

Gifts from Heaven

Vol 2

Jakob Lorber

New revelations of Jesus on various topics by Jakob Lorber (1800-1864)

Transcription according to literal inner dictation to Jakob Lorber

Translators' note:

If the reader should assume that messages, including personal messages, are devoid of spiritual worth because it has been written two hundred years ago to people long deceased, the translator reminds the reader that many a great spiritual principle is found in parables. Whether the circumstances, the culture, the people themselves are unknown to the reader or not, whether the characters used in parables are real or not, it is the inherent spiritual message that gives worth to what was written.

In this compilation of messages, many principles for human personal, civil, family and occupational life as well as about creation and historical realities are hidden. Many political circumstances of then could just as well have been today, since darkness is not creative in its tactics - hence Father's children can glean much codes of conduct from His answers given to Lorber and his company at that time.

Some of these conversations were the introductions and the beginnings of the main and peripheral works dictated to Lorber, hence much context, validity and background can be found here.

In reading these messages and conversations with the heart rather than with a critical, literal mind, will prove to be of great spiritual value, since our Father does not waste words.

May the reader be blessed.

The translation team.

Measurement conversion:

The linear dimensions are originally related to the human body.

Thus, one fathom is equal to the span of arms stretched out to the side,

one cubit is equal to the length of an arm,

one inch is equal to the width of a thumb.

1 mile (German measure) = 2000 rods = 7.586 km*

1 rod = 2 fathoms = 3.8 m

1 fathom (thread) = 6 feet = 1.90 m

1 foot (shoe) = 12 inches = 31.6 cm

1 inch = 12 lines = 2.63 cm

1 line = 12 points = 2.2 mm

1 point = 0.18 mm

1 cubit = 0.41 fathoms = 77.8 cm

All values are rounded; the exact values are given by the relationship:

1 fathom = 1.896484 m.

1 quintal (100 pounds) = 56 kg

1 pound (32 lots) = 560 g

1 lot (4 quintel) = 17.5 g

1 quintel (60 gran) = 4.4 g

1 gran = 73 mg.

The exact values result from the relationship: 1 quintel = 4.375467 g

In most cases, the Lorber works do not use the Austrian mile, but the German geographical mile based on the circumference of the equator.

1 equatorial circumference = 5400 geogr. miles = 40.1 mm

1 German geogr. mile = 1/15 equatorial degree = 7.42 km

According to "Household of God" (Vol 03 ch 246 v 02)

1 hour's walk = 1/2 German mile = 3 3/4 km

164 The planet Saturn

5th July 1841 afternoon from 1/2 5 o'clock to 1/2 8 o'clock in the evening.

Writer: Andr. H. - The servant of God J.L. dictated.

With this dictation began the great revelation about the nature and purpose of the planet Saturn, which belongs to our solar system, and about the plant-, animal- and human life found on this world body. In many individual proclamations, this description extended over a year to July 29, 1842.

From the first communication of July 5, 1841, the following words should be mentioned here! The Lord first briefly describes the significant size and solar distance of the planet, mentions the strange ring and the numerous moons, which give this world-body a very peculiar impression, and then continues:

[1] From these details you can now easily conclude that this cosmic body has no small purpose in space due to it's size, it's various constructions and also due to it's seven moons.

[2] For the more artificial any mechanic has arranged a work, the more manifold must also be the purpose of such a work. And just as a mechanic has put into an artistic work an all the more manifold purpose for the achievement of several kinds of purposes, so also I as the greatest world-mechanic will not have put such a world body so artificially out into the wide space without a significantly great purpose. Since I am not in the habit of playing even with sun dusts, how much less will such a world-body, like just the named planet, have been created by Me only as a vain toy.

[3] The consequence of this revelation about this world-body will teach you to know it's destiny from such a great side that you will hardly dare to breathe. Because if you already made big eyes at the unveiling of the moon and made a great noise, how will it be for you when you will travel a little on this world-body by My hand !? Yes, I tell you, just get ready for very big things and prepare your mind! Because you will hardly be able to take it. Where such great things are revealed by Me, there also great minds belong to it in order to grasp and endure the great. And when you have received the whole of this world-body, insofar as it is possible for you to endure, then you will only begin to see a little what the passage in the Gospel says, which means: "No man has an eye seen, not heard from anyone's ear, and what God has prepared for those who love him has never come into a person's heart and mind!"

[4] What anyone receives from Me is always the highest gift of heaven, since I am the very highest of heaven and of all worlds Myself. And whether I would like to reveal heaven or hell to you, the one and the other will always reach you to the highest bliss. Because if My word says what it wants, then it is absolutely alive and makes him who receives and takes it up in all love, gratitude, humility and living faith himself eternally alive and thus in Me already here and especially in the beyond, extremely happy.

165 Hypocritical charity

11th July 1841, before 7 am

To the E. H. and to the A. H.-W.!

[1] Would you like to follow ensnaring and treacherous advice of an exceedingly foolish weak sister and sister-in-law courting with Babel's servants! Behold, this one does it quite refined, to take revenge on you for her vile, exceedingly blind caste-spirituality (or rather this one through her) against Me!

[2] But I say, it will be hard for them to lick against the sting! Whoever wants to tempt Me, he will soon have taken his last step!

[3] But if your other sister, who is married, wants to do a good deed that would be pleasing to Me, let her seek out poor, meager orphans and adopt them as children. Thereby she will prepare a treasure for heaven, but otherwise she will receive for the world and in the beyond, the reward of the world.

[4] But if any child given to you by Me should become wasted, then I can take it back from you again at any time. And then you will not need to give your ears and eyes over to world-addicted and, moreover, treacherously bad advice about your child, so that you would become a premature traitor to My grace that descends upon you!

[5] But tell your sister, who is hypocritical and a caste-spiritual, that you would much rather adopt three more children than let go of one before the time. And in future she should preferably take care of herself only, so that she can get rid of her black strangling spirit! Because that is what you need! She doesn't have to worry about anything else.

[6] But this spirit possessing her is the spirit of a deceased caste priest of Babylon, a disciple of the external, dead church of the world, but not of the Church that serves Me, with which she was already infatuated everywhere - just as she is currently infatuated with the one who makes hell into heaven and vice versa and makes Me into the devil of all death, but dead matter into the eternal, living God!

[7] Oh, the miserable and exceedingly blind, deceived deceiver and fine hireling of the Roman tiara! But I say unto you, be on your guard, and beware of the snares of Satan! For he wants to go about it secretly, to thwart My work!

[8] Keep your children and lead them to Me! Then I will certainly accept them here and in the beyond not only as children, but as real children and always and forever take care of them. Your sisters only have the monastery in their heads, which is a physical, but much more a spiritual captivity of the dead, from which very few have arisen to life!

[9] But how I have displeasingly referred to the costumed and castical "benefactors", I have already given you to recognize in the communication about the "gray sisters" in high degree. But now I say to you: Cursed be the one "benefactor" who wears a specially designed garment in order to make himself as such noticeable! Who does not practice good selflessly, completely in secret, is a perpetrator of evil!

[10] Therefore, just keep your children under your roof and take care of them in My name, so I will truly be their Father.

[11] This is what your Father says to you, who is holy, holy, holy. Amen.

166 *Mystery of the mountains – a poem about the 'Kleinalpe' (Small Alps)*

15th July 1841

On July 14, J.L. - G.B. - Andr., Jos. and Ans. H. climbed the highest peak of the Kleinalpe near Übelbach in favorable weather conditions and - despite a persistent cold stormy wind from the west - stayed three hours on the height, from where the most important high mountains of Upper Styria as well as the cities of Judenburg and Leoben could be clearly seen. On July 15, the following announcement was given to the servant J.L.:

Write! A sweet word can be heard from the heights of the mountains on the free, beautiful peak of the Kleinalpe:

[1]

Why do you stare, weary crowd, towards those mountains,
where rugged crests consecrate their fragrances to Me, the Creator?
Recognize your guilt! And learn it well from these heroes,
What all they tell you of your Father, their Creator.
How boldly and mightily they stand there, these great witnesses,
And will never, like you, be silent about My greatness!
Around their holy tops often joyful mists circle
And help them thankfully, silently, praise the great Father.
And bright winds rush mightily over high pinnacles.
To indicate that the rocks there initiate My praise.

[2]

You are afraid, you dull seer, of the gigantic heights,
You shiver when the pure spirits of the Alps blow around you,
as cool winds draw many a tear from thine eye!
But if you want to see how eons of white flakes
form, they form joyfully from the sleepy clouds
and then carefully steer them onto all the high mossy fields,
And would you see all this with your own mind's eye
And see what all these spirit's work is good for -
Only then would you like to shout: He who respects the works of God
hath vain delight! They show him the strength of the holy Father!

[3]

You have seen the bold mountains of the Oberland
and also looked at the lower stone dwarfs on their laps.
You saw the high "Schwab" and "Reiting" all fragrantly resplendent,
the "Preacher's Chair" and other mountains wrestling with clouds.
Oh hear these rare mountain formations speak!
Hear their word in your stony heart's sandy weaknesses!
It reads briefly, then: You weak man on this earth!
You watch all drunk with delight, dumb to our complaint,
our noble splendor. But if you would come closer to us,

then you might shudder at our heavy chains of trials!"

[4]

And so the mountains put further words you to heart,
so understandable: "Look at us and see the old coffins,
how we stand there and majestically rise into the air,
so also we carry a myriad of dead always in us.
And if God's compassionate love would not cool us,
verily the fury of wrath would soon fill the land.
For we must hold fast in our hard bodies,
lest, flaming, in one hour, the earth would change.
But to prevent this and to keep the peace for you,
therefore we bear the great burden in your stead!"

[5]

Oh let the mighty words of the mountains bore deep into your heart!
For again they put their tongues to your ears,
so audibly: When the mists circle us nimbly,
Shrouding our high crests, behold, there
mighty travelling beings visit us, already ancient guardians of the dead,
And they drown in us the godless ones with their love
Through uncountable tears from love's eyes.
Those in us who carefully suck in the gift of love.
They will then be awakened to rise into free life.
and little by little into the height, as it is given to you humans.

[6]

And since the mouth of the mountain is already open for you,
so listen still further to what the breath of the High One beckons to you:
When fresh winds rush mightily over our heads,
that you will not be able to dwell on us for long.
It is there that legions of new lives rise up
and, hurrying carefully, strive for the plant-rich plains.
To reach such a predetermined goal as soon as possible,
they unite with mists according to old dissolving customs
and then fall as light rain over plant shoots,
where they, reviving, aerate themselves into life.

[7]

And when in late autumn the early flakes clothe us,
so that all warm and lively life tends to avoid us,
even many a bright spring freezes in it's fall,
and everything silently on our free halls of life falls,
A new time beckons to you, explorer, to remain true
with your eyes and ears. For there it begins to drift
up, down. On all sides you see nothing but striving
For a solid form, so as to announce itself as life.
For such is the time of homesickness, when everything want to find itself.

That is why every spirit likes to be bound by others.

[8]

And when the full, faithful winter has come,
then not at all seldom our firm breast becomes trembling.
For then the justices of the peace of the far north overtake us,
Sprinkle our deep furrows soon by their light
Of deep snow and stiffest ice, pressing us to the test.
Oh see, then it is not delightful to walk on our heights.
For there every free life is so hard seized,
That it may never feel love's sweet urge.
And when spring's breath breaks even the north's bonds,
No life returns to the former homeland!

[9]

Only when the silent snow and icy light has given way,
when a warm spring has swept away the winter,
then the plant life returns well strengthened.
But the songs of frost-bitten birds never return.
Even people whom the north has crushed on our backs,
They will hardly be refreshed by our sun's rays.
But so a free life here has become endangered
By too peaceful a rule of our overloyal north,
Let no-one complain too much about us mountains.
For such a prisoner begins another life!

[10]

And so this little song may serve you as a "flag",
with which you can easily gain the meaning of all the mountains
and more easily understand what I will still give you.
Truly, you can lift many a doubt through this "flag".
For it is easier to climb mountains and look down on others,
Than to understand whence on it such delightful dawn comes.
Therefore, before the greater gift I gave you this flag
in your hands, so that it may admonish you faithfully beforehand,
that My next gift will be poured out in wisdom,
which you can easily open up for yourselves through this key.

167 *The purpose of the mountains*

17th July 1841, from 1:44 pm until 7pm

Writer: Andr. and Ans. H. Today we received from the Lord through His servant J.L.. We have received the following as a gift concerning the little one:

[1] What are the Alps, the highest mountains and small hills, towering over the earth's sparse surface? Nothing but the dust on an apple that fell from a tree onto a dust-laden road. But the dust hangs only loosely on the apple, while the mountains are solid excrescences of the earth. But with what should one compare the mountains? With the dust on an apple, for example, or with the outgrowths of a nut or even the small warts on the surface of an egg shell?

[2] In and of itself, the one does as little as the other. But take all three together, and the dusted apple, the nut, and the egg will each find something peculiarly corresponding on earth.

[3] But which one should we take first? Behold, there will be little to choose from here. But if you take all three together, you will have chosen the right measure.

[4] But must an apple fall from the tree to become dusty? Or can't rather winds come, loosen the dust from the road and so easily dust an apple when it hangs on the road?

[5] Or how about the nut? Is the inner fruit formed after the shell is bent, or is rather the firm shell bent by the fruit? Here it is surely better to look at the texture of the fruit - since everyone has his skirt made after the body and not the body made after the skirt. And thus the effect emanates from within, and not from the outside to the inside - since life's active force always remains in the center, but not on the outside, on the garment, it's dwelling.

[6] But what about the warts on the eggshell - how do they develop and why are they there? It would be easier for a hen to lay a smoothly polished egg than one whose surface is covered with thousands and thousands of warts! But could you not just as easily and with the same reason say: "Why the mountains on the surface of the earth? After all, a smooth earth would apparently turn around it's axis more easily than one with so many mountains!

[7] But let it be noted here, what then would force the air and water on earth to rotate with it, since neither one nor the other is immovably fixed onto the body of the earth with chains and ropes?

[8] If the egg would have no warts, at what would press against the specialised push- and pressure-nerves in the birth canal of a hen, in order to help it along to the outside world? And if the egg is then in the atmospheric air and would not have such small excrescences - with what should it suck in the related electro-magnetic life-fluid for the distant permanent preservation of the life substance and what would draw to itself the warming substance during the incubation time from the breast of the hen or from the rays of the sun or also from the warmed sand?

[9] If the earth were a smooth sphere, it would not fare much better on all it's points, even those below the equator, than on the top of Chimborasso or the North Pole itself, where eternal ice and snow prevail.

[10] But the mountains are on the earth what the warts are on the egg! They are not only air- and water-drivers, but they are even more heat absorbers. And what they absorb in heat they naturally cannot give away anywhere else but into the lowest lying valleys and plains.

[11] But if the vast plains are too far away from the mountains, you will find just as little vegetation there, even less than on the highest mountain peaks - and this for a double reason!

[12] Firstly, because it is too far from the mountains, therefore not enough fertile warmth! As for the burning heat on the heath-land, it is nothing but nitrogen exhaled by the neighboring fertile areas above it, which, although it concentrates the rays of the sun like the atmospheric air, it also absorbs

them. But, as I have said, such warmth is not the warmth of fruit, but is like that which comes from burning coals in a closed chamber. It does therefore not have a destructive effect on animal-life, but it has a destructive effect on the life of the plant world. And it is not difficult at all to prove that, where any plant-life ceases, there can no longer be animal-life either.

[13] But there are also regions, especially in Africa and also in southern America, where neighboring, very fertile regions exhale the sticky air so strongly that it then pours out like a sea of flames over vast heath-fields, steppes and deserts; and what this stream of flames reaches there is so completely destroyed in it's natural sphere of life as if it had been thrown into a strongly burning lime kiln.

[14] But there is another reason why such areas are barren: because they have a great lack of water. But you may travel all over the earth, and you will hardly succeed in finding any mountain that does not want to give, often at it's foot, several abundant, inexhaustible springs.

[15] So what else are the mountains - while they are already "water and air drivers" and, now known, also "life heat generators"? They are also "water conductors" in two respects. Because since they, as you have already been informed several times, stand together and all over large water basins, they often drive the water up to significant heights through their constant, equal pressure. And this conducting of water to the surface of the earth is the first way in which the mountains are even able to give off the richest sources of the purest water in the most diverse points.

[16] But since the atmospheric air must also be constantly impregnated with the vapors, which to some extent originate from the immeasurable etheric sea on the way of primitive-animalistic production, the mountains - like the polyps in the sea - are always quick-witted as true gluttons, in order to draw all moisture coming close to them from the air and suck it in. Through this "ethereal water" the subterranean is then enlivened and purified according to your chemical expressions, so that it is then sufficiently suitable for the necessary use of life. For the water from the interior of the earth is as little usable for life as the purely ethereal.

[17] But you do not have to take rainwater from among the "etheric water," which appears only when some clouds from the nearby mountains have saturated themselves sufficiently with oxygen; but the pure "etheric water" is contained drip-free in the air, but especially on the mountains.

[18] The first visibility of the "ethereal water" is expressed in the so-called "lamb clouds". When these clouds become more and more electrically heavy, they fall down more and more until they are finally pulled down to the middle cloud region, where they start to suck in the oxygen. And when they then become so to speak life-heavy, they sink down into the foggy region of the mountains, which then begin to strip them of their electrical material.

[19] Then, very strong winds usually start blowing on the mountains. And whoever does not want to believe that such winds are nothing but the electricity drawn from the clouds (or rather now fog) by the mountains, should have only a so-called electro-sucking shield or a common "electric kite" at his disposal on the Alps and fix this shield on a fathom-long (*1), either completely glass or at least a rod well-covered with resin. If he has the courage, he should approach such a shield, then a strongly shining and even very deadly evidence will soon meet him with true lightning speed.

[20] So you see, in this way the mountains are also in a second way, "water conductors".

[21] What else are the mountains? You do not need to travel too far into the highlands, and the manifold and diverse ores will reveal to you at once what else the mountains are! Namely, they are also manufacturers of all kinds of metals.

[22] Where does the metal in the mountains come from? This, like water, enters them from below and from above and is basically a product from above through the countless rays of the stars and from below a product firstly of the subterranean fire and for secondly of the earth's constantly approaching and changing polarity at all heights of the earth.

[23] Although the metals are different, they only have one and the same basic cause. There is no other way! Because even on a meadow there are different herbs, and yet everywhere is the same earth, the same light of the sun and the same rain!

[24] Of course, humans are not able to do this, and no-one is able to drill holes of different sizes with one and the same drill or to lift all conceivable loads with one and the same leverage. No-one can make and use an infinite drill whose tip would be finer than a thought and whose last cutting screw would reach beyond all possible space. And likewise no-one can create a lever with which he could lift a sun from its center.

[25] Behold, since man is not able to bring about two such simple tools, how would he then manage to explain how from one and the same cause so much infinitely different realities can arise, and how can he prove that all the metals in the mountains flow from one and the same source, and yet none is like the other!

[26] Only He alone whom you know is well able to do so, and understands the not insignificant art of preparing all possible colors in one and the same cauldron, so that, if you put innumerable materials in it, you take none out that is of one and the same color.

[27] Therefore, then, the explanation is easy, when here iron, there tin, elsewhere lead, silver, copper, zinc, and the like, more things come to light, that nothing more belongs to them than that every mountain, like a grain of seed, has been given a special form and a special property, by virtue of which it can easily use one and the same substance that it absorbs in itself, even according to its peculiar property - as every seed can use one and the same substance for that which actually arises only from it.

[28] Whoever does not yet want to understand such things can make the following attempt, as soon as a significant light will shine on his still much more significant ignorance!

[29] He can take any big vessel, e.g. any large garden pot, puts into it the same completely identical soil, but puts into this soil different seeds, waters them with chemically identical water and, as far as the similarity of the sun's rays is concerned, he may be without worries, for these are still the same today as they were a few trillion years ago. If he then observes the plants that will grow from the different seeds, he will have to convince himself that his work and care was purely in vain. For, regardless all this, from the seed of the carnation a carnation with all its peculiarities will appear, from the seed of the violet a violet, from the seed of the turnip a turnip, from the seed of the grain a grain stalk, etc. - from each seed the corresponding plant with all its peculiarities.

[30] He who thinks only to a certain extent and has a spark of life in his mind that drifts upwards and not downwards, will not immediately have to ask himself in silence: "But how is it possible that from one and the same earth, from one and the same water, and from one and the same ray of light and heat of the sun, so very different products can appear? And yet, when I chemically examine all these seeds, I basically find only one and the same basic material! Even if I burn each plant on its own, I always find one and the same ashes!

[31] When I squeeze the green plant, I indeed get a slightly different tasting and smelling juice from each one. But if I break the juices down chemically again, in the end it only shows again that everything comes down to one thing. And until I have come to my well-known carbon and basic oxygen, I have also finished my intensive examination-work and have to admit at the end that I am a purest botcher in my art which makes me so famous?"

[32] Behold, whoever has come to this result after such an attempt is already at the threshold of the forecourt! If he knocks there, he can be admitted, even if not immediately into the temple, but at least into the forecourt. And it is better to be in the forecourt with straight spiritual limbs, than to wait as a gout-ridden man on the arid shore of Siloah, until an angel, stirring water from the pond, saturates it with healing power. For he who has lost something there does better when he searches

for it, in order to find it again, than to wait carelessly on a point until, for instance, an honest finder returns and hands him the lost treasure.

[33] The earth is a place full of mountains, crevices, abysses, ditches, valleys and plains, and here and there it is covered far and wide with impenetrable bushes and undergrowth. Whoever has a treasure there and does not hold on to it, how easily it can be lost. And if he has lost it, how difficult it is to find it again on an earth that is so rich in dark hiding places! And whoever has lost something there, and does not even consider it worth the trouble to seek what has been lost, how will he find it again, especially if, in addition, he has the misfortune, out of himself, to be light-shy!

