

Valley Discourse

adults only

A stage play in 4 acts for 13 roles

Version 52

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by Achim Höpner

Valley discourse act 1

The **doers** of the word are declared righteous.

Twisting of the Twisted

Roles

ASTRID

ASTRID (stands up)

Whoever hears these words and does them not, will be likened to the insane man who blew up his own house.

Whoever hears these words and does them, will be likened to a wise woman who establishes her own house. And the earth quaked below, and the fire blazed outside, and inside the house time worked against it, but it did not collapse, because it was built with valuable fire-resistant materials. But above all it was the Great Architect who designed the house, his master worker who directed the construction and the builders who realized it.

Whoever wants to build such a house is to call on the Great Architect, because all who call upon the Great architect will have their house preserved.

Whoever thinks he has already built such a house should dig deep and examine the foundation of his house.

Because the tree is recognized by its roots. Provide for excellent roots and the tree will become excellent. A tree that puts down roots will grow up, and sooner or later produce fruit. But what hope is there for a tree lacking fine roots? Even when it still bears fruit this year, next year it might be cut down and thrown into the fire. Therefore, take effort to dig deep beneath the surface and take time to examine the tree's roots. The roots themselves in fact are the reason for the disapproval of the Great Gardener. And every tree which the Great Gardener disapproves will be cut down and eventually be thrown into the fire.

Why do you still pour old wine into old wineskins? Give me new wineskins and I will pour my new wine into the new wineskins. The new wine they so urgently need.

Broad and spacious are the highways in the Garden of Eden and many are on the way. They do not drive at the same speed, nor they are in the same condition. Some of them have a long journey behind them and others a long journey ahead of them. But all of them drive on the same highway with the same destination.

Confucius has said: What you do not want others to do to you, you should likewise not do to them.

Jesus has said: What you want others to do to you, you should likewise do to them.

But I say to you: Give to all just what they need and you will be given just what you need.

Indeed this is what the Christ and the New Covenant really mean.

Therefore, keep on offering them what they are in need of. Maybe they will ask for.

Keep on inviting them, maybe they will knock.

Keep on showing them, maybe they will seek.

For whoever could receive, will ask for, and whoever could enter, will knock, and whoever could find, will seek.

Therefore do not hold back what is holy from dogs, and do not hold back what is unholy from wolves, maybe they will become sheep.

Haven't you been told not to judge?

But I ask you: 'When will you start to defend and to discharge, although nobody defends nor discharges you? What if you are charged and sentenced? Will you continue to defend and to set free? Why are you focused on the black spot on the table-cloth and not on all the white around it? First learn how to perceive all the white, and then the midge will fly away by itself.

Furthermore, people of time ago were told 'stop being anxious!'. But I ask you: When eventually will you be worried about the future, with what to fill your storehouses? What they should drink and what they should eat and what they should wear?

Because you are what you eat, you are what you drink, you are what you wear.

Pay attention to the squirrels of the earth. God does not feed them, anyway they have enough to eat in wintertime. Why? Because they eagerly collected what they would need and filled their storehouses in summertime.

Also draw a lesson from the flowers in the garden. How they bloom in all their glory. Why?

Because somebody took care of them. Are they not worth more than many flowers?

Everybody being anxious can add not only one cubit, but many cubits, not to only one lifespan, but to many lifespans.

These things the children of the kingdom are eagerly pursuing. Pursue the same, because your heavenly mother knows that they need these things.

For what benefit is it to win the own soul but in exchange loose the whole world?

Does the spirit not mean more than the body and the kingdom not mean more than the soul?

Therefore, start seeking first the kingdom and its righteousness. Always worry about the next day, because every single day has its own chances.

Everybody should slave two masters. Because if he loves the one he will also love the other and if she despises the one, she will also despise the other. Therefore, you should be slaves of GOD and men.

The ear is the radio inside the house. If the right program has been chosen, the whole body sings and rings, but if the instrument has been tuned improperly, then the whole house groans and moans.

Stop storing up treasures in heaven for yourself. Do you not see how full your storehouses are, but how empty the storehouses of your sister are? Help your sisters fill their storehouses and your storehouses will overflow.

When will you eventually start fasting and becoming sad-faced? When will you eventually put on sackcloth and throw ashes on your head? Because just a little while longer and the kingdom will be taken away from you!

You have read that it was said, you must pray this and that way.

But I say to you: Stop praying!

It is good to call the father in heaven. But it is better to call your neighbor on earth, so that he calls on God.

Doubtless it is good to pray ,let your name be sanctified‘, but it is better to sanctify yourself, so that your neighbor can sanctify himself.

Doubtless it is good to pray ,let your kingdom come‘ but it is better to promote the kingdom so that your neighbor becomes a child of the kingdom.

Doubtless it is good to pray, ,let your will take place, as in heaven also upon earth‘ but it is better to do God’s will, in order that your neighbor can know God’s will.

Doubtless it is good to pray, ‘Give us our daily bread’ but it is better to earn a daily living in order that your neighbor can have a share.

Doubtless it is good to pray, ‘forgive us our debts’ but it is better not to run up debts, in order that your neighbor does not need to write off debts.

Of course it is good to pray, do not lead us into temptation‘, but it is better not to get into temptation so that your neighbor is not tempted.

Of course it is good to pray ‘deliver us from evil’ but it is better to fight evil in order that your neighbor is not conquered by evil.

Do not calculate this way: ‘if I cancel their debts, my debts will be canceled, too’. Calculate: this way: ‘If I help them not to run up debts, I will be free of debts, too’.

Do also not think, ‘with the measure I measure, I will be measured`. Because with a measure you do not think of, you will be measured.

Pay attention that you do not render your service in front of men, or you will have no reward from your mother in heaven. Therefore, if you practice acts of righteousness let your head not know where your feet have gone.

You have heard that it was said you should love your enemies, but I say to you: Stop loving your friends!

Woe to those who practice acts of favoritism or bow down in front of people in power for their own benefit.

Woe to the flatterers. Do you really think that the true God does not see your heart?

Woe to the flags that line up with the wind, not understanding where the wind is blowing from or where it is blowing to.

Woe to the subject who always agrees with his master, who always gives the right answer without having understood the question at all. Woe to the parrots who babble again and again what they think they have heard.

You have read that you were commanded: 'Do not resist the wicked' and 'if somebody slaps you on your right cheek, turn the other also to him'. But I commend you: Do not allow the wicked to spread. Mark your boundaries: Do not allow the wicked ones to overstep your markers, because if you constantly set back your markers, they will not accept any boundaries anymore and you will have no more boundaries.

Furthermore, you have heard: 'Let your "yes" mean "yes", and your "no" mean "no".' But I say to you: Do not say "yes!" and do not say "no!". Because you who says 'yes' how do you know that you can keep your promise? And you who say 'no!' how do you know that you will not change your mind?

But whoever wants to stick to the word "yes" may marry. Although the marriage was not planned from the beginning. In the end God permitted the marriage because of the hardness of your heart and still permits it because of the weakness of your mind.

Therefore, I commend you: Loosen the marriage bonds. And burn them in the fire.

But what if your tongue makes you stumble? Then cut it off! Because it is more beneficial for you to live without a tongue in peace than with a tongue in endless war.

But what if your heart makes you stumble? Then tear it out! Because it is more beneficial for you to live without a broken heart than with two heads.

But not all women take away the men their room, but only those who have the gift. Because there are those, who must die as virgins. And there are those who die as virgins out of their own, but there also those who become virgins because of the heavenly kingdom and remain virgins until death.

You have heard that it was said to those who lived in ancient time: "You should not commit adultery", later it was said you should not even commit adultery in your heart because whatever comes out from the heart defiles a man. But I say to you: Whatever gets into the heart of man already defiles a man. Therefore, whoever finds pleasure in adulteries, betrayals and lies and so on, has defiled himself already before he has even contemplated the sin.

You have been told that a divorced wife is a subject for adultery, and if she marries again, she commits adultery.

But I say to you, that a divorced wife is a subject for marriage and if she marries again, she commits no sin.

And a woman that does not marry, cannot commit adultery, but if she marries, she is a subject of adultery. Therefore, I commend you to break up with the marriage and burn up its bonds in the fire.

