand is one of mercy. You

⁴³hymns of worship and praise

witnessed the glory, harmony, and melody of this divine abode. Such is the true state of those who are pure and ever blessed. These rivers, fountains, streams, blossoms, all full of living creatures, unite in one expression of ceaseless praise.

“But you have also witnessed a change; how vast and how sudden. You too, are sad, and want to know the reason. For this reason I have come to you. We suffer with our Lord, who in your city is this day charged in court before a depraved, vindictive, and mock tribunal. Our Lord, who is suffering in this city, is an incarnation⁴⁴ and a manifestation of the Divine Spirit, God manifest in a human body, in the person of Jesus. Him the Jews seek to crucify. He goes, as it is written about him, but woe to his false accusers, vile blasphemers, and unjust prosecutors. And you, spirit of the lost world, you are interested, because your husband, though conscious of the innocence of Jesus, for the sake of the people has bartered innocent blood. Go quickly to your lord, fall before him, and warn him of his danger. Tell him what you have seen: how the land mourns where immortality reigns; and yes, that every tree, plant, and flower bows in sorrowful attitude; that the birds of Paradise fold their wings and wait in awful suspense; that the rivers, the transparent waters, wear a heavy gloom that covers their glory; that angels lay down their crowns, and drop their lyres,⁴⁵ and are dumb/silent, and fall down in sadness; while Jesus your Redeemer stands before the heartless tribunal of fiendish men. Go, don’t delay, else a moment lost may doom Pilate, whom you will seek to save.

“Awake!” said the angel who had soothed her to silent slumber; and, she arose quickly, startled, even terrified because of her vision/dream, and hastened to send to Pilate her husband, saying, “Have nothing to do with that just man; for I have suffered many things this day in a dream because of Him”. But Pilate, disregarding her entreaties, yielded to the insane demands of the people, and condemned Jesus to the cross, first giving him up to be beaten, then crucified.⁴⁶

— 8 —

Jesus Led out to Be Crucified

Having been sentenced, Jesus was led out to be beaten. The veil that had hidden the inhabitants of the earth from our view was removed, and again the arch-demon and his hosts appeared. He raised his hand, and out of it came a sheet of sulphuric flame that moved and flashed like a banner over the vaults/caverns below. Upon that banner (which was a fiery sheet of the sulphuric flame) was written, “Victory to Apollyon.⁴⁷ This day I have prevailed with men, and they have condemned the innocent one”. Then I heard ten thousand hoarse tomb-like voices saying, “Hail, Prince of Darkness, all hail! You have prevailed, and man will feel the sting of death. Go on to victory! Go on up; for we arise from our underground abode, and witness the God-man as he writhes/squirms beneath the scorpion whip and agonizes on the Roman cross”.

Cries of “Ah-ha, ah-ha!” arose in increasing volumes from the underground abode of demons, and the air was filled with the loud shouts uniting with the hellish chant of the mortals who madly rushed to the scene of cruelty.

“And is it not enough?” cried a voice full of deep lamentation, “O Justice! are you inexorable/relentless/unyielding? Hasn’t the ransom been made perfect yet? Do we have to endure this scene? Must the innocent one continue to suffer at the hands of sinners any longer? Spare, O spare! Look! His back is torn with whip marks! His temples are bleeding! His body trembles under the heavy timber! His spirit is groaning! Why must evil prevail?”

Then Justice answered, “He enters into suffering with the fallen race, and endures until the time appointed. His life is not taken, but he gives it for many; and although Satan triumphed for a season, the armed strong man will enter the enemy’s abode”.

The suspense continued until everyone was absorbed by its influence. Again Jesus stood before us; His form was disfigured, and he was weak and faint. Still they placed on his mangled back the huge instrument upon which he was to be executed, and forced him along toward the place of crucifixion amid the shouts and jeers and blasphemies of the people,.

Until this time I had been dumbstruck by the awfulness of the varied and mingled scenes that were rapidly transpiring before me. But as Jesus trembled and reeled under his load, and while his body was bleeding from the cruel beatings, and his temples were gored and swollen from the crown of thorns; the maddening cry could still be heard

⁴⁴incarnation = when a spirit starts living in a physical, natural body, it is called an incarnation. Jesus was an incarnation of the spirit of God.

⁴⁵a musical instrument similar to a harp

⁴⁶It might be noted that Pilate’s wife was told to go to him, but instead, she sent him a message. The Holy Bible says the same thing. Matthew 27:19; says that she was told in a dream to go to him; but instead, she sent him a message. The way this passage reads, Pilate lost his soul because his wife did not do what she was told to do.

⁴⁷Apollyon, in the original language means ‘destroyer’

throughout the city: “Get rid of him, crucify him, crucify him!” I could endure no longer, and exclaimed to my guide, “Why won’t Justice spare the innocent and let the guilty suffer? Let the world live with the consequence of violated law. Must the innocent one endure the pain and woe needed to unite with the sinner and bring him to his salvation? O why does this scene continue? Why must Jesus bear the cross? Why are these infatuated/bewitched people permitted to inflict pain upon the pure, even, one who seeks their benefit?”

Still Jesus moved slowly along, about to fall, faint, weary and in agony. He did not say a word, but he looked with love and pity upon those tormenting him. While I was reasoning and wondering, I noticed that he was moving less steadily, less firm than before, until he sank down beneath his burden. His natural strength had failed. As he fell, his spirit within him groaned, and everything quieted down. For the first time, his persecutors and crucifers paused in their cruelty, and manifested care for him. But I thought, perhaps that apparent care was on account of fear that they might not enjoy his prolonged suffering upon the cross, beneath which he now lay bleeding.

As he fell, the effect upon the saints and angels, and the infant spirits, who were watching from heaven, was beyond any power to describe. Truly it appeared that the very heavens would fail and happiness would disappear—never to be restored.

The scene had been increasing in its awful interest; but when Jesus yielded beneath the heavy load and the continuous beating, all the spirits moved as if they would have gladly relieved him. Just then, a far-away voice proclaimed, “It is written of him, he treads the wine-press alone”.

“Even so,” said Justice, “but let the inhabitants of earth and the angels of heaven know that he is enduring this suffering for the sake of the sinners. By his stripes they are healed. He enters the death-gate so that he can rescue those who have fallen by breaking the law”.

“Amen,” answered Mercy, who now appeared above the cross, “amen; he offered himself for sinners. Justice, here is the offering I bring”.

“You have said,” replied Justice, “he suffers, but he is suffering in the hands of those whom he is seeking to rescue from the consequences of the law that they violated. His suffering is not because the heavenly Father wants to vindicate himself, but because Jesus is seeking to save those who have become evil. Don’t let the heavens above, or the earth beneath, or the lost who dwell beneath the earth speak against the goodness of the Lord Creator. It is natural for sinners to oppose and inflict and seek to destroy that which is good, regardless of what it seems to be. In these cases, sin appears in its worse form. If sin were uncontrolled, it would blot out the sun, make the heavens a dwelling place of evil and hateful creatures, break up the government of the Creator, and eliminate the moral principles of the intelligent beings in the heavens, demolish God’s throne, and blast eternal things.