[34] Truly such a one will not become much more efficient, if he had also climbed all the highest mountains of the earth. For whoever climbs a mountain has great difficulty until he reaches the summit.

[35] And what is the reward for his efforts? That which he considers to be the sole main thing is a far-reaching view of other mountains, regions, and villages - but the actual enjoyment, which consists in the inhalation of the purer air of life (in which the main reward for his toil should actually be considered), he takes in quite indifferently.

[36] Thus natural man is also a perpetual climber of his own highly praised mind, climbing from one mind-level to another. As often as he has climbed some apparent height, he imagines himself to be on the very highest and most magnificent vantage point. But when he has satisfied himself with gawking at all sides, the thought comes to him: if only he could also climb that other, distant mountain peak - then there would a view that tears up all feeling, prove itself. And according to the old Latin proverb of a wise pagan who said: "Man can even storm the heavens with his foolhardiness, so what should prevent me from climbing even the top of this remote mountain, for it does not reach the moon or even the sun after all!" And so said so done!

[37] Man also climbs this peak with great discomfort, in the opinion that from here he will see at least half the earth at one glance. However, also here his high expectations are very limitedly satisfied. Because this mountain has again hidden higher ones behind itself. And so our mountain hiker again sees nothing but mountains around him, which he would like to climb all at once, if it were possible.

[38] It is the same with the human intellect; it rises from one intellectual level to another. But what does he see here everywhere? Nothing but mountains and glaciers towering ever higher, which he will never be the first to climb! And probably to him, if he has brought it so far through his long continued fiddling with his mind that he finally confesses to himself: "The whole earth cannot be overlooked by any mountain; and the more one has seen, the clearer it becomes to him that, compared with what all else would be seen, he has seen so much as nothing at all," which, interpreted, means so much as that he who sees that he knows nothing, has brought it the furthest in the intellectual sciences.

[39] But to you I say: It is not difficult to clean a dusty apple from dust, for the dust sticks only to the skin. It would be more difficult to polish a nut smooth, and very difficult to destroy the warts on the egg without breaking the shell.

[40] But the earth is in truth a "dusty apple"; for on it rests natural primeval, other-worldly ruin dust(*2). Furthermore, it is a "dusty apple", because around it there is accumulated a miles-thick layer of atomic ethereal dust(*3). And thirdly, it is, in the spiritual sense, an apple that is thus extraordinarily dirty and dusty, so that through the dense veil of dust clouds a sparse light from the great sun of the spirit-world can penetrate this "earth apple" only here and there.

[41] The earth is furthermore a "nut". For it has for the time being something efficient to bite into for each of its inhabitants. And again it is a nut, inasmuch as its outer bark corresponds from the bottom to its inner gnarled texture. According to this gnarled texture, the primeval mountains are

what the outer outgrowths of a nut are. And it is furthermore again a nut, since everyone who always wants to penetrate into the inner free life of the spirit, has first to take away a bitter wrapping and only then a hard shell, before he reaches the living fruit of life.

[42] The earth is also an "egg". For he who wants to know the inner nature of the earth, who boils an egg, then cuts it in two and studies it with a strong microscope, will pretty much know the inner nature of his earth. And again, the earth is an egg from which different chicks are born by the natural heat of the sun. And the earth is also spiritually like an egg. For as the egg only in the quiet, silent warmth brings the fruit of life to light, so also man will only through quiet seclusion and through the warmth of his heart to Me, be born again and anew in himself, in whatever state he is in, like a little chick that breaks through his own captivity, emerges alive from it and then leaves the shell, ignoring it.

[43] This is how man should be in a spiritual respect, he will not only overlook the whole earth, but a whole material and spiritual sun-region from every depth as from every mountain in the high feeling of free life.

[44] Finally, however, the ascent of the mountain pasture serves you in the fact that the path that leads to spiritual life, is not much different from the path to such a mountain pasture.

[45] Because from a distance everyone believes that the alp is not so high. But when he comes near it, he loses more and more of it's crown from his sight. And if he starts to climb at the foot, he already thinks that every next treeless hill is the highest point of the alp. But the higher and higher he gets, the more he convinces himself that it will take quite a few more climbs before he sees the light "triangulation sign of eternal life" on the top of the mountain, from where he will first reach that supreme surprise of which he had no idea before.

[46] Pay attention to this epithet in your hearts. Take the "flag" to hand and pay attention to the spiritual, which is given there in the corresponding fullness of life.

[47] Turn it around and research it, and you will discover fully inhabited worlds not only in the mountains, but also in the smallest grains of sand! Amen.

168 *The Phariseism of today*

19th July 1841, afternoon

[1] Not today, but tomorrow start writing this work! Today you are foolishly concerned and worried about the sermons and slander of many an overblind stone-papist, who is full of self-interest, since he either seeks the worldly treasures or at least the lazy, lazy life of heaven, which is not much better than the Turkish, (which, of course, does not exist anywhere and will not exist anywhere forever). But they praise and extol Me if things are still going well, only for the sake of a certain heaven, but mostly only for the sake of appearances, for the sake of worldly goods and high honorary offices; and almost none of them praises Me, please and love Me for My own sake.

[2] But so that you and all like-minded may find the most sufficient, most reassuring comfort in themselves, consider first the 23rd chapter of Matthew the 13th, 14th and especially the 15th verse! These three verses will adequately show you how it is with today's Phariseism, of which the Jewish was only prophetic and exemplary.

[3] But then turn the pages and read the 23rd chapter of Luke, and also the 13th, 14th and 15th verse! There you will find Pilate's testimony about Me and a great reassurance for you! And again you will also see the true love-relationship of the present Pharisees to Me. Or don't you think that if I came into the world today and would like to dispute the pope's dominion, he would like to set himself against Me far worse than once Caiaphas did?

[4] Verily, he would expend himself with all regents to be allowed to burn Me publicly as the greatest arch-heretic at the burning stake under the most horrible, eternal curse of hell as a deterrent example. I will be crucified daily and hourly many thousands of times anyway, as well as sold and betrayed! You understand it!

[5] But in the 13th chapter of John, in the 18th verse, you will find who and what the now privileged "bread-eaters" and "wine-drinkers" are, and how they are mostly against Me. For indeed, these are the ones who have always trampled Me underfoot!

[6] Understand it well: Judas was only a bad prophet to them, and they are now *in corpore* what Judas was in a bad likeness.

[7] But measure your condition according to the third chapter, verses 12-14, of Paul's letter to the Romans. There you will find clearly how things stand with you, and what you have to do continually! For in the daytime the works of darkness are of no avail; let him who fights, fight with the weapons of light, and let the glutton and the drunkard perish in their towered chambers. But you are honorable in all things, and do not keep company with the glutton and drunkard, but keep company with Me in all love, patience and gentleness, and so attract Me - thus you will live!

[8] But if you take care for the body, do so that it does not become luxuriant, and you may easily suffocate in the flesh and in everything that is of the flesh! Understand it well! For you all still have much "flesh"! But whoever falls in the flesh stands up more heavily than a fully laden elephant that has fallen into a swamp.

[9] Therefore you also write the 14th verse of that letter firm as a nail in your hearts, and so you will go a level way. Amen.

[10] I say this, whom the builders have rejected and over whom they have always fell and will always fall and will continue to fall. Amen.

Thanks of the servant

Oh my dearest Lord Jesus, you true comforter! Everywhere and always You will find the most correct and effective word of consolation for us poor, weak sinners! Therefore eternal thanks, eternal praise and all our love and adoration be to You for everything! And always Hallelujah and Hosanna to You in Your most holy name!

169 Word of warning and consolation

31st July 1841

[1] So write then a short word as a reminder and consolation to Th. M. H., who, out of a box-like love for Me, holds the "prisoners in spirit and in the flesh" in high esteem, who hold the clergy in much higher esteem than Me, and so sometimes also more the calendar-saints than Me, and the pagan ceremonies and customs more in in higher esteem than Me, and a Latin prayer book which they do not understand, than Me, and honor each other and the clergy as much and even more than Me, and regard confession higher than true repentance and the forgiveness of sins. That is why they confess constantly, but also fall back into their former sins immediately after confession. And those who think that many a cloistered monastery is undeniably true, but flee the Holy Scriptures and regard it as a great, unruly heresy, if anyone wants to read the Book of Life and Holy Love. But they consider a meaningless devotional booklet written by an hypocritical, strongly Pharisaic monk to be a true key to heaven!

[2] Oh the poor blind man! Once a brighter light will be kindled for them for this, if only they have not - for instance, because of their monastic-chastic-privileged holiness - put inner humility behind them, and do not secretly consider themselves better than any other, free, un-monastic man.

[3] But this is the word of warning and consolation to Th. M. H.:

[4] Above all, seek Me only through true self-denial, inner love, patience and gentleness! Because if you seek Me alone, you will also find Me. And when you have found Me, then you have found everything. For I alone am the greatest treasure of all treasures and am more than all worlds and all heavens!

[5] But if you seek Me, then you must seek Me with yourself and not with others! For can He be sought abroad who is constantly at home in you and awaits you? As you live your life not in a foreign body but in your own, so you must also begin to live towards Me in you and seek Me in yourself! There you will surely find Me! Because for you I live only in you! And were it not so, how would you want to live, breathe, think, feel, perceive, sense and then pray to Me!

[6] Behold, this is the right way to Me! Everyone else always leads astray. Therefore walk it freely, courageously and without fear, and you will find the longed-for goal even easily and soon, and only then will you also see and recognize how gentle My yoke and how light My burden is!

[7] But also take the New Testament to hand and read it carefully, so you will soon discover the school of real life. And if you just begin to act accordingly, streams of eternal light will be poured out over you and from your loins will flow living water!

[8] Be also always cheerful in your meagerness! For the smaller share a man has in the world and it's dead idols, the more he is with Me, and the more he has invested in Me his eternal, imperishable share to exceedingly high usury interests! Therefore be cheerful, for I am closer to you than you would imagine!

[9] But if you take the New Testament in your hand, first look at the 15th chapter of John and consider therein the 17th to 23rd verse. In these passages you will find a great hidden treasure. It will be opened to you and you will see with astonished eyes the "true key" with which you will easily open the little chamber in which I wait for you within you! Amen.

[10] This your true Bridegroom tells you through the lazy servant, Amen!

NB. The key or the opened realm is already shown in the last four verses of this chapter, that is in the 24th, 25th, 26th and especially 27th verses. For what is spoken here to the apostles is spoken to the whole world! Here is what the First and the Last tells you. Amen.

170 *Instructions for the scribe-servant*

8th August 1841

[1] Just write! Because I have known for a long time, what you and Andr. H.-W. want! But I answer you like this:

[2] You, My servant, consider well what an office is bestowed on you by Me and how much you still have to do until only the work will be finished. For for this you will from now on, according to your Scripture, still need almost as much as for that which is already present now. Behold, such a thing needs with active diligence still will take you about a year, while you are not the most experienced scribe. And it would be good if you could spend five hours a day for it.

[3] For the material of the main work still to be negotiated is: A three days long stay with Adam (after the Sabbath), where still unheard-of things will happen to the deepest attention of everyone who will get to read it. Then there will be a return to the depths and a brief overview of all the people of the earth at that time. Then Adam's death and, little by little, the story of all the chief ancestors known to you except Noah; and so, among other things, the intermingling of the children of Jehovah with the beautiful daughters of the world's depths. Then, briefly reviewed, Jehovah's wars, Noah's calling, the penitential preachers he sent to the depths, Noah's impulse to build the ark; his mocked and endangered work; his watchmen. Then the great earthquakes, visible signs in the firmament; and finally only the flood with all its pre- and after-effects. And from there some more glances up to Abraham and the high priest Melchizedek and some more afterwords.

[4] And only then is the end of the main work there, to which then still certain already given main epilogues are to be incorporated, which will be designated more closely in due time.

[5] Behold, the main work still has and demands such things! But a great multitude of reports about nature and the revelation of the starry heavens and the spirit world everywhere on and between the suns, earth-bodies, moons, and comets is yet to come.

[6] You calculate how you will cope with all this in two years! For by that time it shall be finished - that is, if you want it and if you care about it.

[7] But if you do not want to be so busy with it, then I already have other officials, namely in other countries, who will receive such great gifts and complete them until the last tick.

[8] Behold, I do not tell you what you are to do; but if you have My word, you are to be dedicate to it at least daily, with the exception of the holidays, for eight hours throughout the two little years through to finish everything that is of the foremost importance for this time.

[9] For people are soon to fully recognize from this how vainly foolish all their worldly activity and drive is!

[10] As regards your other will to do, especially in the language of sound, for this you have your free will. But it is always a sin of sloth, if man carelessly puts something which he has received from Me behind him, before I take it away from him in one way or another.

[11] Behold, I have made you a spiritual courtier of the heart and love for the people. And to do such things and to turn your life around yourself according to the word, is assigned to you by Me. It is not counted for your merit that you receive such things; for such things are a great grace to everyone who receives them; but it is counted to you for merit only to live by the word in all love, patience, gentleness, faith and trust, all self-denial and patient bearing of all manner of crosses and sufferings, so that thereby the heart may become perfectly clean from all the dross of the world.

[12] And so you already have your hands full with this courtiership and therefore you will hardly be able to devote yourself to anything else. You can live alone anywhere - but of course not next to some whore!

[13] If W. is thus served, then at least your blessing can secretly strengthen his little children. And you can also be helpful to them in various ways in your free time. But a so-called office of court master with all its requirements is not at present an acceptable possibility for you. But if you go, go there quite unnoticed. For the certain world here in this place must not know anything of it, otherwise it would be very angry about it - and you then will be angry with yourself because of it.

[14] Do you understand it? For there is a certain one who is watching your steps with a hundred eyes, lurking - to find something that strikes him. Once W. has changed office and place, then you can be together without worry. Meanwhile, however, only under proper caution!

[15] Then you listen, W.! Some think anyway that the servant secretly gives you and your children lessons in Lutheranism and all so-called anti-Catholic heresy - and that music is only a political cloak.

[16] If the servant L. now immediately recites here and then moves to you, W., this could very easily cause some small annoyances. Therefore, in order to avoid this, the servant's present room should be kept for another month and a half. And for the time being, I will then already indicate to you how the whole thing can be safely arranged.

[17] Beyond that, however, the servant is still to be at Ans. Wortemsig (*¹); the servant is not to change his order too much, i.e., if he moves to you, Willig(*²), he is to dine with him at least two or three times a week at noon, and otherwise, as usual, stay with him daily.

[18] Above all, however, you, W., should communicate wisely with your wife, if she should place her demands above what has been agreed upon with the servant! For the very thrifty constantly seek to simplify even the most necessary needs. You will certainly understand how it is meant.

[19] Think well over such advice and act accordingly!

[20] Says the One to whom all things are known! Amen, Amen.

Footnotes

(*1) Anselm Hüttenbrenner

(*2) Andreas Hüttenbrenner

171 *Advice for vineyard workers*

10th August 1841, morning

[1] Listen! Thus is said in the counsel of the eternal Wisdom and Love of your Lord, your God, your Creator, your Redeemer, and - through this only - of your Father, who is holy, holy, holy:

[2] If you like to deal with persons of the opposite gender in a purifying way, first consider the still hidden depth of your heart! Think that there is no visible difference between useful good and useless poisonous-evil seeds.

[3] The unexplored heart is like an unfertilized land in which the weeds are more likely to root than the wheat. Therefore do not let yourself be tempted by beautiful seeds, for you do not know what kind of fruits will come out of them!

[4] You can indeed approach everyone in My name, but you will find My kingdom nowhere but with Me alone through faith and love and complete self-denial - and hear that only then, when you will be able to say it faithfully in your heart, completely separated from the world:

[5] Lord, here I am! The world has become a disgust to Me. But you are everything, everything, everything to Me! Now I want nothing more than You alone!

[6] See, only then can I come! Wherever you can be of use, act in My name and pay attention to the depth and true disposition of your heart! For there still lie all kinds of seeds. But I will only bless what you will do in My name to those whom I have given you!

[7] As for the one whom you ask about, she looks up with one eye in her lack to see whether any help is possible from there; but with the other she looks to the earth to see whether there are no precious stones for her anywhere. She should rather turn both eyes, ears, and especially her heart to Me without delay, so she will find the greatest treasure and will be helped in everything!

[8] But you, preserve and cleanse your heart, so that, if I sometime would come to you unexpectedly, the same is ordered, that I do not want to be compelled to forgive or even turn back! Think: there is only one thing that needs to be done! And he who has mentioned this one thing has already mentioned the best part!

[9] This I say, your constant Redeemer and unceasing rebirth! Amen, Amen, Amen.

172 *A new light of love*

26th August 1841

Letter from Greifenburg to the friend and later life-storyteller of Jakob Lorber: Karl Gottfried Ritter von Leitner in Graz

[1] Most beloved, most honored friend! It would be impossible for me, out of my strength, to give even a single sun-dust size of all that is worthy with the feather[pen], which I have twice seen, heard and felt here, and will see, hear and feel again! Indeed, for areas of this kind, man should be provided with a hundred eyes, ears and hearts! For one becomes a formal spiritual miser and insatiable with the ordinary senses here, since the great, beating miraculous abundance almost makes one faint, and one must always ask oneself carefully: Where to go with all this immense amount? How will I bring this immense harvest under my poor roof?

[2] Truly true, here is too much of the great and good, especially for a spiritual eye. I pass over all the high mountains and do not want to touch all the many natural rarities, least of all the many places that are worth seeing in a serious way, etc.; but as for the natural-spiritual activity, I tell you, beloved friend, so strikingly visible and comprehensible at first sight, it would never have occurred to me in a dream! Truly, if a blind person does not want to become seeing here, even with a little mental and medical help, I would have to become a denier of God myself. For whoever does not live to believe, for him in earnest all baptism and all chrism is pure corruption! I have made experiences here that I had no idea about before. A whole new light has been lit for me. And in this rare light rays I see an endless sea of miracles upon miracles, which, in a certain way, one almost completely knocks down the other!

[3] Most beloved friend! I can tell you for this moment nothing else but that I have for the time being already received many a thing from my high Dictator into the pen and am of the very best hope of receiving many an exceedingly rare things. And for the second, however, I dare to add the final remark that these my spiritual collections, both in writing and - on a pleasing occasion, verbally - will not be without spiritually useful interest to you!

[4] For so it was in me at first: "Behold, a new light I give you! It is not enough to break through the bark of things and the wood and the marrow, but what will become of the bark and of the wood and of the marrow. He who wants to see this, let him see that he sees right! And he who wants to hear, listen carefully, that he may hear all things! And whoever wants to feel, put his hand on his chest and count every pulse, and consider what feelings were all around him! Only then will he soon be able to look at himself and all things to the true reason. Understand it well! For behold, this is a new light of love, which will show you the fruit that is becoming in the mark, the pith in the wood and the wood in the bark. And likewise after your doing, eternal life in you! - Behold, this is a new light, and what you will receive here shall become to you in this new light. Amen. Understand it well! Amen."

[5] So you see, dearest friend, judging by this few, you can rightly expect many things that will surely give you a lot of pleasure. I am now only a collector, but I hope to become a communicator as soon as possible! Meanwhile, I have only one wish for you, dear friend, as for all my other dear friends, that you will find this simple letter of mine in the best of health!

[6] The love and grace of the Lord Jesus Christ be with you now and forever! Amen. This is the always most ardent wish of your eternally loving friend and brother in the spirit of Jakob Lorber, servant of the Lord.

173 Do not worry about your brothers

26th August 1841.

Jakob Lorber, concerned about his brothers, turned to the Lord and received the following comforting word:

[1] What do you worry about the righteous? Let them walk their straight paths, for I tell you: He who believes and hears nothing and sees nothing and yet firmly and undoubtedly believes that I Jesus, the Christ, am truly the Son of God and God Himself since eternity, whose merit in My name is higher than that of an apostle who put his fingers into My stigmata and then believed only when he saw, felt and heard! Verily I say to you, the praise of the righteous blind is dearer to Me than the thanksgiving songs of the seeing and hearing. What is more difficult, then, to see and follow the leader, or as a blind man to follow out of love Him whom he does not see and does not hear, but follows Him alone through faith, through trust, and through love?

[2] Therefore be unconcerned for the sake of your brothers; for as good as I am to you a bearable, palpable, and not seldomly inwardly visible guide, I am it imperceptibly and invisibly even more so to your brethren. Because for the weak I am a fighting and protecting hero, as I am a friendly leader and teacher to the seeing! Blessed indeed is the seeing; but listen, therefore not more meritorious than the veiled firm faith. Therefore be unconcerned. Amen.

174 *The light of the heights*

Written in Greifenburg, August 1841.

[1] Turn the apple of your eye to the light-bathed heights and read the great signs of the omnipotence of your God! What - you dusty worm tremble before the murmur of an evening breeze that whispers softly only through the dry branches of rotten, dead firs and spruces, and do not dare to lift your light-shy eye up to the holy heights?

[2] You free spirit dare not?! But in ambush, in sin's dark chambers, you can well rise, violence and destruction brood in your assured impudence, and it seems great to you to crush earths into atoms with your lazy lungs' blight; there you are free, yes, more than free in the great darkness of your madness. However, looking up to the heights bathed in light will not allow you, the madman, to have your own devastating vertigo!

[3] Oh worm, you writhe in vain, the glittering dust surrounding you falls from you, and you are naked in all your abomination! You search yourself laboriously for a protective grave on the wide blood-soaked earth; and behold, it has closed all its yawning chasms, and made its waters hard as stones - where then will you still crawl to, that you may have a refuge?

[4] They that walk on the earth have known you and are greatly repulsed by you; do you indeed think, you delusional great one, that they will grant you space in their graves for a shameful rest or let you crawl into the old coffins, that the great light from the holy heights may not harm you and you may not be overtaken by it and make not yourself manifest before all the stars' eyes? In vain do you now settle the old iniquity, your plague-puppet is exposed, lazy liar throughout the long night; consume still the vile rest of your grains of gold stolen from the sanctuary.

