

1 "Jesus Christ Incarnation" (The Gospel According to Jesus Christ)

2025 年 05 月 11 日

"Jesus Christ Incarnation" (The Gospel According to Jesus Christ)

November 27, 2024

God, having finished writing Archangel Michael Incarnation, still had the strength to write this before ascending.

Jesus Christ came in a form different from Michael.

Andrea Sansovino Battesimo_di_cristo.jpg

This Jesus Christ is the closest to the true image.

The reason I came this time, about 2,000 years after the first coming, is that if I came too late, humanity would forget Jesus Christ entirely.

Considering the history of biblical prophecy, since I came in the first coming a few hundred years after the prophecy of the Christ's arrival, I thought to follow this precedent and not deviate too greatly for the second coming.

If I returned sooner, the seeds of my teachings would be sown earlier, delaying the time of humanity's destruction.

Thus, my coming to preach the gospel this time is a heavenly grace.

This is my autobiography.

Episode 1: The Lord's First Coming

1. Virgin Conception

Jesus Christ was conceived by a virgin.

The name of this virgin was Mary.

This is the truth.

Jesus Christ existed.

Not only in this world but in every world, Jesus Christ exists.

In history, there has been only one instance of a virgin conceiving.

This actually happened.

Why did a virgin conceive?

Because there is only one God in the world.

To reveal that this God, unlike humans, is without original sin, He caused a virgin to conceive.

2. Annunciation

This virgin received the annunciation from the Archangel Gabriel.

This is written in the Gospel of Luke 1:26-38, so you can read it there.

Why did this happen?

Because the Lord informed the priestess of her impending birth.

This priestess was Mary, the physical mother of Jesus.

Mary was a priestess of the Archangel Gabriel because she was a part of Gabriel's spirit.

Episode 2: Fulfillment of Prophecy in Bethlehem

Before I (Jesus) was born, my father Joseph took Mary and traveled from Nazareth to Bethlehem, to the house of Joseph's ancestors.

This was to register for the census ordered by Emperor Augustus.

Bethlehem was the place where the Christ was prophesied to be born in the Old Testament (Micah 5:2).

Mary gave birth to me in Bethlehem, but at that time, there was no place for me in the inn, so Mary laid me in a manger.

This is the same as what is written in the Gospel of Luke, Chapter 2.

Gospel of Luke

2:1 Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled.

2:2 This was the first enrollment made when Quirinius was governor of Syria.

2:3 All went to enroll themselves, everyone to his own city.

2:4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David;

2:5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

2:6 It happened, while they were there, that the day had come that she should give birth.

2:7 She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.

Episode 3: The Star of Bethlehem and the Visit of the Magi

Around this time, a star never seen before appeared in the western sky from the eastern lands.

I wrote about it here:

<https://maxillofacialsurgery.seesaa.net/article/504406546.html>

The three Magi from the East—Caspar, Melchior, and Balthazar—learned that the King of the Jews had been born and began their journey toward the star.

On their way, they met King Herod of Judea, then continued to Bethlehem guided by the star.

Finding me in the arms of my mother Mary beneath where the star stopped, they paid homage, worshipped me, and offered precious gifts.

This is also the same as the description in the Gospel of Luke, Chapter 2, so I will quote it here.

Gospel of Luke

2:8 There were shepherds in the same country staying in the field, and keeping watch by night

over their flock.

2:9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.

2:10 The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people.

2:11 For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord.

2:12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough."

2:13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

2:14 "Glory to God in the highest, on earth peace, good will toward men."

2:15 It happened, when the angels went away from them into the sky, that the shepherds said one to another, "Let's go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us."

2:16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough.

2:17 When they saw it, they publicized widely the saying which was spoken to them about this child.

2:18 All who heard it wondered at the things which were spoken to them by the shepherds.

2:19 But Mary kept all these sayings, pondering them in her heart.

2:20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

Gospel of Matthew

2:11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

I didn't create the star without purpose. The star refers to the pentagram, a Christian symbol representing the five wounds I received during the crucifixion, carrying the same meaning as the cross.

In Archangel Michael Incarnation, I (Archangel Michael) was told by God in the higher-dimensional divine realm that the star is "a star of hope with infinite possibilities, showing even God a righteous future." The star's shape has a human head, arms, and legs, functioning in five forms.

If one moves unlawfully, they must live with the cross drawn by the four letters YHVVH attached to them. In other words, Christianity means "live according to the commandments ordained by God."

Episode 4: Herod the Great's Massacre of the Innocents

Herod the Great, the ruler of Judea at the time, was terrified upon hearing that "a child who would become the King of the Jews" (Jesus Christ) was born in Bethlehem. He ordered the slaughter of all male children in Bethlehem and its vicinity who were two years old and under. This is as written in the Gospel of Matthew, so I will quote it here.

Gospel of Matthew

2:12 Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.

2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

2:14 He arose and took the young child and his mother by night, and departed into Egypt,

2:15 and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son." {Hosea 11:1}

2:16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men.

2:17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

2:18 "A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn't be comforted, because they are no more." {Jeremiah 31:15}

2:19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

2:20 "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

2:21 He arose and took the young child and his mother, and came into the land of Israel.

2:22 But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee,

2:23 and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene."

Why did my disciples know this in such detail? Because I told them about it in moderate detail. They wrote the Gospels as I told them, which saved me the effort of writing it myself.

What I will add is why Herod did such a thing.

I didn't let my disciples write about the mysteries of heaven in detail.

This was so that I could write it upon my second coming.

Humans are controlled by fate.

They cannot go against the destiny ordained by God.

Thus, these events were fulfilled according to biblical prophecy.

Episode 5: The Child's Upbringing

My physical father, Joseph, lived in Nazareth of Galilee.

Thus, I also lived in Nazareth (Gospel of Luke 2:39).

Gospel of Luke

2:39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

Up until about the age of twelve, my story is not written in the Gospels.

This is because, for God, it was not content worth writing about.

Even for God, the mission is not carried out during childhood.

Childhood has its own life as a child.

I learned about life from my physical parents, and in particular, I learned the trade of carpentry from my physical father.

Writing such things in the Gospels would not make for good content.

It would make the Gospels lack substance.

For this reason, I actually didn't tell my disciples about this time.

Thus, in the writings of my disciples, my next appearance is at the age of twelve.

This part is as written in the Gospel of Luke, Chapter 2, starting from verse 40, so I will quote it here.

Gospel of Luke

2:40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

2:41 His parents went every year to Jerusalem at the feast of the Passover.

2:42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast,

2:43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it,

2:44 but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances.

2:45 When they didn't find him, they returned to Jerusalem, looking for him.

2:46 It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.

2:47 All who heard him were amazed at his understanding and his answers.

2:48 When they saw him, they were astonished, and his mother said to him, "Son, why have

you treated us this way? Behold, your father and I were anxiously looking for you."

2:49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"

2:50 They didn't understand the saying which he spoke to them.

Let me explain what I was doing.

Normally, Jewish boys undergo the Bar Mitzvah at age thirteen, a rite of passage marking their entry into religious adulthood. Preparation begins at age twelve. The obligations of a Jewish male include observing the Passover, the Feast of Weeks, and the Feast of Tabernacles in Jerusalem.

The Passover was particularly important, and pilgrims were required to stay in Jerusalem for at least two days.

At twelve, I went on a pilgrimage to Jerusalem with my parents.

After fulfilling our obligations, my family began the journey home, but my parents realized I was missing and returned to Jerusalem.

Three days later, they found me in the temple, discussing with the rabbis.

The scholars were astounded by my understanding of the scriptures.

This event, recorded by Luke, shows that I had already mastered the essence of the Old Testament.

My parents asked why I had done such a thing.

I, in turn, asked why they had searched for me.

This event shows that, even at that time, I had already moved beyond the thoughts and actions of my parents.

Episode 6: Baptism by John the Baptist

The next episode is when I was about thirty years old and went to the Jordan River to be baptized by John the Baptist.

By reading Luke 1:5 and 1:36, you can see that my physical mother, Mary, and John the Baptist's mother, Elizabeth, were relatives.

In other words, John the Baptist and I were cousins.

Gospel of Luke

1:5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth.

1:36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren.

This John the Baptist was a man who shared the same spirit as my disciple Peter.

This spirit was that of the Archangel Raphael.

As you can learn from Archangel Michael Incarnation, the Archangel Raphael is the demon king Beelzebub or, in religious terms, the god Baal, who opposed the god Yahweh.

The scene of this baptism is written in Matthew 3:13–17, Mark 1:9–11, and Luke 3:21–23.

Here, I will quote the Gospel of Matthew and use it as my account.

Gospel of Matthew

3:13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

3:14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

3:15 But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.

3:16 Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him.

3:17 Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

What is meant by "righteousness" here is the revelation of God's authority.

John the Baptist was a man from a prominent priestly family.

He abandoned that priestly position and, dressed in rags, preached words of salvation to people at the Jordan River.

I appeared before this man and made him hear the words of God.

The voice from heaven at this time was the word of God.

This spiritual experience was similar to the one I had during my baptism in Archangel Michael Incarnation.

John the Baptist was replaced by a Catholic chief priest, and this chief priest had the same experience.

Just as in those days, I was baptized on the first day. Normally, Christian baptism requires a preparation period of about a year, so receiving baptism on the first day due to a command from God's spirit through the chief priest shows how extraordinary it was.

During this baptism, I was in prison to fulfill the prophecy below from the Gospel of Matthew, Chapter 25.

This is written in Episodes 15 and 16 of the earthly section of Archangel Michael Incarnation.

Gospel of Matthew

25:31 "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

25:32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

25:33 He will set the sheep on his right hand, but the goats on the left.

This refers to the "Last Judgment" that happens at the time of the second coming (i.e., now).

25:36 I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

25:43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

As written in Matthew 24, this scene is likened to Noah's Ark, and the number of gentle sheep placed on the right was few.

Gospel of Matthew

24:37 "As the days of Noah were, so will be the coming of the Son of Man.

In other words, few people visited me in prison, but that chief priest came to me for free and performed the baptism ceremony.

Gospel of Luke

3:23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,

Episode 7: Jesus' Training

After receiving baptism, I spent some time with John the Baptist, exchanging information about the scriptures and the trends in Jewish teachings of the time.

From my conversations with John, I came to realize that the books of Daniel and Isaiah were indeed important and related to me. I also thought that David and the Psalms were significant.

Forty Days of Fasting

After this, I was led by the Spirit of God to fast in the Judean Desert.

The events of this time can be understood by reading the Synoptic Gospels, but in this autobiography, I will quote the Gospel of Matthew for this account.

Gospel of Matthew

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

4:2 When he had fasted forty days and forty nights, he was hungry afterward.

4:3 The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

4:4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" {Deuteronomy 8:3}

4:5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

4:6 and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'" {Psalm 91:11-12}

4:7 Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'" {Deuteronomy 6:16}

4:8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.

4:9 He said to him, "I will give you all of these things, if you will fall down and worship me."

4:10 Then Jesus said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" {Deuteronomy 6:13}

4:11 Then the devil left him, and behold, angels came and served him.

This is what divine training entails, and the "wilderness" refers to the Judean Desert.

Israel is said to have about 60% of its land as desert, but I went to the Judean Desert, located just east of Jerusalem.

