

# THE Essenes

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INSTRUCTION 118

Assuring to the Acceptable and Accepted  
HEALTH, HAPPINESS AND SUCCESS.

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"THE PURPOSE OF JESUS, THE ESSENE, WAS TO EFFECT  
A GREAT MORAL REVOLUTION. FROM THE AGE OF TWELVE TO  
THIRTY HE WAS IN THE ESSENE COLONIES AND CONCEIVED THE  
PLAN WHICH HE INTENDED TO CARRY OUT. THERE HE WAS  
EDUCATED UNTIL HE WAS SENT OUT BY HIS ORDER TO EFFECT A  
GREAT MORAL REVOLUTION. IT CANNOT BE DOUBTED THAT OUR  
SAVIOR HIMSELF, BELONGED TO THIS HOLY BROTHERHOOD."

--- Ginsberg "The Essenes, Their History and Doctrine"

LETTER OF THE ELDEST ESSENE OF JERUSALEM TO THE ELDEST ESSENE  
OF ALEXANDRIA

This instruction is the continuation of the translation of a letter from the Eldest Essene of Jerusalem to the Eldest Essene of Alexandria in regard to the life of Jesus - his crucifixion and "resurrection." (Note -- This instruction should be read in connection with all others containing the translation by the late Hermann J. Boldt, M. D., Fellow of the American College of Surgeons - and a student of Life Science under the guidance of The Order of The Essenes. It is not to be loaned or given to those who have not heretofore received One Hundred and Seventeen Instructions from the Order.

(Continuation)

"When the noon was over and the sun began to decline, many inquisitive people came from the city. The priests also gazed upon the victim of their sinful vengeance, sneering at the pain-stricken figure and encouraging the common people to slander him.

Jesus moaned quietly and directed his exhausted looks toward heaven. The women from Galilee cried out loudly and wrung their hands, but these plaints were drowned by the noise of many horses, as the High Priest Caiaphas had come with a large procession of his halberdiers to scoff at the Son of God, so Jesus could not hear the cries of the women. Even one of the criminals on the nearby cross joined in deriding Jesus, for he had hoped Jesus would free him by a miracle.

The Romans, to show their scorn for the Jews, had erected a tablet in four languages, designating Jesus as 'King of the Jews'. This angered the priests, but inasmuch as they feared Pilate they said nothing, but avenged themselves with renewed expressions of derision toward the Crucified One.

When the day began to darken, the people returned to the city but the friends of Jesus and members of the Holy Brotherhood remained at Golgotha. They had a colony nearby where there was a meeting place for devotion and the love meal.

Presently Jesus recognized his mother among the crying women from Galilee, beside the quiet John. Jesus, in the greatest pain, called aloud the words of the Twenty-second Psalm, as a prayer that God would release him from his torture.

There were still present several Pharisees who were disappointed that Jesus did not descend from the cross as the Deliverer of the People. They wished to remain to scoff at him, but the heat of the air increased and the people and animals became exhausted. The Essene Brethren with their knowledge of natural phenomena recognized that an earthquake was about to take place, as had previously occurred.

In the evening the earth quaked violently. The Roman Captain (Centurion) became alarmed and prayed to his heathen gods, for he thought that Jesus was a favorite of the gods.

When the earthquake had driven the terrified people away from the scene, the Centurion, who was a kind hearted man, allowed John to take the mother of Jesus nearer to the cross. Jesus was thirsty and his lips

were hot. A soldier steeped a sponge into some sour wine and put it on a long stem of Ysop; with this Jesus appeased his thirst.

After John had sent the mother of Jesus back to her people, it became much darker, although the full moon should have lightened the heavens. A reddish heavy fog arose and the hills around Jerusalem were covered therewith. Presently the head of Jesus sank down. When his last words were stilled, there was a loud roaring noise in the air which terrified the Jews who had remained on the scene, for they feared that evil spirits were flying between heaven and earth and were coming to punish the people. This roaring noise continued; the mountain trembled violently and the whole locality of the city was shaken. The walls of the Most Holy of the Temple gave way and the curtain which had been spread out was torn. Outside the cliff walls split, and vaults of the rich and noble were emptied of their contents which was mingled with other dead.