Is the submission of the wife godly? It does not belong to man who is walking even to direct his own steps how much less the steps of his wife! Stop demanding the subjection so that the way of righteousness may not be spoken of abusively.

Therefore, be about settling matters quickly with the one you are accusing at law court, while you are with her on the way there, that she is not thrown into prison, because she might not come out from there before she has payed with her last coin of little value.

Therefore, if you come in front of Gods throne to receive blessings, but there you are reminded that your sister has not received blessings yet, leave your application there, go and help your sister to receive blessings. Then, after your sister has received blessings, come back and God will work on your application.

You have read that everybody who hates his brother will be accountable to the court, but I tell you that everybody who does not love his sister will be accountable to the prime court.

Is not the greatest commandment to love God and the neighbor? But I command you: love the second neighbor.

It is easy to think of the neighbor I see, but it is difficult to think about the second neighbor, because I do not see him. Stop making your own village the whole world, start turning the whole world into one village.

We need more than interpersonal justice, we need social justice. Therefore, everybody who lives the primary commandment, will be called great, regarding the kingdom of the heavens, but whoever does not, will be viewed least. Therefore, if your righteousness does not outrange the righteousness of the first Christians you will by no means have a lasting residing place in the Garden of Eden.

Do not think I have come to destroy the Christ and the New Covenant, also not to fulfill I have come, but to add and to take away. The air and the sea will evaporate, but my words will by no means evaporate.

You are the darkness of the heavens. Because of you the sun and the moon have eclipsed, and the stars have fallen from heaven and the lights have expired. The vulture has seen the carrion and pounced onto it, but the eagles kept flying. The men in Zion will have to sit down in the judgement of the world, because the daughter of God had been manifested on the earth, but the heavens did not beat themselves in lamentation.

The pepper of the heavens is good for being thrown down to the earth and to be trampled down by men. But what if the pepper loses its strength? What is it still good for?

Valley Sermon 2.Act Interview

The doer of the word is declared righteous

Adults only

Motto: Happy who is different

from Achim Höpner

Roles

ASTRID

(from 1.scene)

OBJECTION (opposes ASTRID)

ANSWER

(answers the questions of ASTRID according her own ideas)

QUESTION

(raises questions)

AUDIENCE

(The Audience can participate, but **OBJECTION**, **QUESTION** and **ANSWER** take care that ASTRID can continue.)

In the Valley

ASTRID enters the room through the door of the visitors,
While speaking she walks between the tables. **QUESTION**, **ANSWER** and **OBJECTION** are sitting among the audience.

ASTRID You have heard that it was said: Happy are those being reproached. But I ask you who is happier the one who is spoken of good or the one who is spoken of bad?

ANSWER The one who has been spoken of good?

ASTRID Happy is the reproacher. Who has spoken bad about others, the one who has written bad things about politics, religion and economics but promoted the good. Woe to the one who has spoken good about others but promoted the bad.

ASTRID I ask you: Who is happier, the one who is being humbled or the one who is not being humbled?

Objection I never will anybody allow to humble me.

ASTRID Happy is the one who has humbled himself, because he will be exalted. Happy are those who have washed their own robes and made them white in the blood of the Lamb, because they will be granted to eat of the tree of life in the garden of Eden.

Objection If others let them pass!

ASTRID You have heard that it was said 'happy are those who have been persecuted'. But I ask you who is happier, the one who endures persecution or the one who avoids persecution? Happy are the persecutors, those who have persecuted unjustness, unmercifullness and unrighteousness.

QUESTION why should I take the risk??

ASTRID because the kingdom of the heavens belongs to them.

ASTRID You have heard that it was said, 'happy are the peaceable', but I ask you who is happier the peaceable or the peacemaker?

ANSWER The peacemaker?

ASTRID And why had I to read the peaceable? Why have you made God's word ineffective because of traditions of your forefathers?

Objection why do you argue with us?

ASTRID I will battle, until this translation will have been corrected. I wished you had also argued, because happy are those who have battled for truth, righteousness and peace, because the kingdom of the heavens belongs to them.

QUESTION battle for peace?

ASTRID Happy are those who have promoted the peace with God, not just for themselves and for their neighbor only, but for the whole world.

Objection Do you want to bring peace to the world?

ASTRID I want to bring peace to God. Happy are those who refused friendship with the world but accepted friendship with God. Happy is not the one who loves the world, but the one who loves God. These are the children of God, who are like their mother.

QUESTION Who is a child of God?

ASTRID who is like God.

Objection Who can be like God?

ASTRID Furthermore you have heard; Happy is who is pure in heart.
But I ask you: who is happier, the one with a pure heart, or the other with clean hands?

ANSWER The first one?

QUESTION Why not the other one??

ASTRID Happy are those who have made their hands dirty, those who were not too clean for the dirty work, because the one who is too big for small things is too small for big things.
Happy are those who have served the interests of their neighbor, of the kingdom, of the whole world, because they have seen God.
Happy is the slave whom his master has found doing so at his arrival.
But who really is the faithful and discreet slave, whom his master had found doing so? Whom he has appointed over all his belongings to give them their food at the proper time?
Happy are your eyes and your ears, because they see and they hear. Many Christians have desired to see the things you see, and to hear the things you hear, but it was not granted to them.
God, Mother in heaven, I praise publically because you did not reveal these things to babes, but granted the wise ones to find out, because this is righteous. Because nobody comes to the father unless she opens her head, and nobody comes to the daughter unless he opens his heart.

QUESTION No mercy?

ASTRID It was said: Happy are the merciful, but I ask you, who is happier, the one who feels pity or the one who shows pity?

ANSWER who does not have pity?

ASTRID I say to you: Happy are the hard hearted who kept hold of righteousness despite mourning and crying.

QUESTION Do you really think this will lead to more righteousness?

ASTRID Happy is not he who trusts in himself or in humans, but he who trusts in God.

Objection Who wants righteousness!

ASTRID Furthermore it was said: Happy are those who are hungering and thirsting for righteousness because they will be filled.

Objection Thank you, I am full!

ASTRID But I ask you: Who is happier, the one who seeks righteousness or the one who finds righteousness?
Blessed are the ones who have eaten righteousness and drunken justice and

who never get full, because the kingdom is theirs.
Happy are those who observe the justice and practice righteousness. But when eventually will you start to seek the kingdom and its righteousness?

Furthermore it was said, happy are the mild ones. But I ask you, who is happier, the one who is inwardly mild or the one who is outwardly mild?

ANSWER Happy are the hard headed ones!

ASTRID Right! Happy is who has listened attentively. (to Question) And why are the hard headed ones happy?

ANSWER Because they have not softened?

ASTRID Because they have stood firm in the face of trial and temptation. We praise those who have endured. Think of Job!

Who is happier, the one who is guided or the one who guides? (silence)
Is there not one wise among you?

Objection It depends on the circumstances.

ANSWER And on the one who guides and on the one who is guided.

ASTRID Very good. But I say to you, happy is he who guides himself. Because it does not make happy to be controlled or to control others. But who controls himself is his own master.

ASTRID Has anybody said, 'happy are the humble ones?'

ANSWER I do not know anyone.

ASTRID I say to you, happy are the proud ones.

ANSWER (to OBJECTION) At least they think so!

ASTRID Proud those can be who have been recognized as the co-workers of the Most High.
Prouder those can be who as his servants have not been recognized.
Proudest can be who as his slaves have remained unknown, who have rejected the visible mark of a slave of the world and accepted the invisible mark of a slave of the Most High.

Objection Who is a slave of God?

QUESTION And who is a slave of the world?

ASTRID Proud can be who can carry the things of GOD.
Prouder can be who can carry the own load.
Proudest can be who can carry also the burdens of others.

Objection Even prouder can be who have others to carry their load.

ASTRID Proud can be those who have received the residence permit in God's new world.
Prouder can be those who received the work permit.
Proudest can be those who have received the citizenship.
Happy are those who God has chosen to reside in his courtyards.
Happy is the nation whose God is the true God.

QUESTION Since when?

Objection And what about the other nations?

ASTRID 'Happy are those who are mourning', as you might have heard. But I ask you, Who is happier, who recognizes his sin or who confesses his sin?

ANSWER I would say: He who has not recognized his sin?

ASTRID I say to you: Happy is the one whose errors have been erased and who was helped to avoid errors.
Happy are those who rejoiced over their correcting.