[5] Behold, the holy light rustles violently and unstoppably down from the heights; Mountains bear witness against you with voices of thunder, and close their chasms from you, and make them dry up all their fruitful springs, since you want to crawl around them. Where is your greatness now, which you dreamed of in your death-chamber? See how you become ever smaller, how everything flees you, loathes you, and closes itself off from you delusional great one - even the throat of the brood of hyenas will not give you any more praise, and will drive you from the bleeding land, and the dragon of the sea will tear the sails of your walled ships. Why do you shout and whimper in the holy airs, in the light-filled ones; and the tiger and the rattlesnake - otherwise your faithful followers - call against you and commit murderous high treason in your festering entrails!

[6] Behold, as the sun ray of the Pontine Marshes destroys evil foggy air, the light of the height will do to you, and you will never return. Behold, this works the light from the height, showing the Great Day, the Last, the Infinite. Amen.

175 *About the death of a child*

23rd October 1841, morning

[1] Say this in My name to him whom I found worthy that I visited him and took his youngest earthly child to Me, for which reason he mourns and weeps much and does not well consider that it is I who showed him such grace, Whose greatness he will probably not be able to grasp in eternity.

[2] But if a prince of the world had said to A. H. -Willig: Wouldn't you like to leave your little child to me, so that I may raise her to be a great princess and, when she will come of age and have had sufficient education, then also immediately enfeoff her with crowns from many countries and then make her into a great, reigning princess, queen and empress - would A. H.-Willig then be able to make her a princess himself? Would he not willingly be beside himself with joy, even just for the sake of the sole seriously great proposal, and would also seek to show his gratitude to the emperor in every conceivable way?

[3] Or some good prince would come to him and set his little child as sole heir for a great part of his goods - what would A.H.-Willig want to do with the prince in that case? Or a reigning prince would come and desire the hand of one of his daughters to be the future empress - would A. H.-Willig reject such a bridal suitor from the house?

[4] But what is all this in comparison with Me coming and do all this in the living, eternal, infinite sense! And there can and may A.H.-Willing lament, weep and mourn?!

[5] Oh how weak he still is! Doesn't extraordinary help also need extraordinary means? Or must not the remedy be like the disease, so that the evil may come to an end? But who goes to the physician and shows him the wound; and when the physician puts a healing oil into the wound, he weeps and mourns, and the oil begins to heal the wound. Oh see how blind you still are!

[6] When your shoes pinch you, you persistently call for help; and finally I come to help you and to make your faltering feet free and firm, there you become full of sadness! Why this? Because your heart is still blind, that is why you seek help, but fear the sure-helping means and flee!

[7] See, I have now shown you a level path, and have broken down a brazen gate, and broken down a great partition! Through a great desert I have laid wells for the vitalizing conduit of the living water! Behold, the desert will blossom - and should you mourn over it!?

[8] Oh get to know Me better in the future! For I am your Father! How may you mourn when your holy Father visits you in the highest love and orders your house for you?

[9] Therefore do not mourn any more! For I, your most holy, most loving Father, have willed it! Consider that and you will live forever! Amen.

176 *A new light in the new light*

24th October 1841. Sunday morning.

[1] Away, away with you - the mountains vanish, the waters dry up in the depths; away, away with you, time is flattened, a destructive breath of the timeless being blows over the dull turned crevices of the earth, and the ice-rigid sea yawns at the fire of wrath - away, away with you!

[2] The double-edged sword, which you robbed from the heights of Zion, is again sharply in the hand of Eternal Omnipotence and is now swung over the beast's seventh head, so that the dragon will never eat the sweet blood of innocence - never pursue the poor righteous woman in the desert, and her child, the Lord in the word, live alive in every grain of sand throughout the eternal great day.

[3] The earth shall be equal between pole and pole, and no day longer and shorter anymore. I will drive back the waters, yes, over the highest mountains I will pile up waves to the stars, to drown all the rocks, and fire shall fall down to the bottomless pit, and shall kindle there all the rotten waters, and their vapor shall pollute all the worms of the earth.

[4] Hence away with you, you dragon - whereto with you, you heavy one? Into the fire, into your fire, into the fire with which you have long scorched the humble grass on the great meadow of life and therefore have sprinkled the barren ground with glowing stones so that the ants are to sweat themselves to death under the ground. But this hard-tested creature is not extinct; it lives, yes, it must live, in order to crush you miserable worm according to a directed way in the dust of your nothingness!

[5] Let it get hot for you, you mountains, and I will chase you clouds from one end of the world to the other with lightning and float in dizzying whirls, therefore you are to produce hail, to slay all scorn-fodder for the beast of beasts and cover the glowing ground of the weak with ice up to the stars, so that the earth's blind delusion will freeze to death forever. For I am the Lord of all power; to Me, everything must give way to free up space; when I come, where I come, there is no-one after Me, like nobody was before Me and no-one has shown the long way through infinity. Amen.

177 *Another new light in a new light*

25th October 1841, afternoon.

[1] See a house, it is newly built, on the roof a stone, in the chamber a stone and in the cellar a stone. Who walks on the roof, to him the stone will be in the way and will hinder him to go forward. But who walks in the chamber in the dark, he shall hit hard against the stone, that he shall bear a great sorrow for it. But he who finally walks in the cellar, which is full of darkness, he will fall over the stone and will smash his whole living face against the hard stone and will be full of broken legs in hands and feet and will no longer be able to see, nor grasp and hold, nor stand, walk, and proceed freely.

[2] But he who has ears, let him hear; and he who has eyes, let him see. and it will be in none more of staying. Whoever has reached an open field will not turn back and will not care about any of the houses anymore.

[3] For whoever confesses Me is to confess Me openly in spirit and in all truth, free without house, shelf and roof; because I have developed a great disgust against all houses. Therefore no more house, since each is more and more a house of death. But you know where is the dwelling of life, which alone will exist eternally. Therefore search not and say not: See here, see there; but within you comes the kingdom of life, the kingdom of heaven, the eternal dwelling-place of the Holy Spirit!

[4] Woe to all the houses that are full of stones, full of darkness and full of gloominess, in them dwells the spirit of death; but life is free in Me and therefore it must also be in you eternally. Amen.

178 *Love, the fundamental force of life*

18th November 1841

[1] Watch and pray, lest you fall into temptation! Even if your spirit is willing, yet your flesh is weak!

[2] He who does not constantly carry this eternal truth in his heart, is never safe from the fall! But how difficult it is for the fallen one to stand up again and then to stand up completely, the whole world shows you and, as an exceedingly understandable example, your own life, if you would consider it just a little. The whole visible creation, including human beings, consists only of particles of the great, fallen and in-matter-banned spirit of Lucifer and his followers.

[3] So the "flesh" is weak! But you are not to understand by this the flesh of your body, which is a dead flesh - but the flesh of the spirit, which is it's love. This, you shall understand, is the very weak flesh, which is still exposed to all temptation. This your flesh is still like a reed in the water and a weather vane - which all orients itself according to the winds.

[4] But I tell you, whose "flesh" is still weak, he is afraid to climb the mountains, and cannot choose a firm rock on it, on which he could build his house; but he prefers to remain leisurely in the depth of the valley and builds his house there on sand.

[5] As long as no waters and storm-winds hit and push at the weak walls of it's house, the house certainly stands just like the one on high, solid rock; and you wonder about the rock-dweller, how it could have occurred to him to build his house on such high, bare rocks. But when the storm comes and the waters and the winds (rise), will the inhabitant of the rock not also ask you there: "Oh ye leisurely fools! How could you ever have thought of building a house on the sand of the valley?!"

[6] Behold, thus your "flesh" is still weak, and you cannot yet separate yourselves from the house on the sand. I tell you therefore that you are to watch and pray, so that - when the storm comes - you will not succumb to temptation. What use is all knowledge to you, what the willingness, if the will is not supported by love, which is the flesh of the spirit! Will there ever be activity?

[7] Love is the eternal driving force of will, as will is the work itself. But judge for yourself what a strong clockwork is good for. But judge for yourself, what use is a strong clockwork if it does not also have a driving force that is strong and powerful enough to set this strong work in motion for it's intended purpose? Who does not know how many a thing the will touches, and yet nothing happens, because it has been touched only by the will, but not also by love. How many girls are often overpowered by the will of a marriage-loving wooer; yet then not seldom none of all those overpowered ones becomes the wooer's wife, but a completely foreign one, because he has overpowered her not only with the will, but in union of the will, with just, strong love.

[8] But in what was the reason for the act? Certainly not in the will, since it is like a clockwork, which either has no driving force at all or a much too weak, sleepy one – but only in the strong love, which is the sole moving force of the will.

[9] Hence strengthen your love! This is the true watching and praying with Me, I, who am Eternal Love Myself! Or even more spoken to you in German [English - tr]:

[10] Love and act with Me in this love! Be not only willing, but be active in love, i.e. be active out of My love for you and hence then out of your love for Me!

[11] Observe My easy commandment of love, entrust yourselves completely to Me! Build your house from these rocks, and you will be safe and will be able to mock the waters and the winds when they come! For your house stands on a rock, and the clockwork of your life has a good, durable driving force. You then have a strong flesh with the willing spirit. Yes, then you have

experienced the true resurrection of the flesh, in which flesh you will see God, the Eternal Love, face to face and live and enjoy a new love for God without end!

[12] Behold, this is the true Supper! This is the true body of eternal love given to you, and the true blood shed for you! Take this body and this blood and eat and drink all of it, so that through it your flesh may become strong and rise to true, eternal life!

[13] My love is the true, great Supper! Whoever keeps My commandments, which are nothing but pure love, also holds My love, which is, that he truly loves Me.

[14] But whoever loves Me indeed eats My flesh and drinks My blood in the true sense, which is the true bread and the true wine of the heavens, the angels and all life! Truly, whoever will eat of the bread and drink of the blood, will never hunger and thirst in eternity!

[15] Now still another word for the one!

[16] Behold you, let this My body and this My blood be for you too, the highest bond of your physical life with Mine! Eat and drink of it as much as you like! I tell you, you will never overeat or drink too much! For this bread is constantly satiating and yet still produces a greater appetite, just as this wine produces an ever greater desire to drink!

[17] When you will do this, then you will, when the "Bridegroom" comes, have of the oil in great quantity and will be received with joy by the Bridegroom. For My love is the true lamp-oil of life, which is also a true anointing of the still weak flesh to the living resurrection!

[18] What use is only the wick for the lamp - which is a willing spirit - if it lacks the oil of love? So therefore supply yourself then with the oil! The wick is given to you with the lamp. But you must get the oil from Me in time yourself, before it is too late.

[19] But this is the "Watching and praying with Me", and this is also the "true, holy Supper", which I offer you today as always for free enjoyment. Eat and drink from it! But mix no world-raisins and no worldly sourdough into the bread, and do not water down the wine, then you will truly resurrect in the flesh, the love of the Spirit unto true, eternal life! Amen.

[20] May this be to you from Me an eternal bond! Amen.

179 *In response to questions from Ans. H*

28th November 1841, on the 1st Sunday in Advent, in the afternoon.

J. L. encouraged Ans. H. to ask questions, which he would answer in the name of the Lord.

Oh Lord! What does the frequent, even so deep sighing when reading Your holy, new, living Word mean?

[1] Answer: What does the empty wind-belching mean for a hungry stomach? Why do the children, who love to eat, sob if they don't get the desired large portion of bread right away? But why does the father not give it to them?

Is it not already beginning to dawn in my wife?

[2] Answer: Oh yes; but it is still a dawn like that where the morning rays still have to deal with the maturity of the world.

Is this a good saying that I wrote down for myself: Do not turn to the horse, but to the rider?

[3] Answer: It only depends on what the rider is like. Sometimes the horse would be preferable to the rider. But the best saying is: Turn to the Lord! For he is both horse and rider at the same time!

After a fall, I usually feel the return of spiritual power only on the third day. How could I rise faster?

[4] Answer: Rise more quickly? If you would better not fall at all, it would be the fastest! But who is still weak in the chest, he must then certainly pant for a while, until he has risen again after an adverse fall. But who is good in the chest, he does not fall or at least very hardly and rarely, but can straighten up again immediately. Because as the breast, so the feet!

Can we believe the prophecy of the Bug of Milhas in the Pyrenees, according to which the year 1842, which is soon to come, will be a very disastrous one for England and France?

[5] Answer: As the people, so the prophecy, and the prophecy as the people. That's all you need. Why a sermon for the deaf and a threatening light for the blind - would anybody want to turn to after that?

Have I not failed to write a word of comfort to my brother Andrä in Your holy name, in the form your servant writes?

[6] Answer: If you have faith and love, what makes you doubt? - Or have you comforted your brother with your name or with My name?

May we also call on you, Lord Jesus, under the name of Abedam?

[7] Answer: Are you also from the gray primeval times? Or not rather fruits from the great time of the times? When you have Jesus, why then still Abedam?

The Chinese appear to be a good, loyal people; how have they been so cowardly in battle with the British?

[8] Answer: What the Chinese once were since they didn't fight with the British, they are no longer, such a whine! Leave them henceforth in peace!

Does not the outer appearance of your servant reflect the inner being of your unworthy disciples?

[9] Answer: Nowhere does it say that the servant was chosen from a mirror factory, but itself from the darkness of the world; he is only for the passage of light like a burning glass, but no mirror. Mirror, yes, you shall be a living mirror, a good tinder, easily catching fire through the concentrated rays of the burning glass!

What do you say the keys of the kingdom of heaven that you gave to Simon Peter, the rock man, indicate?

[10] Answer: No sausages on sauerkraut certainly not; what a question! Nota Bene - with a whole bunch of keys in hand!

Can you blame us, o Lord, that we also feel the greatest longing to see You as Asmahael, Emanuel or Abedam among us and to stammer at Your holy feet our childlike and simple-minded thanks to You?

[11] Answer: Can you do this to your children? But true love is higher than all contemplation! But I have already been visible among you more often, but until now I have received only a sparse alms from you in My visibility! Do you understand such things? I want first to be found in the heart!

What is the safest means to recognize people?

[12] Answer: Love - everything else is opaque glass! Understand this well, Amen.
He who is with you, among you and in you, and lives and makes you alive, say Amen.

29th November 1841, in the afternoon. (In response to questions from Ans. H.).

Oh Lord! How can pure bliss be found in Your kingdom in retrospect of committed sins?

[13] Answer: That's a question! What then do you pray in My Prayer that I may forgive you your sins as you forgive your debtors? And does it not say in the Scripture that the shepherd left ninety-nine sheep and went to seek the hundredth lost? What does it say afterwards? Such you will probably know!

How there differs Your old and new light, indeed, You most loving Lord, I do not know!

[14] Answer: You can confess such things of yourself? Is there then an old and a new God? But how do you read in John of the word what it is? Old and new, however, does not refer to the word, but to the man who takes it up in himself. There the old man becomes a new one, and then he is also a word - and thus certainly a new one!

Isn't the water cure the best of all healing methods for ill physical nature?

[15] Answer: Yes, but especially for the suffering natures of fish. But for humans there is still another simpler and more effective one - you will well understand which one I mean?

A mild, cool, holy blowing around the head, is it your closeness? Make it known to me, the poor rogue!

[16] Answer: Not the blowing around the head of the body, whether it is mild, gentle and cooling, can show you My nearness, but only a humble, contrite heart. Or would you even like to put Me among the delicate spooky spirits? What you feel comes from you and the sometimes surrounding spirits of a better kind.

The heights of the north being pure, the east being completely veiled, what did this picture of yesterday want to tell us?

[17] Answer: The knowledge is quite pure, but the love is not fully pure – what you observed was a mild depiction!

To avoid being buried alive, what caution should doctors take?

[18] Answer: Do you care about it? Whoever dies to the world first, will certainly never experience such a thing. - But physicians should take care that they do not bury the dead too quickly!

Is it not to be hoped that the Berlin philosophers will finally see the night within themselves?

[19] Answer: Oh there is always something to hope for - of course not always the same, nor always something good! But there is not much to hope for from your philosophers this time!

You went to barren places, Lord, to pray there. Is that not a hint that we should do the same?

[20] Answer: Too much directives will make you loose courage. Therefore pay attention only to love, for it has the best impulses. You cannot do everything I did, but only as much as you can.

1st December 1841, in the afternoon. (In response to questions by Ans. H.)

You said, Oh Lord, that You have often been visible among us. But we did not recognize you. Should you once again come to us visibly, graciously tell us how we can recognize you - whether by your gaze, your speech or anything else?

[21] Answer: What a question! In nothing but love alone, and with nothing but the heart alone. For a beggar has and bears no order marks but only those of sheer poverty!

Whoever has recognized You, Holy Father, and loves You above all, does he not basically stop to be a husband to his wife, a father to his children? Will not then the woman be his sister, and the daughters and sons his sisters and brothers?

[22] Answer: Such things have already been told to you anyway and have been faithfully announced! But the born-again is already in heaven, who is eternal life, which comes from love and the living faith out of it. But what does Scripture say about marital relations, and according to these also about all the rest, what do you read? Where there is only one father, what else is there?

Where do shyness and aversion to proud rich and powerful people come from, since one feels pity for them in the heart after all?

[23] Answer: Therefore, where from the mutual polarity of the magnet, since also the poles are always as far away as possible. Nevertheless, however, the polar line is not cancelled. That is already in the eternal order!

If the innocent animals, which serve man for consumption, feel pain when they are killed, wouldn't it be better for man to live solely from vegetables?

[24] Answer: Because of an animal's pain nobody will be lost, but certainly because of the brother's pain, if someone does not respect that in his heart. However, wantonness even towards stones is criminal, therefore certainly also to the animals. But those who torture animals, are also dangerous for humans!

Were not the terrible thunderstorm and the violent hurricanes that recently raged around the seven hills in Rome a sign for the Pontifex Maximus?

[25] Answer: As for the place on earth, I do not answer. But let the power of the fiery hurricanes rage and lightning as great and bright as suns crushingly fall - and nothing is heard by the metal ears! For the Pontiff is a metal idol! Understand and keep silent.

Will the peoples of German tongue ever achieve brotherly unity?

[26] Answer: Hardly ever here, but many on the other side; for here too many pay homage to the old lie and rigid greed!

Is it not unjust that in some countries, as in ours, no Jews are allowed to live permanently?

[27] Does it go better with Me, the Arch-Jew? Where I do not serve as an article of bargaining, there one consults already for a long time about My admission! But what happens to the Jew is a sign for them; but what happens through the Jew, that is the abomination of desolation, of which Daniel speaks!

Oh Lord, forgive me the curiosity and say graciously, what did your virgin mother, the mother full of grace, look like?

[28] Answer: Oh you women-addicted man, would you not like to gape at her semi-sensually on some walk? Behold, such is not necessary for you. But if you will be completely pure, then your curiosity shall also be satisfied! She was quite beautiful! Understand it.

May we hope for the joy of seeing all those who loved You when You walked on earth, such as a Magdalene, Mary of Bethany, John, Zacchaeus, etc.?

[29] Answer: Why then, in the question, have you cited two women and only two men of your desire, while I have communicated much more with men than with women? Behold, such is not in order. To Me it is dearer that the man inquires about his own kind, but helps the women in My name, do you not mean such things with me? But who will live with Me, why shall these not see and recognize each other? Are they not also your brothers and sisters?

Oh Lord, why was he who was redeemed from evil spirits by Your word of power not allowed to follow You?

[30] Answer: Because of My love, which wanted to preserve him, but not destroy him, because a cleansed dwelling house of Satan is not immediately able to serve the Holy Spirit as dwelling - for forced redemption is not sufficient for eternal life, but only a free one, co-actuated by the redeemed himself, namely the free rebirth!

180 *Prophets and their reception*

3rd December 1841, in the afternoon.

Matthew 10:41: Whoever receives a prophet in a prophet's name will receive a prophet's reward; and whoever receives a righteous man in the righteous' name will receive a righteous' reward.

- [1] But in order to understand such a thing in the spirit of truth, it must first be recognized who is a prophet in the proper sense.
- [2] In the extended sense, every man is a prophet when he speaks to his brother or sister for the sake of My love and hence of the glorification of My name, which is called Jesus the Crucified. For it is written: "If anyone in My name will give even a drink of water to the needy, such a thing will not remain unrewarded to him."
- [3] Thus in this sense every person can be a prophet. Whoever will receive him in My name, either spiritually or bodily, he is to receive either the spiritual or bodily reward, just like the prophet; but whoever receives him spiritually and bodily, his reward is also to be spiritual and bodily, like that of the prophet, who gave spiritual and bodily gifts in My name.
- [4] But he who is meager towards the prophet and has a metal spirit, his reward also will be like the reception.
- [5] But whoever takes up a prophet for selfishness, has already taken his reward from the prophet himself - and will no longer become another to him!
- [6] Thus this is the meaning in the stretched sense of this text.
- [7] But in the narrower and proper sense only he is a prophet who does not speak and write with his own mouth, but from My mouth and purely Mine. Whoever therefore denies this prophet in whatever, does not deny the prophet, but denies Me; for where such a prophet is, there is not he, but there I am.
- [8] Whoever thus receives such a rare prophet receives Me, as it is written; and since, further said, I Myself am the prophet's reward, so will I also be to him who receives Me in the prophet;
- [9] However, nobody should hire such a prophet otherwise, but only in the name of Him in whose name the prophet is there. But woe to those who want to shortchange him and selfishly ruin him - truly, they do all this to Me, not to the prophet. Little of the prophet's blessing will fall upon them; in the end, the fire of the prophet's spirit will consume them!
- [10] And so it is the same with the righteous. But he is a righteous one, who is in true love for Me and out of it for the neighbor in the narrower sense; but in the broader sense it is every brother for the other in My name, preferably a poor and persecuted one for My name's sake.
- [11] Verily, your unrighteousness shall be overlooked for the sake of the righteous man who has been received; and his reward shall be yours also.
- [12] But woe to you if you have received a righteous man for the sake of selfishness! I tell you, you will be counted among robbers and murderers; it would have been better if you had not taken him in!
- [13] This is how these texts are indeed to be understood for all times of times. Amen.