The Jews believed these signs to be supernatural, but the Essene Brotherhood knew that nature does not work through miracles. They believed in the Holy Brother, but they were not allowed to explain since the secret was for the initiated only.

You have reproached us, dear Brethren, that we did not save Jesus from crucifixion by secret remedies. But I need tell you only this; first, the law of our Holy Order prohibited us from coming forward openly, but besides this was the fact that though two mighty and experienced Brethren of our congregation diligently endeavored to speak for the innocence of Jesus in secret conversations with Pilate and the council of the Jews, their words had no effect since Jesus himself desired to go to death for the sake of truth and virtue, thus fulfilling the law.

Now there was a certain Joseph of Arimathea, a rich man and esteemed by the people, who was a member of the council. He was intelligent, not seeming to be partial to any party, but in secret he belonged to our Holy Order and he lived according to our laws. There was also his friend, Nicodemus, who was our Brother and lived much with us. He was an Elder of our higher grades, and knew the secret of the therapeutists.

When the earthquake had driven most of the people away from Golgotha, Joseph and Nicodemus both came to the cross. The Essene Order had a congregation near Golgotha, and they were astounded to hear of the death of the Crucified One since he had hanged not seven hours. They did not believe it, and hurried to the place. Here they met John alone, because he would not leave the spot until he had seen what was done with the beloved body of Jesus. Joseph and Nicodemus examined the body, then Nicodemus drew Joseph quickly aside and said, 'As true as I am well informed in the knowledge of nature and the life of the body, so certain am I that a saving is possible.' And as Joseph did not understand him, he forbade me and Joseph and especially John to say anything, since it was to be a great secret to save our Brether from the cross.

Nicodemus said, 'We must have the body quickly, without broken legs, since he can still be saved.' And then realizing that in his eagerness he had spoken indiscreetly, he added, -- 'to be saved from a disgraceful funeral.' He then induced Joseph to hasten to Pilate and use his influence as a member of the High Council to obtain permission to remove the body from the cross before it grew very late at night.

He, Joseph, would then take it to the cliff cave which he had hewn out for his own grave, and place it therein.

I understood the language of the Romans, so remained with John to prevent the legs of Jesus from being broken. Since the law does not allow a convicted person to remain on the cross overnight, they wanted to take Jesus off on the holy Sabbath and bury him. The Jewish High Council had already been to Pilate to obtain an order for the Centurion so that the soldiers might break the legs to make certain of death and bury the body.

Joseph and Nicodemus had just hurried away to fulfill the holy mission which God had put into their minds, when unexpectedly the order arrived for the Centurion to have the body removed from the cross. My soul quailed at this because I knew that if Jesus were harshly handled, or his legs broken, his life could not be saved. John was distressed also, not about the danger to our plans which he did not know, but because he could not bear to see the body of his friend rudely handled.

When the messenger arrived I hastened to him, hoping that Joseph had already been to Pilate though I realized that this was not probable.

'Did Pilate send you?' I asked him.

He answered, 'I did not come from him but from Scriba, who always attends to such daily business.'

The Captain (Centurion) saw that I was anxious, and I spoke to him in a friendly manner. 'You have learned that this crucified man is no ordinary person. Dishonor him not, for a rich man of the people has gone to Pilate to offer him money so that the body may be buried honorably.'

(You should know, dear Brethren, that if money were given him Pilate frequently allowed executed persons to be buried by their friends.)

The Centurion was a sympathetic man and believed in the innocence of Jesus. After the criminal on the left had had his legs broken and ceased to groan, the Centurion went to the cross of Jesus and said, 'Do not club this one, since he is already dead.' So then they broke the legs of the criminal on the right side.

While John was still trembling with fear that they would bury his friend with the criminals at the Skull Mountain, a man hurried up to Golgotha from the Antonia Mountain. He came from the mayor and brought an order that the Centurion should come at once to Pilate.

'What does he want at this hour?' the Centurion asked.

'Pilate wants to know if Jesus is already dead,' the messenger replied.

'He is,' said the Centurion, 'and that is why we did not break his legs.'