“Sin is the opposite of virtue/goodness. It knows no sympathy or compassion, and is a fountain of hateful schemes. For this reason, when Jesus becomes a ransom for the sinner, he is compassionate to those who have broken the law. They, controlled by evil, seek to torture and destroy him, although he is the messenger of peace and goodwill for them.

“Men who are fallen, are not yet immortal demons, but are the occupants of an intermediate place. Jesus seeks to save their souls, but demons seek to destroy. When Jesus went to where they are, he went as their Redeemer; Apollyon went as their destroyer. With these two principles there can be no union/compromise. Jesus suffers, not by Heaven’s decree, but let it be repeated, he suffers because of his goodness and his mission for the sinner. It is necessary for him to enter the scene of combat with death and hell”.

“But will he prevail?” inquired an angel who had listened to what Justice said.

“Yes,” said Mercy, “he will prevail. He is the Lion of the tribe of Judah, the bright and morning Star. He will prevail, and will unloose the seals”.

“Alleluia! he will prevail,” arose from the myriads congregated. “Your kingdom come, your will be done on earth as in heaven”.

“Amen, may it be so!” said Justice.

Again there were some moments of silence. No movement or voice disturbed the spell-bound atmosphere while Justice and Mercy paused. It appeared that all who witnessed the scene, even the wicked ones on the earth, and those from spheres of darkness among the regions of the dead, and those from underground caverns where evil reigns, felt the innocence of Jesus the meek sufferer. Surely it could not have been otherwise when his true character was considered. No fault could be found in him, in his life, betrayal, or when condemned to the cross. Thus I reasoned, and thus must all conclude, when remembering that he had been betrayed—arrayed in mock royalty before Herod—and endured the cruel and false accusations of the priests. His temples had been pierced with thorns, his back lacerated with severe beatings, and yet he had not opened his mouth to complain. During the interrogations by the priests, he spoke only truth and did not try to save himself from the cruel death on the cross. In all things he had honored his high claim to divinity and established his nature in righteousness.

In his life among men, he was as a benefactor. He had healed the sick, raised the dead, and freed people who were possessed and grievously tormented by evil spirits, restoring them to calmness and happiness by extracting/expelling those spirits. He had bound up the broken hearted; caused the mourner to rejoice. He had forgiven sinners, filling their hearts with gladness and heavenly love. He had faithfully reproofed the vile, and cleansed the temple of money changers. And when opposed and persecuted, and even condemned to the cross, he had not reviled, but by his meekness and harmony he had exhibited a life which could only have been Divine.

When the cross upon which he was to be executed was laid upon his bleeding shoulders, he meekly bowed under it, and bore it along amid loud bitter insults. He submitted himself to humiliation as well as suffering.

When he fell under the cross, exhausted by excessive and prolonged suffering, his spirit groaned—but he did not complain. He looked on his accusers and tormentors with pity/compassion, remembering their depraved state, and felt compassion for them. This is how the Savior of sinners suffered—while only a few personal friends sympathized with him. Their spirits agonized with him, but there was no way they could help him. He bled, groaned, fainted, and fell, but no pitying tear stole down the hardened cheek of the cruel tormentor. No soft hand touched gently his wounded temples. No consoling words were spoken to him. Alone he endured, alone he bled, alone he struggled to bear the cross. How could those who witnessed fail to sympathize with him, or mortals refrain a tear? How could anyone fail to love such an excellent person! How could anyone prevent their souls from adoring one so worthy, especially since he suffered, not only innocently, but for their salvation!

Finally, the soldiers commanded Jesus to arise and proceed to Calvary, the place of execution. Obedient, he struggled beneath the cross; but his trembling limbs failed, and again he sank back in his agony. Who can depict the scene? What artist with a pen and immortal colors could depict the true nature of this God-man, and blend the light and shadows with sufficient skill to reveal the reality of the scene?

There was the Savior, the spotless, holy, and lovely Jesus, struggling, his body shaking/convulsing under the whip of the one who was beating him to make him raise the cross beneath which he had fallen. Blood from his bleeding body stained the ground. His torn flesh/skin quivered from repeated strokes by the hand of the one who beat him. His swollen face was marred more than any man's.⁴⁸ His eye of love was concealed beneath blood and tears. Prompted by his heart, which was ever full of love and pity, his lips pronounced, "Sinner, for you I freely suffer; for you I endure these afflictions, yes, I endure them that you may be saved".

After repeated ineffectual efforts to force Jesus to bear his cross alone, and anxious to reveal⁴⁹ in his sufferings during the final trial, orders were given to the soldiers, who compelled someone named Simon, a Cyrenian, to bear the cross. And again they proceeded.

As they advanced slowly toward Calvary, a company of woman approached the dictators of the dreaded execution and bowing before them, raised their hands, and in the most affecting manner, pleaded that Jesus should be released. No attitude could have better complied with the object of their prayer. Their sorrow was inexpressible; their cause was just; their petition humble and urgent, but all of no avail. "He will perish," said the proud priests; and again the crowd shouted, "Crucify him, crucify him. Test his power. If he is the Son of God, let him break the arm of strength that moves him toward Calvary, where his weakness, folly and blasphemy will be revealed".

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Judas Repenting

Before us was now displayed the Jewish Sanhedrin, the rulers of the Jews. They were expressing many thanks for the triumph of truth over error, and of good sense over fanaticism/extremism. They congratulated each other in the hope of peace that must result from the prompt and efficient action taken to put down Jesus, the impostor.

Their general appearance bespoke a proud despotic⁵⁰ spirit rather than that of God's humble servants. Rather than displaying concern with properly taking care of someone who strayed from their religious customs, they handled the business at hand as something that was not serious, something they could even joke about, more phariseism⁵¹ than meekness, more of the attitude of a dictator than of ministers.

While they were delighting in the glow of their victorious feelings, Judas, now the picture of wretchedness, rushed into their midst and wildly exclaimed, "I've sinned, I betrayed innocent blood".

⁴⁸Isaiah prophesied (52:14): His face was marred more than any man.

⁴⁹take pleasure in

⁵⁰A despot is a harsh, evil ruler.

⁵¹having the same nature/characteristics as the Pharisees. The Pharisees were one branch of the Jewish religion. Jesus described them as hypocrites and/or blind leaders.

“What is that to us. You see to that,” replied the priests. At this cold and repulsive reply, Judas was startled; he had expected their sympathy and aid in his trial; and having served them, he had turned to them for help; but instead what they offered him added sorrow to sorrow, disappointment to disappointment, remorse to remorse, and despair to wretchedness. Recovering partially from the shock produced by the unexpected reply, finally he said, “Shouldn’t I in this hour of trouble expect sympathy from those who pledged honors, blessings and friendship, to whoever would conduct them to the capture of Jesus? Did I not faithfully fulfil my engagement and give him into the hands of your soldiers? Why then this cold and indifferent reply? For you I betrayed my innocent Master; for you I greeted him in my accustomed manner. Even more, for you I sealed my treachery with a kiss. Will I not now find you as faithful to your most solemn pledge?”