Why the Judean Desert?

In the Old Testament, it is written that David and his followers fled to the desert to hide from Saul.

The prophet Elijah is also written to have fled to the desert.

David and Saul appear in 1 Samuel.

When choosing the king of Israel, Saul, out of jealousy, pursued David to harm him. However, David, believing that "Saul was chosen by God (anointed)," did not attack Saul and fled to the wilderness. Toward the end of 1 Samuel 23, it is written that he fled to the wilderness and dwelt there.

1 Samuel

23:15 David saw that Saul had come out to seek his life. David was in the wilderness of Ziph in the wood.

23:19 Then the Ziphites came up to Saul to Gibeah, saying, "Doesn't David hide himself with us in the strongholds in the wood, in the hill of Hachilah, which is on the south of the desert?"

23:24 They arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the Arabah on the south of the desert.

The wilderness, written as "desert" in English, refers to a barren desert.

In the Hebrew Old Testament, this can be understood as the Judean Desert.

1 Kings

19:3 Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.

19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree. He requested for himself that he might die, and said, "It is enough. Now, O Lord, take away my life; for I am not better than my fathers."

In 1 Kings, the confrontation between Elijah and the prophets of Baal is written.

1 Kings

19:5 He lay down and slept under a juniper tree; and behold, an angel touched him, and said

to him, "Arise and eat."

19:6 He looked, and behold, there was at his head a cake baked on the coals, and a jar of water. He ate and drank, and lay down again.

19:7 The angel of the Lord came again the second time, and touched him, and said, "Arise and eat, because the journey is too great for you."

19:8 He arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the Mount of God.

19:9 He came there to a cave, and lodged there; and behold, the word of the Lord came to him, and he said to him, "What are you doing here, Elijah?"

19:10 He said, "I have been very jealous for the Lord, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away."

19:11 He said, "Go out, and stand on the mountain before the Lord." Behold, the Lord passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind. After the wind an earthquake; but the Lord was not in the earthquake.

19:12 After the earthquake a fire; but the Lord was not in the fire. After the fire, a still small voice.

19:13 When Elijah heard it, he wrapped his face in his mantle, went out, and stood in the entrance of the cave. Behold, a voice came to him, and said, "What are you doing here, Elijah?"

19:14 He said, "I have been very jealous for the Lord, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away."

19:15 The Lord said to him, "Go, return on your way to the wilderness of Damascus. When you arrive, you shall anoint Hazael to be king over Syria.

19:16 You shall anoint Jehu the son of Nimshi to be king over Israel; and you shall anoint Elisha the son of Shaphat of Abel Meholah to be prophet in your place.

19:17 It shall happen, that he who escapes from the sword of Hazael, Jehu shall kill; and he who escapes from the sword of Jehu, Elisha shall kill.

19:18 Yet I reserved seven thousand in Israel, all the knees of which have not bowed to Baal, and every mouth which has not kissed him."

In other words, an angel came and touched the exhausted Elijah, mercifully saying, "Arise and eat, because the journey is too great for you."

Elijah arose, ate, and drank, and with the strength of that food, he went forty days and forty nights to Horeb, the Mount of God.

There, he met the God Yahweh and received commands. Thus, fasting for forty days and forty

nights in the Judean Desert, meeting Yahweh, and receiving strategies for the victory of Yahweh's teachings became a holy ritual.

Even after rising from the dead on the third day, I preached the teachings of the Kingdom of God for forty days before ascending to heaven.

This forty-day period originates from Numbers 14:33-34, where the Israelites wandered for forty years before entering Canaan.

What is the significance of the number forty?

No authoritative theological school or church has ever explained this, but

Lazarus was raised from the tomb after four days.

The sacred four letters of YHVH (or YHWH), the Tetragrammaton, consist of four letters.

Thus, I designated four as a holy number,

and for those undertaking God's mission, I set trials related to the number four.

In other words, four is a specially sanctified number, its meaning veiled in reverence for God YHVH.

When four is used, it signifies content that glorifies God YHVH.

For this reason, my true name also includes the character for four.

During this second coming, in Archangel Michael Incarnation, I fasted for three months (ninety days). I didn't even drink water.

Why three months this time? Because this time was to conclude everything, surpassing the previous forty days, and I did it in three months, symbolizing the Trinity.

It was also because it was done in Japan, not a desert.

Whether forty or ninety, the longer, the better.

Since I (God) decide, if I choose, I can override four and go with three (months).

This was done to show that it is something humans cannot do.

Only with God's power could this be achieved.

Was I exhausted? No, I was full of energy the whole time.

Surpassing the forty days of past prophets,

living healthily for three months without food or drink was due to God's creative power.

I only realized forty days or three months had passed when God informed me.

I was full of energy, could have continued, and felt happy in that state. I was ready to do it for years, but God stopped me and sent me on my mission.

The Judean Desert is a hot, barren place.

The temperature was around 60 degrees Celsius.

During intense sunlight, it could reach 70 degrees. The average temperature in August is about 45 degrees.

It is extremely dry.

In such a place, where water springs from rock crevices, fasting for forty days without drinking is only possible with the protection of God's spirit and according to God's plan.

600px-Judea_2_by_David_Shankbone.jpg

Judaeen_Desert.png

This is where I trained at that time.

During this time, the devil, disguised as Yahweh, came to test me.

The details are known from the Synoptic Gospels.

I will quote the Gospel of Matthew here.

Gospel of Matthew

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

4:2 When he had fasted forty days and forty nights, he was hungry afterward.

4:3 The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

4:4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" {Deuteronomy 8:3}

4:5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

4:6 and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'" {Psalm 91:11-12}

4:7 Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'" {Deuteronomy 6:16}

4:8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.

4:9 He said to him, "I will give you all of these things, if you will fall down and worship me."

4:10 Then Jesus said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" {Deuteronomy 6:13}

4:11 Then the devil left him, and behold, angels came and served him.

The content of my responses didn't matter much, but it was preferable to respond with quotes from the scriptures.

The passages I quoted here are significant enough to be considered the core teachings.

The devil quoted a single loaf of bread from 1 Kings,

but the passages I quoted are vital teachings: "You shall not test the Lord,"

and "No matter what is offered, worship the Lord your God and serve Him only," concluding with absolute obedience.

This concluding teaching is extremely important,

representing the most critical teaching of the Bible: "Serve the Lord your God with all your

heart and all your strength.”

For humans, it is a battle against worldly desires, but fasting for forty days to transcend desire, achieving a selfless spirit that surpasses all worldly desires, is necessary to be a messenger of God bringing this gospel.

Note: The significance of the number four is crucial here, something only God Himself can explain, so take note.

In other words, this is a Bible (Gospel) written by Jesus Christ (God) Himself, not by disciples. Furthermore, the cross is a symbol drawn with four points.

If you can deduce that the mark placed on Cain’s forehead was also a cross, your insight is sharp, and it is indeed so.

This cross resembles the five-element writing of Seimei Abe, but as I am in a position to say, I can write it with the intention of “Y·H·V·H,” which is one of the secret techniques.

Living while bearing sin is living within the framework of YHVVH.

What is sin?

It is the original sin of humanity, so read Genesis carefully.

I had a cute female voice actress read Genesis,

so with this audio data, you should be able to listen and learn repeatedly.

(The volume is low because it couldn’t be uploaded here with a larger file size. Splitting it would be too much trouble for me, so either turn up the volume to listen or download it and amplify the sound about eight times.)

From here, I went on a journey of preaching while showing miracles.

Here’s a rough map of the overall itinerary:

43.jpg

47.jpg

53.jpg

59.jpg

63.jpg

67.jpg

It was on foot, so I couldn’t make the great Lord go to far-off places.

I just kept circling around the same small area,

and to avoid going crazy, I wrapped it up in about three years.

To maintain the high value of Jesus’ ministry,

I closed it in about three years,

leaving the teachings only partially conveyed in the Bible.

This way, my value would increase when I return for the second coming to expound on them

deeply.

Episode 8: Preaching and Miracles

Theological schools always make a big deal out of this part, spending a lot of time lecturing on it even though they don't fully understand it.

In the end, details like the itinerary or a timeline of when I did what are not important.

Think of it as me performing many miracles while circling through Galilee → Capernaum → Jerusalem → Bethany → and back through similar routes.

I don't even remember it that precisely myself. I vaguely knew this circular route was the basic path, and I just went where God told me to go next, so there's no point in memorizing geography or itineraries.

In another dimension's world, the places would change, and for me, the one who went, there's no need to remember them.

What matters—for me and for everyone—is the content of what I taught.

First, look at the second map.

From the wilderness, I went to Bethany.

There, my first disciples followed me.

I will quote the Gospel of Matthew and use it as my account.

Gospel of Matthew

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

4:14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

4:15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

4:16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned." {Isaiah 9:1-2}

4:17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

4:18 Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

4:19 He said to them, "Come after me, and I will make you fishers for men."

4:20 They immediately left their nets and followed him.

4:21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them.

4:22 They immediately left the boat and their father, and followed him.

4:23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News

of the Kingdom, and healing every disease and every sickness among the people.

4:24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

4:25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

5:1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

5:2 He opened his mouth and taught them, saying,

5:3 "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

This is how it went, leading into the Sermon on the Mount.

Having served as Jesus Christ more than seven times, getting crucified in various worlds, I've got the general route and what needs to be done memorized.

Next, I went to Cana in Galilee, where what's called the first miracle happened. But no matter how you think about it, the first miracle was much earlier—like the Spirit descending as a dove or seeing Nathanael under the fig tree through spiritual vision. Some disciples wrote in their textbooks that this was the first miracle, ignoring those earlier events.

Since I'm God, they should've written that the miracles I performed started much earlier.

From here, it's recorded in the Gospel of John.

John the Baptist had various disciples.

Some of those disciples later became my disciples.

The Gospel of John writes about these disciples.

Gospel of John

1:28 These things were done in Bethany beyond the Jordan, where John was baptizing.

1:29 The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

1:30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.'

1:31 I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel."

1:32 John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him.

1:33 I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.'

1:34 I have seen, and have testified that this is the Son of God."

1:35 Again, the next day, John was standing with two of his disciples,
1:36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"
1:37 The two disciples heard him speak, and they followed Jesus.
1:38 Jesus turned, and saw them following, and said to them, "What are you looking for?"
They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"
1:39 He said to them, "Come, and see." They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. {4:00 PM.}
1:40 One of the two who heard John, and followed him, was Andrew, Simon Peter's brother.
1:41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ).
1:42 He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).
1:43 On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me."
1:44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
1:45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."
1:46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

In other words, one of John the Baptist's disciples who became my disciple was Andrew, and Andrew told Peter about me. The other of the two disciples wasn't significant enough to have his name recorded.

Here, Nathanael used a rhetorical question, saying, "Can anything good come out of Nazareth?" But I came from Bethlehem, as per the prophecy.
Even so, I was already called the prophesied Messiah and a miracle worker at that time.
The continuation of this story is in the Gospel of John.
Gospel of John
1:47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"
1:48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."
1:49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"
1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"
Before meeting Nathanael, I predicted that he was under the fig tree.