In order that Pilate might have a positive report, a soldier drove a spear into the body, the puncture going superficially over the left hip into the side. The body did not quiver, which indicated certainty of death to the Centurion, and he hurried away to make his report.

Unexpectedly from the superficial wound some bloody water flowed, which surprised John and strengthened my hope. John would have known from the teachings of our Order that a little curdled blood should have come as a sign of death, but now only bloody water flowed constantly. I now breathed easier as I awaited the return of Joseph and Nicodemus.

Some Galilean women now came to the scene, returning from Bethany where they had taken Mary, the mother of Jesus, to some Essene friends. Among these women was another Mary whom Jesus had loved, and she cried bitterly. Before she could speak of her sorrow to John, who was carefully examining the wound in Jesus' hip, Joseph and Nicodemus hurried toward her.

Joseph, through his influence and by his pleading, had succeeded in obtaining from Pilate permission to have the body of Jesus turned over to him without money being required therefor.

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( Second Continuation.)

Pilate thought highly of Jesus and felt secret regret about the execution.

When Nicodemus examined the wound and saw the bloody water coming from it, his eyes shone with new hope and courage for he divined what had occurred. He drew Joseph aside to where I was, far from John, and said in a low hurried voice, 'Dear friends, we may have hope; Jesus is not dead, he only seems so because his strength is exhausted. While Joseph was interviewing Pilate I went to our congregation and procured the remedies which are needed in such cases. But do not tell John that we purpose to re-awaken Jesus, for in his happiness he might not be able to keep our secret hidden from the world. This would make it dangerous for our plans, and enemies would kill us with him.'

When this was spoken they hurried to the cross. Nicodemus, because of his knowledge of healing craft, gave directions. They unbound the body, drew the nails carefully from the hands, and laid it gently on the ground. Nicodemus spread some strong salves and fluid upon piece of byssus which he brought along, and with this he wrapt the body of Jesus to prevent decomposition until after the feast, when he proposed to embalm (resuscitate?) it. The fluid and spices had a strengthening action, and these were used by the Essene Brethren to ward off the sleep of death, they being full of the knowledge of the nature of healing.

Joseph and Nicodemus bent over Jesus and moistened his face with their warm tears, and with their breath they warmed his temples. When Joseph felt doubtful Nicodemus encouraged him to hope for success in their efforts. Nicodemus spread balsam upon both of Jesus' hands, but he did not attempt to close the wound on the hip, since he thought it would heal better because of the outflow.

John was so discouraged that he did not believe he would ever speak to his beloved friend again until they met in Sheel.

The body was then placed in the nearby cliff cave which belonged to Joseph. The grotto was fumigated with aloes and other strong irritating substances. The limbs of the body, bedded upon moss, were still stiff,

so the main entrance to the cave was closed with a heavy stone which was called Gelal, in order that the fumigating stuffs might fill the air inside the cave.

Later Jehn went with the others to console the mourning mother.

Caiaphas had sent messengers out, although it was Sabbath, because it seemed important to him to learn who the secret friends of Jesus were. He was distrustful of Pilate because he relinquished the body without purchase money, and also of Joseph of Arimathea, since he was rich, a Rabbi and a member of the Highest Council, who now gave his own burial place although previously he had never openly taken the part of Jesus. Caiaphas believed he could discover the secret plans of the rich Joseph with the Galileans, since he knew it was their intention to embalm the body immediately after the Sabbath. He hoped to detect the friends of the Galileans whilst they were in action. In this way he planned to find cause to bring a complaint against Joseph and quietly take him prisoner. Thus he betrayed himself.

Caiaphas then sent a number of priests, soldiers and servants of the High Council late in the evening to the hidden place near the burial cave where Jesus was lying; and a little further away he encamped a number of the Temple guard to help the others in case it was necessary. You are mistaken if you think these were Roman soldiers, since the High Priest did not use them as tools because he was distrustful of Pilate.

In the meantime Nicodemus hurried with me to the Holy Order of the Essenes. A meeting of the eldest and wisest was held to consider how to help, especially to ask the therapeutists how the body should be treated. The Brotherhood decided to send a guard to the grave immediately, since Joseph and Nicodemus wanted to go at once to the city for further action.