Then looking down as if in deep and painful thought, he exclaimed, “When I betrayed him, he looked upon me lovingly. That look I now see. I feel its power. He was good and righteous. I have betrayed innocent blood”. And hastily throwing down the silver for which he had bartered Jesus, he said, “Here is the price of my Lord—and of my peace forever”.

Then answered a priest, “True, that is the price, for that we purchased your services; why do you trouble us? Take it, it is yours. We have no more need of you. Our purpose in you is accomplished. Get away before you suffer the same fate as the one who is right now being ushered out the gate and being taken to receive the reward for his foolish religiosity. This is my complaint: you are acknowledging Jesus, the outlaw, to be our king.” Then the priest added: “Get out of here, or else the guard will carry you too to Calvary”.

The Depravity of the Human Race

Then a mighty angel drew near, saying, “Behold the ways of men revealed in the case of Judas with the chief priests and the rulers of the Jews. They have only followed the natural promptings of the depraved heart. Can it not then be said that the natural mind is an enemy against God; it is not subject to his law, neither can it be.

“Aren’t the ways of men the opposite of God’s ways? Aren’t they often planned selfishly and done secretly? Aren’t the tendencies of man’s activities unrighteous? Doesn’t he seek blessings only for himself, forgetting to bless his neighbor? Ask the people of earth. Look into their histories and what do you see but the depravity of the human heart. Let her sages, her philosophers, and her poets give a faithful answer. Let them awake those who slumber in the tombs! Let lords, powerful rulers, and priests speak from their high positions, and they will all reveal the truth that man is depraved. Let the tears and sorrows of the dependent, the servant and the slave unite, and they will tell the same sad story of human woe that is found alone in the perversion of the heart of man.

“Judas betrayed his Lord, and in that he bartered justice and goodness for earthly riches. Yes, his depravity has been revealed, but his is only a lot more of the same depravity that is with the many unholy souls. He sacrificed a great blessing, his best friend, for applause and temporary blessings. Doesn’t man often act this way? Doesn’t he often betray a friend or forsake a brother, leaving him to struggle amid accumulating sorrows. Though earth’s philosophers would gladly conceal the horrid picture, doesn’t man betray his colleague for temporary gain? How many have surrounded themselves with luxurious things while ignoring the many needy ones in their own community? Don’t these luxuries often come even at the price of the blood of some unfortunate being?”

Then another angel, who approached from an opposite direction said, “Shouldn’t these truths be revealed to the infant’s understanding?” Immediately a scene appeared before us in which the earth, with her many diversities was displayed. In this scene were represented brothers betraying brothers for their personal gain, parents their children, husbands their wives, friends exchanging each other as mere commodities, nations in their warfare and piracy, grievously afflicting the poor and dependent. Millions of human beings were seen suffering in lowest degradation, living and dying without hope.

Mothers were convulsively pressing their babies for the last time to their breasts, and imprinting upon their rosy lips a farewell kiss, while the nursing infant clung with a dying hold to its mother’s neck. Husbands were looking in despair upon their mistreated wives and heart-broken children. Poverty, oppression, pain, anguish, rapine, and murder were revealed.

Among this mixed crowd, there were a few who were trying to break down the forces that were holding people in such desperate circumstances: to take the whips from the slave driver and his cruel instruments; to provide for the needs of the sufferings of every class; to feed the hungry, clothe the naked, bind up the brokenhearted; to change war into peace; to make the battlefield a nursery for the poor and dependent; to cultivate true friendship, and bring about true religion; to enlighten the bigot; to stand up to the persecutors, and establish among men universal liberty and harmony, founded upon justice and mercy. Now those noble souls who were trying to help faced discouragements every day, but they did not give up. They remained steadfast in their benevolent activities.

Then a light descended, and there was a guardian angel over each of those who were engaged in the work of rescue. Those angels were appointed by Heaven, and were full of the Holy Spirit. They sought to encourage them in their labors, and impress them with holy and benevolent desires. There was also revealed a light which descended from some invisible

source, and which filled the heart of each mortal, who, in the name of the holy religion of the cross, was struggling to bring help to the wretched race.

“This,” said the angel, “is Holy Inspiration. The Spirit of God, inspires everyone who is born of God to continue restoring the people from their sins and its consequence, and bringing them to a blest life”.

“But,” continued the angel, “there is no way for a human to understanding the depth of sin into which the heart has fallen—a heart that can take part in such cruelty as you have just seen. And although angels behold these acts of men and are astonished, with men they are so common and so natural to his perverted nature, that he does not only see those things without any regret in his heart, but he sometimes takes part in them when offered some money to do so. To redeem man requires goodness beyond the human understanding. No one but God, who is Love, and who is mighty and able to save, could rescue such a fallen race. When angels see the love that God has for fallen man, they exalt the name of our heavenly Father with thankful praise”.

“Yes, we will adore our God for showing his love to man who is dead in crimes and sin,” answered the attending angels. “He has sent help through someone who is mighty and able to save. We will praise Him, we will praise Him evermore, amen; ever, evermore, amen”. “Surely;” continued the speaker, “He comes down to lift up the ruined world, to bring this wayward race of people into harmony, and to save the deceived spirit. He permits human hearts to reveal their hidden natures because it is by this means that their natures can be cleansed. In this, God is just, for the ones in heaven are looking down, and while beholding the human race, they pity them. For this reason, angels who are sent to minister to the souls of men, delight to do so. Yes, they delight to visit earth on errands of mercy”.

“Angels delight to do the will of God evermore,” repeated again the vast assemblage; and the guardian angels waved their hands when the scene changed.

Infants Given a Period of Rest and Relaxation

“Rest,” said the chief guardian angel, “you infants who are observing these scenes, rest for a while, mix in the social scenes of paradise and enjoyment”.

Then speaking to a company of spirits on the right side, the angel said, “Bring the flowers gathered upon the holy plains. Let the infant spirits be refreshed. Let the fragrance from the flowery mount descend, and let each spirit be possessed with joy. Spirit of holy quietness, fill them with your everlasting peace”.

After all of the excitement of the previous scenes on subjects so vast and thrilling in interest, the time of enjoyment was wisely adapted to that peacefulness that was needed.

Then I heard a voice saying, “Who could fail to praise God for existence, for immortality, and for the bliss of paradise?” The infants caught the sound and understood the importance; and raising their hands, they replied, “We will adore our heavenly Father, we will ever mention with love and reverence the name of our Redeemer. We will cheerfully be led, conducted by our guardian angels. And when we are prepared, and our understanding properly enlarged, we will go forth as servants of goodness, wherever the Lord our Redeemer will direct us. Then each guardian signaled with her hand, and everyone was soon in their former position.

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Calvary

Then a voice, full of compassion, spoke from a cloud which rested far above, saying, “Calvary reveals her wonders. Prepare to witness the last struggle of the Redeemer, as he meets the destroyer in death”.