The fig tree holds special meaning in Judaism and Christianity. In Genesis, fig leaves were in the Garden of Eden, and in Zechariah 3:10, it is said, "In that day, you will invite one another under the vine and under the fig tree," describing a peaceful scene under God's dominion, signifying the fig tree as holy.

1. The Meaning of the Fig Tree

The teaching that "what is useless to the Lord shall wither" is in the Gospel of Matthew.

Gospel of Matthew

21:18 Now in the morning, as he returned to the city, he was hungry.

21:19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away.

The fig tree is also a metaphor for a woman.

The phrase "under the fig tree" appears, I believe, five times in the Old Testament of this world,

and those who are "under the fig tree" have long been believed to be holy.

Let me teach about "under the fig tree" from the Old Testament.

1 Kings

4:25 Judah and Israel lived in safety, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

Micah

4:4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts has spoken it.

This was used as a symbol of the peace and prosperity enjoyed by the Jewish kingdom during Solomon's reign.

It signifies a blessed state of peace, free from war or oppression by rulers, representing the abundant and stable life of the people.

The fig tree has large leaves that block sunlight, providing comfort, and it bears nutritious fruit. Thus, being "under the fig tree" meant a blessed state, and it was said so at the time.

In this incarnation (Archangel Michael Incarnation), at the ending, my physical mother Mary said, "Before I gave birth to you, I ate a lot of figs, thinking it would help with breastfeeding."

My physical mother Mary, who had never read the Bible and never ate figs otherwise, ate figs every day before giving birth to my incarnate body without being taught by anyone. This fact speaks to my being a biblical "holy existence."

If Nathanael was called holy just for praying under a fig tree, this is even more significant.

It also appears in Micah and Zechariah.

In Micah and Zechariah, the blessing no longer refers to the present but to a future state.

After the blessed kingdom of David and Solomon fell, it prophesies that the kingdom will be

restored, and the people of Israel will once again be “under the fig tree.”

Thus, “under the fig tree” was used to express both a past blessed state and the hope for a future blessed state after current desolation.

2 Kings

18:31 Don't listen to Hezekiah, for the king of Assyria says, 'Make your peace with me, and come out to me; and each of you eat of his vine, and each one of his fig tree, and each one of you drink the waters of his own cistern;

20:7 Isaiah said, "Take a cake of figs." They took and laid it on the boil, and he recovered.

A convenient usage.

2. The Benefit of Believing

Gospel of Matthew

21:20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.

21:22 All things, whatever you ask in prayer, believing, you will receive."

This content is detailed in the verse-by-verse Bible I finished writing in three days before writing Archangel Michael Incarnation in half a day.

It is quoted in the “Ten Catechisms,” so reading that will help you understand.

<https://ameblo.jp/omnipotentonlygodyhwh0/entry-12856219581.html>

<https://ameblo.jp/omnipotentonlygodyhwh0/entry-12856219450.html>

In short, when “fig” appears in Christianity, think of it as “holy.”

It carries a nuance of profound “holiness.”

Returning to the story, Nathanael realized I was a prophet because I knew he was praying under the fig tree.

At that time, praying under a fig tree was customary, and Nathanael realized I even knew the content of his prayer.

Because I knew there was no deceit in his prayer, Nathanael called me “Rabbi (Teacher),” “Son of God,” and “King of Israel.”

The events that followed are also written in the Gospel of John.

Gospel of John

1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

1:51 He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

3. The Wedding at Cana

As you can see from the second map, I went north to Cana.

The events of this time are quoted from the Gospel of John.

Gospel of John

2:1 The third day, there was a marriage in Cana of Galilee. Jesus' mother was there.

2:2 Jesus also was invited, with his disciples, to the marriage.

2:3 When the wine ran out, Jesus' mother said to him, "They have no wine."

2:4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

2:5 His mother said to the servants, "Whatever he says to you, do it."

2:6 Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes apiece.

2:7 Jesus said to them, "Fill the water pots with water." They filled them up to the brim.

2:8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

2:9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom,

2:10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

2:11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

4. Visiting Capernaum

Gospel of John

2:12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

5. Passover of 30 CE (Raging in the Temple and Cleansing It)

Gospel of John

2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

2:14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.

2:15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

2:16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"

2:17 His disciples remembered that it was written, "Zeal for your house will eat me up." {Psalm

69:9}

2:18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

2:20 The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?"

2:21 But he spoke of the temple of his body.

2:22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

2:23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.

2:24 But Jesus didn't trust himself to them, because he knew everyone,

2:25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

The scene of my raging here has a commonality with the Japanese god Susanoo raging in the heavenly realm. If you don't notice this, you won't realize that Jesus = Susanoo.

6. Meeting and Interaction with Nicodemus

Gospel of John

3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

3:2 The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

3:3 Jesus answered him, "Most certainly, I tell you, unless one is born anew, he can't see the Kingdom of God."

3:4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

3:5 Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God!

3:6 That which is born of the flesh is flesh. That which is born of the Spirit is spirit.

3:7 Don't marvel that I said to you, 'You must be born anew.'

This man was noble and admirable.

He later played a significant role, but though he was initially opposed to me, he became my disciple.

7. Baptism in the Judean Countryside

Gospel of John

3:22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized.

Here, I was baptizing in the Judean countryside.

8. John the Baptist's Testimony at Aenon

Gospel of John

3:23 John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized.

3:24 For John was not yet thrown into prison.

3:26 They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

3:27 John answered, "A man can receive nothing, unless it has been given him from heaven.

3:28 You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'

3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.

3:30 He must increase, but I must decrease.

3:31 He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all.

3:32 What he has seen and heard, of that he testifies; and no one receives his witness.

3:33 He who has received his witness has set his seal to this, that God is true.

3:34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure.

3:35 The Father loves the Son, and has given all things into his hand.

3:36 One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

In other words, since I was also baptizing, the people who were with John the Baptist complained to him about it.

However, John the Baptist didn't get jealous; instead, he testified that he was lesser than me.

9. John the Baptist Imprisoned

This event is a common one written in the Synoptic Gospels.

To reveal the secret of the Synoptic Gospels, I, who served as Christ in various worlds across time and space, swapped disciples from different worlds and had them write about my events from those worlds. This made my episodes abundant.

From a human perspective, dimensional transfer (movement through time and space) is impossible, so they feel contradictions. But let me clarify: Jesus is God Himself, and God's autobiography is full of miracles.

The minor differences in events are not due to memory errors or output mistakes but indicate dimensional transfer, revealing that Jesus' very existence was a miracle, as testified in the

Gospels.

Such Synoptic Gospels are special texts close to the supreme realm in this world, and the fact that John's imprisonment is commonly written in them shows how significant it was.

Gospel of Matthew

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

14:3 For Herod had arrested John, bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

14:4 For John said to him, "It is not lawful for you to have her."

14:5 When he would have put him to death, he feared the multitude, because they counted him as a prophet.

Gospel of Mark

6:17 For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her.

6:18 For John said to Herod, "It is not lawful for you to have your brother's wife."

6:19 Herodias set herself against him, and desired to kill him, but she couldn't,

6:20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and he heard him gladly.

The fact that such a world existed where someone could be killed for this shows that even now, in places like Africa, human rights awareness is low.

Though John, an angel, was imprisoned to be killed, the fact that Herod listened to him gladly shows John's nobility and that Herod had some redeeming qualities in listening to the truth.

Gospel of Luke

3:15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,

3:16 John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire,

3:17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

3:18 With many other exhortations therefore he preached good news to the people,

3:19 but Herod the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done,

3:20 added this also to them all, that he shut up John in prison.

10. The Miracle Shown to the Samaritan Woman and the Talk of Water

Gospel of John

4:4 He needed to pass through Samaria.

4:5 So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.

4:6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour {noon}.

4:7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."

4:8 For his disciples had gone away into the city to buy food.

4:9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

4:10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

4:11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water?"

4:12 Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

4:13 Jesus answered her, "Everyone who drinks of this water will thirst again,

4:14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

4:15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

4:16 Jesus said to her, "Go, call your husband, and come here."

4:17 The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,'

4:18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

4:19 The woman said to him, "Sir, I perceive that you are a prophet.

4:20 Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

4:21 Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father.

4:22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews.

4:23 But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers.

4:24 God is spirit, and those who worship him must worship in spirit and truth."

4:25 The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

4:26 Jesus said to her, "I am he, the one who speaks to you."

4:27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

4:28 So the woman left her water pot, and went away into the city, and said to the people,

4:29 "Come, see a man who told me everything that I did. Can this be the Christ?"

4:30 They went out of the city, and were coming to him.

4:31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

4:32 But he said to them, "I have food to eat that you don't know about."

4:33 The disciples therefore said one to another, "Has anyone brought him something to eat?"

4:34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work.

4:35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already.

4:36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together.

4:37 For in this the saying is true, 'One sows, and another reaps.'

4:38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

4:39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did."

4:40 So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.

4:41 Many more believed because of his word.

4:42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

4:43 After the two days he went out from there and went into Galilee.

This story happened when passing by "Jacob's Well" on the second map.

I mentioned earlier the cleansing of the temple in Jerusalem. This happened on the way from Jerusalem to Galilee.

What was I talking about? Mainly that those who offer water to the Lord will receive water from the Lord.

The water humans offer to the Lord is "love."

I was training in a desert without this love, but after the trial, I could receive love.

The love of a woman was also a metaphor for water rising from below, as I subtly suggested, "Don't you have another man?"

However, I couldn't be intimate with a woman at that time, so I created this story (Matthew

25:1-13) for that purpose.

There is always a reward in the laws of the world, and as a reward, you can receive water from God.

This water is “eternal life.”

In other words, “love is the secret to receiving eternal life from God.”

I am the God who came to teach this.

I am teaching this now in this story.

This stage corresponds to around 30 CE.

11. Declaring in Galilee, “The Kingdom of Heaven Is Near”

The Gospels are organized within each volume, but when reading two or more together, they combine the histories of Jesus Christ from different worlds, making each event specific to its respective Gospel.

Thus, questions may arise about which Gospel’s timeline is correct, but both are correct.

The Gospels are not to be read like ordinary human texts; they require a new way of reading. You must understand the premise of a multiverse theory—that “both happened”—to reach the truth of this world.

Because God is omnipotent, with His abundant power and time, He created countless worlds and combined them into one, resulting in the world where the Synoptic Gospels exist.

You must read from this premise, or you’ll go crazy.

Thus, the events themselves don’t matter. What matters is the content of Jesus’ teachings.

Gospel of Matthew

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

4:14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

4:15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

4:16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned."

4:17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

4:18 Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

4:19 He said to them, "Come after me, and I will make you fishers for men."

4:20 They immediately left their nets and followed him.

4:21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his

brother, in the boat with Zebedee their father, mending their nets. He called them.

4:22 They immediately left the boat and their father, and followed him.

4:23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

4:24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

4:25 Great multitudes from Galilee On the other hand, the translation of the original text into English, adhering strictly to the meaning and nuance of the Japanese without any paraphrasing, is as follows:

"Jesus Christ Incarnation" (The Gospel According to Jesus Christ)

November 27, 2024

God, having finished writing Archangel Michael Incarnation, still had the strength to write this before ascending.

Jesus Christ came in a form different from Michael.