Objection Happier are those who did not have to be corrected.

ASTRID Who is happier, who puts up with the world or who gets upset about the world?

QUESTION Why should I get upset?

ASTRID Truly I say to you: Happy are those who have hated the world, because they will have conquered the world.

Objection Who can conquer the world?

ASTRID The kingdom! Happy are those having rejoiced that the kingdom has come, that it is coming and that it will come.
Happy is the one who is bringing this good news of something better.
Happy is the nation who hears this good news.

Objection Have the times of the kingdom not passed away?

QUESTION and the times of the people?

ANSWER The times ... they are a changing.

ASTRID Before you read, 'Happy are the poor', later you read 'Happy are those being conscious of their spiritual needs', finally you read, 'Happy are the beggars for the spirit'.

ANSWER The times ... they are a changing.

ASTRID Who is happier, who always has been poor or who chose to be poor for the kingdom?

ANSWER Who never was poor?

ASTRID I say to you: Happy are those who chose to store up riches in heaven, not only for themselves but for others, too, by having shared with them. Happy is anyone acting with consideration toward the lowly one.
Who is happier, who asked for the spirit or who has received the spirit?
Happy is who preserved the spirit.
Because happy is not the one who has been invited to the evening meal of the Lamb's marriage, but who eats bread in the kingdom of God.

Objection Bread is not enough for me!

ANSWER She is talking about spiritual bread!

Objection That is even less!

ASTRID Who is happier, who has spiritual needs or who is conscious of his spiritual needs?

QUESTION Doesn't everybody have spiritual needs?

Objection Thank you. I don't have such needs!

ANSWER Happiest is he who has no needs!

ASTRID I tell you: Happy is he who has satisfied the spiritual needs, not just his own ones, but those of many others.
Has our lord not said, 'There is more happiness in giving than in receiving?'
But I ask you: In what is more happiness, than in giving?

ANSWER in taking?

ASTRID I say to all of you ...

(to the audience)

Rather than in giving, there is more happiness in

ANSWER enabling others to give.

ASTRID Indeed - this is what Christ and New Covenant really mean.

After having said these things **ASTRID** leaves the room.

Valley Discourse act 3

The doers of the word are declared righteous

Adults only

The Word of God

THEOCRAT and THEOLOGIST approach ASTRID

THEOCRAT approaching ASTRID (speaking to THEOLOGIST) That's her!

THEOLOGIST gives ASTRID a wrapped gift in the form of a book.

ASTRID Why am I honored with this? (unwraps the gift)

THEOCRAT We have listened to your talk!

THEOLOGIST You know the scriptures well.

ASTRID holding the unwrapped book in her hand

SUSAN (delighted) a bible!

ASTRID (without delight) an old bible!

SUSAN From when?

ASTRID (opens the cover of the Bible) from 1812. An old English translation. What shall I do with it?

SUSAN It is worth a lot. For sure!

ASTRID Men ascribe much value to things, which are of little value for God.

THEOCRAT It is HIS word!

ASTRID But which version?

THEOLOGIST The last one.

ASTRID We need something new.

SUSANNE An Update?

ASTRID No.

JULIA An Upgrade?

ASTRID No, What we need is something very new. God says:” I make all things new”.

THEOCRAT God does not change.

THEOLOGIST God’s righteousness does not change.

ASTRID In ancient times an angel introduced the true God: ‘merciful and gracious, slow to anger and abundant in loving-kindness, truth and loving-kindness’.
But then his chosen people were sentenced to 40 years of wandering in the desert and to death.

Later Jonah introduced the true God: A God being gracious and merciful, slow to anger and abundant in loving-kindness, and feeling regret over the calamity. And Nineveh, the city of bloodshed, had been forgiven.

If God does not change, why was such a severe sentence enforced in the first case, but suspended in the second case?

THEOCRAT God is patient with the unbelievers.

THEOLOGIST God is hard with the believers.

ASTRID God is patient with the believers, but hard against the unbelievers. God’s righteousness changes with the times. And the time has come for a new version of God’s righteousness.

THEOCRAT mockingly Where can I buy a copy?

ASTRID God’s word can’t be bought.

THEOLOGIST Then I will donate something. pulls out a bill and offers it to ASTRID, but she does not react.

ASTRID A man has two children. The first one gives him 100 gold coins, the second one 1000 gold coins. Which of the children he will love more?

THEOCRAT I guess the later one!

ASTRID Therefore I say to you, stop making friends by means of the unrighteous riches. The most precious things are for free.

THEOCRAT (to ASTRID) But to invite you for lunch is allowed?

ASTRID (points to SUSAN) This woman at my side also would have liked a gift. hands the bible over to SUSAN who appreciates it. And would have appreciated an invitation.

THEOLOGIST puts away the money.

THEOCRAT I do not know her!

ASTRID You, I do also not know!

THEOCRAT and THEOLOGIST leave

Opposition-1

ACCUSER sits upon the judgement chair. THEOCRAT and THEOLOGIST approach.

ACCUSER And has she accepted the bible?

THEOCRAT No.

ACCUSER Have I not foretold you that she would not accept God's word?

THEOLOGIST Yes.

ACCUSER She twists the scriptures.

THEOCRAT Many listen to her.

THEOLOGIST More and more.

ACCUSER And the untaught and unstable are trapped.

THEOCRAT The people are fascinated by her knowledge.

THEOLOGIST The people are fascinated by her teachings.

ACCUSER Be on guard that you yourself are not led astray. What fascinating things does she teach?

THEOCRAT She teaches a new righteousness.

THEOLOGIST She teaches new scriptures!

ACCUSER And what about the "old" scriptures?

THEOCRAT outdated.

ACCUSER The word of God remains forever. She opposes the law. Go back and oppose her „new righteousness“!

THEOLOGIST (pointing to ASTRID speaking to THEOCRAT) Whose daughter, is she?

Righteousness - Partiality

ASTRID (listening) Whose son is the Christ?

THEOCRAT He is the son of David.

ASTRID Who can produce someone clean out of someone unclean?

THEOLOGIST There is no one!

ASTRID Then David came to Ahimelech the priest who he lied to in order to get the loaves of presentation, which neither he nor the men being with him were allowed to eat, David did not act righteously, did he?

THEOCRAT This was an emergency!

THEOLOGIST He was the anointed of God!

ASTRID If you only had understood what this means, 'I want righteousness and not partiality' you would not have discharged the guilty and sentenced the guiltless.

THEOCRAT We have not discharged any of the guilty ones.

THEOLOGIST We have not sentenced any of the guiltless ones.

ASTRID The unrighteous one does not want to be corrected, but the righteous ones does. I did not come to call sinners, but righteous ones. Go therefore and teach what it means: I want justice and not partiality.

THEOCRAT Who appointed you to judge?

THEOLOGIST What qualifies you to judge?

ASTRID Righteousness! Because righteousness is mistress, not only of the judgment day, but of the whole week. But, like you have shown partiality in the law, judgment and history, they will turn against you: law, judgment and history.

THEOCRAT And also the woman?

THEOLOGIST looks at SUSAN who nods her head Or even women?

ASTRID Somebody has to atone for the injustice women experienced from men all days long.

THEOCRAT The elders have treated women fairly.

THEOLOGIST The believers have treated women fairly.

Righteousness - Authority

ASTRID The whole world has treated women unfairly. Like the husband who found something indecent on the part of his wife, and so he sent her away along with her three daughters. The woman wanted to get justice.

And so she sent the youngest daughter to the king. With her, he will have compassion. The

king saw the beautiful woman, kept her at his court and made her his slave. Then the woman sent her second daughter to the judge. He will understand her. But the righteous woman was sentenced by the judge and thrown into prison. Finally, the woman sent her eldest daughter to the clergyman. He will respect her. But the wise woman was accused of heresy and burned at the stake.

What shall the woman do now? She says to herself, 'I do not have any daughter left and I'm no longer young. So I will humble myself and become the wife of a man, who has the power to enforce justice'.

If you only had understood what this means, 'I want justice and not submissiveness' you would not have imprisoned the righteous ones and not tolerated the unrighteous ones.

THEOCRAT We have not tolerated unrighteousness.

THEOLOGIST We have not imprisoned the righteous ones.