As this voice ceased, the chief guardian raised her eyes and holy hands, saying, “O Lord, our preserver, bestow upon us supporting aid. Preserve our minds while we witness. Prepare us to understand. Fill us with meekness, reverence, and holy love.”

The voice continued, “This scene is bringing out things as interesting as immortality/eternity, as important as the value of a spirit that never dies. Let the sun be darkened, and the stars be covered. Let nature pause, and heaven keep silence. You seraphim and you cherubim,⁵² lay down your heavenly musical instruments, upon which you chant the most holy anthems, while the scene transpires. You floral universes, droop your heads; and hang down your leaves, you bowers/arbores/shelters. You waters, stand still, don’t let the rippling murmur break the silence. You birds who warble in immortal/never-dying groves, be dumb/quiet; and pause, you breezes, while the Redeemer suffers”.

Then appeared Calvary beneath pale shadows. We could see a gathering of people at the site of the crucifixion,

⁵²Seraphim and cherubim are two classes or orders of angels. It seems that they are those who play musical instruments.

all of whom seemed to be transfixed on what was happening. In the center were three crosses, on which, human forms were hanging. Near them was a band of soldiers, seated as if they had been engaged in gaming/gambling; but they too were transfixed on something, not knowing what the cause might be.

Mournful murmurings were heard as though at a great distance. These murmurings seemed to still the very spirit of life in everyone. And a feeling of gloom, approaching utter despair, was visible upon the face of every spirit.

At length a low whisper passed from guardian to guardian, saying, "Listen! nature breathes a solemn requiem/funeral dirge! Nature suffers. Alas! alas!" Again all was still. No sound or movement disturbed the silent gloom.

Gradually a pale light shined over Calvary, revealing more clearly the scene. The three crosses became more visible, until finally we could distinguish the form and features of those who were suffering.

"It is Jesus! Jesus suffers! Jesus expires!" burst from every spirit. A sudden shuddering seized them; and they bowed their faces, still repeating, "Jesus suffers! Jesus expires!"

While they were thus bowing, Jesus said, "Father, forgive them, for they don't know what they're doing".

"Oh! what love, what wonderful goodness," exclaimed the humble spirits. "He prays for his crucifiers. Give us, O Supreme one, that same spirit evermore".

While Jesus prayed, the soldiers and the rulers made fun of him, saying, "He saved other people, let him save himself if he is the Christ the Messiah, God's chosen one". This cold and cruel taunt caused the spirits to raise their heads, and look steadfastly upon the scene. But who could possibly ever give a full account of their affection for him and their sadness at seeing him nailed to a cross.

A few of Jesus' friends were bowing near the cross. Their sorrows were beyond weeping. Agony held them even as death holds a pale corpse. One of that little company was Mary, Jesus' mother, who always stayed near him during his sufferings, but who appeared conscious of the certainty of his suffering and condemnation. As a holy mother, she suffered with him, but she could not save him.

Jesus turned his eye upon the group and said to Mary, "Woman, behold your son". Then speaking to the beloved disciple, he said, "Behold your mother". So thus, even in his agony he showed his humanity, and invited that disciple to support Mary, who was sinking beneath her weight of grief. The disciple then supported Mary, who leaned upon him as she looked upon her Son in his last trial.

Then one of the criminals who was crucified with Jesus, railed on him, saying, "If you are the Christ the Messiah, save yourself, and us". To this the Lord made no reply, but looked in pity upon him. The other criminal rebuked his fellow prisoner, saying, "We are receiving the punishment due to us because of our wrong doings, but this man hasn't done anything wrong". Then in a devout manner he said to Jesus, "Those here who have joked foolishly are supposing you have been conquered and slain; but I feel from you an influence superior to human nature. You are from everlasting to everlasting. Mystery hangs around you, O Lord! I know that in you exist the fountains of life. You will live for evermore. Will you, O Lord, remember me when you come into your kingdom?" Then the Lord looked upon him, and love from his spirit overshadowed and filled the one who thus spoke to him. The Holy Spirit worked into his heart the necessary change for his union with the divine principles of everlasting life and love. And in answer to his prayer, Jesus said, "Because the help you sought came from your heart, your prayer is answered. I tell you that, this day you will certainly be with me in paradise".

This reply was like life being given to the dead; and the criminal, although in the agonies of death, manifested that emotion which came from a forgiven soul, a spirit that has been set free. His was a reprieve, not from the execution of the sentence of an earthly tribunal, but Heaven's pardon—a release from the power of sin and death. He was no longer afraid. Through Jesus, all of heaven's blessing was obtained in that last and most difficult moment. His physical sufferings appeared to operate as holy enchantment to charm the body to rest, while the soul shone forth amid the darkness, and hovered over the death-gulf, ready for its happy flight, an exit from death to life, from mortality to the possession of eternal realities.

While this scene was transpiring, the mockers around the cross had not noticed the Divinity of Jesus manifested in the forgiveness of sin. But the angels and infants beheld with wonder and gratitude the goodness displayed in that difficult moment. And so deep was the impression, that ever after, when referring to the crucifixion, the infants would remember the thief and speak of his prayer, and the Redeemer's favorable answer—the answer by which all heaven was given to the dying sinner.

Death of the Savior

Darkness now began closing in around the scene. No sun or moon or stars were visible. Night in heavy gloom veiled the earth.

At last Jesus said, “I’m thirsty”. At that, someone filled a sponge with vinegar, and put it on a stick made of a hyssop plant, and touched his parched lips. This was too much for the infants; and at the sight, they drooped as if their immortal nature had failed. Their guardians took them in their arms and supported them.

Jesus Confronted by two Devils: Death and Apollyon

As we were witnessing this scene, which only revealed cruelty added to cruelty, we saw a horrible looking creature approach Jesus. Around his ghostly appearance, there were revolving what looked like uncountable satellites—images of himself.

YOU WILL TRIUMPH, YOU TRIUMPHANT KING was written in broad letters on the sphere that surrounded him. His appearance was like one sure of victory engaging in a conflict to death. All future ages were depending on the outcome of this death struggle with Jesus the Messiah, the Redeemer. With a hoarse, tomb-like voice, a voice of terror, and in a manner characteristic of a never-failing conqueror, he spoke to Jesus, who hung upon the cross saying, “I arise and meet you in this the day of your foolishness. You are chained. You are a victim. Angels, saints, and men have shouted your triumph over death. Death is my name. You committed to reverse that law by which I exist, that law which feeds the hungry tombs with the bodies of infants, young people, and aged men and women. That law which has moved mightily, nobody can stop it. That law which this day grips you, so that you too may perish. I come to seize this empty shell and dash it against the rock of disintegration”. Then reaching out his hand, he grasped the body of Jesus, whose sensitive nerves quivered from the touch of Death’s cold contracting fingers.

Then Jesus cried, “Eloi, eloi, lama sabachthani. My God, my God, why have you forsaken me”. Upon which a voice from above said, “He is treading the wine-press alone”.