John 12:27: "Now my soul is grieved. And what shall I say? Father, help me out of this hour! But that is why I have come into this hour."

[14] That you were not able to grasp Matthew correctly is understandable, for you did not know what a prophet is in truth; but of whom John speaks, he should surely be known to you!

[15] Who and what is My soul? Behold, if you should not yet know it, that is My love. In the face of the most unfaithful children, could this be otherwise than thoroughly grieved, and that until death, that is, until the night of death, which held all the children in such hard captivity?

[16] And further, since it is said: And what should I say? What would you like to say if all your children cursed and condemned you?

[17] See, in such cases even the purest love has a sting against which pricks it is hard to kick; because love spurned for so long, hurts not only in the human chest, but also in the divine chest! Understand and consider this well!

[18] Therefore only one feeling remained in the divine breast, namely the Father-feeling - this shall diminish love's sting! And the father-feeling touched the spurned love; and this then speaks in this feeling: Your will; that is why I, Love, came in this hour to be a Father to all who will call to me: Abba!

[19] Do you understand the text now? This is how you shall understand it, and praise the Father. Amen.

181 Hold on to love

4th December 1841

"And he spoke to them: I have heartily longed to eat this Easter lamb with you before I suffer. For I tell you: From now on I will not eat of it until it is finished in the kingdom of God." (Lk 22, 15 u. 16)

[1] That you still do not grasp such things, which are nevertheless easy, is only because you still cling more to the wisdom of your intellect than only to love alone, in which everything is united and therefore everything is to be found super-easy - while in the foolish wisdom of the intellect everything is thus scattered and dissipated, like the stars in infinity, of which no one can see with his intellect how and what they are and what is therein.

[2] Therefore take refuge to love, to sole love, and hold on to it! It alone is the perfect focal point of the entire infinity, as well as of eternity and of the entire depth and infinite perfection of God! When you have grasped love rightly, and these you, then you can experience everything and grasp things, of which no wisdom yet let itself dreamed anything!

[3] And that also is it, because I spoke to them: "From heart I have longed for", or: "Love, My love for you, urged Me to share the love yet before with you before this My love will keep bill with the world and will give back what is hers to receive what is yours, which is the true eternal life from and through the same."

[4] And so also the following is one and the same: "From now on I will not eat of it until it is finished in the kingdom of God!" - or said to you hart-of-hearing ones in German: "From now on I will eat no more than after the judgment of the world or of the prince of the world in the kingdom of God, which is the kingdom of love or the rebirth of the spirit."

[5] But the true Paschal Lamb is the pure love of the heart to Me, whereby the heart becomes a dwelling of the Holy Spirit.

[6] Behold, such light and easy to grasp things these two verses say! - Seek therefore in future the understanding of such texts no longer with the mind and in the mind with a metallic world-spirit, but with love in love with the humble spirit of truth, as all things become easy for you. Otherwise I will not be able to dine the new Easter lamb with you in the kingdom of life for a long time yet! - Understand it well! - Amen.

182 *Streams of the living water*

4th December 1841.

(Jakob Lorber) This morning I found in myself: "It is not befitting that the bridegroom should wash the bride; the bride must wash herself!" Have I not made a good find with this, oh Lord?

Certainly - and she can surely do that, since the bridegroom lets whole streams of the living water flow to her. Do you understand this? Behold, there is living water also in you, but you must use it in the whole house. Amen.

183 *About mourning over the deceased*

8th December 1841, morning.

Oh Abba Emanuel! From Your most loving heart, through Your servant, graciously send a fatherly word of comfort to our brother Carl, whose soul is grieved by the sad state in which his uncle, stirred by the blow, finds himself! – Your most holy will. Amen!

[1] Yes, so it is with very many people now, as it already was, with rare exceptions from Adam's time, that they preferred soporific consolations to a light pain that awakens the inner life. And so it is also still well with you in a moderate condition, you dear C. L., but behold, since I already for you from you, as from your brother A.H.-W. have been approached for a consolation, I will also give you a true one, and in doing so, I will also show you the always right way to it, and if you follow it, you will not easily lose it. And even if you do, it will be easy for you to find it again. But I do not want to give you a sleeping potion with the consolation, but a wake-up potion, yes, a true wake-up potion to eternal life!

[2] And so then listen and hear with the heart what I, your most loving Father, will now tell you: Behold, if you seek consolation, then, as always, come full of love and trust to Me, your holy good Father, yes, come to Me, your Jesus, and you will always find perfect comforting rest for your easily sadly movable heart.

[3] That such happened to your uncle and therefore you are full of anxious melancholy in your heart - see and recognize it in you - this is My will and My order. For as I have determined the conception and then the time of the bodily birth of a child out of the womb, so no less have I also certainly exceedingly dearly planned the time in which the living spirit was to be taken out of the body of death and completely released.

[4] If you now know that all this comes from Me and can also eternally come from nowhere else but from Me alone - how may you grieve in your heart and be fainthearted in your soul, if you know Me, your and also surely your happy uncle's most loving, holy, best Father? Do you think that the one for whom your heart laments suffers some burning pain – or that he is dead? Oh believe Me faithfully in the heart, the most loving holy Father has no joy in the pains of the children - and to the dead, however, comes no living word, which is also infinitely difficult for the dead, because the word already given to them, judges them. But I now tell you with the living word that your uncle is now already innumerable times happier than you and all your brothers still walking on the earth's dead ground!

[5] Behold, therefore you shall not grieve in your heart, because I will take your uncle to Me! Or should I have let him, like a Cain, die eternally on earth with the dead body? Or would you like to hear for yourself the curse from My mouth that you are to live eternally on earth of death?

[6] Believe it only quite firmly and undoubtedly, whoever is visited by Me like your uncle was, has been afflicted by a living fire of love, which is why also in ancient times the old men called such a way of death, the divine blow, or divine death. Yes, so it also is, because the parting one does not suffer the slightest pain here and suddenly awakens completely from this earthly dream life into the brightest life of the spirit.

[7] But one thing should be taken into account with this kind of crossing: that there is another kind of beyond also beside this kind, caused by the foolish pleasure of all sorts of delicacies and by the indulgence in drinking and whores. With this kind however I behave like with suicides; for all revelers, delicacies, drunkards, and fornicators kill themselves and are also guilty of their own

death. I have nothing to do with them, for they have fattened up their own death, so that he should then take them quickly and powerfully into his arms to a guilty thanksgiving!

[8] And so the wage of the work is then also appropriate. But this kind is not a divine blow unto life, but a deadly one unto death and is exceedingly anxious and painful often still up to the grave with full awareness of the death itself and all the transitory external things.

[9] Yes, since I called your uncle a lucky one in this speech, you're not going to relate the bad to your uncle?!

[10] But I'm telling you: Do not worry at all and rejoice in Me, whether your uncle will return to the house of death or whether he will indeed fully remain with Me, because he will never need to live in an insane asylum, often fainthearted enough; because I - hear it well and understand it in you - I, I, your almighty, most loving Father, I, your beloved Jesus, want it like this; and how I want it, will it surely be best after all? Do you not then believe it with your heart in Me? Oh believe it, for it is indeed so!

[11] But that you, like other humans, feel a pain for your close relatives who have passed away, that too is founded in order. But there a pain of joy would be better than an ungrateful pain of mourning; for the pain of mourning is almost like the envy of the righteous children of the Father, for the reason he joyfully prepared a great banquet for the lost son who had returned home to him! Do you understand such things well?

[12] But for most people, sadness for those who have died, is also usually a habitual sadness, therefore they usually mourn for those to whom their hearts had already become accustomed from their youth. But every old habit is painful for the one who must leave it; how should it not be that of the heart?

[13] But regardless of this, grief is not a virtue and dwells closer to self-love than to Me. For, if it were a virtue, people would have to mourn equally for every departed brother and every departed sister, since I am one and the same Father to all. Alone, so it is not, and therefore the relatives feel also more of a habitual mourning for the sake of relatives, than a virtuous mourning.

[14] But I say no-one who mourns is wrong - but he who has truly recognized Me in his heart, he will never mourn. And so you should also recognize Me, your most almighty and loving Father - Me, your Jesus, in the heart, thus you have found the surest comfort full of eternal life in yourself for all eternities. Amen. Remember from where this little word comes, and you will be joyful in the heart. Amen.

184 To a world-weary

17th December 1841

[1] *Oh Abba Emanuel! In deepest humility I beseech You All-merciful One, You Who refreshes all the weary and burdened who come to You - look graciously upon the bowed-down heart of my sister Cecilia, whose worldly hopes are all destroyed and who does not possess the power to lift her benighted mind to You, oh Holy Father, with Whom alone comfort and peace and new, true life can be found!*

[2] *In the great darkness of her heart she does not suspect it and can hardly believe that the gates of heaven are wide open in this great time of grace and that You, oh most loving, holy Father, meet all Your lost children with outstretched, forgiving and blessing hands.*

[3] *Oh, so send Your light and Your truth into her heart, which seems tired and weary of the life on earth. Show her, since she desires it, the illness of her soul as well as of her weak body! Give her mildly rich, You divine Savior, only a few strengthening and revitalizing words from Your Father's Heart, which overflows with compassion and mercy!*

[4] *A little infusorial animal from the muddy depths asks You with a contrite soul for it! Your most holy will be done in and on this sister who professes herself to the Reformed Church! Amen.*

[5] *But you, oh most holy Lord and Father, are the true and only Reformer, Redeemer, Retriever and Re-birther! To you alone all thanks, all praise and all love! For you are friendly, oh Lord, and Your goodness endures eternally! Amen.*

Father's answer to Cecilia

[6] Who turns his eye in whatever towards the world will sooner or later become aware of what and how the world rewards it's admirers, applicants and workers.

[7] What is the world? Nothing but the body of death, which is like a grave, in which not much rare is to be found, namely, nothing but stinking mold, the most disgusting filth, and bones passing into decay, and to all that, a legion of eating worms! See, these are the "treasures of the world"! As dreadful as they always are, they are, however, especially at this time, sought after with such passionate vehemence that people - even if I keep them from it as unimpaired of their freedom by My Fatherly love as possible - almost despair, even with a sense of self-abnegation, if I do not at once permit them to plunge into the grave of eternal death!

[8] Behold, so now is the world! And thus unspeakably foolish and often truly evil are now also the people in it! And I also tell you that at present there is hardly one half-righteous among a hundred people and hardly a fully righteous person among a thousand. For the world has beaten them all more or (rarely) less with all blindness.

[9] See the disgraceful dress fashion! I tell you, it is a cruel worm of death that begins to eat up the hearts already in the living body. On it lies one of My greatest curses! For it is the "makeup of death," by which thousands and millions have already been cheated from eternal life.

[10] See further the cursed dance! This is equal to steam, by means of which one can both physically - but still much more spiritually - reach the double grave (physical and spiritual) with truly gigantic speed! The male and female dancer leads death under the arms. What shall I do with them then? I let them go, because they already have their wages, for which they have sweated so much!

[11] And further see the usury, the envy, the stinginess! These three are, from top to bottom, the "soul" of the human larvae (the name human being is after all too exalted for such badly dead

servants of death). Yes, they cannot even be called "sinners" anymore. For the sinner is repentant, and at least still has the desire to mend his ways. Only this worldly soul-trinity which determines every man's value only according to the eternally cursed money, has no remorse. Where is the rich one who regrets being rich! Even if one already has so much that he, if he would only be able to consume five thousand florins annually, could suffice from the capital alone for a hundred years and more, then he always still wants to become richer and richer. And if he shall once give a poor man a hundred guilders, how unwillingly will he do it! How few there are among the rich who are rich with joyful hearts for the sake of their poor brothers and sisters - I certainly know that best of all! I tell you, if you want to count them by the fingers, you might have a few fingers left for this city, where there are more than five hundred rich ones!

[12] See further the disloyalty of people who love only themselves! Do you think that one of those who explained themselves to you loved you for yourself? Oh believe Me, each one loved only himself in you! But since in your better breast the arrogant eye of your declared ones had to see itself diminished in a certain respect, they became uncomfortable, because their self-love suffered from it and no less strongly their carnal sensuality. See, and hence they became unfaithful to you!

[13] And now may you grieve in your heart that I carefully guarded you and freed you from those who are loyal to no-one but themselves? But I say to you: Rather rejoice in what you mourn for! And believe Me that you will doubly recover in your cheerful breast through the cheerfulness in Me, and then it will not be difficult for Me at all to reward your heart devoted to Me with a man already here, who will remain to you eternally an angel of heaven!

[14] Believe this My word: I am closer to you than you would ever dream of! Therefore, if you seek Me with the love of your heart, which you have so abundantly wasted and still waste on your unworthy love - indeed, already long ago you would have found Me completely!

[15] Behold, I am your bodily illness! Yes, I Myself am sick in you; yes, I am love-sick in you! And therefore you yourself are weakly and sickly! But now turn henceforth all your love from the world only to Me, so I will soon become healthy and strong in you, and you then with Me and in Me!

[16] You think that your lungs are lacking! Oh no, this is wrong - but with you the heart is lacking! For you are not from below, but from above! That is why the happiness of the world can not please you!

[17] When your heart is healed, you will also be healthy through and through! For this is only your test!

[18] But the world, as it is now and I have shown it to you in the beginning, will not offer you a healing balm for your heart - which is sick in two respects - but only I, if you turn to Me! For only in Me alone will you find the fullest, freest, and most serene rest, and nowhere else - not even in the garb of a so-called privileged Sister of Mercy, nor in the cold, walled churches; but with Me alone, through trust and through ever-increasing love for Me!

[19] Behold, My servant was also formerly sick like you. But since he has found Me, he is healthy and cheerful and free! But you can become just as healthy if you want to turn to Me!

[20] Behold, I, your eternal, holy Father, will not leave you! But you must come to Me in your heart!

[21] But when you will come to Me, you shall be adorned with a great glory! For I look only at the confession of the heart; everything else is equal to Me!

[22] Therefore come to Me, your Father, to your Jesus! Amen.

185 To the servant Lorber

17th December 1841

[1] The little song you once wrote down for yourself after another singer, a bit changed, under the title: "The Silent World" - see, this is a good little song and will be of good effect, especially for those to whom their hearts give all sorts of things to cope with, since they are not children of the world, but the world is all the busier to win them over.

[2] But the ditty must be changed a little bit. For as it is, many an unclean thing still sticks to it, and it would therefore have no effective power.

[3] Instead of the existing title write: "The inner world". - And Ans. H.-W. can then even set tones over it, which he, given by Me, will find in himself. And so this little song will not miss its good purpose. - And so write then!

[4] I tell you: Every worker is worth his wages. And if you work honestly and without profit-seeking, as you have done up to now, a wage appropriate to the work will also be ready for you at the right time. But never think of the reward, but always only of me and of the work from me - so you already have the greatest reward in you. But where that is, there is everything! And therefore only go ahead and write! Amen.

The inner world

[1] So quite deep in the human heart
a place without pain
is enlightened by holy light.
There rests silently the inner world.

[2] Silently hovering without complaint
there the shadows of bitter days,
become sunny at last
at the life's holy spring.

[3] Here proves true good
you the fleeting minute,
yes it carries, freed from deceit,
true bliss of life!

[4] And the true hours of friendship
an eternal wreath is wound.
Even the tone that pain forced,
dissolves into joyful singing!

[5] Oh of the world in the inner heart!
Only on the hot day of pain
you will find the hidden door,
find the narrow path thereto!

[6] If now the heaviness of life
oppresses you and in the worlds' emptiness
no little star brightens for you,
flee into this inner world!

[7] If on your life's heights
black doubt-storms blow
and in nothing your faith holds,
flee into this inner world!

[8] And when then at the destination
you will be well, and gently and quietly
the veil of life will once fall,
you will find Me in this world!

[9] This is the world you have to choose,
it will illuminate your self.
It is My world in you,
your life's light-district!

[10] What your eye never found
and your heart has never felt
today the world as pledge of life
to you from holy Father's hand!

186 *Spiritual house rules - hints for raising children*

27th December 1841

[1] A.H.-W.! Why are you not as busy purifying the children I have given you to purify, as you are busy in My words?

[2] Behold, you are too lukewarm towards your girls, therefore they care little about you. And since they cunningly know that you trust them well, and your eye is sleeping for their heart's worldly activity, and you do not otherwise look after them, except when you need them - so they have free, arbitrary space and do what they want behind your back, especially with their heart. And if you ask them for something now and then, they will tell you, since they know, that it is very easy to get what they want from you, only not the truth - in more important cases! And behold, you are content with it; and I tell you, your daughters then no less with you!

[3] But I tell you that you shall introduce a completely different order in your house. You are to spend at least an hour each day spiritually with them and in doing so, wisely and lovingly put on a safe "door lock", if you want to keep your house from misfortune and disgrace and keep it so that I am not forced to let fall one or the other of your girls for the betterment of the others or leave your children to the world.

[4] Behold, I already now don't want to enter the rooms of your dwelling! What will it be then, when I should hand over your house completely to the world? That is why I had the servant of Carinthia give you a hint to be heeded and admonished you several times to beware of your unknown neighbor! But you understood nothing of it!

[5] Now, if to you the water already breaks in on the roof, I must cry out again like a night watchman that you shall watch, so that you all do not drown! I warn you now in German, since you do not yet understand My love's spiritual breeze! Let your daughters M., W. P. and I. no longer go to that neighbor and keep a careful eye on them and do not tolerate the dangerous gatherings, otherwise you will give yourself bad days! Only I can see what is lurking behind it!

[6] But if you want to make your own children Judases over time, you may also do so, if this warning and it's goal should be too insignificant for you. But the consequence would make itself clear to you whether I see sharper or you!

[7] Hence, take this "German" warning before it would be too late! Understand it well! Amen.

[8] And understand Who it is who tells you this! Amen.

187 *Prayer of the heart - A universal medicine for all plagues*

30th December 1841

[1] May Jesus help you! Jesus make you healthy! Jesus keep you! - Jesus, You eternal helper of all suffering, Jesus, You sole doctor of all diseases, Jesus, You eternal king of all power and strength, Jesus, You eternal love and mercy, help this suffering sick person! Your holy will be done! Amen.

[2] This prayer of the heart is able to work even in the distance, by spreading the hands in blessing to the place where the sick person is. (*¹)

(Note from Ans. H.-W.: Jakob Lorber said that the apostles said this prayer during healing of the sick).

Footnote

(*1). Further references in the "Great Gospel of John", spiritual healing: jl.ev09.043,06: "A fourth sign of my mighty presence with, in and among you will also be that, when you will lay your hands on the bodily sick men out of true love of neighbor in my name, it is to become better with them, when the improvement is useful for the salvation of their souls." About laying on of hands: jl.ev04.040,01 ff.; jl.ev06.180,01 ff.; jl.ev10.128,18 ff.)

188 Request of a family father

5th January 1842

Oh most holy Lord and Father! You want me to lead, guide, and supervise a woman and nine children, and have only two eyes, and recognize my powerlessness and my blindness. How can you, solely omniscient, omnipresent and omnipotent, want something that appears to the being from which you want it, as a bare impossibility? I do not yet understand myself - how can I see through so many of my own? I can't cope with myself - how can I lead those who are mine to the goal?

In this situation I see no other way out than to ask You, Oh most loving Lord and Father, if You would take on your most compassionate shoulders what I am as little capable to carry as a mosquito would be able to carry a millstone!

Forgive me, oh Lord, my bold speech according to Your great mercy and refresh my soul with consoling light! Amen.

Answer of the heavenly Father

6th January 1842

[1] Truly, I have here in this case no bold speech to forgive you, but a boundlessly foolish one! Think for once, away from your always feminine thoughts, only a little, what you already have received from Me - listen! - from Me, your Creator, your God, your Redeemer, your constant Rebirther! - for you and for your whole house! And a great shame must come upon your face and upon your whole body before yourself, let alone first before Me, wherefore you can come to Me in all inertia of your soul and great shyness of the cross with such questions.

[2] But that you may yet once see your great blindness, for which you are quite alone to blame, as in the spiritual neglect of your children, then, out of great mercy, I will put before your eyes a little the over-foolishness of your present desire.

[3] Behold, you accuse Me of an unreasonable demand, as I demand of you an education of your children pleasing to Me and yet have given you no more than two eyes, with which you hardly suppose to recognize your powerlessness and blindness.

[4] But I tell you, if you recognized such things in yourself, then you would not have accused Me here of such inequity, which after all I have always shown you the safest, rightest and easiest way and demanded nothing more of you than to provide at least a single hour a day in My name with your maidens in such a fatherly and earnest way. So this is what you might want to have a thousand eyes for!

[5] So you also want to shove even this infinitely light little cross also on Me, while I have to drag a world-heavy cross for you anyway already from time immemorial until the present moment! Oh you comfortable spirit! It was not too much for you, in the dumb lust of your flesh, to beget all the children! But such a small demand from Me for the liquidation of your sins of the flesh is a millstone on your neck!

[6] Tell Me, is it then really impossible for you, in My name, to spend an hour every day with yours to lovingly and earnestly instruct them and awaken their hearts for Me? Or don't you even trust yourself with that much strength, that the flesh of your daughters may not tempt you, appease you, and in the end make you incapable of discussing with them in My name? So learn it at least from

My servant, who daily deals with them more as a friend and brother than you as a father! He truly loves all with all his heart and yet, when it is necessary on My part, he can deal with them very earnestly, without thereby having to give away anything of the true inner love!