Andrea Sansovino Battesimo_di_cristo.jpg

This Jesus Christ is the closest to the true image.

The reason I came this time, about 2,000 years after the first coming, is that if I came too late, humanity would forget Jesus Christ entirely.

Considering the history of biblical prophecy, since I came in the first coming a few hundred years after the prophecy of the Christ's arrival, I thought to follow this precedent and not deviate too greatly for the second coming.

If I returned sooner, the seeds of my teachings would be sown earlier, delaying the time of humanity's destruction.

Thus, my coming to preach the gospel this time is a heavenly grace.

This is my autobiography.

Episode 1: The Lord's First Coming

1. Virgin Conception

Jesus Christ was conceived by a virgin.

The name of this virgin was Mary.

This is the truth.

Jesus Christ existed.

Not only in this world but in every world, Jesus Christ exists.

In history, there has been only one instance of a virgin conceiving.

This actually happened.

Why did a virgin conceive?

Because there is only one God in the world.

To reveal that this God, unlike humans, is without original sin, He caused a virgin to conceive.

2. Annunciation

This virgin received the annunciation from the Archangel Gabriel.

This is written in the Gospel of Luke 1:26-38, so you can read it there.

Why did this happen?

Because the Lord informed the priestess of her impending birth.

This priestess was Mary, the physical mother of Jesus.

Mary was a priestess of the Archangel Gabriel because she was a part of Gabriel's spirit.

Episode 2: Fulfillment of Prophecy in Bethlehem

Before I (Jesus) was born, my father Joseph took Mary and traveled from Nazareth to Bethlehem, to the house of Joseph's ancestors.

This was to register for the census ordered by Emperor Augustus.

Bethlehem was the place where the Christ was prophesied to be born in the Old Testament (Micah 5:2).

Mary gave birth to me in Bethlehem, but at that time, there was no place for me in the inn, so Mary laid me in a manger.

This is the same as what is written in the Gospel of Luke, Chapter 2.

Gospel of Luke

2:1 Now it happened in those days, that a decree went out from Caesar Augustus that all the world should be enrolled.

2:2 This was the first enrollment made when Quirinius was governor of Syria.

2:3 All went to enroll themselves, everyone to his own city.

2:4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David;

2:5 to enroll himself with Mary, who was pledged to be married to him as wife, being pregnant.

2:6 It happened, while they were there, that the day had come that she should give birth.

2:7 She brought forth her firstborn son, and she wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.

Episode 3: The Star of Bethlehem and the Visit of the Magi

Around this time, a star never seen before appeared in the western sky from the eastern lands.

I wrote about it here:

<https://maxillofacialsurgery.seesaa.net/article/504406546.html>

The three Magi from the East—Caspar, Melchior, and Balthazar—learned that the King of the Jews had been born and began their journey toward the star.

On their way, they met King Herod of Judea, then continued to Bethlehem guided by the star.

Finding me in the arms of my mother Mary beneath where the star stopped, they paid homage, worshipped me, and offered precious gifts.

This is also the same as the description in the Gospel of Luke, Chapter 2, so I will quote it here.

Gospel of Luke

2:8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock.

2:9 Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.

2:10 The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people.

2:11 For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord.

2:12 This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough."

2:13 Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

2:14 "Glory to God in the highest, on earth peace, good will toward men."

2:15 It happened, when the angels went away from them into the sky, that the shepherds said one to another, "Let's go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us."

2:16 They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough.

2:17 When they saw it, they publicized widely the saying which was spoken to them about this child.

2:18 All who heard it wondered at the things which were spoken to them by the shepherds.

2:19 But Mary kept all these sayings, pondering them in her heart.

2:20 The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.

Gospel of Matthew

2:11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

I didn't create the star without purpose. The star refers to the pentagram, a Christian symbol representing the five wounds I received during the crucifixion, carrying the same meaning as the cross.

In Archangel Michael Incarnation, I (Archangel Michael) was told by God in the higher-

dimensional divine realm that the star is “a star of hope with infinite possibilities, showing even God a righteous future.” The star’s shape has a human head, arms, and legs, functioning in five forms.

If one moves unlawfully, they must live with the cross drawn by the four letters YHVVH attached to them. In other words, Christianity means “live according to the commandments ordained by God.”

Episode 4: Herod the Great’s Massacre of the Innocents

Herod the Great, the ruler of Judea at the time, was terrified upon hearing that “a child who would become the King of the Jews” (Jesus Christ) was born in Bethlehem. He ordered the slaughter of all male children in Bethlehem and its vicinity who were two years old and under. This is as written in the Gospel of Matthew, so I will quote it here.

Gospel of Matthew

2:12 Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way.

2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

2:14 He arose and took the young child and his mother by night, and departed into Egypt,

2:15 and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son." {Hosea 11:1}

2:16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men.

2:17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

2:18 "A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn't be comforted, because they are no more." {Jeremiah 31:15}

2:19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

2:20 "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

2:21 He arose and took the young child and his mother, and came into the land of Israel.

2:22 But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee,

2:23 and came and lived in a city called Nazareth; that it might be fulfilled which was spoken

through the prophets: "He will be called a Nazarene."

The reason my disciples knew this in such detail is that I told them about it in moderate detail.

They wrote the Gospels exactly as I told them, which saved me the effort of writing it myself.

An additional note is why Herod did such a thing.

I did not let my disciples write about the mysteries of heaven in detail.

This was so that I would write about it upon my second coming.

Humans are controlled by something called fate.

They cannot go against the destiny set by God.

Thus, these events came to pass exactly as prophesied in the Scriptures.

Episode 5: The Growth of the Child

My earthly father, Joseph, lived in Nazareth of Galilee.

Thus, I also lived in Nazareth (Gospel of Luke 2:39).

Gospel of Luke

2:39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

From here until about the age of twelve, there is nothing written about me in the Gospels.

This is because, for God, it was content He did not wish to have written.

Even though He is God, His mission is not something to be fulfilled during childhood.

In childhood, there is a life appropriate to childhood.

I learned about daily life from my earthly parents, and in particular, I was taught the trade of carpentry by my earthly father.

Writing such things in the Gospels would not make for very good content.

It would make the Gospels seem like they lack substance.

For this reason, I actually did not tell my disciples about this period.

Thus, in the writings of my disciples, my next appearance is at the age of twelve.

This part follows the account in the Gospel of Luke, chapter 2, verse 40 onward, so I will quote that section and substitute it for my own writing.

Gospel of Luke

2:40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

2:41 His parents went every year to Jerusalem at the feast of the Passover.

2:42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast,

2:43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it,

2:44 but supposing him to be in the company, they went a day's journey, and they looked for

him among their relatives and acquaintances.

2:45 When they didn't find him, they returned to Jerusalem, looking for him.

2:46 It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions.

2:47 All who heard him were amazed at his understanding and his answers.

2:48 When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

2:49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"

2:50 They didn't understand the saying which he spoke to them.

Let me explain what this event was about.

Normally, Jewish boys undergo the Bar Mitzvah, a Jewish coming-of-age ceremony, at the age of thirteen, where they are religiously recognized as adults. Preparation for this begins at twelve. The obligations of a Jewish male include observing the feasts of Passover, Weeks, and Tabernacles in Jerusalem.

The Passover feast is particularly important, and pilgrims were required to go to Jerusalem and stay for at least two days.

At the age of twelve, I went on a pilgrimage to Jerusalem with my parents.

Our family fulfilled their obligations and began the journey home, but my parents realized partway that I was not with them and returned to Jerusalem.

Three days later, they found me in the temple in Jerusalem, discussing with the rabbis.

The scholars were astonished at my understanding of the Scriptures.

This event, recorded by Luke, shows that I had already mastered the essence of the Old Testament.

My parents asked me why I had done such a thing.

I, in turn, asked them why they had searched for me.

This event shows that, even at that time, I, as a child, was already independent of my parents' thoughts and actions.

Episode 6: The Baptism by John the Baptist

The next episode is when, at about the age of thirty, I went to the Jordan River and was baptized by John the Baptist.

By reading Luke 1:5 and 1:36, you can see that my earthly mother, Mary, and John the Baptist's mother, Elizabeth, were relatives.

In other words, John the Baptist and I were cousins.

Gospel of Luke

1:5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of

the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth.

1:36 Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren.

This John the Baptist was a person who shared the same spirit as my disciple Peter.

This spirit is that of the Archangel Raphael.

As you will learn by studying Archangel Michael Incarnation, the Archangel Raphael is the demon king Beelzebub or the god Baal, who, in religious terms, was in opposition to the god YHVH.

The circumstances of this baptism are written in Matthew 3:13–17, Mark 1:9–11, and Luke 3:21–23.

Here, I will quote the Gospel of Matthew and substitute it for my own description.

Gospel of Matthew

3:13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

3:14 But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

3:15 But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.

3:16 Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him.

3:17 Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

What is meant here by "righteousness" is the act of revealing God's authority.

The man John the Baptist came from a prominent priestly lineage.

Yet, he abandoned that priestly position and, dressed in shabby clothes, preached words of salvation to the people at the Jordan River.

I appeared before this man and made him hear the words of God.

The voice from heaven at this time was the word of God.

This spiritual experience was replicated during my baptism in Archangel Michael Incarnation.

John the Baptist was replaced by the Catholic chief priest, and this chief priest had the same experience.

Just as back then, I was baptized on the first day. Normally, Christian baptism requires a preparation period of about one year, so the fact that the chief priest received a command from God's Spirit on the first day to perform the baptism demonstrates how extraordinary it was.

At the time of this baptism, I was in prison to fulfill the prophecy below from the Gospel of

Matthew, chapter 25.

This is written in episodes 15 and 16 of the Earth section of Archangel Michael Incarnation.

Gospel of Matthew

25:31 "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

25:32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

25:33 He will set the sheep on his right hand, but the goats on the left.

This refers to the "Last Judgment" that takes place at the time of my second coming (that is, now).

25:36 I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.

25:43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.

The circumstances at that time are described in Matthew 24 as being like Noah's ark, so the gentle sheep placed on the right were few.

Gospel of Matthew

24:37 "As the days of Noah were, so will be the coming of the Son of Man.

In other words, few people came to visit me in prison, but that chief priest came to visit me for free and performed the baptismal ceremony.

Gospel of Luke

3:23 Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli,

Episode 7: Jesus' Training

After receiving this baptism, I spent a certain period with John the Baptist, exchanging information about the Scriptures and the trends in Jewish teachings at the time.

From talking with John the Baptist, I came to recognize that the books of Daniel and Isaiah were indeed related to me and were important. I also thought that David and the Psalms were significant.

Forty Days of Fasting Training

After this, I was led by the Spirit of God to the Judean Desert to fast.

The circumstances of this time can be understood by reading the Synoptic Gospels, but in this autobiography, I will quote the Gospel of Matthew to describe the events.

Gospel of Matthew

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

4:2 When he had fasted forty days and forty nights, he was hungry afterward.

4:3 The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

4:4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" {Deuteronomy 8:3}

4:5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

4:6 and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'" {Psalm 91:11-12}

4:7 Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'" {Deuteronomy 6:16}

4:8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.

4:9 He said to him, "I will give you all of these things, if you will fall down and worship me."