“Nevertheless,” answered another voice, “he suffers, a just man for unjust men”.

“Then,” shouted Death, “I have gotten the victory. He who was in the beginning with God, corruption now is setting in, the same as with those who have violated the law. He comes that he may rescue, but he too will perish. He is failing. Let hell arise and behold my triumph, and you angelic hosts who came to witness, behold and be astonished while Jesus struggles in my right hand. You have sung through all heaven that he would vanquish death. Yet, see how he struggles while I hold him with my might. I alone have this ‘God-man’ in my grasp, and I leap with him among the tombs. Ah ha! ah ha! Will you now chant his victory? No, rather chant his defeat. I am holding the ‘conqueror’. Give up, you heavens, before I ascend from sphere to sphere, and shake the eternal throne, and make the heavenly worlds a cemetery for the dead”.

Then with a wild prideful glare, he met the Savior’s face, and with a menacing reproach said, “How vain it is for you to continue this mission! Haven’t I slain innumerable and uncountable millions? Do you think you are going to escape? No, Jesus, you ‘God-man’, I sacrifice you, my last foe”.

Around this scene congregated a hosts of vile spirits—Apollyon leading triumphantly waving their black banners in the infernal breezes. Upon those black banners there appeared an image/icon of Apollyon, the embodiment of evil; and Death, the terrible destroyer, embracing each other over the image of the cross and the bleeding sacrifice.

Then followed bold blasphemies, boisterous shouting, and wild demoniac laughter. Those evil angels moved like waves of thick, black waters to and fro; while their hellish jubilee burst out as if from a sea of madness and fiendish⁵³ delight.

They moved around Jesus, shouting “Ah ha! ah ha!” while Death was speaking to him, and their triumph appeared sure.

The infants, upon beholding this scene, inquired, “Will they triumph, and Jesus die?”

“If Jesus perishes,” answered an angel, “the heavens would fail. He holds the universe in his right hand”.

“But,” said Apollyon replying from a distance, “he fails in this decisive hour. Strike up your death song, the millions of you who have congregated to watch these scenes! For Jesus, who is boasted to be the Son of God, is at last subdued. Death is prevailing!”

⁵³devilish

Jesus' Responds to Death and Apollyon

Then in his divinity, Jesus said, "No man takes my life; I am laying it down on my own. You who are out to get me, you use men in the external world as agents of slaughter and execution; but they have no power over me except what is given to them.

"I'm coming through death's gates to bind you, you destroyer; and to rescue my people from your power—those whom I redeem. I'm meeting you and prevailing over you in your own dominions. Look, I'm coming! You are involved in your own plans, but I'm meeting you, not to repay you, but to open the tombs and set the captives free; to open the prison doors of those bound and imprisoned; to bind you and destroy your power.

"Humanity is the means through which I descend to where corruption destroys the bodies of my people, and where darkened realms have taken dominion over them. You are conquered. The law of life and harmony will wrap around your form, and establish the boundaries of your dominions. And there you will wait for that day when death and hell will be cast into the bottomless pit/abyss, and they will not afflict my people any more". Having said this, he bound Death with a chain of light.

Then raising his eyes toward Justice, who was witnessing from the cloud, he said, "Behold! the Spirit of Life prevails over death".

And speaking to the plague of bodily corruption that roars like a mighty whirlpool, sucking in everything around itself, he said, "Hold back, you angry flood! Roll back your waters, you death currents! Unloose your grasp you boasting conqueror, you prince of terrors! For I come to rescue the fallen world, before it plunges into the bottomless pit/abyss".

While he was standing where everything in nature was falling apart so quickly, he raised his right hand, full of divine strength, and touched a world/an orb/a globe which, in its wandering orbits, had come near. A force was attracting the orb of that world, and it's millions of swarming and distracted inhabitants to the abyss. There the orb hangs on the very brink, ready to be plunged in amid the surging billows that plunge madly down the gulf of death. While thus holding the suspended world, he said, "Be still, you terrible and mighty tempest! Although you are surrounding the fallen world with fear; although your flowing current is attracting/drawing my people with immense power; although you have forced the Earth into death surges for ages, be still! Earth, reverse your movement. Arise! the day of your salvation dawns. You mighty winds of heaven, fan into life the expiring orb/earth. You pure waters, ever-flowing from life's ceaseless fountains, let your cooling tides move over her parched and barren soil. And you angels who bless lovingly, gather quickly around this discordant race, let truth bless with life's warm welcomes, administer an antidote for the evil of the false and perverted hearts. Bar the gateway to immortal slumbers, that wretched man may not enter there. And you Death," Jesus continued, "although you boast your millions slain, upon you I fix my seal; you are bound, and your days are numbered. Hades/Hell, your kingdom of mortality, the trophy of victorious ages, will fail. And you, Death, when you have no more kingdoms to demolish, at that appointed time, you will die".

Then speaking to Apollyon, he said, "You foe of equity, harmony, peace, and heaven; depart quickly to regions where you came from. Lead your forces death-ward, for at the time appointed, you too will be restrained. I'm coming to rescue my people".

Jesus then moved his hand, and Apollyon with his many thousands departed, and a dark cloud which accompanied him, concealed them from our view.

The Lord then said, "Father, into your hands I commit my spirit;" and with a loud voice, cried, "It's finished", and then holding Death subject to his will, he descended to the spirits in prison.

The Tomb

The scene of the crucifixion had scarcely passed, when the land of Judea⁵⁴ appeared. After the excitement of the previous scenes, there was a calmness in the land. It was as if some momentous question of national policy were being raised.

A soft light gently descended, revealing a solitary tomb, around which were stationed armed guards. The body of Jesus was entrusted to that tomb. An angel standing near, touched the tomb with a scepter⁵⁵ in his right hand, and it became transparent to us, revealing the body in its quiet rest. It calmly rested in the lone tomb, covered with a clean linen. There were no blood stains on the linen. The still quiet atmosphere, undisturbed by the shouting rabble, and the sweet sleep of that unmolested body, brought relief and soothed our minds after the revolting scenes of cruelty and slaughter which we had watched during that awful period when the Lord suffered.

"How calm, how composed the body of Jesus is now!" said the chief guardian. Let us rest our spirits as we enjoy looking at that body.

⁵⁴Editor's note: When Marietta Davis wrote this message, she used the word 'Canaan' rather than Judea. Canaan was the name used 1600 years before Jesus' time. In Jesus' day, it was known as Judea.

⁵⁵Kings carry a scepter as a symbol of authority

“Yes, Jesus rests,” answered a voice, and Mercy appeared above the tomb: “Yes, he rests, He makes his bed in a tomb. With his people he slumbers in the grave, and thus he has sanctified the tombs of his saints. But he sleeps to awake again. He also will awaken all who sleep in death”.