[7] But secular conversation with children from the parents' side is a poison for their hearts; yes I tell you, a true rattlesnake poison! And behold, but you would rather have the strength, addiction, and desire to speak with your daughters like with the devilish masks on a hellish dance masquerade ball!

[8] Since you do not seem to recognize yourself in such things, I must already rub it clearly under your eyes that through many such foolishly silly conversations and unconsidered bits of word-mud you have so far done your daughters more harm than good in the actual, purely spiritual sense. I could still rub much more of the strongest "Zimmt" under your eyes! But I have long overlooked all your faults, have long since blessed you. Only this little, the "daily hour", I demand from you for so many of your infirmities and sins before Me, your Father. And you have been able to accuse Me of an inequity, as if My love and wisdom were imperfect, making unworkable demands on the powers of humans!

[9] Or do you think then, if you would like to walk My way, that I would not like to be of full assistance to you? Have I so far not shown you everything in a loving and serious manner, which only ever would have been detrimental to your house, so that you could seize Me and I then would help you, as I have then always helped you! And yet you could accuse Me of unfairness because of the light cross!

[10] If you were only a little less blind than you are, then you would truly have to cower before Me, your eternal, holy Father, who loves you so much that He has forgiven you all your many gross faults and blessed you over and over in return!

[11] Everything is at your service from Me, whatever you may ask! And have I not always fully heard your weak prayer over every reasonable matter? What long ways have I already led you, carrying you on My Father's hands, and have sent you more light of grace from a thousand sides than a thousand times a thousand others! Just think a little bit! But think also whether, because of this last little test-cross of yours, I have well deserved to be accused of an unreasonable and to you impossibly feasible demand on you!

[12] If you continue like this, you will hardly ever cope with yourself! And from your true goal, can still be not talk of for a very long time!

[13] What I give you and advise, you blind man, that is indeed already my great and most blessed help! If you only would like to accept and obey them, your whole house would have stood already long all over in the brightest, holiest love flames. - Alone, you do not want to do anything that is only a little crossed, and call on my omnipotence and omniscience for it, without considering that you do not ask for life in it, but only for death! - Should I then do still more miracles before your eyes than I have already done anyway and still do day by day?

[14] Oh, what foolish thing do you ask of Me?! My servant, who sees sharply through My grace, can and may see through your whole house and sticks with his ears constantly to My mouth and comes to you daily. If you have faith that he can do such things out of Me, why do you not earnestly make your children aware of this in their hearts! All difficulties would be solved there!

[15] I tell you, how many thousands and a thousand times thousands of true miracles are at your disposal, by which you could reduce the burden of your cross to the barest zero, if you would only take and use them properly! But you want to enjoy the bliss of the highest heaven idly, without carrying the necessary cross even for one hour of the day! Behold, that is truly impossible! You have to do the easy thing, you have to prove your faith and your love alive to Me, if you want to come to Me! You must deny yourself, load your little cross on your shoulders and follow Me!

[16] You must indeed seek Me with the small cross in your hand, if you want to find Me in earnest! If you want to receive something from Me, then you must ask with the small cross in your hand! And the gates of eternal life will be opened to you only if you knock on them with the small cross!

[17] Behold, none other than only the way of the cross leads to life! But if you have a shyness of the cross in you, how do you want to afterwards reach Me? I tell you, you indeed walk a comfortable path; but the path to Me is a very narrow, uncomfortable and often very steep path, leading heavenwards uphill! Therefore evaluate your own way carefully and see whether it leads to Me?

[18] If you perhaps indeed want it to, that I should also take away from you this only sweet-light little cross, if it really squeezes you so as a millstone a mosquito, behold, I also can do that, and that very easily. I take all your children from the earth to Me and let them be educated here by My most willing angels! Say, will such removal of your little cross also be pleasant for you and right in your father-heart?

[19] Yes, I give you the dearest assurance that they will altogether be better educated there than with you; and all My teaching angels will accept the little cross taken from you with exceedingly great thanks from Me. And you will then certainly be able to sufficiently see it through yourself alone, whereas you now pretend not to be able to do so despite My so great grace and mercy.

[20] What does the so quite "unbearable burden" of your little cross actually consist of? Behold, I will present it to you once more completely! This unbearably heavy load consists of nothing else, than that you discuss an hour in the day lovingly and earnestly as a father and true teacher about My ways well known to you with your four adult maidens; but do not flirt with them like a worldly lover, which corrupts them and makes them un-homely and untrustworthy to you; but, as said, as a true father, in loving earnest!

[21] If your maidens will see you as father, they will not hide from you and will truly respect you and by their behavior also seek to strive for your respect, while you would care for their spirit, but not at the somewhat more beautifully formed body.

[22] Behold, the father is the first man whom the daughter should recognize in her heart as a true, most pleasing and honorable man. But if this first man languishes before his daughter in all weakness, and she sees in him all sorts of weaknesses - tell me then, which direction will then the daughter's heart take in view of other men? She will then look at the other men all in equal weakness. And who out of the number of young men will appeal to her then only a little, him she will choose without further ado, and that in and out of the inner, loose joy of victory, to see a weak male spring-puppet languishing and sighing at her feet! Behold, such is already mostly the problem with your maidens! Say or judge, how shall My omnipotence come to their aid there!

[23] Should I, by a kind of invisible "heavenly magnetism," for instance, pull out from them again their worldly spirit, which (understand Me well, and in private, as it were) was put into them by you, that a complete, blind oblivion should arise in them over it? Should I, said in German, kill them?!

[24] Oh see, there is no need of this! But what there is sufficient for you and for your maidens, I have shown you most faithfully. Just pay attention to it carefully, and the result will convince you sufficiently, that such evils can be lifted even without omnipotent miracles from My divine side easily through your only somewhat more active cooperation with My grace and love!

[25] Encourage them for the good! Since some of them are also learning music, encourage them to do so and do not consider this thing useless and trivial with them. And your pleasure in it will ennoble their hearts not a little and will draw them away from many other unclean thoughts.

[26] And as said, (occupy yourself with them) at least daily an hour truly in My name spiritually! You can also sometimes, where they live, check what they do! If you see among them eye

interpretations or whispering words exchanged, let it be announced to you only a few times immediately loud, why they did so; and rebuke it them earnestly, and do not flirt with them, then you will soon see that, for now, My little cross is not quite so heavy for you as a millstone for a mosquito; and you will to that also completely understand that I demand nothing unreasonable from you in the wearing of this little cross, but that I, the Holy Father, am only always full of love and mercy.

[27] Understand this well! Amen.

189 *Fate of the unredeemable*

12 January 1842, evening

What will happen to the damned one day after the return of all things, no-one is allowed to know. No angel knows that, not even the highest spirit created for the light. Only the Godhead of the eternal Father in His holiness sees beforehand the destinies of all creatures through all eternities of eternities - but everyone enlightened according to the holy will of God in this most mysterious matter, only in future times.

190 *The right love-seriousness - hints for child-education*

13th January 1842

[1] To My dear A. H.-W.! Listen, yesterday you were a man after My sense! Remain so, so will I also remain with you and in your whole house! Do not look at the worldly tears! And the crying of the children after the loss of worldly things shall never stir you! Then you are deft to My kingdom.

[2] If someone falls ill in worldly love because he tears his mind apart for the sake of the world and self-love, behold, that one is pressed by the cross of My mercy. He should not be comforted before he has accepted the cross willingly and with love.

[3] But does he have that, he already has the surest comfort on his own shoulder. Therefore it should not distress you too much with pity, if your just word forced yours to tears! For indeed behold, this time you have understood Me correctly for the first time and have faithfully reproduced what I have given you for yours in the spirit of true love for Me and for yours.

[4] But I tell you, you would rather leave your whole family and follow Me alone for the sake of My name, before you should allow them some worldly indulgence. And if you could not do that, how would you there be worthy of Me? So stay firm in My name, that is the right love-seriousness!

[5] Behold, all such tinsel-works of the children disgust Me so much, that I do not like to look at them! They should rather embroider clothes for the poor than embroider vain presents for the rich!

[6] So I will certainly be closer to their desks than otherwise! Behold, I tell you, yesterday you gave Me such great joy that I therefore essentially spent the whole night with you. If a circumstance were not obstructive for you (you will easily guess it!), you would indeed have seen Me personally.

[7] Remain like this, follow Me like this, and like this, I will come to you and will draw you, I, your Jesus! Understand, your Abba Emanuel tells you this, so that you shall follow Me fearlessly forever. Amen.

191 *Signs of the time*

25th January 1842

[1] Now is a time for dancing and jumping, this very darkest! This is a sign that the world is very close to an unexpected leap, namely a leap from My now highest love over an infinite chasm into the sea of My highest wrath-fire!

[2] The disgraceful clothes are a sign that the world has gone over to the most disgraceful fornication, whereby everyone has become a dark idol to himself and serves himself, almost adoringly, and also wants to be worshiped above all. Behold Sodom and Gomorrah! That is why the end has come near!

[3] The ever-increasing celibacy, since the poorer man is compelled to remain without a wife, that is, as half a man because of the rich usurers, is a terrible sign! With all pagans, even the slaves were allowed to take wives. Now, however, barriers are set for the free man, because he is poor and so that the usury suffers no harm! Therefore be cursed this last time and every usury with it!

[4] Look at the so-called industry, this bad sign of this time! It is the soul of all usury, the suppression of all charity and the last, broadest path to hell. The metal ways will be conclusive! Do you understand this speaking sign of this time!

[5] The proud expansion of the cities - since among many thousands of houses not ten are built for the poor - is a strong sign of this time. For in Sodom, too, poor foreign brethren were pushed out of the city in order to secure the treasures of the local wastrels? Do you understand these signs?

[6] What does being human mean to man now? I tell you, you pay several pieces of silver for a load of garbage; but hold once a market of poor people that they would be bought for support, and you will hold a ridiculously bad market! Again, it was not that bad at Sodom! Do you understand this sign of the last time?

[7] See the paper time! What strength should it offer? I tell you, it will not stand pressure anymore! But how easily the paper is torn, is shown even by the weakest children! Do you understand this sign?

[8] Do you understand the color of the house limewash? - Is it not that of death? - Thus it is already written everywhere on the house walls what time it is!

[9] It has been shown through John what will happen there when bread becomes more expensive and taxed! Just read what is announced to the locusts, if they would do so! Behold, this time is here! (Rev 09:3-7; Joel 1:4)

[10] Behold, the usurer is clothed with all protection, shield and guards, and a whole world full of trustees stands there equipped with power to defend his "rights". Behold how they tear up and chop up My earth! Should I keep quiet to that? Recognize this sign, this last, this infernal one! Property rights upon rights! And yet I alone am the Lord! Therefore recognize also this bad sign!

[11] See the fornication of the women of this time and the complete insensitivity of the youth, which is educated now only for the physical and finally to the premature fornication before all the world! Whereto with the world? Yes, to hell with it! This is the last time! Do you understand them?

[12] Finally see what now almost all churches are fighting for! Behold, it is the gold of the world. But gold and death are synonymous with Me in regard to the world! Behold, this is the true Antichrist, who now performs great miracles! But his time is at the door! Understand it, the end of the wickedness and it's last judgment is before you and all of you!

192 Love for love

29th January 1842

To Julie H., daughter of Ans. H.

[1] My A. H.-W.! So have a little word for which you asked Me yesterday, that is why it is closer to your heart and thus not far from Me! For My sake, would you (Julie H.) like to renounce the world and all it's strongly attracting stimuli? Would you love Me, your dear Holy Father, rightly from all your strength, as I love you and have carried you until now on My Father-hands like "Ghemela" and "Purista"(*1) of whom you have already heard how dear they were and still are to Me?

[2] Behold, you My dear little daughter, I am still the same loving, good, holy, heavenly Father as I was then, and am now even more accessible than then. For now the gates of heaven are permanently open. But at that time they were closed. And if someone did not find Me then through an extraordinary life of his own accord and through long, mighty self-denial, then the earth was for him a terribly hard ground full of death!

[3] But now it has long since been atoned for through My blood! How easy it is now to come to Me!

[4] So you, My little daughter, want it only somewhat firmly and may love Me alone above all, as I love you above all - then I will press you still three times more intimately to My Father-heart than the two you know from the first time of mankind!

[5] Know from these words only how much I love you; so it will certainly not be difficult for you either to love Me, your good Father, above all.

[6] If you become completely faithful to Me - listen! - there I will, as indeed all the time, even well commemorate you on your name's day and will give you a binding-band, which, if you will love Me properly, will certainly please you more than if you won the whole world!

[7] Be blessed in all love and faithfulness to Me, your dear, good, holy Father. Amen.

Footnote

(*1) Ghemela and Purista, virgins of the primeval times, from the Lorber-work "Household of God".

193 *A brief look at the essence of the railroads*

30th January 1842.

[1] Think over the points carefully, and you will see the whole thing blindfolded and easily understand it completely.

[2] How great is the difference between poor, meager humanity and the rich wastrels, usurers - and then also those who are probably and richly well-off, who after all have filled at least the hundredth or sometimes even the fiftieth part of their heart with charity? I tell you, the difference is barely a hundred to one! But tell Me, who will win in this great branch of industry? Certainly not the vast majority of the poor, not even the now better-minded citizen of the country, but only the self-loving, lustful, ostentatious swaggerer in a fixed alliance with the profit-seeking usurer. Why then?

[3] Whoever pays for the cow, also owns the milk, is already an ancient proverb. Who is building this road? You say the State, with the help of those who now already possess so much usury riches, that they may advance a sum, which I will not pronounce, to the State for that purpose. Good! But what must the state do in response? You say: He must issue them interest-bearing promissory bills and secure their sounding loan close on life, death, fire and murder. Also good again. But who will finally pay back the large loan including the strong interest? Oh, are you shrugging your shoulders here already? Yes, you're right to shrug! But there will come a time when many people will start to shrug their shoulders enormously and finally their whole body. And especially the stomach of many will start to cramp and will complain about it's emptiness!

[4] Behold, but because you shrugged your shoulders, I will give you an answer, and so it is: So that the state can then wash it's hands like a Pilate with a clear conscience, if such paths soon become worm-eaten, so he will have to hand them over to the hands of the usurer sooner, with healthier wood. Tell me, which poor and needy will then win something there, where the sharp-toothed usury will gnaw hot-hungrily at the dead skeleton and will not find more meat on it even for a hollow tooth! But you think: In the beginning this cow will give so much milk that from it's large abundance, also all can be helped! But I tell you and ask you: Have you never seen how to catch flies in the summertime? One puts a deliciously smelling dish before them and mixes poison into it; then the poor flies swarm joyfully in masses and eat themselves full at the delicious meal. But what their fate is immediately afterwards, I do not need to tell you.

[5] So it will also go there in external bodily civic regard and still disproportionately more, but only in internal spiritual regard! I tell you, this cow will only be handed over to the usurer, who will also milk her out properly, and not even the last whey will come on the poor. However, it will certainly happen that at the end the poor will have to hand all it's fodder to this cow, if it's milk becomes less and less and less, so that it would become milk-rich again for the usury. But, be assured, I will never bless this cow, therefore it is a cow in the stable of the usurer!

[6] But how the tradesman screams now: Happy countries, where will be ridden on iron tracks; likewise he will soon begin to miserably intone an opposite topic. Your most beautiful oxen will be led out, but you will gnaw on meager mutton at a costly price. Your good wine will be consumed outside, but you will be able to get your strength from the cesspools at an expensive price. Your beautiful fruits and grains will be consumed outside and will not be a substitute for them. Your wood-rich mountains will become naked; but I will not therefore abolish the winter. You will indeed get fabrics of all kinds and other clothing fabrics cheaply and easily from outside, but the citizens of your country, which is poorer, will wail and weep and many will take up the begging stick and many will curse as incompetent debt payers in the debt arrests!

[7] In fact, many will be able to travel far in a short period of time and some will be able to visit theaters, balls and the like in other cities with great ease - there will be a real central conflict of entertainments and amusements of all kinds. But what and how much I and My kingdom will gain by this, listen, that is a quite different question!!! Luxury of all kinds, new worldly needs, pride, arrogance, splendor, evil foreign customs, fornication, harlotry, forgetting God, self-love, acquisitiveness, gluttony, gluttony among the gluttons, contempt for the fatherland, contempt for everything that concerns Me, coldness against the brother's poverty, contempt even for all state laws, if they are to extend, for instance, to restrictions of profit, hence discontent in general! But of the other beautiful consequences of this - let us keep silent for now. Experience, however, will only hand over you the receipt of this bare reception in blood-red writing, signed by countless poor people!

[8] How therefore such an industrial operation and only fully the success thereof is written down with Me, you can imagine very easily!

[9] The apostles brought My word without railroads to all continents. This was surely the most important article for every human being who cares about Me and eternal life. And My chosen ones came to Me and found Me surely without railroads! But who knows what else the railroads will be used for? There are indeed no railroads in all My heavens as yet, but - it could easily be - that in the end I Myself will therefore let the heavens be covered with nothing but railroads for the future, that it will there be completely metal again, as it was in the days of Noah and Lot! But then also will I lead My present Lots out of the cities and give the cities the part of Sodom and Gomorrah!!! Understand it well. Amen.

194 *Five words in the spiritual light*

6th February 1842

Five words, presented by Alexandrine and Angelica H.: "Star, Sun, Flower, Mirror, Lion" were illuminated by the Lord through the servant J. L. as follows:

- [1] You My dear little ones, the stars are well really beautiful, and it is a real pleasure to look at them on a calm, serene night, isn't it! But behold, these stars are not as small as they look; but they are great, and some are even immense; and are overcrowded with the most extraordinary wonders of all species that are unspeakable and innumerable to you!
- [2] In some there are even such great human beings whose heads are larger than the whole, still unknown to you, great earth that you inhabit! When you will be quite pious then you will once, guided by My hand, still be able to see all these My endless glories and wonders and will have an unspeakable pleasure and joy with it!
- [3] Behold, My dear little ones, the sun, which gives your earth the day, which otherwise would only be full of darkness, is indeed also such a star. But now think, if this star from so far away truly makes the dark earth so beautiful, that you have a great desire to look at the earth glorified by the sunlight - how beautiful and wonderful must it first be in the sun itself, as the natural source of all beauties of the earth.
- [4] May the flowers well please you in a very dark place? Surely and certainly not; for you would say: "The flowers are only beautiful during the day!" But I ask you: What makes even the meager flowers of the earth so beautiful by day that your heart leaps for joy when you see the first ones in the spring? Behold, My dear little ones, all this, the light of the sun effectuates! But if the light of the sun already begets such beautiful flowers on earth, how much more beautiful they will be first then in the sun itself!
- [5] Oh believe Me, it is quite certainly so: On the sun, everything is many million times more beautiful than on earth!
- [6] And yet all this is but a weak beginning of the beauties and of the infinite miraculous splendor of My endless creations! Thus, be only completely pious and love Me, your dear, good, holy Father, so fully with all your heart and be willing and obedient to your parents, so you will be able to look at all this and countless more still at My hand with Me.
- [7] Because My hand is like a miracle mirror! On this omnipotent mirror surface, the whole infinite creation is together as in one point. But, My dear little ones, that is also a very big point, which you will never ever get tired of looking at!
- [8] But since you have already mentioned a lion here, so I draw your attention to it strongly, that there is also in the so-called firmament a heavenly body under the name "The great lion"
- [9] This heavenly body is the over-bright and almost endlessly largest space of all creation, which is there destined to serve as a most blessed dwelling place for those who in love, self-denial, humility and all patience, persevere until the end of their lives and have courageously fought with all the world like a lion for the sake of My love and My name.
- [10] This heavenly body is the largest and most magnificent of all infinity. It is a middle sun of all middle suns.
- [11] Oh children! To this sun, your sun is but a pitch-black dust, spiritually and physically! Because listen, there I Myself am mostly essentially at home - although I am in My love, mercy and favor also otherwise everywhere and excellently with those on earth who love Me with all their heart and therefore also exceedingly gladly keep all My easy commandments.

[12] So be only quite pious, My dear children! So one day you will all come to Me there, where I have My constant essential dwelling!

[13] But the greater meaning of the words given by you, you cannot yet understand. But be only quite pious, and very soon other stars, other suns in the firmament of your inner life will rise for you for eternity. Amen.

195 *Three Scripture Texts*

8th February 1842, from 4 - 7 in the evening.

Writer: Marie H., Wilhelmine H., Pauline H.

Acts 12:8: Then the angel said to him, "Gird yourself and tie up your soles. He did so. And he said to him, "Put on your robe and follow me.

Mark. 6:51: And he entered to them into the ship, and the wind ceased. And they were amazed beyond measure.

Acts 20:10: Paul climbed down to him, lay down on top of him, embraced him and said, "Be calm, for behold, his soul is still in him!"

The servant of the Lord dictated the following about this:

[1] So also sometimes, seemingly by chance to the human eye, in autumn a small whirlwind gathers the leaves of different trees into a heap - and likewise also not seldom quite strange people come together, that it carries the undoubted appearance of chance in itself; as it also has the appearance of chance here, that these three different places, each of which is of a far different origin, were chosen here by you, My dear little children. But it is not so. That these aforementioned leaves of different trees, forced by the whirlwind, now form a little pile, that the three mutually foreign people form a good, friendly society, and thus also these three different passages were taken from the New Testament, is based on a cause that has been well-considered and well-ordered by Me since eternity.

[2] What more is there, a deaf sparrow on the roof, a gray hair on the head, or three passages of My Book filled with eternal life?

[3] But if I already take care of a deaf sparrow and re-count the gray hair on every man's head in every moment exactly so that without My will also not a sparrow falls from the roof and also only one hair on the head is disturbed; how much more will it matter to Me what is pious to you for eternal life! And so let us then see to what extent these three different passages you have chosen fit together perfectly.