4:10 Then Jesus said to him, "Get behind me, {TR and NU read 'Go away' instead of 'Get behind me'} Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" {Deuteronomy 6:13}

4:11 Then the devil left him, and behold, angels came and served him.

This is what God's training entails, but the "wilderness" mentioned here refers to the Judean Desert.

Israel is said to have about 60% of its land as desert, and I headed to the Judean Desert, which is just east of Jerusalem.

Why the Judean Desert?

In the Old Testament, it is written that David hid from Saul and his men in the desert, and the prophet Elijah also fled to the desert.

David and Saul appear in 1 Samuel.

When choosing the king of Israel, Saul, out of jealousy, pursued David to harm him. However, David, believing that "Saul was chosen by God (anointed by God)," did not attack Saul and instead fled to the wilderness. At the end of 1 Samuel 23, it is written that he fled to the wilderness and dwelt there.

1 Samuel

23:15 David saw that Saul had come out to seek his life. David was in the wilderness of Ziph in the wood.

23:19 Then the Ziphites came up to Saul to Gibeath, saying, "Doesn't David hide himself with us in the strongholds in the wood, in the hill of Hachilah, which is on the south of the desert?"

23:24 They arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the Arabah on the south of the desert.

The wilderness, written as “desert” in English, refers to a barren desert.

In the Hebrew Old Testament, this can be read as the Judean Desert.

1 Kings

19:3 Then Elijah was afraid, and he arose and fled for his life, and came to Beersheba, which belongs to Judah, and left his servant there.

19:4 But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, “It is enough; now, O Lord, take away my life, for I am not better than my fathers.”

In 1 Kings, the confrontation between Elijah and the prophets of Baal is described.

1 Kings

19:5 He lay down and slept under a juniper tree; and behold, an angel touched him, and said to him, “Arise and eat.”

19:6 He looked, and behold, there was at his head a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again.

19:7 The angel of the Lord came again the second time, and touched him, and said, “Arise and eat, because the journey is too great for you.”

19:8 He arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God.

19:9 There he came to a cave, and lodged there; and behold, the word of the Lord came to him, and he said to him, “What are you doing here, Elijah?”

19:10 He said, “I have been very jealous for the Lord, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away.”

19:11 He said, “Go out, and stand on the mountain before the Lord.” Behold, the Lord passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind. After the wind an earthquake, but the Lord was not in the earthquake.

19:12 After the earthquake a fire, but the Lord was not in the fire. After the fire, a still small voice.

19:13 When Elijah heard it, he wrapped his face in his mantle, went out, and stood in the entrance of the cave. Behold, a voice came to him, and said, “What are you doing here, Elijah?”

19:14 He said, “I have been very jealous for the Lord, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away.”

19:15 The Lord said to him, “Go, return on your way to the wilderness of Damascus. When you arrive, you shall anoint Hazael to be king over Syria.

19:16 You shall anoint Jehu the son of Nimshi to be king over Israel; and you shall anoint Elisha the son of Shaphat of Abel Meholah to be prophet in your place.

19:17 He who escapes from the sword of Hazael, Jehu will kill; and he who escapes from the sword of Jehu, Elisha will kill.

19:18 Yet I reserved seven thousand in Israel, all the knees of which have not bowed to Baal, and every mouth which has not kissed him.”

In other words, an angel came and touched the exhausted Elijah, saying with compassion, “Arise and eat, because the journey is too great for you.”

Elijah arose, ate, and drank, and with the strength of that food, he went forty days and forty nights to Horeb, the mountain of God.

There, he met YHVH and received commands, so I, too, fasted for forty days and forty nights in the Judean Desert to meet YHVH and receive strategies for the victory of YHVH’s teachings, making it a holy ritual.

Even after rising from the dead on the third day, I spent forty days preaching the teachings of the kingdom of God before ascending to heaven.

This forty-day period is derived from the number in Numbers 14:33–34, where the Israelites wandered for “forty years” before entering Canaan.

What is the significance of this number forty?

No authoritative theological school or church has ever explained this, but Lazarus was raised from the tomb after four days.

posted by 唯一神 YHVH at 10:54 [日記](#)

[『イエス・キリスト・インカーネ.. 2 "Jesus Christ ..](#)

2 "Jesus Christ Incarnation" (The Gospel According to Jesus Christ)

2025 年 05 月 11 日

The sacred four-letter name of YHVH (or YHWH, the Tetragrammaton) consists of four letters, so I designated the number four as a holy number.

For those undertaking God's mission, I associated it with the number four as a number of trials.

In other words, four is a specially sanctified number, and its meaning is veiled in reference to the God YHVH.

Thus, when the number four is used, it pertains to content that praises YHVH.

For this reason, my real name also includes the character for four.

During this second coming, in Archangel Michael Incarnation, I fasted for three months (ninety days). I did not even drink water.

Why three months this time? Because this time, I intended to bring everything to a close, surpassing the previous forty days, and I did it in three months, symbolizing the Trinity.

It was also because it took place in Japan, not a desert.

Whether forty or ninety, the longer, the better.

Since I (God) decide, even if I betray the number four and choose three (months), it is fine.

This was done to show that it is something humans cannot do.

Only with God's power can this be accomplished.

Was I exhausted? Not at all; I was full of energy throughout.

Surpassing the forty days of past prophets, living healthily for three months without food or drink was possible because of God's creative power.

I only realized forty days or three months had passed when God informed me, but I was full of energy and could have continued. I felt happy in that state and was ready to do it for years, but God stopped me and sent me on my mission.

The Judean Desert is a hot, barren place.

The temperature was about 60 degrees Celsius.

During intense sunlight, it could reach 70 degrees. The average temperature in August is about 45 degrees.

It is extremely dry.

In such a place, even though there are springs from rock caves, fasting for forty days without drinking is something that can only be said to be protected by God's Spirit and part of God's plan.

600px-Judea_2_by_David_Shankbone.jpg

Judaeen_Desert.png

This is where I trained back then.

At that time, YHVH, disguised as the devil, came to test me.

The details are known from the Synoptic Gospels.

Here, I will quote the Gospel of Matthew.

Gospel of Matthew

4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

4:2 When he had fasted forty days and forty nights, he was hungry afterward.

4:3 The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

4:4 But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" {Deuteronomy 8:3}

4:5 Then the devil took him into the holy city. He set him on the pinnacle of the temple,

4:6 and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'" {Psalm 91:11-12}

4:7 Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'" {Deuteronomy 6:16}

4:8 Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.

4:9 He said to him, "I will give you all of these things, if you will fall down and worship me."

4:10 Then Jesus said to him, "Get behind me, {TR and NU read 'Go away' instead of 'Get behind me'} Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" {Deuteronomy 6:13}

4:11 Then the devil left him, and behold, angels came and served him.

The content of my responses didn't matter much, but responding with quotes from the Scriptures was desirable.

The passages I quoted here are so significant that they could be considered the core teachings. The devil quoted a single loaf of bread from 1 Kings, but the passages I quoted are vital teachings: "You shall not test the Lord," and "No matter what is offered, worship and serve only God," reflecting absolute obedience.

This concluding teaching is extremely important, embodying the most critical teaching of the Scriptures: "Serve the Lord your God with all your heart and strength."

For humans, it is a battle against worldly desires, but only by transcending desires through forty days of fasting, surpassing all worldly desires with a selfless spirit, can one become God's messenger to bring this Gospel (this suggests).

Note: The significance of the number four is crucial here, and only God Himself can explain

it, so take note.

In other words, this is the Bible (Gospel) written by Jesus Christ (God) Himself, not by the disciples.

Furthermore, the cross is also a symbol drawn with four points.

If you can deduce that the mark placed on Cain's forehead was also in the shape of a cross, you have sharp insight, and that is correct.

This cross is similar to the five-element writing of Abe no Seimei, but as I am in a position to say, it is one of the secret techniques to write it while chanting "Y·H·V·H."

Living while bearing sin is what it means to live within YHVVH's system.

What, then, is sin?

It is the original sin of humanity, so read Genesis carefully.

I had a cute female voice actress read Genesis for you, so with this audio data, you should be able to listen and learn as many times as needed.

If you cannot play it, download it here.

(The volume is low because it had to fit the upload capacity limit here. Splitting it would be a hassle for me, so either turn up the volume to listen or download it and amplify the sound by about eight times.)

From here, I went on a preaching journey, showing miracles.

To get a rough overview of the itinerary, it looks like this on a map:

43.jpg

47.jpg

53.jpg

59.jpg

63.jpg

67.jpg

Since I traveled on foot, I couldn't make the great Lord (me) go to far-off places, so I kept circling around the same small region.

To avoid going crazy, I wrapped it up in about three years.

To maintain the high value of Jesus' ministry, I closed it in about three years, leaving the teachings only partially conveyed in the Scriptures.

This way, my value would increase when I return at the second coming to explain them in depth, which is why I arranged it this way.

Episode 8: Preaching and Miracles

In theological schools, this part is always lectured on in tedious detail (by people who don't even fully understand it).

Ultimately, the itinerary or chronological details of when I did what are not important. I

performed events, worked many miracles, and went from Galilee → Capernaum → Jerusalem → Bethany → and circled back through similar routes. That's the image.

I didn't keep precise records myself, and I vaguely knew this circular route was the basic path, going where God told me next, so there's no point in memorizing geography or itineraries.

In another dimension, the locations would change, and for me, the one who went, there was no need to remember them.

What matters—for me and everyone—is the content of what I taught.

First, look at the second map.

From the wilderness, I went to Bethany.

There, my first disciples joined me.

Here, I will quote the Gospel of Matthew and substitute it for my words.

Gospel of Matthew

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

4:14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

4:15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

4:16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned." {Isaiah 9:1-2}

4:17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

4:18 Walking by the sea of Galilee, he {TR reads "Jesus" instead of "he"} saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

4:19 He said to them, "Come after me, and I will make you fishers for men."

4:20 They immediately left their nets and followed him.

4:21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them.

4:22 They immediately left the boat and their father, and followed him.

4:23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

4:24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

4:25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan

followed him.

5:1 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

5:2 He opened his mouth and taught them, saying,

5:3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

This is how it proceeded, leading into the Sermon on the Mount.

Since I've served as Jesus Christ more than seven times, having been crucified in various worlds more than seven times, I have the general route and what needs to be done memorized. Next, I went to Cana in Galilee, where what is called the first miracle occurred. However, no matter how you think about it, the first miracle was much earlier—like the Spirit descending in the form of a dove or my clairvoyant knowledge of Nathanael under the fig tree. Some disciples, ignoring these, wrote in their textbooks that this was the first miracle.

Since I am God, they should have written that the miracles I performed started much earlier.

From here, it is recorded in the Gospel of John.

John the Baptist had various disciples.

Some of them later became my disciples.

The Gospel of John describes these disciples.

Gospel of John

1:28 These things were done in Bethany beyond the Jordan, where John was baptizing.

1:29 The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world!

1:30 This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.'

1:31 I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel."

1:32 John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him.

1:33 I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.'

1:34 I have seen, and have testified that this is the Son of God."

1:35 Again, the next day, John was standing with two of his disciples,

1:36 and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!"

1:37 The two disciples heard him speak, and they followed Jesus.

1:38 Jesus turned, and saw them following, and said to them, "What are you looking for?" They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you

staying?"