After midnight when the morning was near, the earth quaked again; the night was sultry and the air heavy. Toward morning the cliffs were torn asunder, there was a rearing noise in the air and from the torn cliffs flames came forth and lightened up the fogs with a red glare. Wild animals ran about and howled in their fear, and in the cave the little lamp threw shadows into the dismal night which terrified the priests and servants as they listened to the roaring wind and noise of the earthquake.

Then an Essene Brother, as was decided in the holy meeting, put on the festive white robe which is required by law of the fourth grade, and went along a path only known to the Brethren over the cliffs and toward the burial place. When the cowardly servants of Caiaphas, whose terror had increased through the occurrences of the previous night, saw the form of the Brother in the white robe of our Order, they believed that an angel was coming down the cliff. And when the Essene youth came to the grave which he was ordered to guard and seated himself to rest on the stone which he had rolled from the entrance of the tomb, these priests and servants fled and told in the city that an angel had chased them away.

After the Essene youth had seated himself, there was another quiver of the earth, and cool air passed into the cavity and extinguished the lamp.

Thirty hours had passed since Jesus' supposed death. Then the youth heard a low greaning in the cave, and when he went into it he noticed a peculiar odor in the warm air. He saw marvelous happenings, -- the supposed corpse moved its lips and breathed. The youth hastened to help Jesus whose face

became lifelike. His eyes opened and stared at our Brother, the novice, and a low voice came from his lips.

It was at this time I was summoned with Brethren of the first degree by Joseph and Nicodemus to hold a secret council as to what should be done. Nicodemus, the experienced physician, had with him a new balsam; he told us on the way that he did not believe that Jesus was really dead, and spoke of the bleed-letting, which he said was a sign of life. He also spoke of the earthquake, which he said was healthful as it had cleared the air.

In such conversation we all came, twenty-four Brethren of the highest degree, led by Joseph and Nicodemus to the tomb. When we stepped in we saw the novice kneeling upon the mess with the head of Jesus resting upon his breast. Life had returned to him.

When Jesus recognized his Essene friends his eyes brightened and color returned to his cheeks. He asked, 'Where am I?' Then Joseph threw himself upon his breast and told him what had occurred; how he had been saved from real death through a deep slumber which the soldiers at Golgotha mistook for death. When Jesus realized his own condition and began to feel more sure of himself, he thanked God with intensity and wept in the arms of Joseph. Presently Nicodemus bade him to eat some dates and bread dipped in honey and gave him wine to strengthen him; and when Jesus had partaken of these he felt better. Then he felt of the wounds on his hands and on his hip, and found that the balsam which Nicodemus had put upon these thirty hours before had been of much benefit, since healing was already apparent.

When Jesus had the bandages of byssus taken from his body and the sweat band from his head, Joseph said, 'This is not the place to stay any longer, for our enemies will discover us and expose our secret.' Jesus, however, felt too weak to walk far, and as the establishment of the Essenes was nearby (the garden in which the cliff grave near Golgotha was also belonged to these Brethren) he was taken there. The youth to whom the guarding had been entrusted and another young Brother of the Order were given the duty of hiding the byssus bandages and other traces of the remedies which Nicodemus had used.

When Jesus arrived at the house of the Order he was very weak; his wounds began to pain and his limbs were quivering. His soul was greatly moved and he considered everything a miracle. He cried, 'God has let me rise and has testified through me. I shall show my disciples that I am alive.'

It took but a short time for the two youths to get the place of the grave in order. Then they came to say that some women friends were coming to see Jesus. They explained that while they were busy in the interior they heard a noise as though there were people outside in the enclosure. As they retreated further into the cave, a woman from Jerusalem appeared who was frightened because the stone had been removed from the entrance of the grave. She thought there had been an accident and ran toward Bethany. Soon other women came before the cave and looked inside with astonishment at the place where the body had lain. When the women saw the two youths in their white garments they thought they were angels, and fell forward with their faces on the ground."

The translation is continued in Instructions # 119 and 120.