[4] Behold, since My apostle was a prisoner and praised Me in prison through his living faith as well as through his great love as a prisoner, praised and called upon My living name in which lies hidden the greatest power, strength and might, then I sent a messenger from heaven to him as soon as possible, so that he should free him from prison. Now notice well, every good Christian - that is, a complete confessor of My word and my name in his heart - is more or less in a similar dungeon.

[5] The world is this dungeon, and into this dark dungeon I also constantly send redeeming messengers from heaven. And these messengers still have one and the same mission until this hour, that they may call out to all the captives: Gird yourselves with self-denial and tie the soles of humility to your feet, and then put on the robe of innocence and love - and finally: Follow Me courageously and confidently on the narrow path and through the narrow gate out of the dark and deadly dungeon of the world! Those who like the apostle once follow the call of the heavenly messenger in all things, these also will be freed from this dungeon completely and will be led by just this messenger to the shore of the great sea of mercy and grace, when they will see great waves of this sea beating on the shore as the ship awaits them for the passage into eternal life. Admittedly a great fear will certainly still move them when they see how much the ship intended for them still wavers over the waves of the holy endless sea of My mercy and grace. And the roaring wind over the waves will no less fill their hearts with trembling fear.

[6] But when they then, guided by the messenger, will enter the ship and will see Myself coming to them into the ship and the wind will immediately calm down and the sea calm down - how exceedingly astonished they will be to have found there already the most complete and supernatural eternal life, wherever they imagined in great fear and dread, the demise of their being.

[7] Behold, so we would have fitted the two passages together already, as if they had been connected with each other in the dearest way from eternity.

[8] So we want to try to adapt the third passage to the two previous ones completely. But so that you may also understand such things usefully, you must first still dedicate an attentive look back to the conditions on the ship.

[9] The state on the ship, namely from My perspective, equals or is rather the state of complete contrition before My infinite divine holiness. Although this state is inevitably necessary for the final attainment of the very freest eternal life, it is nevertheless a fall into the depths of one's own nothingness, killing all worldly things, by which fall man kills all worldly things in himself, that is, all thoughts, all desires, in short, everything down to the last penny, which had always clung to him in the world. In this state, he then appears as completely dead. But what now makes him alive again? Behold, that which the third passage here says: Paul, who there is a teacher of love - and so much says as My to life awaking love itself, descends on him, lies over him, embraces him completely and through and through, and says to the remaining fearful ones, which have not yet made this last fall: Be calm and do not be afraid because see, his soul, which is filled with My Spirit of eternal life, is still completely in him and will also remain forever and ever in the bosom of My infinite Fatherly love.

[10] And see that the matter thus behaves itself and this second and last state is necessary, you can recognize clearly through it that, if someone boards a ship on one shore, he surely wants to go to an opposite shore of destination. This last state, however, is the last destination-shore that every Christian brother who is equal to the apostle, should reach; because who therefore will not reach this last shore, he will also not be taken up into My bosom one day.

[11] Now see, My dear little daughters, how beautifully and certainly orderly these three different passages have fitted together, so to be sure, that they must remain together inseparably for the attainment of eternal life - you probably like that, don't you?

[12] But now I also tell you: Adapt these passages to your life in a lively manner, only then will you experience in abundance how exceedingly good, loving and merciful I, your true, holy Father, am. My blessing with you. Amen!

196 "He must grow, but I must decrease."

13th February 1842. morning from 9 to 1/2 11

Writer: Ans. H.

The servant of the Lord dictates about John 3:30: "He must increase, but I must decrease."

[1] This text seems to be an extremely easy comprehensible one for many people. Only this is by no means the case. This text is only fully understood when it has passed over to the active living conditions of someone. Nevertheless, the true understanding of this text shall follow here.

[2] But, in order to grasp this text thoroughly, one must first penetrate into the science of his inner feeling, who first of all is John or the 'I', and who, according to this, is the actual 'He', who should grow there, as the 'I' should decrease.

[3] John is the symbol of the outer man, who is in need of repentance, which in and of itself is nothing other than the living conversion of man from the world over to God. So also John has preached repentance so that people should put off their worldly things and put on the spiritual. He himself was the symbol of the most severe penance.

[4] What is therefore John for the people? John for the people is the actual, rightly formed 'I' or the life of the flesh, when the spirit and the soul do not yet live for themselves, but for the flesh.

Admittedly, it would certainly be considered by some people here: such life still can impossibly be a true life, pleasing to Me. But it is in the nature and order of all things, not otherwise possible. In order to recognize this truth completely, everyone may only turn his eyes to the plant-world, and he will even see the 'I' and the 'He' clearly.

[5] Consider whatever blossom - what will become of the fruit, if the blossom does not diminish and wither? See here the 'I' and the 'He'. Furthermore, when the flower has already fallen off completely and the body of the fruit or the actual peel in which the fruit is hidden is increasing and growing, there is still little to see of the actual inner fruit, in which the 'He' is enclosed. But when the peel as this second body also begins to decrease, so that it withers and thus becomes dead, then only then grows and matures in the conditions as the outer 'I' decreases, the inner 'He', which is the living fruit.

[6] See now that here previously the life of the soul and of the spirit had to work outwardly, you have seen with the blossom and the subsequent fruit peel; but that with this life it has not to remain outwardly, you may well have noticed in the decay of the blossom and finally also that of the peel. If someone interprets this parable correctly, he will certainly not find John too heavy in himself.

[7] Behold, but such is John: Someone reads the word from the beginning to the end, there he has read it first with the eyes after all, then with the mouth, and thus also with the ears. Behold, if he did this with great attention, there was soul and spirit directed outwardly, paying attention to the flesh, how it absorbed the word according to the letter. Behold, is not this the blossom? But what happens afterwards, if the word has already been read? Look at just one flower, and a spring breeze begins to slowly move its calyxes. Doesn't the fertilizing pollens fall from the outer male blossom threads onto the female blossom fibre, whereby the new life germ for the formation of the actual inner fruit is only then placed in the barely visible formation of the peel?

[8] Behold, this is the reception of the word into the inner emotional life. When the word has taken root there, it begins to grow and become greater and greater, and only then in this way forms a body - a body of repentance, into which body thus all that of the outer body has passed. This body is then the actual John.

[9] But does not anyone here want to ask, why should this noble body then also begin to decrease again, and what is the He that thereby is supposed to grow? Behold, if the word is fully developed in the life of feeling, what becomes active there or where does the feeling aim to? Can the feeling well be enough for itself? Or must it not have another object that it grasps and finally passes over into it completely?

[10] So that you again understand this all the more thoroughly, I will give you a new parable. A bride receives from far away land a letter from her groom. She reads every word with great attention. But as she has read through the letter, so also immediately thereafter a being has formed in her from this word - namely, an emotional man like that of her bridegroom, into which man her whole outer flower-life has now passed, namely so, that she now lives, breathes, thinks, and feels merely in this second man.

[11] Behold, this man is therefore also a John in the bride, who through his preaching of repentance compelled her to withdraw from all other world and unite with this new man in her. But now I ask further: Will the bride then be satisfied with this man educated in her, who still makes up the 'I'? No, but she will in this new man very soon begin to perceive the living fruit of love even mightily to the 'He', namely so, that she will pass over completely into this love to the 'He'. Out of this 'He', her desire for the real him will express itself more and more alive and vividly, and will never rest until the real 'He' has come and she has become completely one with him.

[12] Behold, thus it is also the case with the word in man, since it has first passed over into the living feeling. There will be no rest in the new emotional man, until he has found the actual great and holy 'He' in himself. But when he has found this 'He' in himself, say and judge for yourselves, will he not want to pass over into this 'He' completely? Behold, such things are founded in the nature of all things, and there is no other difference between them and man, than that this must happen with the things, but with free man it remains an arbitrary condition of his life.

[13] And so the 'I' must decrease, so that the 'He' may grow in man. And if the I does not diminish, then everything will pass over outwardly into the bark, blossom, and peel, but the fruit of life will never appear.

[14] You may scatter the most beautiful flowers in the earth, but never will any fruit appear there, but they will all rot in the earth. But when you take the ripe seed and put it into the earth, then you will still visibly convince yourselves that the completely whole outer life had to pass over into this seed; for, if this were not the case, how would out of the seed again the same plant, the same flower, and the same former everything of the plant, come to the new living appearance?

[15] If you consider this rightly, you will also understand perfectly well this text of Scripture, which thus reads: He that loves his life shall lose it; but he that flees it shall receive it. So here, through John, in every human being is shown the way in which life is to be fled from. So do accordingly, let also your 'I' decrease, so I too will grow in you and increase into infinity, as the scripture-text on which this is based, teaches you. Amen.

197 The gift

15th February 1842

- [1] My A. H.-W.! As a good, valuable gift, give these lines to the one whom you already know is meant there. And which you also think!
- [2] Behold, you dear one, behold, you young one! I, your great Father, your good Father, your Father full of love, grace, power, strength and might, your eternal Father, tell you:
- [3] Love Me, remain faithful to Me, have great joy in My old and new words, seek Me in the love of your heart for Me, keep My easy commandments, flee the wicked, wicked world, come to Me in you, in your heart come to Me as I wait for you - I will embrace you as a most tender bridegroom embraces a most dearly beloved bride, and thus want to press you against My Fatherly breast unto eternal life, as if I had no-one in the vast infinity but you, My dear little daughter!
- [4] Come, O come still quite soon to Me - to your so exceedingly good, holiest, most loving Father!
- [5] Do not think that it should be too difficult after all to find Me and come to Me! Behold, if you go at all, I will lead you by My hand! When you sleep, I faithfully keep guard at your bed! When you eat, I bless every spoonful of food that you bring to your mouth!
- [6] I go with you into the house of prayer! Yes, think to yourself, if you feed your chickens and little chicks, I am with you and help you, blessing your little business! When you sit at the piano and practice, I am at your side!
- [7] Only if you would play dances to yourself sometime, then of course I would be wistfully behind you. And if you would commemorate of the worldly things, there certainly also I would be behind you as if mourning. And if you would show an obstinate heart and to rise above someone else - behold, of course I would also be behind you as if weeping.
- [8] But otherwise I am always with you!
- [9] See now you, My dear little daughter, how easy it is to come to the One and find the One who is always exceedingly present with you with all His love! When you think of Me, behold, there I, your dear Father, speak to you! When you pray to Me in the devotion of your heart, behold, there I say to you always very gently and quietly:
- [10] "My dear little daughter! I, your good, dear Father, am also a very Holy Father! Jesus Jehovah is My name! Build, build, My dear little daughter, on this name! For He is mighty above all and holy, over holy! In this name you will find eternal life!"
- [11] Behold, such a thing I call always out to you! And when you have stopped praying, I, your holy, good Father, bless you always with My mighty Father-hand!
- [12] Such, oh My little daughter, is well certain and true! Therefore you must not ask any more: "But when will the good, Holy Father come to me and announce Himself to me?" Because I am already firmly with you for a long time and do not let you out of My eyes and hands!
- [13] But if these words should seem to you hard to believe, focus yourself only once or, even better, several times in love to Me! But give good attention to all thoughts during this time of devotion! Behold, all these thoughts will be My words addressed gently, softly and quietly to your little heart!
- [14] A soft breath around your forehead and eyes and a very slight feverish blowing through your chest will be a sure sign to you that I, your good, dear, Holy Father, am blessingly strengthening you, and am therefore quite safely with you.
- [15] And thus I bless you also now through this most valuable gift. Remain faithful to Me, remain faithful to Me in your heart, remain faithful to Me, your dear, good, holy Father in all your love!
- [16] Such is the holy wish of your dear, good, Holy Father. Amen.

198 The Lord's temptation in the desert

20th February 1842, in the morning from 9 to 3/4 11 a.m.

Luke 11:1-13

Writer: Ans. H.

[1] Look, there are again very easy passages of Scripture, and you do not understand them. But why do you not understand them? Meanwhile you still do not know how to deal with the great word open book of life, which alone is love. If you would like to grasp the essence of love properly, indeed, down to the center of the earth there would also not be a spot the size of a grain of sand, which would not to present itself to you once as a completely revealed world. But, it is easier to disperse than to collect; you also are still strongly engrossed therein, where the rays are scattered. But only in the focal point the being is completely present, in the dispersion however, only atomic.

[2] Thus also the word is given by the letter in the dispersion of the world, in which dispersion there no one can see the focal point of the word properly. But when a person begins to gather this scattered word within himself, he thereby directs all these scattered spiritual rays to a common point in his heart. And this point is a focal point and ignites the receptive heart in love for Me and then illuminates through the flame of love the great mystery of God in himself. But what is this mystery of God? Nothing else but eternal love! But what is this love? It is the Spirit of God in man, through whom alone all life comes - and especially the eternal life of man. When you now know this, that the Spirit of God is and can be nothing other than the eternal love in God, then you already have the true focal point in you, with which you can contemplate the depths of the Godhead enlightened.

[3] What are the depths of the Godhead then? This is the scattered Word of God in the literal sense before you, in which no-one can explore the inner meaning or depths of the Godhead without the Spirit of God. But you yourselves already say in worldly things that love is a golden key, from which no lock is safe. Behold, this old proverb, which has admittedly faded away more in your time, is a true *vox populi* and *vox Dei*; because love is truly that key, by means of which everyone can even penetrate into the center of My heart.

[4] Since we now know this, let us try whether this master key does not also exploit the present mystery of My word through the mouth of Luke.

[5] But first of all a passage must precede, so that by this everything else is enlightened. So this passage reads: "And the Spirit of God came upon him visibly" (Luke 3:22; Matt 3:16; Mark 1:10). These few words are the key to the whole secret of the present passages. So this is how it is to be understood:

[6] Up to this time, Jesus was a man whom the Father educated completely and perfectly for Himself, and this man Jesus was the Son of God - therefore God let him be born directly for His very highest reception by a virgin and gave him the proper education from His very highest side. So this Jesus was, up to this first time of appearing, nothing more than a still unknown incarnated Word of God and as man had to prepare himself freely active like every other man, through the most extreme self-denials, for the imminent full reception of the Spirit of God.

[7] Now just at the river Jordan, when John preached the very strictest works of repentance, He too had to surrender, as if He were one among the many sinners. And so Jesus, as the eternally most pure God-man, humbled Himself so to speak, that He stepped there among the multitudes of sinners and let Himself be given just like them, the baptism of repentance. But what happens now in this His first greatest humiliation?

[8] The Spirit of God came visibly over him, that is, the love of God of the eternal Father now took up full dwelling in the man Jesus, and also in this very act spoke audibly to everyone, sending the words from above to everyone's ears: "This man Jesus is My beloved Son, in whom I am well pleased." That is: with which I now connect Myself inseparably in one forever. This man Jesus you shall follow from now on and hear His word!

[9] Behold, here Jesus is one with the Father, so that there is no difference between Him and the Father. And this perfect unity cannot possibly be anything else than love, but not any kind of dispersion; for love is a union, which happens here visibly for everyone, and can never be a dispersion, in which eternally no unity is conceivable.

[10] If it then says now: "Jesus was led by the Spirit into the desert", so it will mean: He was, driven by the supreme Love out of himself, led out into the barren, desert world of mankind. If it says there: "That He might be tempted by Satan", so it is very easy to understand with the precondition of love and in other words means nothing else than that this eternal, infinite Love does not exclude even the most condemned from Itself, but presents Itself to it, so that the latter too may wish to recognize that in God dwells not the supreme arrogance - as is the fundamentally erroneous idea about Him, but only the supreme humility.

[11] But how could eternal Love show Satan that the greatest humility is at home in it? This question answers itself, if you illuminate the three temptations permitted to Satan only to some extent with the spiritually attentive eye.

[12] Out of love the God-man fasts and lets a great hunger come over Himself and then shows at the first temptation that true love can deny itself even at the greatest own need - and that love is a more important word for the preservation of all created beings, than to satiate oneself. Therefore it is also shown in the answer: Man does not live only from bread, but rather from every word from the mouth of the love of God.

[13] Who here will misunderstand what the Spirit of God presents to his opponent and apostate in the most comprehensible way, since he shows him the way to repentance and tells him in spirit: Behold, here is also the place for you, take on love from Me and let the hard stony bread of the world go, and you too will live!

[14] And again at another temptation, since the opponent once more tests humility in the God-man, it is conveyed to him that he too is called by love, not to test humility in it, but rather to serve it himself.

[15] And again at another temptation, his work is severely reprimanded and it is shown to him again that he is to repent and should serve God and not tempt him.

[16] Who will then well be so blind and not want to see what the Spirit of God wanted to effect here without the slightest restriction of the free will of his opponent, after he had shown him here that only the highest love led him to Him? And then also to show him from the side of the highest Love, the same Love likewise said that it is not in order and can be impossible that God could humble Himself before one of his creatures, but that such must always be the opposite case.

[17] If you now think this through only fairly properly, you will after all be unable to ask again what is understood by the Spirit of God, and how and why this same Jesus was led into the desert.

[18] But you may well ask, how does this incident relate to us? This question is just as easy to answer if you look a little at the desert of your life: How I let Myself be led by My Fatherly love into this your desert and there often even has to fast for a long time and will certainly be tempted by you hard opponents more often than three times and has to wait and wait there for a long time in the greatest meagerness and in the greatest poverty until the spirits of your heart become angels so that they then begin to serve Me.

[19] Therefore, pay attention to the words that are addressed to Satan in these three temptations. Because every man is first a serf of Satan until he becomes a property of My love. But in order that he becomes that, I will come to everyone into his own desert through the Spirit of love and let Me be tempted by him in all kinds of things for a long time so that he is to recognize My endless love and greatest humility through it. But who there remains like him who had tempted Me in the wilderness, what wonder will it be when in the end he will also have to hear the words from My mouth: "Depart from me, Satan!" Take heed of these things and rethink them in your life, and you shall have life eternally through one and the same Spirit of God. Amen.

199 Blessed is he who there reads and listens

22nd February 1842

Writer: Marie H. -

Marie H. asks about Rev 1:3 "Blessed is he who there reads and gives ear to the words of this prophecy and keeps what is written in it, for the time is near".

Wilhelmine H. asks about John 7:29 "I know him, for I am of him, and he has sent me. -

Pauline H. about John 6:48 "I am the bread of life!"

Julie H. about John 8:1: "But Jesus went to the Mount of Olives."

The Lord spoke of this through His servant as follows:

[1] As for these four verses, they are all taken from John, from different chapters of the Gospel as well as from one of Revelation. Will perhaps this disorder in the choice of verses not present a small difficulty in connecting them, as if they had always been connected with each other?

[2] Let us see how this not at all indifferent matter will turn out. That the matter is not indifferent, you will see very easily and thoroughly in the course of the following presentation.

[3] "Blessed is he there who reads and gives ear to the words of this prophecy and keeps what is written in it, for the time is near!" Thus reads this first verse from the Revelation of John.

[4] What is meant by the word "blessed" there? See, My dear little children, for this time I will in all brevity, like a good schoolmaster, analyze your mind and thus unfold it so that you will get to the bottom of the matter, even with little effort.

[5] Under the word "blessed" is understood so much as: "Alive through love". By the word „he who reads there" is understood: A person who takes the word into his heart. And by the word "give ear to the words of this prophecy" is meant: A man who, having received the word into his heart, then works according to it.

[6] Whoever therefore reads and hears the word of prophecy, preserves truly alive in himself what is written in it. And this one is it, too, for whom the "time has come close".

[7] But what kind of "time" is that then? Do you think that this "time" is the Last Judgment? Oh My dear ones, this is by no means the case here! For by the "near time" discussed here is not understood a time of demise, but well a time of resurrection. And thus this time applies only to the one who receives the word in himself and lives accordingly - but not also to the one who does not know the word at all and does not want to recognize it at all.

[8] But he who does not have the word active in him in the way already announced, he is a dead man. But what do the dead have to do with time? Or when is morning, when noon, when evening, when midnight for a fallen, dead tree-stump? When is time near to it, when far away? From this you will surely clearly see that the discussed "near time" is not a time of the dead, but a time of the living.

[9] If you now just go through the already given things a little attentively, you will also soon be able to proclaim with Me as in the Gospel of John: "We know him!" - namely in the Word. For such comes from Him and is the holy 'I' in every living man and is sent by the Father as a true word of life!

[10] Whoever therefore has this "bread of life" in himself, which is the living word from Me, is also like a living "Mount of Olives," upon which Jesus or the eternal Love of the Father passed over.

[11] For every human being resembles a mountain of the earth and is therefore either a glacier or a bare, rugged stone mountain or an Alp overgrown with sparse mosses or a proper forested mountain or a lower ore mountain or a vineyard or finally - though certainly more rarely - a mount of olives.

[12] But how a man can become a mountain of oil, that says just the first verse of this task: "Blessed is he who there reads and gives ear to this prophecy and keeps what is written in it; for the time of the Mount of Olives has come near to him". And blessed and more than blessed will be every man's inner Mount of Olives of life, when Jesus will come and walk on it!

[13] Behold now, My dear little children, so we would have already happily brought these four different verses under one roof! Except for the Mount of Olives within you, everything is pretty clear to you. But I will withhold nothing from you, and so know then that the "Mount of Olives" denotes true humility, gentleness, and the most willing composure and complete self-denial, which all is the "oil of life," of which the mountain bears the name and finally becomes synonymous with it's fruit itself.

[14] And that furthermore the "Mount of Olives" is also synonymous with pure love and the actual eternal life from it (if Jesus finds Himself at the Mount of Olives) is almost unnecessary to mention, after it has already been over-abundantly shown what all is love and what all it contains.

[15] And so I need give you no further explanation here than merely to say: Whole and full of love is the first verse, just as the second, the third and the fourth.

[16] It will always give some, yes, even many things, that do not let itself be ordered and united in the way of wisdom - but under the regiment of love, everything is thus well-ordered, that in it the number thousand is not more distant from the number one than the number two. Does not wisdom go out on a certain hierarchy and did it not invent the number system?! Which hierarchy, however, does true love observe and what sole number is peculiar to it? See, Love - is all one!