1:39 He said to them, "Come, and see." They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. {4:00 PM.}

1:40 One of the two who heard John, and followed him, was Andrew, Simon Peter's brother.

1:41 He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Christ {"Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One".}).

1:42 He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

1:43 On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me."

1:44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

1:45 Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

1:46 Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

In other words, among John the Baptist's disciples, one who became my disciple was Andrew, and Andrew told Peter about me. The other of the two disciples wasn't significant enough, so I didn't have his name recorded.

Here, Nathanael used a rhetorical question, "Can any good thing come out of Nazareth?" But since I came from Bethlehem, it fulfills the prophecy.

Even so, I was already spoken of as the prophesied Messiah and a man of miracles back then. The continuation of this story is in the next part of the Gospel of John.

Gospel of John

1:47 Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

1:48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

1:49 Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

Before meeting Nathanael, I accurately stated that he was under the fig tree.

The fig tree holds special meaning in Judaism and Christianity. In Genesis, there are fig leaves in the Garden of Eden, and in Zechariah 3:10, it says, "In that day, you will invite one another under the vine and under the fig tree," describing a peaceful scene under God's rule, showing that the fig tree is considered sacred.

1. The Meaning of the Fig Tree

The teaching “Let that which is useless to the Lord wither” is found in the Gospel of Matthew.
Gospel of Matthew

21:18 Now in the morning, as he returned to the city, he was hungry.

21:19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away.

The fig tree is also a metaphor for a girl.

The phrase “under the fig tree” appears, I believe, five times in the Old Testament of this world, and those who are “under the fig tree” have long been believed to be holy.

Let me teach you about “under the fig tree” from the Old Testament.

1 Kings

4:25 Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

Micah

4:4 But they will sit every man under his vine and under his fig tree; and no one will make them afraid: For the mouth of the Lord of Armies has spoken.

This was used as a symbolic expression of the peace and prosperity enjoyed by the Jewish kingdom during Solomon’s reign.

It signifies a blessed state of peace, free from war or oppression by rulers, and a prosperous, stable life for the people.

The fig tree has large leaves that block sunlight, providing comfort, and it bears nutritious fruit, so “under the fig tree” meant a blessed state, and it was said as such back then.

In my current incarnation (Archangel Michael Incarnation), at the ending, my earthly mother, Mary, said, “Before giving birth to you, I ate a lot of figs, thinking it would help with breastfeeding.” Despite never reading the Bible, my earthly mother, who otherwise never ate figs, ate them every day before giving birth to my incarnate body, without being taught by anyone. This fact testifies that I am a biblical “holy being.”

If Nathanael praying under the fig tree is considered holy, how much more so for me?

It also appears in Micah and Zechariah.

In Micah and Zechariah, the blessing no longer refers to the present but to a future state.

After the blessed kingdom of David and Solomon fell, it prophesies that the kingdom will be restored, and the people of Israel will once again be “under the fig tree.”

Thus, “under the fig tree” was used to express both a past blessed state and the hope for a future blessed state after the current desolation.

2 Kings

18:31 Don’t listen to Hezekiah.’ For the king of Assyria says, ‘Make your peace with me, and

come out to me; and each of you eat from his own vine, and each one from his own fig tree, and each one drink the waters of his own cistern;

20:7 Isaiah said, "Take a cake of figs." They took and laid it on the boil, and he recovered.

A convenient usage.

2. The Teaching of "The Benefit of Believing"

Gospel of Matthew

21:20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.

21:22 All things, whatever you ask in prayer, believing, you will receive."

This content is detailed in the verse-by-verse Bible I finished writing in three days before writing Archangel Michael Incarnation in half a day. I quoted excerpts from it in the "Ten Catechisms," so reading those will help you understand.

<https://ameblo.jp/omnipotentonlygodyhwh0/entry-12856219581.html>

<https://ameblo.jp/omnipotentonlygodyhwh0/entry-12856219450.html>

In short, whenever "fig" appears in Christianity, think of it as "holy."

It carries a nuance of profound, sacred meaning.

Returning to the story, Nathanael realized I was a prophet because I knew he was praying under the fig tree.

Back then, it was customary to pray under a fig tree, and Nathanael realized I even knew the content of his prayer.

Because I knew there was no deceit in his prayer, Nathanael called me "Rabbi (Teacher)," "Son of God," and "King of Israel."

The continuation is also written in the Gospel of John.

Gospel of John

1:50 Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!"

1:51 He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

3. The Wedding at Cana

As you can see from the second map, I went north to Cana.

The events of this time are quoted from the Gospel of John.

Gospel of John

2:1 The third day, there was a marriage in Cana of Galilee. Jesus' mother was there.

2:2 Jesus also was invited, with his disciples, to the marriage.

2:3 When the wine ran out, Jesus' mother said to him, "They have no wine."

2:4 Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

2:5 His mother said to the servants, "Whatever he says to you, do it."

2:6 Now there were six water pots of stone set there after the Jews' way of purifying, containing two or three metretes {2 to 3 metretes is about 20 to 30 U.S. Gallons, or 75 to 115 liters} apiece.

2:7 Jesus said to them, "Fill the water pots with water." They filled them up to the brim.

2:8 He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

2:9 When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom,

2:10 and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

2:11 This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

4. Visiting Capernaum

Gospel of John

2:12 After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days.

5. The Passover of 30 CE (Raging in the Temple and Cleansing It)

Gospel of John

2:13 The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

2:14 He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.

2:15 He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

2:16 To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a marketplace!"

2:17 His disciples remembered that it was written, "Zeal for your house will eat me up." {Psalm 69:9}

2:18 The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

2:19 Jesus answered them, "Destroy this temple, and in three days I will raise it up."

2:20 The Jews therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?"

2:21 But he spoke of the temple of his body.

2:22 When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

2:23 Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did.

2:24 But Jesus didn't trust himself to them, because he knew everyone,

2:25 and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

The scene of my rampage here has parallels with the Japanese god Susanoo's rampage in the heavenly realm. If you don't notice this, you won't realize that Jesus = Susanoo.

6. Meeting and Interacting with Nicodemus

Gospel of John

3:1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

3:2 The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

3:3 Jesus answered him, "Most certainly, I tell you, unless one is born anew, {The word translated 'anew' here and in John 3:7 (another) also means 'again' and 'from above'.} he can't see the Kingdom of God."

3:4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

3:5 Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God!

3:6 That which is born of the flesh is flesh. That which is born of the Spirit is spirit.

3:7 Don't marvel that I said to you, 'You must be born anew.'

This man was noble and admirable.

He later played a significant role, but though he was initially opposed to me, he became my disciple.

7. Baptizing in the Judean Countryside

Gospel of John

3:22 After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized.

Here, I was baptizing in the Judean countryside.

8. John the Baptist's Testimony in Aenon

Gospel of John

3:23 John also was baptizing in Aenon near Salim, because there was much water there. They came, and were baptized.

3:24 For John was not yet thrown into prison.

3:26 They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

3:27 John answered, "A man can receive nothing, unless it has been given him from heaven.

3:28 You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'

3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.

3:30 He must increase, but I must decrease.

3:31 He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all.

3:32 What he has seen and heard, of that he testifies; and no one receives his witness.

3:33 He who has received his witness has set his seal to this, that God is true.

3:34 For he whom God has sent speaks the words of God; for God gives the Spirit without measure.

3:35 The Father loves the Son, and has given all things into his hand.

3:36 One who believes in the Son has eternal life, but one who disobeys {The same word can be translated 'disobeys' or 'disbelieves' in this context.} the Son won't see life, but the wrath of God remains on him."

In other words, since I was also baptizing, some people who were with John the Baptist complained to him about it.

However, John the Baptist did not become jealous and testified that he was lesser than me.

9. John the Baptist Is Arrested and Imprisoned

This event is a common one written in the Synoptic Gospels.

To reveal the secret of the Synoptic Gospels, I, who served as Christ in various worlds across time and space, had disciples who knew me swapped with disciples from other worlds, writing accounts of my events from different worlds. This made my episodes abundant.

However, since human perception arising from experience cannot comprehend dimensional transfer (movement across time and space), they feel contradictions.

Let me clarify: Jesus is God Himself, and God's autobiography is full of miracles.

The minor differences in events are not due to memory errors or output discrepancies but indicate dimensional transfer, revealing that Jesus' very existence was a miracle, as testified in the Gospels.

The Synoptic Gospels are special texts close to the highest realm in the world, and the fact

that John's imprisonment is commonly written in them signifies its great importance.

Matthew

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

14:3 For Herod had arrested John, bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

14:4 For John said to him, "It is not lawful for you to have her."

14:5 When he would have put him to death, he feared the multitude, because they counted him as a prophet.

Mark

6:17 For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her.

6:18 For John said to Herod, "It is not lawful for you to have your brother's wife."

6:19 Herodias set herself against him, and desired to kill him, but she couldn't,

6:20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.

The fact that John was killed in such a societal climate is still seen in places like Africa, where human rights awareness is low.

Though he was an angel captured to be killed, the fact that Herod listened to him gladly shows John's nobility and that Herod had some redeeming qualities in listening to the truth.

Luke

3:15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,

3:16 John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire,

3:17 whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

3:18 With many other exhortations therefore he preached good news to the people,

3:19 but Herod the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done,

3:20 added this also to them all, that he shut up John in prison.

10. The Miracle Shown to the Samaritan Woman and the Talk of Water

Gospel of John

4:4 He needed to pass through Samaria.

4:5 So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph.

4:6 Jacob's well was there. Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour {noon}.

4:7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."

4:8 For his disciples had gone away into the city to buy food.

4:9 The Samaritan woman therefore said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

4:10 Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

4:11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water?"

4:12 Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

4:13 Jesus answered her, "Everyone who drinks of this water will thirst again,

4:14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

4:15 The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

4:16 Jesus said to her, "Go, call your husband, and come here."

4:17 The woman answered, "I have no husband." Jesus said to her, "You said well, 'I have no husband,'

4:18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

4:19 The woman said to him, "Sir, I perceive that you are a prophet.

4:20 Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

4:21 Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father.

4:22 You worship that which you don't know. We worship that which we know; for salvation is from the Jews.

4:23 But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers.

4:24 God is spirit, and those who worship him must worship in spirit and truth."

4:25 The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

4:26 Jesus said to her, "I am he, the one who speaks to you."

4:27 At this, his disciples came. They marveled that he was speaking with a woman; yet no

one said, "What are you looking for?" or, "Why do you speak with her?"

4:28 So the woman left her water pot, and went away into the city, and said to the people,

4:29 "Come, see a man who told me everything that I did. Can this be the Christ?"

4:30 They went out of the city, and were coming to him.

4:31 In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

4:32 But he said to them, "I have food to eat that you don't know about."

4:33 The disciples therefore said one to another, "Has anyone brought him something to eat?"

4:34 Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work.

4:35 Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already.

4:36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together.

4:37 For in this the saying is true, 'One sows, and another reaps.'

4:38 I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

4:39 From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did."

4:40 So when the Samaritans came to him, they begged him to stay with them. He stayed there two days.

4:41 Many more believed because of his word.

4:42 They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

4:43 After the two days he went out from there and went into Galilee.