Then one of the heavenly choirs descended over the tomb where Jesus lay. They chanted this chorus:

Peace and quiet slumber, holy rest
Fold gently in your gracious arms the body of the Lord
Which endures pain no more, even forever
Holy angels, guard the sacred tomb
Let no intruder pass the portals of this temple
Where the body of the Redeemer rests
Hold back the corrupting influences
That they may not change it
Don't let it see corruption
Don't let worms feed upon it
It has been sanctified through suffering.

Then in a loud acclaim, another company of angels chanted:

It will arise again
It will ascend to the highest heaven
It will be the attractive center around which saints will gather
It will attract to itself, in the realms of immortality
The sanctified dust, the renovated bodies of the saints.

Again the first choir chanted:

Let the heavens resume their lyres
And strike their highest notes to lofty anthems
Jesus will awake and ascend in clouds of glory
Universes will join the song of his ascension
Echo, you everlasting hills, echo his name in triumphant song!

It was joy beyond measure to see the body of Jesus at rest. It was a sacred quietness. It was fulness of harmony to listen to the soft anthems of the angelic band that watched the tomb. Surely it may be said that Jesus sanctified the grave. I can never reflect upon that scene without a desire that my poor body should rest there also. I wish to lay it down in the tomb. For me, the grave no longer brings gloom or dread. To me it is the most sacred place of all on earth. There Jesus my Redeemer slumbered. There his body rested. There it was free from pain. Only let me be worthy, and at the time appointed, I will cheerfully step into the grave, and lay my body down to rest, where, in peace, it will await the morning of the resurrection.

— 12 —

The Resurrection and Ascension

“Behold and wonder, you inhabitants of paradise,” said a mighty angel as he went down and stood on the tomb. “Yes, behold, as the Son of Man comes from the place of desolation, he comes a conqueror from the regions of the dead”.

While he was still speaking, Jesus, even the Incarnate Spirit, the Spirit of Redemption, appeared walking among the tombs. As he looked over them, he said, “Here sleep the bodies of my people. The night of your slumbers has been long and dreary, and the resting place on which you have reposed/slept has been cold. The massive walls which enclose this vast arena have guarded and confined you while you have slept. You are precious dust, because the spirits that I redeem have been dwelling in you. You will arise. So long has this darkness shrouded your resting place at night, adding gloom to gloom, but this darkness will be dispersed by the light of life. I come to illuminate this dark and solitary vault of the dead, to determine the limits of death and the grave, and to open a door of escape. Sleep on, you sacred relics, dust of my people. Sleep on until you are brought into the new life by the life-giving, purifying, and exalting principle of eternal law. Sleep on until life from above redeems and brings about a spirit body from this dust, and preparation is made for the immortal and incorruptible dwelling place of the spirit in its new existence. Sleep on till that day when you are called from this silent slumber to your new life. The tomb will be illuminated. From now on, there will be no more total

darkness”.

The Resurrection of the Righteous Dead

Then lifting his eyes, he said, “Watchman from the everlasting hills, descend and enter this abode. Keep guard until the morning of the Resurrection, when I will bid you raise up with these ashes, which, when they have been brought to life, refined, purified, and put together again will become the outer garment, the new body of my redeemed people. In divine certainty, that day will surely come”.

Then someone who was very strong, and whose clothing reflected ten thousand interwoven crosses, came from a mountain of light, entered the arena and, speaking to Jesus, said, “I come to do your will, O God”.

The Lord replied, “Guard this tomb where my mortal people are slumbering”. Then placing in his right hand a scepter upon whose highly-polished shaft was engraven the image of the cross (also in hieroglyphics⁵⁶) and the solemn events of the trial and crucifixion. Jesus said to him, “With this scepter you will defend and control these dominions until Heaven calls for you”. The watchman answered, “By your help, I will do your will evermore”.

The Divine Spirit then approached a lone tomb, even that which angels watched, and in which reposed/rested the body of Jesus; and with a voice that indicated supreme power, said, “Let life descend upon this lifeless form. Let the life-giving Spirit fill this body and make it alive. Let its every function, tissue, and property be transformed into life, and so become immortal, let this body arise”.

Then light from the Divine Spirit surrounded the body, and suddenly the walls and foundation of the tombs started shaking. And the body of Jesus arose. At that, a mighty angel said with a loud voice, “Jesus prevails; he arises triumphant! Death has no power over him; he breaks its strong bands; he lives forevermore! Raise your anthems high all you who dwell in worlds of light. Jesus reigns!

“Hallelujah! Amen! Jesus reigns!” answered the innumerable companies of angels, who had seen the body come back to life, that is, they had seen the resurrection of his dead body. “But although you are shouting his victory, he is still with the dead,” said Justice, who was still observing the scene.

Then Jesus approached the massive gate of the tomb, and reaching out his hand, he touched its mighty bars, and they crumbled to dust. He then said, “Be unbarred you mighty gate—Lo! you guardian, even Death has no more power over you. Death’s limits have been determined. Yes, even though man has failed because he violated the law of life—just as Adam did and perished—in the same way, the outer man (that is, the body) wastes away and dies. Yet in Jesus, according to the law of life revealed through the Spirit that has come into the body, man will be restored; he will live again.

“The grave will not hold the ashes of the dead, neither will the grave exist forever as a vale of darkness between earth and the regions that are occupied by those spirits who have departed from the outer world”.

Then Jesus said, “You massive gate, open up; and you winds carry it away that it may return no more forever”. The gate then disappeared, and Jesus moved his right hand over the silent slumberers, saying, “This dust will awake; it will be made alive and prepared to live where spirits do not have physical bodies.”

“How will these awake? How will the grave give up their dead?” enquired a voice. And Justice appeared above the gateway. Then Jesus arose from the tomb, holding in his hand the keys of the dark dominions. And a voice spoke from a cloud which rested above the scene, saying, “This is my beloved Son; the hope of Israel; the bright and morning star. Peace be to the world”.

The cloud then descended, and as it approached Jesus, Mercy came out of it, and speaking to Justice said, “This is the offering I bring, and this is the trophy of his victory, even the body of Jesus now raised from the tomb and made immortal. Do you, O Justice, accept the offering?”

Justice replied, “The offering is accepted because divine power has caused the body (outer man) to become an immortal being. Life has been restored to the one from whom life had departed.

Then Mercy said, “The offering arises in perfection, alive with divine life, and from now on will be glorified. In Jesus, the Divine Spirit came to seek and save perverted man, even as a faithful shepherd seeks a lost sheep strayed from the fold. From now on, salvation will be preached to the wretched race, and hope, like a star of superior light, will guide the wanderer to the port of peace. Jesus controls the rage that is in man. From now on, the rage will not drive the humble mariner to eternal night. By divine appointment at the gateway of death, the mighty watchman remains and guards the cold tomb. Heaven has determined that death will give up her dead on the last day. On the day that God appointed, he will make up his jewels, and will spare all who love and obey him, even as a man spares his own son who serves him”.