[17] If you would take a stone that has been on a mountain for thousands of years, and carry it to another mountain, will it not rest there as well as on it's former place? See, so in love everything is in the "right place" and everything in the "right order". A heap of sand, which all four winds have brought together, is no less in the greatest order on the field of love, than such a wisest builder would have built it up from grain to grain. And thus also a drop of the southern sea fits perfectly with a drop of the northern one, so that it can be just as well the first as the thousandth or the eonth

[18] And it is just the same with every single word, verse and chapter of the Scriptures, since in love also here everything behaves criss-crossed, up and down, back and forth, forwards and backwards, and thus also in confusion, thus well ordered, that there can eternally never be thought of a disorder or of a contradiction.

[19] Therefore hold on to love in everything and in all things - so you will find life so certain that it would rather be possible to lose the standpoint of the sun on the brightest day with open, well-sighted eyes than, on the way of love, to miss the eternal order and with it, eternal life!

[20] My beloved little children, heed all this well and take it alive into your hearts, so you will also find Me and eternal life so certain and sure, yes, a thousand times more certain and sure than you can with your hand, although it is blind, find any part of your body!

[21] To say it once again in overabundance: In everything, hold on only to love, thus you have Me and eternal life! Amen.

[22] My love, My grace, My mercy and My blessing be with you all! Amen.

200 *The princes Judah and the Lord*

26th February 1842, in the afternoon from 4 to 3/4 7 o'clock.

Writer: Marie H., Wilhelmine H., Pauline H.

Hosea 5:10: The princes of Judah are like those who move the border: therefore will I pour out My wrath on them like water.

Amos 7:6: Then the Lord regretted it also, and the Lord said: It shall not come to pass either.

Micah 4:6: In that day, says the Lord, I will gather the lame and bring the outcast in droves and that I have plagued.

About this the Lord gave us the following explanation through His servant:

[1] In order that you may understand these texts, which in all seriousness are already of the greatest importance, you must first know what is meant under the princes of Judah; and then again, what is understood by the expression: to move the border.

[2] By the princes here are not understood some kind of royal descendants, but such people, who handle My word either in a prophetic way inwardly alive, or in a priestly way, outwardly according to the letter.

[3] Behold now, My dear little children, when then such keepers of My word of whatever kind, by virtue of their free will, in one or the other piece, act with just this My great treasure against My divine intention, selfishly at their own discretion - when the first ones mix their own to My word, and the second group twist the meaning of the word that is written there, domineeringly and selfishly into natural and worldly things, so they move the borders - that is to say the borders of My eternal order, that is why I then also pour out My anger over them like water when they do not return to the determined borders of the divine order.

[4] But what is this My wrath, which I certainly pour out at all times against such faithless princes of Judah or selfish handlers of My word, like a murky flood of water? Behold, this is the surely all-time arriving complete blindness of their hearts, therefore they then stand there like the mad, blind, and deaf, and do not feel with their hardened hearts, see nothing with their apparently open eyes, and hear and understand nothing with their ears, what there is of the Spirit of love and all life from it. Even if they read My written word with outer bodily senses, they merely understand nothing of it, that is why they are in My wrath.

[5] My dear little children, today there are an extraordinary number of such princes of Judah, they are still up to this hour in My repentance, by which is understood My patience, mildness, gentleness and mercy. In the matter of My repentance, it shall not happen that the earth shall ever stand deserted, since everything would be flooded by My wrath; for that is why the Lord stands here, who speaks twice out of His repentance - once to indicate that I am the Lord in the infinite sense of heaven and earth and thus of the whole infinite creation spiritually and physically; and secondly, but one and the same Lord in every man's individual heart, which has turned to Me. And so the twofold word 'Lord' means both My external and My internal presence, since the external one is equal to the eternal wisdom and the second one is equal to the eternal love of God, which speaks in the heart and acts in it and draws it.

[6] Behold, it is actually this second Lord who spoke and still speaks and also just now speaks in His remorse. Neither shall it happen, in spite of the many princes of Judah in this time, that I want to leave as orphans those who seek Me - but therefore I will remain with them and with everyone until the end of the world - that is, until the time when the world has come to a perfect end with him, from which time he then comes to My perfect, eternally remaining view and possession of the imperishable eternal life, which is stated here in the third text chosen by you, which thus reads:

[7] At that time I will gather the lame and gather together the outcasts in droves and those who have been afflicted by Me. That means: At the world-devoid time of each individual man, all his denying powers are to be awakened and united to a power of love and eternal life in him; and the rejected and scattered desires shall be brought into one heap, that is, under one and the same roof of love. And finally, those afflicted by Me are the various trials and temptations, which quite naturally come to an eternal end; for if the Lord speaks and works in someone and teaches and draws him, he is in a certain respect only a suffering person, since he does not draw himself, but is drawn by Me, which means just as much as being afflicted.

[8] But if man has let himself be drawn to the end of his world and thus has remained until the end, then the Lord Lord enters into him, which is the full redemption, the baptism in the Spirit with fire or the perfect rebirth, whereby man is completely filled with My Holy Spirit in all love, power, might and authority, that is why he then also becomes completely one with Me. What temptations would still be conceivably possible, when it is just as unthinkably possible that any weakness can still exist in man, for the very simple reason that such born-again people and I are completely one, and he can then also exclaim with My Paul: "Now I no longer live, but Christ lives in me!" But Christ is the Lord Lord!

[9] Behold, this is the true inner understanding of these texts. Consider it well and take it alive into your heart; For it is certainly not enough to know such things from the outside, like the princes of Judah, who also say Lord, Lord - but the Lord Lord will never enter into their hearts. But all this has to be read with the heart and alive in the heart, and understood in the most active way; only then the Lord and finally the Lord Lord comes - as has been shown in the course of this revelation - into man and makes him alive out of Himself, through and through.

[10] If you do accordingly, you too will very surely and confidently, and in the shortest time, taste the baptism of fire of the Spirit, Amen. My blessing with you all, now and forever. Amen.

201 Letter from the Father

28th February 1842

The servant asked for merciful instructions on what to do in two cases concerning him and his relatives? - Thereon he received the following answer through the inner voice:

[1] Yes, yes, so record it for yourself! - As for Theresia, about which your mother gave you a little message, she can come to you, which is better than if you would go to her; since she will then surely get the safest and best advice from Me. But when she comes, there she is to come still in the fasting time, namely on a Sunday morning between eight and ten o'clock.

[2] But if you wanted to go to her, then choose a Sunday as well, but the afternoon! But she should keep everything quietly for herself in her heart!

[3] But regarding the letter, you may always ensure the wish of your mother. But it has to be sent to the post office in Marburg, and that only about a month later. But it will not bear much fruit. Because for people like the very stupid wife of your office-righteous brother, such letters are no good for their betterment.

[4] I alone have letters for such dull-minded people. If such a one is sent by Me to her, it will be of very strong effect! Behold, and one is already sent - and this will truly be of strong effect!

[5] Hardly seven times seven days will pass, and your mother will experience the effect of this My letter, the invisible One. Therefore she may stay behind with her own one this time up to one month and send it only then, if it seems necessary to her. Amen. Understand it. Amen.

202 The 60th Psalm of David

Verses 8-14 - 3rd March 1842, in the afternoon from 3 to 1/2 7.

Writer: Marie, Wilhelmine and Pauline H.

[1] To understand such verses, one must first know what is meant by 'David' in the course of his psalms. For as long as someone understands 'David' to be nothing but a king of antiquity who wrote psalms, so long too there is not the slightest talk of understanding such texts.

[2] But if there someone understands in the spiritual sense what is 'David', he also understands what is said by Shechem, the valley of Sukkot, Gilead, Manasseh, Ephraim, Moab, Edom, and Philistine.

[3] So let us then see what is behind 'David'!

[4] Behold, My dear little children, behind David is no more and no less than I Myself. Now you already have a key. But how is this to be understood, that David is at the same time a man like any other, composed of soul and body, and how is he therefore also Me, since he has sinned before Me?

[5] So hear then, and let us see in what way I and David become one; because in these verses, David yet obviously speaks to God - and God to David.

[6] Look and note well now: Under the viewpoint of David is understood the descending **Love** of God, and under God is understood the endless **Wisdom** of the eternal Spirit. Since you now know such things, it will no longer be difficult to understand what the eighth verse of the 60th Psalm says, which is: God speaks in His **sanctuary** - or God speaks in His **Love** and not in His wisdom, but the **wisdom** in love; I am glad of this, and will divide and not pay too much attention to the wisdom, which is understood under **Shechem**, but for this I will well measure the **valley of Sukkot**, or the **true humility** and the **pure love out of it**; I am glad of this. It will hardly be necessary to mention who is understood by the 'I', who is happy there, or full of love and why? Because of the unification of infinite Wisdom with the equally infinite Love through the mercy of God.

[7] Since you now certainly understand the eighth verse, you will understand no less the following ninth, which is only a dissection of the first, just as the tenth and the eleventh are.

[8] See, since **Sukkot** says the **humility and according to it the love**, but in the love the wisdom now lives as completely one, then **Gilead** like **Manasseh** will be Mine after all, - **Gilead**, the **wisdom or light**, which is changeable and unstable, and **Manasseh**, the **love or fire of life**, which there is the eternal remaining.

[9] **Ephraim** is the **power of My head**, and **Judah**, **My rule**. See, if you would like to take this literally, the greatest nonsense would come out of it, because David would have had firstly to carry around in his head or on his head an entire Jewish tribe, secondly a country of the same name, and thirdly, a city of the same name, and in addition he would have had to be well equipped with all the weapons of war. In spite of this, however, the mighty king David would still be subservient to the prince of Judah, therefore he speaks: Judah is my ruler, which says as much: Judah is my Lord. Do you now already see a little what nonsense would grow out of the literal sense, if there were not a purely spiritual sense underlying it?

[10] But since Gilead is Mine and Manasseh is Mine, Ephraim as the light of love is the power of all wisdom, which is My head, and **Judah** truly a prince in Me, which there is **the living word of love from eternity**, by which all things have been created, and which there by that David mighty began to pour out over the earth. See, My dear little children, how this verse, especially started by Ephraim, has not a much wiser sense than how it appears on the outside in the letter?

[11] Thus also in the tenth verse under **Moab**, the **most humble love**, which is as **repentance in the human heart**, becomes here a washing basin; and the **shoe**, which is **the natural worldly**, is stretched out over **Edom**, which is the **night of death**. And **Philistine** rejoices in Me - or **purified love** becomes one with Me. But if purified love is now one with the light and has enclosed it in

itself, which is the sole guide of all things, then here in the eleventh verse, an apparent question is asked - therefore the light is enclosed in love, namely: Who will lead Me to a strong city? And who will lead Me as far as Edom? But in this apparent question the answer is already obvious, if you understand by who My Love and by Me the Wisdom and by the **solid city a well prepared heart**, and by **Edom a heart full of worldly things and therefore also with everything that is of death**. [12] But as it is with the question of the eleventh verse, so it is with the more explanatory question of the twelfth verse, namely: Will You not do it, God, who cast us out, and will You not go forth, God, upon our army? - which means: You light of love will lead Me at the time when I will descend to earth; You will not go out by the power of light, but by Our **army**, which is **the power of eternal Love**.

[13] But so that you understand this correctly inwardly, I draw your attention to the fact that when the divine Wisdom is spoken of, it is always called in the singular, if it is represented for itself alone. The divine love, however, is often mentioned in the multiple number, because everything that exists in the whole of infinity and eternity, has come forth from It.

[14] If you now understand the preceding, it will not be difficult to understand the identical last two verses, which are nothing but a living, humble repetition of the former, and thus read: Create support for us in times of need - or: You eternal light, be and remain the eternal Guide in your love; because human aid is not useful - or: Love is not good for itself alone, since all love without the holy light is only pure, self-consuming self-love.

[15] Therefore, God, let Love through You perform all deeds - and darkness, as the greatest enemy of life - will be eternally subjugated. But such is love's enemy, that it is blind without God. But united with God or with the eternal Light, it is the very highest power, force and authority, to which the whole of infinity must obey eternally at the slightest hint.

[16] Finally I also tell you that these revealed verses have a double relationship, and exactly so, as they refer to Me, so also they refer to every single human. - Therefore, embrace it very deeply, indeed very deeply in your hearts, and you will gain a great light in the night of your heart. Amen.

[17] My grace, love, and mercy to you all Amen.

203 *About dreams and three dreamed words*

5th March 1842, 3 - 6 pm

[1] Dreams are mostly empty foams, with no more importance than spring snow, which millions of years ago fertilized barren, bare and life-naked areas of the earth. Nevertheless, there is a huge difference to be made between the dreams of that people who have no greater value than their dreams themselves; and then again the dreams of such people who are in My favor, love, mercy and in My Word and act accordingly out of love for Me as much as it is always possible for them.

[2] See, My dear little children, but so that you also completely see such difference in yourselves, I will enlighten it a little more for you. And so, take note:

[3] If a man of the world dreams something, such a dream is vainly nothing else but a confused view of the most trivial impressions of the world, which the soul of the outwardly turned man during the day took up in itself and thus contemplates this same trivial stuff again in sleep. But if the things of the world have no value in reality in and of themselves, how much less will their value be in the first place, if they occur in an empty soul as threefold empty dreams!

[4] But it is quite different with the dreams of a human eager for My Word and for My Love, who has already mostly turned inward. His dreams are then no longer visions, but perceptions of the inner spiritual states, far removed from all natural-worldly sloppiness of the senses and the fantastic illusion of the soul based on it.

[5] The present dream-trilogy should quite rightly be counted to such an inner perception, and this for this very important reason - because every word of the Holy Scriptures, especially from the prophetic part, is in itself such a "trilogy".

[6] For this is the first part, which is the sense of the letter, like an "auction," whereby the old, but much valuable, good, noble commodity is given to the highest bidder.

[7] But he who has purchased this commodity for his heart, which alone contains only the right coin for this commodity, namely pure love of Me, has created in himself a new "state," which is the inner order of spiritual life, just as the outer, secular governmental state is a legal and orderly union of the peoples under a leading head.

[8] But who is the leading head of this internal state? - To answer this should hardly be difficult for you anymore, since I Myself am this leading head. But if I am the leading head in this inner state through My love, mercy and compassion, there is infallibly a spiritual connection between Me and every such "bidder" who offers the highest bid for My old goods. But what is this connection, this tear-proof bond of eternal life? Behold, this is the "church," namely, the true, living church of man, in which first the true meaning of the Word is revealed, fully enlightened.

[9] Who therefore wants to reach the inner understanding of My Word, which is the Scripture of the Old and New Covenant with all the later revelations up to this hour, he must, as this "trilogy" has indicated to someone in spirit, infallibly find himself in this "main auction" as the highest bidder, otherwise he will never be able to explore the true inner meaning of Scripture.

[10] For the fully correct realization of the inner, spiritual sense is a living realization. But how can anyone reach this, if he does not first enter the inner state of the spirit through the true "auction" or "highest bidding", where I am as the sole, guiding head, ruling with love, leading with grace, seeking with mercy, and calling with the living humility of the heart!?

[11] See then, "auction" is the first, most necessary condition for receiving eternal life out of Me, which is, in the most actual sense, the living church in man. Because the true church only becomes alive by becoming one with Me. But who has become one with Me, he will yet also infallibly

possess in himself eternal life and everything that is endlessly the same, in the most perfect sense, and so also the revelation of the sense of Scripture up to the third or most inner heaven, in which everything unites in the sole, most pure love for Me.

[12] Now see what this „trilogy" says! But note especially what the "auction" comprises of! For without these, no-one will get into the said "state" and still much less into the living "Church"!

[13] For verily, verily, I say to you: Whoever does not offer there all his worldly treasures for My "old goods" will never receive them, neither here, nor in the beyond! Therefore the rich will purchase these goods with very much difficulty, while the poor will receive them very easily; because for these, they are offered for sale for free. The poor have long since been chosen by Me to have the "Gospel preached to them" - while at the same time it was said to the rich young man: "Sell all your goods; divide the money cashed for it among the poor and follow Me, and you will find and have a treasure in heaven!"

[14] This treasure I have shown you today! Whoever wants to win it, will hence surely also know what he has to do! The world with all its innumerable follies, which are full of Satan's inwardly hidden wickedness, will never acquire this commodity! Amen.

[15] Observe such things faithfully in your hearts out of love for Me, if you want to live! Amen.

204 The Fly

8th March 1842

Writing: Wilhelmine and Pauline H. - In the spiritual lessons that Jakob Lorber held with Anselm Hüttenbrenner and his daughters during this time, the students received the following first part of the informative revelation published in the book "The Fly" through the "servant" on this day. (Jakob Lorber: 'The Fly', insights into the wonders of creation)

[1] The fly, a small animal indeed and not seldom annoying to humans as well as many other living creatures of the earth, especially at that time of the year when the sun's rays touch the ground of the earth more severely, is still nevertheless not so insignificant in the order of things and also not so futile as it seems to be.

[2] In order to realize all this perfectly and usefully, we want to make a little preliminary consideration about the natural constitution of this little animal.

[3] It would well be unnecessary to announce to you the shape of the fly - which is about to be discussed - according to it's form, after you will quite surely have already seen many flies. But their remarkable details and the manner of their creation cannot be neglected, but must be observed with quite a lot of diligence and an attentive mind.

[4] So how is the fly created?

[5] Admittedly, natural scientists know that the fly lays a kind of eggs, which are so small that they are hardly noticed by the human eye and therefore have such a low weight that they can keep themselves floating in the air like sun dust.

[6] But where does the fly lay it's eggs, since the number of these eggs laid by a fly not seldom exceeds millions? And where and how are they hatched? You have certainly never seen a young fly; but you must not regard the little mosquitoes as young flies!

[7] Look, the fly lays it's eggs, once they are ready to lay, everywhere it sits down and then doesn't care what happens to them anymore. Millions are carried and dispersed by the winds to all parts of the world; Millions come into the water; yes, you can hardly imagine a thing on earth that would be spared from the eggs of the fly. Just as no thing is too holy for the fly itself, so to speak, so that it does not want to sit on it and sniff it thing, so, apart from the glowing coal and the blazing flame, there exists almost no thing that it does not want to splotch with it's little eggs.

[8] Where the fly lays it's eggs and what they look like, you already know. But how they are hatched and how many of the innumerable ones does, shall immediately be addressed.

[9] All those eggs, which are laid either at moist places of house walls - preferably animal-stables - or on rotten wood, or other moldy moistness, almost always get away with. But where winds and water steals them away, indescribably few hatch to become flies - although nothing goes lost, but provide some other wise purpose - yes not even those, inhaled by humans and animals - not seldom millions with one breath. But let us leave those who are subject to the many other purposes and turn immediately to those who are hatched!

[10] So how then are these hatched?

[11] Behold, if the sun begins once to warm up the earth sufficiently, these little eggs begin to grow also, until they become so big that also a moderately sharp eye is able to discover it, namely as a

whitish gray "flower-dust", naturally only at those places, where they were laid by the fly. This is then the time of hatching, which takes place as follows:

[12] The little eggs jump up, compelled by the awakened spirits of the orderly process animals accumulated in such an egg. These spirits unite into a life in the form of a hardly visible, small whitish worm. This little worm then feeds for a few days on the moisture of the place where it was hatched, which feeding time is not exactly determined, but always depends on the abundance of available food.

[13] Until then, the procreation of the fly happens quite naturally.

[14] But I asked you right at the beginning if you have ever seen a young fly. See, therein lies the real wonder of this little animal buried: It is suddenly there, completely fully formed, and nobody knows where it came from and where it's birthplace is.

[15] How does this miracle happen then?

[16] You may have heard from time to time old people say: "The flies emerge partly from a kind of dust and partly from the scattered body parts of old, dead flies". It does appear to be so, but according to reality of course not.

[17] For if once the little worm achieved it's mature size, which is about the size of a small comma in a medium sized font, then the little worm bursts and shifts the inside to the outside. Then the former outer skin of the worm expands to the actual body of the fly, well provided with all the inner digestive vessels. The former inner side of the worm, however, brings out the outer visible parts of the fly then, which, as soon as this reversal has taken place and the parts come into contact with the outer air, reach their complete formation within a maximum of five to seven seconds, at which occasion the fly is also completely finished.

[18] Behold, that is the birth, or rather the certainly not a little remarkable origin of the fly, and it must seem wonderful enough to every observer!

[19] Alone, all this is nevertheless still the least miraculous of this animal. What will still follow in the shortest possible time, you will first be largely amazed and astonished about. And so we let this remarkable thing continue tomorrow!

205 *Worldly lust and eternity - love reminder for a young daughter*

10th March 1842

[1] Keep faithfully before the world the sanctuary of love for Me, your Father, in your heart! Do not allow in yourself lust for the vainly worthless things of the world, which will all soon pass away for the spirit like loose chaff in the wind.

[2] That the world is a void thing, you will see completely only in spirit. Therefore, do not be tempted by anything worldly, so I will soon receive you into a very dear daughter of My eternal Father Love and will sit you on My arm and press you to My breast, where you will first taste what all My eternal, infinite, only truest Father Love is!

[3] Oh you My bride-to-be and daughter! Would it be feasible and bearable for your weak life that I could reveal to your weak eyes how close I am around you and how My longing to show Myself completely to you is by far greater than yours are to see Me, your holy, most loving Bridegroom and Father - your heart would burst with love and you would not be able to live for a minute!

[4] But see and at least take from this living Word that I have addressed to you through the scribe that it is so that I am closer to you, admittedly well incomprehensible to you, than you are ever able to suspect. And firmly believe this word, which makes it known to you that I am accessible only through love and humility!