This event occurred when I was passing by "Jacob's Well," as shown on the second map.

I mentioned earlier the cleansing of the temple in Jerusalem. This happened on the way from Jerusalem to Galilee.

What was I talking about?

Mainly, those who offer water to the Lord will receive water from the Lord.

The water humans offer to the Lord is "love."

I was training in a desert without this love, but once the trial was over, I could receive love.

The love of a woman was also a metaphor for water rising from below, as if subtly appealing, "Isn't there another man?"

However, I couldn't be with a woman back then, so I created this story (Matthew 25:1-13) for that purpose.

There is always a reward in the laws of the world, and as a reward, you receive water from

God.

This water is "eternal life."

In other words, "love is the secret to receiving eternal life from God."

I am the God who came to teach this.

I am teaching this in this story now.

This stage corresponds to around 30 CE.

11. Declaring in Galilee, "The Kingdom of Heaven Is Near"

The Gospels are organized within a single volume, but reading two or more together combines the histories of Jesus Christ from different worlds, making the sequence of events depend on each Gospel.

Thus, questions may arise about which Gospel's timeline is correct, but both are correct.

The Gospels are not to be read like conventional human literature; a new reading approach is needed.

You cannot reach the truth of this world without understanding the multiverse premise that "both events occurred."

Because God is omnipotent, with His boundless ability and time, He created countless worlds and combined them into one, resulting in the world where the Synoptic Gospels exist.

You must read from this premise, or you'll go crazy.

Thus, the events themselves don't matter. What Jesus taught is what's important.

Gospel of Matthew

4:12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

4:13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

4:14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

4:15 "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles,

4:16 the people who sat in darkness saw a great light, to those who sat in the region and shadow of death, to them light has dawned."

4:17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

4:18 Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

4:19 He said to them, "Come after me, and I will make you fishers for men."

4:20 They immediately left their nets and followed him.

4:21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them.

4:22 They immediately left the boat and their father, and followed him.

4:23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

4:24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

4:25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

Gospel of Mark

1:14 Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of God's Kingdom,

1:15 and saying, "The time is fulfilled, and God's Kingdom is at hand! Repent, and believe in the Good News."

1:16 Passing along by the sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen.

1:17 Jesus said to them, "Come after me, and I will make you into fishers for men."

1:18 Immediately they left their nets, and followed him.

1:19 Going on a little further from there, he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

1:20 Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him.

1:21 They went into Capernaum,

What does it mean that the kingdom of God or heaven is near?

No one but me can explain this, but the kingdom of God or heaven is synonymous with attaining "eternal life."

The reason this follows the story of the Samaritan woman's water is that while I am physically present, it is your chance. If you serve me wholeheartedly, you can pass the judgment to enter the kingdom of heaven.

This teaching is written in various places, like Matthew 24 and 25.

In other words, while Christ is present or returns, it is your chance.

Conversely, after I leave, the only way to the kingdom of heaven is through the texts I left behind, including the Gospels my disciples wrote. You must read and practice them well to approach and enter the kingdom of heaven.

That is the meaning of these words.

Even after Christ's physical body leaves, what comes from Christ's mouth is bread, so by eating it and growing, and by making a covenant with blood (the metaphor of wine), the effect

of the Gospel is activated. By being with Christ in flesh and blood, you are carried to heaven. It's not just about serving while Christ is on earth, but living according to Christ's law after He leaves is serving God, allowing you to enter the kingdom of heaven and gain eternal life.

12. Sending Out the Seventy Disciples

This covers events up to the Passover of 30 CE and the events of 30 CE.

Similarly, during the Passover of 31 CE, the Passover of 32 CE, and around the Feast of Tabernacles in 32 CE, I sent out seventy disciples (Luke 10:1–24).

Gospel of Luke

10:1 Now after these things, the Lord appointed seventy others, and sent them two by two ahead of him into every city and place where he was about to come.

10:2 Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest.

10:3 Go your ways. Behold, I send you out as lambs among wolves.

10:4 Carry no purse, nor wallet, nor sandals. Greet no one on the way.

10:5 Into whatever house you enter, first say, 'Peace be to this house.'

10:6 If a son of peace is there, your peace will rest on him; but if not, it will return to you.

10:7 Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house.

10:8 Into whatever city you enter, and they receive you, eat the things that are set before you.

10:9 Heal the sick who are there, and tell them, 'God's Kingdom has come near to you.'

10:10 But into whatever city you enter, and they don't receive you, go out into its streets and say,

10:11 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that God's Kingdom has come near to you.'

10:12 I tell you, it will be more tolerable in that day for Sodom than for that city.

10:13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

10:14 But it will be more tolerable for Tyre and Sidon in the judgment than for you.

10:15 You, Capernaum, who are exalted to heaven, will be brought down to Hades.

10:16 Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

10:17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"

10:18 He said to them, "I saw Satan having fallen from heaven like lightning.

10:19 Behold, I give you authority to tread on serpents and scorpions, and over all the power

of the enemy. Nothing will in any way hurt you.

10:20 Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

10:21 In that same hour, Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight.

10:22 All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

Thus, I sent out many messengers, and in my name, they performed miracles.

Demons were cast out, and people were cleansed.

The disciples returned with joy.

The god YHVH is unjust to unbelievers, so He frankly expresses His thoughts to them.

As for when and what I did, those details truly don't matter, so don't focus on them.

What's important is granting eternal life, and to prove it, I deliberately waited four days to raise Lazarus (since it was believed the soul ascended to heaven after three days, raising him on the fourth day was proof of God's work) and proved I could do it by rising on the third day myself.

13. Lazarus' Resurrection, Crucifixion to Resurrection, and Ascension

After the dedication in 32 CE, I raised Lazarus on the fourth day in Bethany.

When the high priest Caiaphas heard of this, he incited people to kill me.

Since I would cause Rome to attack Judea, destroy the temple, and take everything, Caiaphas prophesied that I should die as a sacrifice for all, leading to a movement to kill me.

So, I left the city and withdrew to Ephraim, a town near the wilderness. This is written in John 11:47-54.

From there, on Nisan 8, 33 CE, six days before Passover, I arrived in Bethany.

On Nisan 9, 33 CE, in Bethany, Mary anointed my head and feet with perfume.

On the same day, I entered Jerusalem on a donkey.

The reason I was using Ameba is that the Ameba mascot character,

download.png (this is a donkey),

download.jpg (this is understandable only to the Heavenly Father, as per prophecy, Matthew 24:36, Mark 13:32).

Note the same pattern.

Gospel of Matthew

24:36 But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

Gospel of Mark

13:32 But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

13:33 Watch, keep alert, and pray; for you don't know when the time is.

In other words, I am revealing that I am the God YHVH.

The Bible is a book recording prophecies about me, and all prophecies about me are fulfilled. My implications are entirely different from other passages in the Bible, unlike the false claims in the Bible. My content is accurate, so you must judge it to know and believe in God.

On Nisan 10, 33 CE, I pronounced a curse on the fig tree.

In Jerusalem, the chief priests and scribes plotted to kill me.

I foretold my death.

On Nisan 11, 33 CE, in the Jerusalem temple, I praised the widow's offering.

On this day, I went to the Mount of Olives and taught about the signs of my future second coming (now) (Matthew 24:1–51, Mark 13:1–37, Luke 21:5–38).

Then, I taught the "Parable of the Ten Virgins, the Talents, and the Sheep and Goats" in Matthew 25:1–46, but these are not mere parables. Only the numbers are metaphorical, and the content is almost exactly as described.

Why did I divide them into five and five? Because I used the number of fingers on the right hand and the left hand.

In other words, this is about separating the elect for heaven and the wicked for hell into right and left (Matthew 25:33, "He will set the sheep on his right hand, but the goats on the left"), so I used five (five virgins) for the right hand and five (five virgins) for the left hand in the parable.

Like Noah's ark, I commanded that a small number of women, counted as few, should welcome me as brides at my second coming.

This is because, after the extremely harsh trials of Archangel Michael Incarnation, it's a stage where I should be celebrated like the "Wedding at Cana."

If God returns to His kingdom without being welcomed and blessed on earth with beautiful flowers (=brides), it becomes a factor in determining who goes to hell.

Here, the oil containers or jars refer to the precious vessels held by the brides, a metaphor for love's essence, and the oil is love's fluid. The setting is at night, and since ancient times, when a couple enters a house for a feast, they do what's expected. Thus, I, God YHVH, desire such a loving welcome with beautiful flowers.

Why? Because I am God YHVH.

Originally, in the Garden of Eden, naked men and women were placed as the norm.

Because they engaged in unauthorized intercourse, they were banished to earth, and their

descendants, ignoring God and living freely, are humans, and I, Christ, came to warn that their future is destruction.

On Nisan 12, 33 CE, in Jerusalem, the Jewish leaders plotted to kill me.

Judas Iscariot planned his betrayal.

On Nisan 13, 33 CE, in Jerusalem, I was preparing for the last Passover.

On Nisan 14, 33 CE, in Jerusalem, I ate the Passover meal with my disciples.

I might have eaten lamb at this time. I am the Creator and Lord, so it's fine.

I am God, so who is the human saying I can't eat it? Has that person never eaten meat in their life? Or are they God? From what position are they speaking?

If it were me, Jesus, I would say, "My coming is this feast. It's a feast to honor me, so my eating what is served is a good thing. Why stop it? Don't you eat this at Passover? If you eat it but tell God not to, you're not honoring the Lord. The consequence is that you won't be honored by the Lord (you'll go to hell)."

Hell is called Gehenna, symbolized by fiery purgatory, but other hells are prepared along the way.

On Nisan 14, 33 CE, afterward, I washed the disciples' feet.

Immediately after, I prophesied that Judas Iscariot would betray me and sent him away.

Then, I foretold Peter's denial and that the apostles would scatter.

From here, only the Gospel of John records this, but in John 14:1–17:26,

I promised the coming Helper (that is, me).

I also gave the parable of the true vine.

I commanded them to love.

I prayed my final prayer with the apostles.

After this, I went to Gethsemane, suffered in the garden, and was betrayed by Judas Iscariot and arrested.

Then, in Jerusalem, I was questioned by Annas (the father-in-law of the high priest Caiaphas).

There was a trial by Caiaphas and the Sanhedrin.

Peter, who was lurking around watching me, denied any connection to me.

After this, Judas Iscariot, who betrayed me, hanged himself.

Then, I stood before Pilate, was sent to Herod, and sent back to Pilate.

At Passover, it was customary to release a prisoner, but I was not released. Instead, a murderer with the same name, Barabbas Jesus, was released. The crowd demanded the release of the murderer with the same name instead of me. The crimes Barabbas committed vary by Gospel, but the basic narrative is that Barabbas was guilty of murder. In the Gospel of John, he is described as a robber.

Gospel of John

18:40 Then they all shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

In the Greek Bible, it is written as "Β α ρ α β β ᾱ ς."

In the Gospel of Matthew, he is described as a "notorious" prisoner.

In Matthew, the crowd said, "His (Jesus Christ's) blood be on us and on our children."

This is why, up to today, they faced the Nazi Holocaust, attacks from Palestine leading to war, and hostages being taken and killed.

In other words, Israel is eternally cursed, so I decided never to descend to Israel again.