ASTRID I do not judge you. Righteousness is everybody`s judge.
Keep becoming righteous like your heavenly mother.

Righteousness - indifference

ASTRID What will a shepherd do if one of his 100 sheep has become contagious sick?
Will he not examine the whole flock?

SUSAN Until he has detected the sick one.

ASTRID And then?

SUSAN Then he will set apart all sick sheep from the flock in behalf of the healthy ones.
And only after the contagiousness is over, they can come back to the flock.

THEOCRAT If the wolf has not found it before.

ASTRID What is worth more: 99 healthy sheep or 1 sick sheep?

THEOCRAT Every single sheep is worth something.

ASTRID Setting the sheep apart does not mean, that nobody will take care of it, and that it will get lost.

THEOCRAT The wolf had been waiting for this moment.

ASTRID Therefore it is better if all sheep have been vaccinated against the contagious disease.

SUSAN Then the sheep can remain in the flock.

ASTRID It will not have become sick at all.

ASTRID If you only understood what it means 'I want righteousness and not indifference'!

THEOCRAT And where remains the mercy?

ASTRID True righteousness includes true mercy and true mercy does not exclude true righteousness.

THEOLOGIST Do you want to teach us righteousness?

ASTRID Do you teach me righteousness: An employer has two employees, the first one works much but with little success, the second works little with much success. Who should get more payment?

THEOLOGIST keeps silent and leaves

THEOCRAT keeps silent and leaves

Opposition-2

ACCUSER sitting on his judgment seat. THEOCRAT THEOLOGIST are approaching. ASTRID is conversing with the people in the background.

ACCUSER And?

THEOCRAT She complains of the injustice.

THEOLOGIST She demands righteousness.

ACCUSER to THEOCRAT Which injustice?

THEOCRAT partiality, abuse of power and indifference.

ACCUSER to THEOLOGIST Which righteousness?

THEOLOGIST Truth, justice and mercy.

ACCUSER All of us want. But does she promote peace?

THEOCRAT She makes trouble.

THEOLOGIST She creates confusion.

ACCUSER That's why we have to stop her. Otherwise this people will be divided.

THEOCRAT We need unity

THEOLOGIST We need union.

ACCUSER Go back and find out her plans!

Babylon

ASTRID Any country that is not divided will not exist any longer. And any government that seeks to gain all power will lose it by the end.

THEOLOGIST and THEOCRAT approach ASTRID

THEOLOGIST What is your goal?

THEOCRAT To divide the people?

ASTRID Babylon – My goal is to conquer Babylon.

SUSAN Which Babylon?

THEOCRAT The city in the east?

ASTRID The biblical Babylon.

THEOCRAT This Babylon has not existed for a long time.

ASTRID Out of Revelations.

SUSAN Babylon the Great!

THEOLOGIST Is this not a size too big for you?

ASTRID No, rather one size too small.

SUSAN Why?

ASTRID In Baby-lon the small all are babes.

JULIA Where is this Baby-lon – Great or small?

ASTRID You do not know Babylon the Great, the mother of the harlots and of the disgusting things of the earth?

SUSAN And how can we go there?

ASTRID She is everywhere, because her kingdom has spread over the whole earth. You should rather ask yourself how you can go out of her. Looking at THEOCRAT and THEOLOGIST Many would like to get out of her, but are not able.

SUSAN But how shall we conquer the city?

ASTRID The waters will subside and the gates will be open.
All we will have to do is to enter.

JULIA But why shall the gates be open?

ASTRID The inhabitants will open the gates.

SUSAN Why should they do this?

ASTRID It will be, as it has been. The city will be conquered.

THEOCRAT She is a crazy!

THEOLOGIST Why listen anymore?

THEOCRAT and THEOLOGIST leave.

JULIA But if some inhabitants will oppose us?

ASTRID The mighty men of Babylon will not fight any longer, they will become like women and the city will surrender!

SUSAN I believe in you.

ASTRID If you had faith you would say to this great millstone: 'Be lifted up and hurled into the sea!' and it would happen with Babylon.

JULIA And then?

ASTRID Then we will take care of the other Baby – the kingdom.

OPPOSITION-3

THEOCRAT and THEOLOGIST approach ACCUSER. ASTRID is still conversing with people in the background.

ACCUSER And?

THEOKRAT She calls for war against Babylon.

THEOLOGIST She wants to conquer Babylon.

ACCUSER So she calls the people to swords, but should we not put away all swords?
Bring her, so that we can charge her.

THEOCRAT But what if she does not come with us?

THEOLOGIST If she resists?

ACCUSER You can cope with a woman, can't you?!

KINGDOM

JULIA What is the kingdom of which you speak?

ASTRID With what the kingdom can be likened? The kingdom is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented. What should the woman do now?

SUSAN Bake bread!?

ASTRID But she does not like leavened bread!

JULIA But why did she then mix the leaven among the flour?

ASTRID She did not know that it was leaven.

SUSAN Then she must start all over again!

ASTRID This is exactly what I am doing! Keep YOUR eyes open and watch out for the leaven of THEOCRAT and THEOLOGIST.

THEOCRAT and THEOLOGIST approach ASTRID.

JULIA (to SUSAN) what does she mean with 'leaven'?

SUSAN She is speaking of their false teachings.

ASTRID With what the kingdom can be likened? It is like a virus, somebody has downloaded from a trusted source onto his computer and, in his carelessness, spread to others until the whole kingdom was infected! What should he do now?

JULIA Remove the virus.

ASTRID That is exactly what I am doing. And what is the safest method to get rid of the virus?

SUSAN A reinstallation!

ASTRID Exactly!

ASTRID With what the kingdom can be likened? It is like a tree which foliage was fair, and its fruit was abundant, and there was food for all on it. But there was a watchman calling out loudly from the earth saying: "CHOP the tree down!"

SUSAN But leave its rootstock in the earth?

ASTRID “Tear it out!” And let's plant a new one, as it is written, ' Look, I am making all things new!'.

JULIA When shall this be?

ASTRID This tree has been planted a long time ago in the Garden of Eden. The tree will grow and become strong and its height will finally reach the heavens and will be visible to all the earth.

SUSAN An there will be enough food for all.

JULIA But I am hungry now!

THEOCRAT We do have enough to eat.

THEOLOGE Right here.

ASTRID hesitates, but because SUSAN and JULIA insists, she finally agrees.

FOOD

All come to a table with several free seats. PEOPLE-1 and PEOPLE-2 are already sitting there.

ASTRID approaches PEOPLE-1 Get us something to eat!

PEOPLE-1 hesitates.

ASTRID If you knew who it is that asks you, you would ask me and I would give you bread of life.

PEOPLE-1 goes away

PEOPLE-2 What kind of bread is this?

ASTRID Bread which serves eternal life

PEOPLE-2 (to ASTRID) Give mw this bread!

ASTRID Is it right to give the bread to adults, but to withhold it from children?

PEOPLE-2 Yes, if the children do not want solid food.

ASTRID Then they need to be convinced.

PEOPLE-2 But what if they want solid food, but can't bear it?

ASTRID (with approval) - The solid food belongs to mature people who have learned to distinguish between right and wrong. Give him the bread of life. He can bear it.

SUSAN But from where should we take this bread?

ASTRID How it comes that you do not understand that I did not speak about bread?
This food passes by, the true food remains forever.

SUSAN (to ASTRID) And what is this true food?

ASTRID The true food is

THEOCRAT returns with food and drinks rich with oil and wine

THEOLOGIST Because it is written: `HE will provide a feast for all peoples`.

ASTRID Feast? It is written: `Happy is he who eats bread in the kingdom of God`.

THEOCRAT Bread?

SUSAN Unleavened bread.

ASTRID Happy is he who eats unleavened bread.

THEOLOGIST Unleavened bread?

SUSAN free of impurities and additives.

ASTRID Happier, of course, is he who bakes bread in the kingdom.

PEOPLE-1 Returns with a full plate of food and offers it to ASTRID. But ASTRID makes a negative gesture.

SUSAN Why do you reject it?

ASTRID Happiest is he who prepares food for others and serves it.

SUSAN let serve.

ASTRID (looks with appreciation at SUSAN, then she takes the plate from PEOPLE-1's hand and extends it to SUSAN). Thank you. That was very kind of you!

PEOPLE-2 Let me have a share in this food!