Then Justice, speaking to Jesus, said, “You are from everlasting to everlasting, King of kings and Lord of lords. You have the keys of death. Heaven accepts the offering and acknowledges the victory. Your mission, trial, and conquest, are inscribed upon the Throne of eternal memory. From now on, the cross is engraven upon or becomes a part of all things in the kingdom of righteousness—to be kept in everlasting remembrance. I come to you, O Lamb slain for sinners;

⁵⁶an ancient Egyptian alphabet

yes, you upon whose shoulders rests the government that brings peace and blessings. I embrace you. You are God". Thus saying, Justice embraced Jesus.

Then Mercy said, "Will the sinner, even the one who lies in his fallen condition, be rescued? Will he find favor?"

Justice replied, "God in Christ the Messiah is bringing the world back to himself, and because he is the mediator, Heaven will justify everyone who comes to God through Him. If the sinner forsakes the evil of his way and the unrighteous man his thoughts, and returns to the Lord, he will obtain favor. He who seeks life in Jesus will enjoy the blessings of everlasting righteousness and peace."

Then Mercy raising her hands and eyes to heaven said, "Now, salvation is complete. From now on your glory, O God, will shine upon the fallen world. And Your name will be adored by all who have immortality, because you have provided the means for the salvation of man". Thus saying, Mercy also embraced Jesus, and a cloud of light encompassed them. At this point, Justice and Mercy blended in the sphere of the Lord in such a way as to lose their individual identity. After that justice and mercy were revealed only in the person of Jesus, who, with that cloud of light amid the hallelujahs of many thousands, arose from the tomb.

Before us now appeared the afflicted disciples, who, having met in a mountain by special appointment of their Lord, were discussing with one another concerning the resurrection. Suddenly a light shined upon them, and Jesus appeared in their midst and said, "Don't be afraid, all power has been given to me in heaven and on earth. Go and preach the Gospel⁵⁷ to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe everything that I commanded you. I am with you always, even to the end of the world. You will be persecuted by men for my name's sake. I have overcome, and you will also overcome if you trust my word.

These signs will follow those who believe: In my name they will expel demons, they will speak with new languages, they will pick up serpents, and if they drink anything deadly, it will not hurt them, they will lay their hands on the sick people, and they will recover. But first wait in the city of Jerusalem until you are enabled with power from above".

The Ascension

Then he lifted up his hands and blessed them. While blessing them he arose toward heaven, and a cloud received him out of their sight.

Then the unnumbered millions, who filled the heavens, with strong hands swept the chords of their stringed instruments, and, with loud voices, said, "We give you thanks, O Lord God Almighty, who was, and is, and is yet to come, because you have taken up your great power, and have conquered. We praise you, O Lord, you who are King of kings, and Lord of lords, the Alpha and Omega,⁵⁸ the Beginning and the End, the First and the Last".

As he was ascending, the disciples were steadfastly looking up into heaven, where their arisen and ascended Lord had gone. As they were worshipping him, the cloud disappeared from their sight. Then silently they got up and left for Jerusalem.

— 13 —

The Rescue

The former scenes having passed, we heard an angel, with a loud voice, proclaim, "Now salvation appears. Be hopeful, you inhabitants of earth; yes, rejoice; for the Lion of the tribe of Judah has prevailed to take the book and unloose its seven seals.⁵⁹ Let salvation, the time of jubilee, be proclaimed afar. Go out, you messengers; declare the love of God which is now available for rescuing your bewildered race. Yes, let the heavens echo the glad news; God loved the world so much that he gave his only-born Son; so that anyone who believes in him may not be destroyed, but have everlasting life".⁶⁰

As the angel spoke, we heard a voice of lamentation, saying, "O wretched man that I am! who will deliver me from the body of this death?" From the direction of the voice arose a cloud, displaying frightful tempests. A little beyond that cloud arose lofty mountains, from whose very side appeared to issue fire and smoke in all the terrors of warfare. Again the voice of bitter wailing, "Must we perish!"

The dark cloud which overhung the scene parted, and we beheld, by the aid of a pale light, the wretched man

⁵⁷this word comes from a Greek word that means Good News

⁵⁸Alpha & Omega are the first and last letters of the Greek alphabet. This passage is taken from the a portion of the Holy Bible that was originally written in Greek.

⁵⁹Revelation 5:5

⁶⁰John 3:16

and his friends—the same ones in earlier scenes. By them stood a man dressed in plain, simple clothing. He was holding in his hand a book, from which he read, “Come to me, all of you who labor and are heavy laden; I will give you rest”.⁶¹ As he read, the afflicted, man looked up, and although somewhat disturbed by his presence, said, “Who can I go to? Who can give hope?”

“In Jesus, who is the Savior of men,”⁶² answered the messenger.

“But I am polluted from the sole of the foot to the crown of the head,” replied the fallen man.

Then the messenger read from the book again, “Though your sins are like scarlet, they will be as white as snow; though they be like crimson, they will be like wool”.⁶³

The sufferer replied, “I have sinned against heaven”.

Again the messenger read, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to Jehovah,⁶⁴ and He will have compassion on him; and to our God, for He will abundantly pardon”.⁶⁵ Then he said, “It is also written, Those who are well don’t need a doctor, only those that are sick.⁶⁶ If you seek to enter into life with all your heart, you may. Look up,” he continued. As he raised his hand, immediately a light shined from above, revealing to the suffering man the Redeemer stretched out on the cross, and he heard a voice saying, “No man comes to the Father except through me. I am the Way, the Truth, and the Life.⁶⁷ Whoever believes in me, even if he is dead, still he will live; and whoever lives and believes on me, will never die. Do you believe this?”⁶⁸

The sufferer replied, “Lord, I believe, help my unbelief”,⁶⁹ and raising his hands he prayed, “God be merciful to me, a sinner”.⁷⁰ A light settled down on him, and the Spirit of God filled his soul and spoke to his spirit: “Your sins are forgiven you, your guilt is removed, your wounds are healed, the Spirit makes you alive, calling you to get up, for salvation has come to you”.

Then the redeemed man arose, rejoiced, and worshiped. The light that shined upon him revealed his inner nature, upon which was impressed the image of the cross, and upon his heart was written the law of heaven.

Again the messenger, who was still standing near him, read, “Blessed are the pure in heart; for they will see God”.⁷¹ Then speaking to him, said, “Because you have been made alive by the Spirit, you have passed from death to life, you are restored to harmony, and you are clothed with the garments of salvation. The Spirit says to you: Go out and proclaim God’s free favor⁷² by which you have been redeemed. The harvest is truly great, but the laborers are few. Go, preach the Gospel, seek the lost. Freely you have received, freely give.⁷³ This is the spirit of the Gospel of the Lord our Redeemer. Be faithful to this favor that God has bestowed upon you. Watch, so that when your Lord comes and calls for you, you may give account of your stewardship”. Then he read again, “I am with you to bless and strengthen you. For every trial, my gracious favor will be sufficient”.

The redeemed man then raised his eyes to heaven, and prayed, “O God, be my help. I can do all things if Jesus Christ the Messiah enables me”. As a servant of the cross, an ambassador of Jesus, he entered the cloud, which made the plain at the foot of the mountain dark and gloomy. And as he departed, we heard him say, “O Lord, truly I am your servant; you have set me free from everything that had me bound. What can I render to the Lord for all his benefits to me? I will offer the sacrifice of thanksgiving, and call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all his people.