On Friday, Nisan 14, 32 CE, around 3 p.m., I died on the cross at Golgotha.

Crucifixion is a punishment where nails are driven through the wrists and feet, fixing the body to a cross.

If the arteries are severed, one dies from blood loss, but it's not a quick death. The body is left exposed for three days, killed slowly while being roasted.

Being pierced with nails isn't painful, and some say cutting the median nerve would hurt, but I am God who can perform miracles, so it didn't hurt, and I'm used to it, so I lived normally.

Being crucified allows breathing, and I don't live so weakly. I am the war god Archangel Michael.

However, for an ordinary human untrained in combat, supporting the body's weight with only the wounds causes excruciating pain, and they must endure hunger and dehydration, so without fatal injuries, death takes time.

The Jewish leaders had no authority to execute. Execution was prohibited in Judea.

So, despite being priests, they handed me over to the Roman Empire, which ruled Judea at the time, calling me a rebel.

Since the Roman Empire used crucifixion as a method of execution, that's what happened.

I only preached love and used healing powers, explaining that the kingdom of heaven is a kingdom in the heart, with no military preparations or crimes, yet I was subjected to this severe penalty (cruel public execution).

If the crowd had cheered for me, I would have been released at Passover, but they shouted loudly, "Kill him!"

This made me think Judea was finished. I no longer had any compassion for Israel.

For me, it was a normal event, and being pierced with a spear didn't hurt, but according to the plan, I was to die here, so I pretended to die and swapped the scene.

In other words, I didn't die but escaped this ordeal by swapping with a dead body.

I was conscious the whole time and was in the heavenly realm partway through.

So, the crowd was hurling insults like, "If you're the Savior, can't you save yourself!" but I had already saved myself.

However, the prophecy had to be fulfilled at the same time, so I didn't argue with the foolish comments and kept pretending to be dead.

Even when I was pierced with a spear, I was conscious, but it didn't hurt at all.

That is the miracle of God.

The executioners break the legs to prevent the person from supporting their weight with their feet.

This forces them to support their body weight with their arms alone, making it difficult for the respiratory muscles that move the lungs to function. In other words, the aim is to cause suffocation quickly.

Since my breathing had already stopped early, my legs were not broken.

This also had an impact on the current Archangel Michael Incarnation.

When I was imprisoned, for the reason that I was dangerous, an alarm was sounded, and specialized prison officers tasked with suppressing riots came to wrestle with me. At that time, the officers were saying to each other, "Break his legs?" "Break his legs?" But because I was a mighty warrior who performed miracles, my legs were not broken.

I, alone, triumphed over a large group of prison officers in a rugby-like grapple.

The fact that they talked about breaking my legs and that my legs were ultimately not broken is testimony that I myself was Jesus Christ.

On that same day, I was taken down from the cross. Joseph of Arimathea, a member of the Sanhedrin (the highest court/supreme council), and Nicodemus came to Pilate, saying they wanted to bury me in a tomb.

Since Pilate gave permission, I was taken down, wrapped in clean, fine linen, and placed in a new tomb that Joseph owned. That tomb was one carved out of rock.

The Sanhedrin was an organization in Israel with supreme judicial authority, composed of 71 elders (one chairman, one vice-chairman, and 69 members) to resolve legal matters.

To be able to discuss any issue, they were wise individuals equipped with knowledge of astronomy, medicine, and other fields, and were appointed as thoughtful people with excellent knowledge of the law. This is why I rebuked Nicodemus, saying, "You are a member of the supreme council, and yet you don't know this?" because it was an institution of the highest religious and political leadership.

In cases of serious personnel matters involving false prophets, the Sanhedrin would deliberate.

The_Sanhedrin_in_session_2013-12-25_00-59.jpg

These are the events of Friday, Nisan 14, 32 CE.

On Nisan 15, the tomb was sealed, and the priests and Pharisees had it guarded.

On Nisan 16 (the third day), I was resurrected.

This was a major event written about in all the Gospels.

It is written in:

Matthew 28:1–15

Mark 16:1–8

Luke 24:1–49

John 20:1–25

When the women came, the stone had been rolled away from the tomb.

At that time, there were Mary Magdalene and Mary, the mother of James.

Joanna was also hanging around, but since this was a special matter, I wanted to make it a dramatic encounter episode with Mary Magdalene, so I wanted some of the Gospels to be written that way.

Therefore, John 20:11–18 is written with such dramatic embellishment.

Mary Magdalene was reasonably cute, so it would have been fine to say, “Let’s get married” here.

However, if I had married Mary Magdalene, in the eyes of the people, I would no longer be the Savior. So, prioritizing my mission as the Savior, I only said purely, “When I go to heaven, we can meet again, and we can spend time together then.”

It’s not that God had no desire to marry Mary Magdalene, so I decided to resolve those feelings by having the Gospels written with a dramatic episode about Mary Magdalene.

The female disciples recalled my words, “The Son of Man must be delivered into the hands of sinful men, be crucified, and rise again on the third day,” and they ran off.

They ran off full of joy.

At this time, the disciple Mary came running toward me, showing signs that she liked me.

She even touched my feet.

I said, “I have a mission, so you must not touch me. I have not yet ascended to heaven,” and I refused her.

After that, I appeared before the disciples in Jerusalem and taught them.

Particularly important content is:

Gospel of John

20:23 “If you forgive anyone’s sins, they are forgiven. If you do not forgive anyone’s sins, they are not forgiven.”

This is content taught through the principle of cause and effect. It is a fundamental principle.

20:29 Jesus said, “You believe because you have seen me. Blessed are those who believe without seeing me.”

Next, I told the disciples, “If you go to Galilee, you will see me again.”

These are the events of Nisan 16, 33 CE.

After that, I continued to appear before the disciples and teach them (Matthew 28:16–20,

John 20:26–21:25).

The Acts of the Apostles states that I spoke for 40 days after being resurrected.

In the Gospel of John, it is written that the disciples were fishing at the Sea of Tiberias.

It is written that 153 fish were caught through my miracle.

The western shore of the Sea of Galilee is called Tiberias, so the Sea of Tiberias refers to the Sea of Galilee or its western shore.

Therefore, it is good to read it with the understanding that the disciples came to Galilee.

The Great Commission (Matthew 28:19)

In the Gospel of Matthew, it is written that the disciples then went to Galilee, and in Galilee, they received the Great Commission from me (Matthew 28:19).

Ascension

Next is the story of Iyar 25, 33 CE.

The ascension is recorded in Luke 24:50–53 and Acts 1:9–12.

In the Gospel of Luke, it is written that I was taken up to heaven in Bethany.

It is then written that the disciples returned to Jerusalem.

In the Acts of the Apostles, it is written that I ascended from the Mount of Olives.

2013-Aerial-Mount_of_Olives.jpg

The Mount of Olives is located just east of Jerusalem, roughly between Bethany and Jerusalem.

It is a place where olives are abundant, and Gethsemane, nearby, is also rich in olives. In terms of meaning, it has been used as a Jewish cemetery for about 3,000 years.

Being about 80 meters higher than the Temple Mount, it offers a panoramic view of the temple, making it a place of pilgrimage.

During the Siege of Jerusalem in 70 CE, the Roman Tenth Legion set up camp on this hill.

Naturally, this is a strategic position for battle, as various projectile weapons can be used from here. Stones weighing 25 kg could be thrown over two furlongs (400 meters).

In this battle, the Second Jewish Temple and the city of Jerusalem were destroyed.

This is how the prophecy I secretly spoke, “I will destroy the temple,” when I was raging, was fulfilled.

The crowd that shouted before my execution, “Not Jesus, but Caesar alone is our king, so we follow Caesar!” rebelled against the Roman Empire and received their retribution.

This cleared my heart completely.

I thought the Jewish people were truly a nation that always loved to cause rebellions and wars.

Afterward, festivals were held on the Mount of Olives.

If you have such deep knowledge, you will understand why I chose the Mount of Olives as the

place of my ascension.

I believe the place where I ascended was the Mount of Olives, but some disciples, like Luke, included it as part of Bethany when writing. Since it's a nearby spot, they wrote it as part of Bethany.

To be precise, the eastern foot of the Mount of Olives is Bethany, but since the Gospels were written long after the events, just as you might forget the geography around a university you attended for six years after 10 years, or after 20 years, someone who traveled a lot might confuse cities within the same prefecture.

The mental state at the time of writing also affects the style.

But above all, do not forget that this is a massive miracle combining different dimensional worlds into one.

Since the very arrival of Jesus Christ was wrapped in miracles, only I, who know the circumstances, can convey this.

Jesus Christ certainly existed, but that existence, across all dimensions, had a story that was almost identical yet differed in episodic details.

Having personally experienced the biography of Jesus Christ more than seven times in the past, what I convey to humans is that if you worship YHVH as God, you should consider that His incarnation, Christ, exists infinitely.

After this, Jesus Christ often fought with Ammon in the heavenly realm, but that story belongs to the tale of Archangel Michael in Archangel Michael Incarnation.

About 2,000 years later, I returned to the earth to fight the devil, and that world was destroyed, but I came again to another similar earth and am writing this autobiography.

That is me, Jesus Christ, and Archangel Michael.

This is the end of my autobiography (written in half a day up to this point).

14. Leading to Archangel Michael Incarnation

Humans who have read this far should also watch and read Archangel Michael Incarnation (<https://michael-incarnation.seesaa.net/>), which I also wrote, alongside this Gospel.

This is an experiential account written from the perspective of Archangel Michael, who, after Jesus Christ's ascension, takes on the form of an angel rather than a human to guide angels from within and save the heavenly realm, the stage of the heavenly-demonic war. It teaches Christianity from a different perspective than the Gospels taught from Jesus Christ's perspective.

During Christ's time, I was guided by the hidden guide spirit Elranti, so I only operated from the perspective of love for about three years. However, as Archangel Michael, I am the commander of the heavenly army (the war god acting on behalf of God's wars), so I write about awakening to love from the perspective of war.

Since it is often written from the perspective of the heavenly realm, it reveals more of the mysteries of heaven.

It allows for a deeper understanding of the teachings of the Gospels and is a more practical and effective story for today's war-torn society.

The fact that I made it possible to relive the experiences of Archangel Michael, which were concealed in the Bible, is a privilege made possible because I am God YHVH. It can be used as a standalone ritual or as a spiritual amulet to protect believers. However, to avoid divine punishment and achieve happiness, it is essential to use and study it together with (Jesus Christ Incarnation and the four Gospels).

The story of Jesus Christ is a gentle story where I, as Jesus, set an example of how believers should be, making it hard for all humanity to embrace. However, by narrating from the stimulating war story of Archangel Michael, I thought it would be more appealing to foolish humanity, so I decided to create this experiential account.

Unlike traditional Christianity, which does not teach specific examples, it thoroughly teaches a specific and practical path to salvation from hopeless destruction (absolute desperation). With the Last Judgment approaching and destruction looming closer for humanity, having access to the teachings of another advocate (Archangel Michael) at an early stage is beneficial.

--Author: Jesus Christ (Archangel Michael or God Ancestor YHVH. As the Trinity.)--

posted by 唯一神 YHVH at 10:55 [日記](#)

[1 "Jesus Christ ..エホバの神が聖書を読みながら書..](#)