ASTRID Each of you determines his own share, because each of you has got talents.
And everyone who has got will be given more.

THEOCRAT We do not need anything more!

THEOLOGIST We have the entire scriptures!

ASTRID It will be removed from you. Who will give you the truth, if you can't give up the untruth or who will give you the holy, if you hold fast to the unholy?

THEOCRAT (angry) This table is something detestable. We can't sit at His table and at Her table.

THEOLOGIST We're not inciting Him to jealousy?

THEOCRAT and THEOLOGIST go off. PEOPLE-1 follows them.

ASTRID Not everyone who has been invited, will sit with me at my table and eat my food. Many are invited, but few are chosen. Invite others because many seats are still free.

PEOPLE-2 But they say that all the seats are already occupied.

ASTRID Did I not warn you 'Keep YOUR eyes open and watch out for the leaven of the THEOLOGIST and THEOCRAT? Look, they have apostated from the right path and taken the blind ones with them. But Because they have exalted themselves and despised the people, people will despise and humiliate them.

PEOPLE-2 agrees

OPPOSITION-4

THEOCRAT and THEOLOGIST approach ACCUSER

ACCUSER to THEOCRAT and THEOLOGIST How it comes that you have not brought her with you?

THEOCRAT Many people are around her!

THEOLOGIST Many people like her!

ACCUSER But does she like you?

THEOCRAT She has attacked us!

THEOLOGIST She had denounced us.

ACCUSER And how have you responded?

THEOCRAT We got up.

THEOLOGIST We left.

ACCUSER She displaced you from your own table! She will take away both your position and your income.

THEOCRAT Our power?

THEOLOGIST Our money?

ACCUSER That's what she goes for! But I will help you!

DULL IN HEARING

SUSAN Why do you talk in riddles to them?

ASTRID Stuffed ears.

SUSAN Stuffed ears?

ASTRID Stuffed ears.

JULIA What do you mean with stuffed ears?

ASTRID polluted teachings which stuff the ears and do not allow the truth to pass by the ears. Many have stuffed ears because they permanently listen to polluted teachings. Thus the head of this people has become unreceptive because their traditions have not allowed the old to get out and the new to get in. This is why I speak in riddles to them.

ASTRID Their leaders have shut up the door to true knowledge and thrown away the key. They themselves do not enter the kingdom, rather they prevent those on the way to it.

ASTRID The ears they have stuffed, that no one hears, and the eyes they have taped that no one sees, The foreheads they have hardened that no one gets the meaning, and the hearts they have shut up that no one turns around.

ASTRID You are able to grasp the revelations of the kingdom of the heavens, but those people are not able.

SUSAN How can we enable them?

ASTRID You can't do anything if they have no desire.

SUSAN How can we help them to develop a desire?

ASTRID Every scribe who has been instructed about the kingdom of the heavens is like a servant who serves old and new out her treasure. And anyone who has been served something tasty and nutritious will ask for more.

DISCUSSION AMONG THE PEOPLE

VOLK-1 and VOLK-2 are conversing

VOLK-1 Who is she and who is her husband?

VOLK-2 She has no husband. Jesus had promised her only the necessary things.

VOLK-1 She is a good woman.

VOLK-2 She is a prophetess.

ACCUSER, THEOCRAT and THEOLOGIST join.

ACCUSER Search and see that no prophetess shall be raised up.

THEOCRAT She searches her own glory and not the glory of God.

THEOLOGIST But only the one who seeks the glory of God is the one who is truthfully.

VOLK-2 ... the slave of his master

VOLK-1 Why is this woman educated?

VOLK-2 although she was not allowed to study?

ACCUSER We will by no means allow her to spread her twisted teachings at school. Do you not grasp that she wants you to apostate?

VOLK-1 How?

THEOCRAT By flattering words

THEOLOGIST By misleading words.

VOLK-2 We will be on the watch that nobody misleads us.

ASTRIDS IDENTITY

ASTRID alone with her disciples

ASTRID What do people say, who is the seed of the woman who will bruise the serpent's head?

SUSAN Some say: „Jesus“, others: „the church“, and still others: „the kingdom“.

ASTRID But you, what do you say who the seed is?

SUSAN It is the daughter of the living God who will bruise the head of the serpent.

ASTRID Happy are you, daughter of Peter because not God has revealed it to you, but your heart.

VOLK-1 und VOLK-2 join ASTRID

VOLK-1 Are you the coming, who shall rise?

VOLK-2 Or should we wait for somebody else?

ASTRID Go and report to the world what you are hearing and seeing: The blind see the invisible, lame are preaching the good news, lepers cleanse themselves from their uncleanness, deaf are hearing Gods word, poor are storing treasures up in heaven, and dead get a firm hold on everlasting life.

VOLK-1 I do not hear anybody nor do I see anybody.

ASTRID Whom to see have you come out here? A man clothed with camel's hair and a leather girdle? Whom to see have you come out here? A prophet? Here is much more than just a prophet!

THEOCRAT You are more than the prophet?

ASTRID More than Christ is here. Many Christians have desired to see the things you see and to hear the things you hear but it was not granted to them.

THEOLOGIST You are more than the Christ?

ASTRID With whom shall I compare this generation? It is like old ones who do not see well and who do not hear well.

VOLK-1 What is there to see?

VOLK-2 What is there to hear?

ASTRID To be seen are the new heavens and to be heard is the new righteousness!

JULIA We are well aware that you are part of the new heavens.

SUSAN We are well aware that you are the new righteousness.

ASTRID Thus righteousness proves to be wise by its works.

MARRIAGE AND DIVORCE

People and **ASTRID**

VOLK-3 (approaches **ASTRID** with his wife) My wife wants to divorce!

ASTRID Why?

VOLK-3 Why does this matter? Forbid her to separate!

ASTRID (mockingly) Who am I that I could forbid her? Whatever things are bound in heaven shall be things bound on earth, and whatever things are loosed in heaven should be things loosed on earth.

VOLK-3 leaves angrily.

ASTRID (to his wife) Go in peace!

THEOCRAT and **THEOLOGIST** approach

THEOCRAT Good teacher, we know, that you are truthful, and that you do not care about anybody, but teach the righteousness of God.

THEOLOGIST Is a woman allowed to divorce her husband?

ASTRID What has Moses commanded?

THEOLOGIST Moses had not allowed them to divorce.

ASTRID Because of hard heartedness it was only allowed the women. But both of them are created in the image of God, male and female.

ASTRID What has Jesus commanded?

THEOLOGIST Jesus had allowed them to divorce.

ASTRID to leave their husbands.

THEOCRAT but if she marries again she commits adultery.

ASTRID because she was still married. Jesus had said this to the Pharesees, who thought they could simply send their wife away and take another one.

THEOLOGIST Why did Jesus not allow them to remarry?

ASTRID Jesus did not forbid them to remarry. But what do you command?

THEOCRAT We obey Jesus: A divorced wife is a subject of adultery.

THEOLOGIST What do you command?

ASTRID A divorced wife is a subject for marriage. The one who marries is a subject of adultery.

THEOCRAT Are you against the marriage?

ASTRID I commend you to loosen the marriage bonds and to burn its stropes in the fire.

THEOLOGIST Do you want to abolish the marriage?

ASTRID It is better not to swear than to swear and not keep the vow. It is better to avoid the word yes, than to perish with the word yes.

OPPOSITION-5

ACCUSER approaches

ACCUSER to THEOCRAT and THEOLOGIST And?

THEOCRAT points to VOLK-1 and VOLK-2 All people join her!

THEOLOGIST All people believe her!

ACCUSER This crowd, who does not know God's righteousness - cursed people they are.

PEOPLE-1 Never has a woman spoken like this.

PEOPLE-2 Not even a man!

THEOCRAT She refers to the scriptures.

THEOLOGIST She knows the scriptures.

ACCUSER to THEOCRAT and THEOLOGIST She twists the scriptures. – You haven't been misled, have you?

ACCUSER to PEOPLE-1 und PEOPLE-2 Can't you see that she wants to mislead you?

WORD Off Have you already listened to her?

ACCUSER She shall get the opportunity to be listened to.

ACCUSER leaves the group and approaches ASTRID. The others follow.

WORD And what do you want to charge her?

ANKLÄGER There is so much takes out the summons.