Search me, then, O God, by your Spirit, and try me, and see if there is still anything evil in me; and lead me

⁶¹Matthew 11:28

⁶²John 10:1, 9; 14:6; 1st Timothy 2:5

⁶³Isaiah 1:18

⁶⁴one of the names of God, perhaps it means ‘the eternal one’, or ‘the sovereign one’.

⁶⁵Isaiah 55:7

⁶⁶Matthew 9:12; Mark 2:17; Luke 5:31

⁶⁷John 14:6

⁶⁸John 11:25-26, 14:6

⁶⁹Mark 9:24

⁷⁰Luke 18:23

⁷¹Matthew 5:8

⁷²The word ‘grace’ means ‘a free favor’.

⁷³Matthew 10:8

in the everlasting way. O praise the Lord, all you nations: praise him, all you people; for his merciful kindness is great toward men. The truth of the Lord endures for ever. Praise the Lord”.

Then an innumerable company of redeemed spirits drew near, and, led by Mary the mother of Jesus, chanted with loud voices, “We will praise you, O Lord God Almighty, who was, and is, and is to come, for your wondrous works with the children of men! Just and true are your ways, O Prince and Author of salvation! You have redeemed us! When we forgot about you, your Spirit searched us! Worthy is the Lamb! Wondrous are your works, O you who dwells above the cherubim; who sits on the eternal throne, you who are the cause of all things. You have dominion over all things! Praise, glory, and dominion be to you, throughout everlasting ages! Amen!”

Finally, an angel speaking to me, said, “These infants, having been prepared, will ascend to a more exalted plane—a realm where, blessed with superior advantages, and surrounded with still brighter glories, they will arise from one degree of attainment to another, and will bathe in crystal waters ever flowing. And they will glide in crystalline barges⁷⁴ over the smooth and transparent floods of never-failing rivers, and will gather fruit from the groves and flowering vines that ever adorn the banks of those calm waters. The glory of that sphere descends; and spirits, whose duty it is to lead these infants upward, receive them from their former guardians. Let us arise”.

— 14 —

Marietta’s Return to Earth

Finally the time came when I was to return to the world, and the infants, their attending angels, and those who had been involved in the various scenes were congregated together. They sang a soft and melodious hymn, during which they fixed their attention upon me. More than ever I felt their love, and the value of heaven and the relationships we have in heaven. The spirit who had kissed the cross approached me, leading the two children, as on a former occasion, and speaking to me, said, “Marietta, for a season you are to leave us. We love and deeply sympathize with you. You are beloved by everyone; but it is our Redeemer’s pleasure, and we cheerfully submit. Marietta, we find joy in the precious promise of your return at a time appointed”.

“Yes, in this we rejoice,” said the infants and also their attending angels.

“We rejoice also,” continued the spirit, “because you have been permitted to visit, in spirit, these realms, and to behold some of the beauties, and to realize the harmony and divine order of paradisiacal abodes and of angelic worship. Yet even more, we praise our heavenly Father, because you were allowed to see the way infants are instructed concerning the great truths of man’s perverted nature, and also the means provided for his redemption. Moreover, it fills us with delight to know that you have not only been permitted to behold, but you have been received and blessed by the Redeemer, in whom we have life, and through whom we obtain heaven. We will give you our spirit of love, and, as one, we will embrace you, and patiently wait the happy time when we will hail you at the gate of the Holy City upon your return”.

Then all arose and formed themselves into circles around me, and encompassed me as in a dome of spirits; and the spirit who had spoken to me pressed me to her heart, When I felt their influences as the embrace of one.

As I sit writing this account, thinking about these things fills my soul with ecstatic joy, but to attempt to describe it is vain.

After this manifestation of love, the spirit led the two children to me, and they wrapped their holy arms around my neck, and pressed kiss after kiss upon my lips, saying, “Marietta, when you are again with those in the outer world who love us, and who have mourned our loss, tell them we are happy, that we have no sorrow, we are ever with our guardians, that we love everyone, and Jesus our Redeemer above all. Tell them we will wait patiently their arrival here. We love you, Marietta, and will meet you again”. They once more embraced me, and withdrew; and the spirit who led them to me said, “Marietta, trust your Redeemer evermore. Relate on earth the story of Redemption. Do well your work of love”.

Then from a cloud Jesus descended, and placing his hand upon my head, spoke to me, saying, “Child, for a wise purpose you are to return. Be faithful to your charge. As you are able, relate what you have seen and heard. Fulfill your mission, and at the time appointed, angels will meet you at the gate of death, and bear you to mansions

⁷⁴A large flat-bottom boat

in the kingdom of peace. Don't be sad; my gracious favors will sustain you. In your sufferings you will be supported". Then an angel gave him a golden goblet, and he placed it to my lips. As I drank I was filled with new life and fortitude to endure the separation, and I bowed and worshiped him. With his right hand he raised me up, saying, "Child of sorrow from a world of gloom, you are redeemed, you are blessed for evermore. Be faithful, and when your course on earth has ended, you will enter into the joy of your Lord". Then placing in my hand an olive branch, he said, "Bear this to earth, as you have been instructed". Again he laid his hand upon my head, and light and love filled my spirit.

The time had come for my departure. I looked around on the scenes of that lovely city and upon its happy inhabitants. I offered myself in thanksgiving to God for the blessings of immortality, and, above all, for the gift of God's free favors in Jesus the Redeemer. Then standing before a large number of beings, I lifted my hands and voice to my Lord in prayer for support in that hour, praying to the Lord that I might be kept in his love.

Then I was carried in the arms of angels to the gateway of the temple, where I first met the Lord, and from there (while the angels were chanting praise to God and to the Lamb) with my former guide I descended to earth; and entering this room where my body lay. Soon I woke up.

Patiently I wait the hour which I know has already been determined, when I will depart from here and enjoy the benefits of those realms of bliss, where my spirit obtained its assurance of joys to come. I will praise my heavenly Father for my hope in Jesus, which is worth ten thousand worlds to me. And when I arrive in Paradise, forever free from this mortal body, I will praise him with an undivided and pure heart, and with holy lips. There, in loud anthems, I will exalt the name of my Redeemer while eternity endures.

This is the end of Part 3 of The Visions of Marietta Davis.
If you have not read Part 1 or Part 2 please ask for them.
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Marietta Davis.....

.....was given a vision/dream that lasted nine days, as she lay on her bed in a coma. In this Part 3 of her book, she describes the scenes in which she was permitted to see Jesus' last supper, his arrest, his trial, his beating, his crucifixion, and many other details of his last days in this world.

She also saw the spirits that were working in the background, evil spirits that confronted him and tempted him to give up his mission. This story will give you an in-depth insight into the spiritual battles that he had to face alone. None of the people of this world could see this spiritual warfare.