WORD And what about the judge?

ANKLÄGER I do have his signature.

WORD But if she does not come?

ANKLÄGER She has to come!

WORD Why?

ANKLÄGER Otherwise she will be brought before the judge.

SUMMONS

ACCUSER gives ASTRID the summons.

ASTRID Opens the letter, overlooks it and gives it to SUSAN.

SUSAN From court

JULIA You are charged.

SUSAN So many things.

JULIA twisting of the scriptures, misleading of the people, ..

SUSAN and all in closed court sessions.

ACCUSER to ASTRID If you really are a daughter of God then this is the time to flee, because it is written: "And the woman fled into the wilderness, where she has a place prepared by God".

ASTRID It is also written: "The earth came to the woman's help."

ACCUSER departs with the other ones.

ASTRID'S FAREWELL REMINDERS

ASTRID is alone with her followers in front of the court.

JULIA Do you have something more to tell us?

SUSAN We can bear it.

ASTRID I have nothing more to tell you. Remain in the righteousness and the righteousness will remain.

JULIA Which righteousness?

ASTRID Such a long time I have been with you. How can you ask 'Which righteousness?'. I am the righteousness - the way and the goal. Anyone who has heard me has heard the righteousness. When the helper comes, the spirit of righteousness, righteousness will be revealed and everyone will know righteousness, and that you are out of the righteousness.

SUSAN But what about love?

ASTRID You know the commandment of love, that you should love God and your neighbour. But I give you a new commandment. Love the next but one. By this all will know that you are children of the kingdom.

SUSAN But who is my next but one?

ASTRID If the neighbour does not help then the next but one must help. The neighbour is easy to see. The next but one only those see who want to see.

The love of the neighbour only sees the neighbour, the righteousness perceives all, therefore righteousness is greater than love.

Whoever remains in the righteousness remains in the love. No one has greater love than the one who lives for righteousness, for the righteousness of God and the righteousness of the world. Love the world. Not as the world loves, but as God loves the world. If you are no part of the world, then the world hates you. If you are part of the world, the world loves you. Therefore give the world the things of the world, but God the things of God. Seek first the righteousness of

the world. For the kingdom of God has to become the Kingdom of the world;
and the righteousness of men the righteousness of God.

Have faith in the righteousness, have faith in God, have faith in the people.

ASTRID leaves

Valley Discourse Act 4

Justice delivers

Adults only

Roles:

ASTRID	Prophetess, daughter of men, defendant from act 1 to 3
JUDGE	Impartial judge
ACCUSER	Prosecutor who wants ASTRID to be sentenced from 3.act
THEOCRAT	Promotes Gods rulership, despises human efforts from 3. act
THEOLOGY	Promotes the Holy Scriptures, despises philosophy from 3. act
WORD	OFF-Voice. Supports ASTRID. from act 3
PRISONER	witnesses what ASTRID has taught.

AHEAD OF THE TRIAL

In preparation of the trial ACCUSER, THEOCRAT and THEOLOGIST as plaintiffs are standing aside the bank of the ACCUSER. A voice from OFF speaks to ACCUSER.

WORD (to ACCUSER) What is your opinion about her?

ACCUSER Is it miracle that she succeeded so far? Have you not ordered to protect and guide her? You carried her on your hands that she would not stumble over any stone.

WORD What do you want to claim?

ACCUSER For a change hold back your helping hands and look whether she will accomplish anything. Nothing, absolutely nothing, anyone on earth will achieve without the help from above.

WORD Look, I will not help her as I did not help her in the past, if you on your side will not do any harm to her.

ACCUSER I will not thrust out my hand against her.

THEOCRAT and THEOLOGIST join.

ACCUSER Have you heard? Do not anyone allow to help her.

THEOCRAT We will not allow anybody,

THEOLOGY To help her.

WORD (OFF). But you will also not allow anybody to harm her?

ACCUSER (with low voice and a twinkle to THEOCRAT) We will keep an open eye.

TRIAL

ASTRID enters the court.

ACCUSER to **ASTRID** IF you humble yourself to the court

THEOCRAT to the laws

THEOLOGIST to the scriptures

ACCUSER Then you will be set free.

THEOCRAT You will be declared righteous.

THEOLOGIST You will be exalted.

ACCUSER Is there anybody or anything that can deliver you out from our hands?

ASTRID Justice can deliver me.

OPENING OF THE TRIAL

JUDGE enters the court and takes seat. **ASTRID** and the others take seat too.

JUDGE stands up I hereby declare the trial open.

JUDGE (to **ASTRID**) Where is your lawyer?

ASTRID Do I need a lawyer?

JUDGE Without your lawyer we cannot begin!

ACCUSER OBJECTION! We could begin if the defendant dispenses with a lawyer.

THEOCRAT Only the guilty need to have a lawyer!

THEOLOGY The innocent do not need to have fear.

JUDGE looking at **ASTRID** and?

ASTRID I defend myself.

VERIFICATION OF IDENTITY

- JUDGE Let*s come first to your personal data. Your name is?
- ASTRID I will prove myself.
- JUDGE What do you mean?
- ASTRID You do not know me, but you will get to know me.
- JUDGE I'll prove myself as well. Your passport, please!
- ASTRID (gets up and hands her passport to the JUDGE.) Please!
- JUDGE (looks up the passport) ASTRID, 30 years old, single, aren't you?
- ASTRID You yourself are saying that
- JUDGE I have to inform you. You do not need to give evidence, if you would incriminate yourself.
- ASTRID I will testify.
- JUDGE Well, we now come to the indictment. Prosecutor, please it is your turn!

READING OF THE INDICTMENT

ACCUSER The defendant is charged to have committed these transgressions:

1. Twisting of the Holy Scriptures.
2. Misleading of the people by spreading false teachings.
3. establishing an anti-state organization for the purpose of rebellion.
4. insulting of the religious dignitaries.
5. pretension to be the daughter of God.

THEOLOGY stands up punishable according 2.Pe3:16, Jude 8, 2.Pe2:1, Rev 2:20, Tit3: 10, Rev 16:14, John 19::7

THEOCRAT stands up The defendant promotes her wrong ideas despite prohibitions.

EVIDENCE

Pass, photos, videos, witnesses, experts, evidence, opinion of the accused.

JUDGE to **ASTRID** you have heard the charges against you, do you want to comment on that?

ASTRID I will comment on that!

JUDGE But you know that everything you say may be used against you?

ASTRID It is customary in this world not to say anything, so no one can accuse. but I'm going to testify, so that the world can accuse me.

JUDGE As you wish. We come to the first complaint: “Twisting of the Holy Scriptures”. Mr. Prosecutor..

COMPLAINT TWISTING OF THE SCRIPTURES

ACCUSER to ASTRID You are twisting the holy scriptures!

THEOCRAT The righteousness.

THEOLOGY The Truth.

ASTRID (mockingly) And how do you want to disprove me?

THEOCRAT God's WORD disproves you!

ASTRID What is God's WORD?

THEOLOGY The bible.

ACCUSER Herein it says we should pray.

THEOCRAT What does she command?

THEOLOGIST „Stop praying!“

ASTRID I also said it was good to pray.

ACCUSER You also said: Be anxious, commit adultery, hate the world ,

THEOCRAT Blessed are the reproachers, persecutors, Hard-hearted ones , the proud ones.

THEOLOGIST Exact the opposite of what Jesus taught.

ACCUSER She is the antichrist!

ASTRID Jesus also taught the exact opposite: Happy are those who mourn, but woe to the laughter. Happy are the reviled, but woe if people speak well of you. Who is he?

THEOCRAT Jesus' Words belong to the Scriptures!

THEOLOGIST We rely on the Holy Scriptures!

ASTRID And not on the spirit? Do you not say that the Scriptures are inspired by the spirit? But what if I speak words of truth by God's Spirit?

THEOCRAT The ancient scriptures are inspired by the spirit of God.

ASTRID I teach new, healthy scriptures.

THEOLOGIST You are a dreamer!

ASTRID Why? Jesus also taught new scriptures. But you continue to teach your old, corrupt scriptures.

THEOCRAT You talk bad about God's WORD.

THEOLOGIST You talk bad about us.

ASTRID Not everything that is called God's WORD is God's WORD.

THEOCRAT (looking to ASTRID) And not every prophet is a prophet of God.

THEOLOGIST (looking to ASTRID) Just as not every teacher is a teacher of the word of God.

ASTRID Is not the matter of God to determine his own representatives? But who really is the faithful and discreet slave?

THEOCRAT Who is faithful is to the Lord.

THEOLOGIST Who is faithful to the scriptures.

ASTRID Who is faithful to righteousness. How does it come that you do not believe me, although I speak the truth?

ACCUSER You teach your own truth!

THEOCRAT By what authority are you teaching?

THEOLOGIST By what authority do you judge?

ASTRID I also want to ask you one thing. If you tell me, I will also tell you.
At the times of the judges there was a judge, who waged with outlaws the wars of God and killed his brothers.
Another judge took foreign women and killed foreign men whenever he was in the mood.
Finally, all the tribes of Israel killed their little brother to avenge an unjust husband.
By what authority have they judged?

THEOCRAT (to THEOLOGY) When we say, "with the authority of God", she will say we do not teach God's righteousness.

THEOLOGIST (to THEOCRAT) And when we say „without authorization“, then she will say we do not teach God's Word.

JUDGE Well, do you want to answer her?

THEOCRAT (pointing to ASTRID) She shall tell us!

THEOLOGIST (to ASTRID) You tell us!

ASTRID It was the spirit.

THEOCRAT (mockingly) spirit?

THEOLOGIST Which spirit?

ASTRID Which spirit do you prefer? The Holy Spirit from above, the unclean spirit from below or the evil spirit from inside?

THEOCRAT Which spirit do you prefer?

ASTRID If the deed was holy, then the Holy Spirit, if the procedure was unclean, then the unclean spirit, if the act was evil then the evil spirit.

THEOCRAT There is only one spirit.

THEOLOGIST As there is only one son and one father.

ACCUSER but nowhere a daughter.

JUDGE We'll get to this later. Let us first come to the complaint: "Misleading of the people". Mr. Prosecutor!

COMPLAINT FALSE PROPHETESS

ACCUSER to ASTRID You are a false prophetess!

ASTRID (mockingly) The one who does not teach what you teach, that one is a false prophet? A prophet is only in its home area without honour. A prophetess is without honour everywhere.

THEOCRAT Everyone who seeks the honour of the Son, will obtain the honour of the Father.

ASTRID For what benefit is it to have the honour of the Son, and even the honour of the father, but not the honour of the people?

THEOCRAT You seek the honour of the people.

THEOLOGIST You seek your own honour.

ASTRID I am seeking the advantage of the people. But I know that you do not have the love of the people.
I have come in the name of the people but you did not receive me.
If anybody came in his own name or in the name of God you would receive him. But you cannot receive me because you seek the honor of your fathers and not the honor of the people.

ACCUSER to ASTRID God comes first.

ASTRID Humans come first! God must decrease, humans must increase.

ACCUSER You have a demon!

ASTRID I have God's Spirit. He has anointed me
looking at the ACCUSER to deliver the oppressed,
looking at the THEOLOGIST to open the eyes of the blind ones,
looking at the THEOCRAT to release the prisoners.

ASTRID I am the window to freedom. Anyone who opens this window will see the freedom.
Many have heard it many times but never seen it. Many pursued it, but did not
reach it. I am the freedom. Those who came before me promised freedom to
the sheep, but they were liars and deceivers, and led the sheep into bondage,
others promised them pasture, but they fed themselves. I am the true freedom. I
have come to free you.

THEOCRAT How do you want to give us freedom?

ASTRID I can not give anyone freedom

THEOLOGIST Because you will be locked up.

ASTRID Everyone has to take her freedom herself.

SIGNS

THEOCRAT (to ASTRID) Give us a sign!

ASTRID A crooked and twisted generation has been given so many signs, although it has not kept looking for signs.

THEOLOGIST A single sign!

ASTRID To you the word of Jesus is being fulfilled, which said, There will be signs in the sun, moon and stars.

THEOCRAT Which signs?

ASTRID The sun has darkened, the moon has turned to blood, the heavens were shaken, and the stars have fallen from heaven.

THEOLOGIST What can shake the heavens?

ASTRID Another great sign in heaven; a woman, covered with the sun, and the moon under her feet, and a crown of twelve stars on her head.

ACCUSER (looking to the sky) I see no woman!

ASTRID You will see the man's daughter at dawn with power and great glory at the cloudless sky.

JUDGE (grinning) we'll see!

DEVIL and DEMONS

ACCUSER (points reproachfully to ASTRID) This woman has a demon.
to JUDGE Why keep listening to her?

JUDGE (to ASTRID) what do you say to the accusation?

ASTRID looking at the ACCUSER I am not surprised that you say this, for the same said
your fathers about Jesus.

THEOCRAT Jesus has led the sheep to God,

THEOLOGIST But you pull them away from him.

ACCUSER That's the devil's work.

ASTRID Which devil?

THEOCRAT You do not believe in the devil?

THEOLOGIST Is there a devil at all?

ASTRID There is not a single devil. Many have become devils.

THEOCRAT How can be there many devils?

THEOLOGIST How can someone become the devil?

ASTRID Anyone who is not firmly established in the truth is a devil.
He can not speak the truth, because he does not know it.
How can you tell the truth, if you are not allowed to say it?

THEOCRAT We speak the truth.

THEOLOGIST We know the truth.

ASTRID You can not listen to the truth, for you are of your father, the devil.

THEOCRAT Our Father is God.

THEOLOGIST Your father is the devil!

ASTRID A devil lies and cheats. You are his children.

ACCUSER OBJECTION! The defendant should leave these insults.

JUDGE OBJECTION sustained. (to ASTRID) remain factual.

ASTRID I understand. If you had understood this: by your words you shall be declared righteous, and by your words you shall be condemned.

THEOLOGIST We teach the truth.

ASTRID The truth is that man has to increase, so that God may decrease.

THEOCRAT Did we not say you talk against God?

ASTRID I'm not talking against God, but against the devils. When I talk against God, then what is with you, who speak against the scriptures?

THEOLOGIST We adhere to the Scriptures.

ASTRID For example you say, Satan is the God of this system, and dominates the world. God permits it.

THEOLOGIST Thus it is written!

ASTRID It is written that God exercises loving kindness, justice and righteousness on earth. When God allows unrighteousness how can he maintain righteousness?

BABYLON - FIRST WITNESS PRISONER

JUDGE We come to the next charge. "Forming a mob and calling to rebellion".

ACCUSER I call the witness PRISONER into the witness stand.

JUDGE The witness PRISONER please!

PRISONER enters the courtroom.

ACCUSER quietly to THEOCRAT and THEOLOGIST Now we get her!

THEOCRAT quietly We must achieve that she transgresses the laws.

THEOLOGIST quietly We must achieve that she contradicts the scriptures.

ACCUSER Then all will know that this woman is not a prophet, but that she is a cheater.

THEOCRAT And she will lose the favour of the people.

THEOLOGIST And the unlearned and unstable will be protected.

ACCUSER eventually you understand that it is for the benefit of all, that this woman is silenced.

THEOCRAT And this people will not split.

THEOLOGIST "Because there should be no divisions among you," He said.

JUDGE to PRISONER Please sit down! Your personal data. Justin Prisoner, 40 years old, single.

PRISONER Correct.

JUDGE Related to the defendant?

PRISONER Certainly not!

JUDGE Mr. Prosecutor.

ACCUSER Please tell the court what the defendant has said about Babylon.

PRISONER She said she wanted to conquer Babylon.

ACCUSER which Babylon?

PRISONER The Big City

ACCUSER Alone?

PRISONER No, with her followers.

ACCUSER Such as the indictment claims.

JUDGE to ASTRID what do you reply?

ASTRID I would also like to ask the witness something.

JUDGE please ask!

ASTRID from which large city I have spoken?

ACCUSER OBJECTION! This the witness has already told. Babylon.

ASTRID Well, I'll rephrase the question. Which Babylon I have spoken?

PRISONER the city to the east.

ASTRID and what the city has to do with the revelation?

PRISONER hesitates. Looks to ACCUSER, then to the JUDGE.

JUDGE Answer the question of the defendant!

PRISONER She said something about revelation.

ASTRID In the last bible book, Revelation, there is also mentioned Babylon. Is that correct?

PRISONER How should I know that?

ASTRID But the prosecutors know about it.

ACCUSER keeps silent.

ASTRID pointing at THEOLOGIST He can confirm.

JUDGE looks at THEOLOGIST. and?

THEOLOGIST There is this Bible book.

ASTRID And is in this book also a Babylon mentioned?

THEOLOGIST hesitantly Yes.

ASTRID Now is revelation not written in symbols? And thus Babylon is just a symbol for something else.

PRISONER I do not know about this.

ASTRID Babylon is a symbol of false religion. And thus also the conquest is to be understood. It is a symbolic conquest. And the war is a spiritual war, with the goal to free prisoners from the city.

JUDGE With which weapons?

ASTRID The sword.

THEOCRAT We should not take up the sword.

THEOLOGIST that we do not perish by the sword.

ASTRID Even those who have not taken up the sword, perished by the sword. Justitia itself sometimes has to take up the sword why you wonder that I also take up the sword?

JUDGE Justitia has the authority to do so.

ASTRID By whom?

JUDGE By the people.

ASTRID And I have the authority from God.

JUDGE Shall we not leave it to God to take up the sword?

ASTRID God has left it to us to take up the sword - of the spirit. And I picked it up. And I'll use in the fight against falsehood and injustice.

JUDGE Justitia will also use her sword. Any further questions to the witness? to PRISONER Thanks. You are dismissed.

PRISONER leaves the room

COMPLAINT GOD'S DAUGHTER

JUDGE We come to the last complaint. Mr. Prosecutor.

ACCUSER It is unbelievable, Your Honour. The defendant really claims to be God's daughter!

ASTRID Do you really wonder someone claiming to be God's daughter? Do you yourself not claim that God has a son?

THEOCRAT God has sent his son.

THEOLOGIST God sent no daughter.

THEOCRAT He has announced his son.

THEOLOGY He has not announced a daughter.

ASTRID A new age he has announced. Before was the era of Moses, when God spoke through Moses to the children of Israel, then was the era of Jesus when God

spoke through his son to the disciples, now a new era has begun and God speaks through his daughter with the adults.

THEOCRAT The age of Jesus is over?

THEOLOGIST (stunned) You speak against the Son of God!

ASTRID Whoever does not honour the Son, the father sent, does not honour the one who sent him. I'm not talking against the son, but in behalf of the daughter!

THEOCRAT The son warned us of the woman Jezebel

THEOLOGIST Which calls herself a prophetess.

ASTRID looking around Do not judge according to the outer appearance, but judge righteously!

JUDGE Justitia does not judge by outer appearance.

ASTRID Everyone who does not honour the daughter, does not honour the father as well.

THEOCRAT Whoever honours the father, the father will honour.

THEOLOGIST We honour the father, therefore the father honours us.

ASTRID If you honoured the father then you would honour his daughter. Because you do not honour her, God's word is against you!

JUDGE Well first the word of the Judge will be against you!

ACCUSER Are you the daughter of God?

ASTRID keeps silent.

JUDGE Please answer the question of the prosecutor. Are you the daughter of God?

ACCUSER She shall swear!

THEOCRAT By God.

THEOLOGIST By the scriptures.

JUDGE I put you under oath. Are you the daughter of the living God?

ASTRID I am! And you will see the daughter of men at the cloudless sky sitting on her heavenly throne.

THEOCRAT (disbelieving). Ooooh! She claims the throne of God for herself!

THEOLOGIST (shocked). Aaaah! Is there not only ONE who sits on the throne?

ACCUSER to JUDGE You have heard the blasphemy. to THEOCRAT and THEOLOGIST
What do you suggest?

THEOCRAT She must be done away!

THEOLOGIST She must be silenced.

JUDGE This to decide is the matter of the court. any further requests? –

ACCUSER Her confession is surely enough. Why do we need more evidence?

JUDGE Then I close the inquiry. Your plea, Mr. Prosecutor!

PLEA Prosecutor

ACCUSER stands up Your Honour to JUDGE You yourself have experienced with what audacity and disrespect the defendant has behaved here. referring to THEOCRAT and THEOLOGIST Even the renowned experts and dignitaries she opposes. Obviously, the defendant has a fundamental problem with subordinating herself. But that we all must do. Where would we be if everyone could spread his or her own views and doctrines? There is a certain order within the society everybody has to respect. The defendant must also be prevented from spreading her sectarian ideas any longer.

THEOCRAT That no other rebellions join her.

THEOLOGIST Or other untaught.

ACCUSER I therefore call for safekeeping her until further notice. With a next possible hearing not before three years. Maybe this will also cause the defendant to rebuke.
Your honour. sits down.

JUDGE Defendant, yours is the last word.

PLEA Astrid

ASTRID High Court. I am also for subordination. Everyone should subordinate himself to - righteousness.
to THEOCRAT and THEOLOGIST But you do not want to do so!
If you do not finally reverse and start to grow, then you will always remain children and never become free. You will remain babes, speak like babes and teach like babes and your children will remain babes as well. But if you repent and start to grow, then you will be perfect, your children will be perfect, and righteousness will set you free. sits down.

JUDGE I will announce the verdict after a short break. The judge gets up and leaves the room

PAUSE before the verdict

ACCUSER She trusted in God; he shall release her now, if he really is with her, because she says:

THEOCRAT 'I'll sit on the heavenly throne!'

THEOLOGIST 'I am God's daughter.'

ACCUSER If she is the daughter of God, then she should walk out here and we will believe in her.

WORD (Off) My beloved, in whom I am well pleased! She will explain the right to the world.

ACCUSER The JUDGE will explain the law.

THEOCRAT The world is out there, but the way out leads over the right.

WORD No one will hear her voice on the broad streets.

THEOLOGIST Because the roads are out there, but the path to the outside leads only through the scriptures.

WORD She will send out the right successfully.

ACCUSER The right will come right to her.

WORD The world will come to her! And she will not disappoint the world.

COURT DECISION

JUDGE enters the courtroom, stands next to his chair. In the name of the people I announce the court decision: The defendant is found to be not guilty. Please take your seats.

ACCUSER This can't be true! Now she has even beguiled the JUDGE.

JUDGE Quiet Please! The Public Treasury covers the costs.
Reasoning of the court decision:
The accusation of twisting the Scriptures could not be confirmed. When the defendant quoted from the scriptures, this was obviously correct, at least the prosecution could not prove the contrary. What if the defendant taught what seemed to contradict the scriptures? The teachings of Jesus were contradictory - at first glance. But the indictment does not contradict them. The Constitution guarantees the freedom of speech and the freedom of assembly. Our ancestors have made many sacrifices to achieve these rights. Task of the State is to protect and to promote dialogue within the society, the rights of minorities and dissenters. The prosecution was unable to proof that the defendant wanted to seduce babes to wrongdoing. If people want to listen to her, that is also their right. Furthermore, she was not calling for war. Not even in the case of

Babylon. To conquer with words is not punishable, otherwise many would have to be imprisoned, especially your missionaries. In addition, the constitution guarantees the freedom of belief. Task of the court is not to interpret scriptures that are accessible to all. Mature individuals are expected to form their own opinion.

The next complaint was: the defendant asserts to be the daughter of God. You yourself say that God has a son, why should he then not have a daughter? Maybe he has other children as well. But that is not the matter of the Court. Then there remains the accusation of disrespecting the religious dignitaries. overlooking THEOCRAT and THEOLOGY

Anyone who dishes out must also be able to take in, Or, as a certain dignitary once put it: "With the judgement you judge, you will be judged likewise". That concludes the trial.

JUDGE leaves the room

WORD OFF to ACCUSER And what do you think of her now?

ACCUSER to THEOCRAT and THEOLOGIST (angrily) He always has the last word. Leaves the court on the same side.

JULIA and SUSAN enter the court

JULIA And it is good.

SUSAN And it is righteous!

WORD I do not have the last word but her.

ASTRID (takes SUSAN and JULIA in her arm and looks from one to the other and then into the audience) Make adults of all people, and baptize them in name of the woman and help them to gain maturity and look, I will be with you in eternity.

JULIA SUSAN And it is better.

ACCUSER, WORD are conversing and laughing. They point to the angry THEOCRAT and THEOLOGIST who argument with one another.

END