[5] Listen, little daughter! - Verily true, I tell you, if you believe and truly love Me in your heart and do wonderfully out of this true love for Me according to the word, which is already known to you over and over again both from the old and from the new times, before your eyes - so you have Me already completely, even if not visibly and loudly audible for the sake of your welfare, but the more intimate in your heart, in all holy silence of love, most faithfully and unceasingly caring for your eternal welfare!

[6] Oh daughter, believe, believe, that it is so that you may love Me, your Holy Father, above all, as I love you just as if you were in My vast infinity the very sole object of My infinite and eternal, most faithful Fatherly love!

[7] But, My dear little daughter, only withdraw your senses and preferably your heart from the world! For, believe Me, since I as the sole Creator of the worlds well know it best of all: All the world is a trivial thing, and there is fully seriously, nothing in it! Believe Me: Everything that only ever meets your eyes and physically attracts your eye is nothing more and nothing less than merely a fixed appearance, destined for the testing of the immortal spirit for the short time of the incarnated earthly life of man.

[8] And since, in spiritual relation, a thousand years are scarcely worth to be called a very quick moment, what is therefore only the extremely short examination lifetime of an individual human! Behold therefore, My dear little daughter, how vain it is, therefore, to cling with the heart to the most trivial things of the world and to collect riches of the world for a fragile and perishable one-fourth of a second of temporal life, but then necessarily to lose eternal life!

[9] I tell you: If many a haughty rich world-fool could and would be able to see what is behind his money and other goods, then he would immediately be so severely frightened thereby, that he would be consumed by an endlessly great fear up to a point - which, however, for a most important reason, can and must never be admitted, but which you would not yet understand now.

[10] But pray for all those rich in worldly treasures! For because of their selfishness and arrogance, they are those who are the most difficult to help; that is why they are the poorest beings in spiritual regard. In all eternities they will hardly ever get to see Me, the Father, because they have made

themselves with their treasures to be the food of Satan and thus will be devoured by him and will take eternal dwelling in his belly!

[11] But now, no more of that! But you, My dear little daughter, believe this word, yes, believe firmly that it is thus really true! Despise the world, turn completely to Me, and you are to convince yourself soon, yes very soon still in your life on earth over brightly in yourself, that it is so and that those who truly love Me, will eternally never taste death, and you therefore also certainly and surely not!

[12] But only remain faithful to Me, as I am faithful to you! This is the holy wish of your eternal, holy Father. Amen.

206 Prayer of thanksgiving and supplication of the servant

14th March 1842

[1] Oh my most beloved God, Father, Master, Teacher, Guide, Redeemer and Life-giver, Jesus! You eternal Love, you eternal Light - yes, you endless Love of all love, you endless Light of all light! Oh You eternal mercy yourself! With what kind of heart and with what kind of words should I, poor, sinful man, thank you for this Your really so incomprehensible great grace, which You, Oh my most beloved and adored Father Jesus, have so lovingly bestowed on me most unworthy of all already two full years?

[2] If you had given me a miraculous power, how much damage my bad heart would have suffered before you, and I would have languished banishment for a long time in some hard country for it! If you had given me worldly riches, how unhappy I would be! For surely this most dangerous poison for the spirit would have killed me long ago and made me insensitive to every word from you and to everything that is truly according to your most Holy Will. Had you otherwise conferred on me some worldly respectable office, how would I perhaps often have made a merciless judge, would have let myself be blinded by the world, and would thereby have become a terribly oppressive burden to my brothers!

[3] In short, You have given me only all that which had to make me most happy, namely the sole grace of love, through which You, most loving Father Jesus, educated and prepared me long before and humiliated me more often, even through sins, so that I should thereby become receptive to this ineffable, supreme grace, to which You still dignify me at present, almost like John, who was and still is the greatest word-miracle of Your love and mercy to give life to everyone who directs his life accordingly!

[4] Yes, you have undeniably done this to me! You have honored me with such a high grace that I will never grasp the very least part of it forever! Yes, truly, I recognize it now, what that is, what you are giving me now! It is the Most High! It is Your living, Holy Word, of which I am not worthy of one letter! Yes so it is real and true!

[5] But how to thank You for such unthinkably supreme grace! I - who I am not even worthy that the light of the worst day on earth should shine on me, who am I, a purest beast before You, oh most Holy Father Jesus! Most graciously look down on me poor, great sinner before you! Have mercy on me and accept my imperfect love in return, as if it were something before You!

[6] That is all I can do out of myself through your kindest permission. Everything else that from the small series of my deeds always only seems as good there, is anyway only Your work – all sin is solely mine!

[7] Therefore, oh Holy Father Jesus, be merciful and gracious to me - a poor sinner, and accept this my very least thanks for Your most high gift!

[8] And let yourself be humbly asked by me and all of us, that with this inestimable grace of Yours, You would remain with us even furthermore, even eternally! And if it were your Holy Will, let Yourself be asked to send me a holy little word for the brothers today, too!

[9] But your Holy Will be done now as always and forever! Amen.

207 *The glory of eternal love*

14th March 1842

[1] Yes, yes, yes, so write, write, write! Such love, understand, the pure love, clouded with nothing worldly, is the most pleasant thanks to Me and, if you thank Me truly in your heart, I demand nothing more of you - I do not need to tell you such a thing again.

[2] But this is necessary and good for you that you once recognize in yourself that what I give you is unspeakably more than if I would equip you with a power through which you could call suns and worlds into existence and destroy the existing ones according to your arbitrariness. What other notable miracles did My greatest and thus also most living word bearer John perform - although he would have liked to see fire from heaven fall on the known city!?

[3] Yes, he would have liked to burn the whole earth out of oversized wrath! But since he secretly had the greatest love for Me, he was therefore also given the Most High, namely: the very innermost, living word of love and eternal life out of it!

[4] See and regard now that which you receive from Me. What is the content? Is it not the very innermost and very highest, holiest, most living love out of Me? How could I still give you more, after what I have given you that which is the very highest already anyway!?

[5] What fool would like to or could well demand there a void miracle as proof of this supreme miracle of all miracles?! Or demand that I should destroy a gnat, so that he can believe that the living sun with all its innumerable beings, which I suddenly called into existence before his eyes, is truly and really from Me? Oh the most shameful folly! Oh the most blind desire!

[6] If your bride were to give you a warmest kiss to affirm her hottest love to your heart - to whom would you then be like, if you would still demand of her any triviality as proof of her love?! See, this is exactly how it is here!

[7] Or, if there someone would have won a hundred thousand pounds of the purest gold in a bargain, and then demanded of the one who gave him the money in such an outrageous measure, that he should lay down some more bad copper pennies as a proof of the heavy gold! What do you think, how would it go with such an outrageous fool?!

[8] And so you all can also be completely satisfied when I now give you treasures of the most high heaven most abundantly, treasures of the purest, holiest Fatherly love, treasures of the true, living Jerusalem! Who wants even more? Who is dissatisfied with this gift? For whom is this not enough?!

[9] If there should be someone of such blindness, for him I will give you a key, which is made of old garbage of the killed. With this you can, if you will, open the floodgates of the earth; and they, the miracle-addicted, shall all be drowned in the very murky waters!

[10] But wherein this key consists, nobody needs to know except you. But when the night of death overtakes someone, then he will certainly remember what key I gave you!

[11] Why then has one of you let his stomach be spoiled by the filth of the world, so that this bread of the purest, eternal love of the holy Father will never taste good to him? He should take care that he is not counted to the "road", on which a part of the seed fell! But if someone lets thorns and thistles sprout on his good field, he should consider what endlessness is waiting for the living seed! For I and the world cannot be brought under one roof forever!

[12] You Ans. H.-W. but have prepared a flat path for yourself. Be assured of My blessing! Behold, I am now already permanent under your roof! - You can be happy, that is why I now help you

essentially myself to clean your house. For you will certainly never show me the door when I also give you my cross for safekeeping.

[13] Behold, if any travelers arrive, they also bring a variety of baggage with them and give it to the landlord for safekeeping. I am also a traveler and all My luggage consists in a cross. With you I have now taken shelter! And so you will host Me.

[14] For behold, where I do not come with My cross, there I am not willing to stay either. But if I come with My holy baggage, the cross, there I am then also "with sack and baggage" and am, believe it firmly, not so easily to be sent out again!

[15] So then be glad and do not fear the world anymore! For it is now no longer able to do anything and believes itself happy in the dark, reeling of it's long driven fornication!

[16] But you K.G.L., stay as you are! For you know the world and what is in it! But if you have a good time now and then, sit down at your desk and you shall always find a ready song in your heart, which you can put down on paper. But do not think about it; but what the heart will give you first, that is then already the right, good and true out of Me!

[17] See, I like it here with you! Therefore allow Me to also move into your house essentially "with bag and baggage".

[18] But to a dear one of Mine I say: The fear of God and one's own heart's deepest humility is the most indispensable duty of every person baptized out of water and fire, without which no eternal life can be thought of! Behold, you have the right fear of God and a praiseworthy humility - but believe Me, those children who fear their parents too much and throw themselves into the dust before them all the time, may never so really raise their hearts to those they fear too much!

[19] If you seek Me with fear and trembling, how will you fare when I come to you?! Will you not there initially call like the perpetrators of evil: "Mountains, fall upon us!?" And out of great mercy I will not be able to approach you for a long time until all your fear will be transformed into the most trusting love for Me!

[20] But love and fear do not walk in step! For where there is more fear, there is less love. But where there is less fear, there is more love, trust, strength and courage and therefore more of real life!

[21] Swedenborg is true and good, you can believe that. But believe also this: Love is sublime above all and holy! Whoever has this, has therefore everything; for he truly has Myself. And behold, this is more than all prophets, all apostles including Peter, Paul and John, and so also more than Swedenborg!

[22] But there is still someone else here; to him I want to say that the world is a vain thing, worse than a very vapid dream. But he is to recognize Me, that it is I who says this to him! For the days of the world are more fleeting than a stormwind, and the years go by like single moments strung together!

[23] Bless the one for whom eternity on this side is no dream!

[24] And now I say to you all: Be cheerful and joyful among yourselves in My living Name! For I am truly among you! Whoever is behind at all, hurry up to move forward! And all should take note: The time is short, and fulfillment is near, at the door! Amen.

208 *Instruction to the servant*

15th March 1842

The servant: "My most beloved, most holy Lord, God and Father Jesus! Behold, I have a small concern again!"

[1] Well, well, it's already okay, don't make so many words for nothing! I already know what you want to ask Me. I have already given you the clearest instruction anyway!

[2] Why didn't you follow the better part of it? If you had stayed where you used to live, you would all have already become much richer. Because you would already have had the whole Saturn and had all the mountains you have drawn and also of the main work already as much as now.

[3] See therefore by how much you are behind! But if you do not soon watch to come into order with these very important testimonies, then I will not give them to you at all anymore.

[4] But where you now live, this cannot happen too easily because of the children and the new so-called court master, since you cannot have a closed room for yourself alone, so that you would first of all have no eavesdroppers if you should dictate to someone to write, and secondly also Andr. H.-W.'s children would be even more distracting if they knew what was happening in the presence of one or the other writer whom I would indicate to you - which would then make you unfree and anger you and therefore also more incapable for the pure reception of My word!

[5] If all these obstacles can be removed there, which will be very difficult, then you can indeed stay where you are; otherwise it is even your duty towards Me to again get your own apartment, as the former one was!

[6] Now you know everything you need! Behold, I do not command and do not say, "Do so!" But if you want to be free, make My counsel your commandment! Then you will fare well, and the brothers' splinters will not sting you!

[7] Andr. H.-W., however, should be careful with the new court master that his "vessels" do not get an even stronger impact on his handsome youthful side than with the former one! I tell you this so that he may take precaution in My name in his house! For I am not yet "at home" there - except like a poor, weak beggar in a hospital, if he begs there completely exhausted for a bowl of strengthening soup.

[8] That is why I also can work little or often nothing there at all. My name alone is powerful there, since it is the Heaven's Most High. But not equally powerful is the 'I' in you that goes out of Me, which at the beginning is only a most dull ray, which enlivens you, but for full strength must first become perfect through your love for Me, and, when it has become that, then only you can be newly enlivened and completely awakened to eternal life!

[9] See, where therefore I am still a weak beggar without power and strength - what am I to work there? There works, as I said, My name alone! But when I am awakened in man, then also all My power will be awakened in him. But there are still much possessions in that house; i.e. there is still much worldly stuff there in all boxes and closets, which must go out there before I come.

[10] My dear Andr. H.-W. Should observe this well - and by the „house", mostly his family is understood! Amen.

[11] But you, understand it too! Amen.

209 *The cause and essence of Light*

22nd March 1842

In the context of the communication about the fly, a most significant spiritual teaching about light was revealed to the "disciples" Anselm Hüttenbrenner and his daughters by the "servant" Jakob Lorber in March 1842. These revelations can be read in the chapters 9 to 11 of the writing "The Fly". Although they are of a somewhat later date, they may be reproduced here following the opening chapters. (p.34 ff.).

[1] Question: What is light in and by itself, and how does it propagate?

[2] To demonstrate this, it will by no means be necessary to mention by name any existing erroneous theory, but we make up our explanation, and this may serve you and everyone as a touchstone to test on the same how much of the noble or base metal is located in all the other listed theories.

[3] So what is the light?

[4] To understand light, as it appears in time and space, thoroughly you must view it as neither completely material nor completely spiritual, but as a material-spiritual unit, and see it as a set polarity in which the spiritual part constitutes the 'positive' pole and the material part is the 'negative' pole.

[5] But this polarity is so positioned that it does not act as front and back, but as the 'inner' and 'outer' with the inner being the positive and the outer – the negative pole.

[6] But how do these two polarities appear as light?

[7] See, this difficulty shall soon be removed! When you take a so-called flint stone and strike it with hardened iron, you will see a number of sparks flying at the spot where the iron hits the flint. These sparks are light; where did they get their luminescence? – from the stone, the iron, or from both?

[8] Here it is not necessary to further mention that by this act, the sparks originate solely from the iron, from which the outermost little pieces were torn off by the hard stone and kindled. The little particles of air enclosed in the pores of the iron could not evade the pressure caused by the striking action. They kindled, and in turn set detached iron particles into a hot, glowing white state.

[9] This we knew; but how is this compressed air ignited, and what is the illumination within the act of ignition?

[10] Here the matter can no longer be explained differently except to repeat again that half of the air is nothing but the material body for the intellectual spirits contained therein. The physicists would rather hear Me say "free, unbound force" instead of spirits, but since we want to be thorough, instead of taking the attribute of iron, we will take the thing affected with the attribute, which is the spirit itself or, since we are dealing with many spirits instead of just one, the spirits themselves.

[11] Having that firmly in our mind, we can follow unerringly the trail to this very thing, and then so perceive it.

[12] Since spirit is a positive polarity power, it strives continually for unbounded freedom, and is quiet in its bound state only as long as it doesn't experience any unusual impairment from its negative polarity, or – still more understandable – from its encasement or hull. But if it suffers any kind of pressure from without, the spirit is immediately awakened from its sphere of confinement and makes its existence known by expanding. This phenomenon is then known to you as light.

[13] We have come this far, but nevertheless everyone will still say, "That may be right, but we still don't know what the actual light in and by itself is."

[14] But I say: "Just a little more patience, for as you all know, a mature oak tree does not fall with one blow!"

[15] We will come to grips with the actual illumination.

[16] What then is this illumination?

[17] An example will make it clearer to you. What do you see when an arrogant person receives a humiliating blow to his ego? He becomes enraged, and in his rage his whole body will begin to shake, his eyes begin to glow as though an iron forge were behind them, and his hair bristles on all sides. If he is in the company of like-minded individuals, they, too, become enraged, not in the same intensity, but according to the degree of friendship.

[18] I am of the opinion that this scene needs no further clarification but you need only to observe an army of soldiers and you cannot miss this outflow of anger, or this "war hunger" which grips thousands and thousands and hurls them unto the bloody battle.

[19] Now, if you think about this a little, we will have our illumination as good as fully explained, for the spirit, as positive polarity encased in the negative polarity, receiving a blow, becomes enraged, which in this case is an emerging awareness of its captivity, and with this awareness comes a great desire to expand or make itself free.

[20] But since the outer negative polarity is so constructed that it expands to a certain extent, but is otherwise indestructible, or rather unbreakable, the spirit inside expands as far as it can, but since it cannot break through, it withdraws quickly, but then, in erroneous judgment, tries again with renewed vigor to break through its hull, - an act which some spirits can repeat many thousands of times per second. This act is called 'rage' and is accompanied by ever increasing anger.

[21] What is the obvious consequence of this act, which can truly be called 'war hunger'?

[22] Nothing else but that the other, still calm spirits, close to such an enraged spirit perceive this fever, and are set into motion against their inner polarity. This propagation of their shared fever can take place with great speed since the negative encasement of the spirits of which the air is actually composed, lie close together.

[23] Now we actually have it all; it is just this feverish activity of such spirits, which is perceived by the eye of animals as well as humans. This perception is actually what you call illumination, for the eye is provided to perceive these most subtle vibrations, and this because the eye is more or less half spirit and half material, and has the same polarity as that which is called "light", and therefore receive and feel everything related to it.

[24] When any such polarity kindles itself in this manner, then this is the act of illumination. But the illumination itself is nothing but the effect on the surrounding spiritual polarities by the vibration caused by the original spiritual polarity. This propagation affects nearer or further distances depending on the size and degree of the originally kindled spiritual polarity, and sets them, if not into too intense, at least into a perceivable state of rage.

[25] The further the surrounding spiritual polarities are from the originally kindled spiritual polarity, the weaker is the response.

[26] Now you will say, "We understand the illumination, but we do not understand why we see the illuminated objects by their form, and also do not understand the nature of the different kinds of light, such as the light of the sun."

[27] Here I will tell you a little more, so that his, too, will no longer be a secret, since the greatest difficulty has already been overcome.

[28] You see the actual form of objects because the solid material corresponding to the forms of the objects resists the formerly discussed propagation, or it is a double return from an object from which it received a counter-thrust.

[29] Concerning the light of the sun, its illumination is the same as the familiar spark. The difference is only that the 'white light' stems from the vibrations of love, while the 'red light' stems

from the vibrations of rage; and, since the light of the sun originates from the vibrations of love, its propagation is different from that originating from anger.

[30] But what constitutes the difference and how we shall arrive at our victory will be clearly shown to you next time!

[31] You may have already heard here and there that the lower a region of the earth is, the more compact, the denser is the air in that area. This is a quite natural consequence, for not only the air, but also everything else becomes denser as it radiates closer to the center. The farther away from the center, the more loosely joined are the components of the radiation.

[32] We already know what the air surrounding the earth is, partly from present information, but still more from other explanations which have been given about things in the natural world.

[33] But, to lift from you, My dear ones, the burden of a lengthy search, I tell you again that the air, as well as all matter, is nothing but a spiritual-material, material-spiritual conflict, and the deeper these spiritual potencies lie, the angrier they are, and the higher above the planets they keep themselves, the more loving, peaceful and constant they are.

[34] Now that we understand this, it will not be hard for us, at least in a general overview, to recognize the earth with its surrounding atmosphere and according to its content, cheerfully say: The earth, and as far as its atmosphere reaches, is nothing but a gradation of spirits, having placed themselves on such a planet to begin the familiar 'return journey.'

[35] "Yes," you will ask, "what then fills the wide space between the sun and a planet?"

[36] The scientists say that it is an exceptionally light and compliant ether. But what would the physicists say if they had to visibly demonstrate what this ether actually is?

[37] Really, this would hardly be the fifty-dollar question! For one thing, you can't see ether through any microscope, since not even the much denser air can be seen even partially through a microscope. The physicists could analyze the ether chemically if they could get some in their retorts. But since the actual region of the ether begins at a height of 7, 10, 14 and - towards the North Pole, at a height of 34 miles above the earth, it would be extremely difficult for the scientists to obtain ether for their research.

[38] But we want to travel on a road much more comfortable and certain, namely, that of inner faith, trust, and true love. On that road the star, Sirius, will be visually much closer to the cowboy and the shepherd than is the raindrop which has fallen on the nose of an exceedingly mathematical scientist who is on the dark road of shortsighted research, using the human mind.

[39] And so we say; the ether, likewise, is a spiritual entity which, to all planets, stands in a 'positive', but to the suns, in a 'negative' relationship.

[40] The ether consists of pure, peaceful and patient spirits; if this were not so, how difficult it would be for the planets to make their long journey around the sun at an extraordinary speed.

[41] But because the ether-spirits is formed from the most pure, peaceful and compliant spirits, nothing finds in their existence an obstacle to its motion, - be the moving entity or thing ever so small and insignificant.

[42] See now, My dear ones, now that we know this, it will no longer be difficult to ascertain the illumination of a sun and the procreation of its illumination. Yet, before we can do that, we must devote a few minutes to the shining sun, and ask ourselves, how does it look, and what happens there?

[43] This is necessary, otherwise you would, sooner or later, have to ask, how could one explain the effects to someone else, if the cause of the effect remains unknown?!

[44] That the sun is an exceedingly strong illuminating heavenly body needs no explanation, since everyone's eyes attest to that.

- [45] But how does it become so strongly illuminating? And how does it look on the surface and all the way to the center?
- [46] See, this is quite another question, and it must be answered before our return to the main point can be productive.
- [47] First of all, you must be aware of the sun's enormous size. A sun is often one, yes, even several million times the size of one of its planets.
- [48] What is thus the sun itself?
- [49] The sun, as an entity, is a planet in a perfected state, and all planets are 'satellites' of this large and perfected planet.
- [50] But what is the source of such an extraordinary light surrounding such a perfected planet?
- [51] The light comes from the spiritual love-joy of the spirits surrounding this perfect planet.
- [52] Are these spirits already completed spirits?
- [53] This question must be again divided into seven different points which will, nevertheless, not be too difficult to thoroughly comprehend, since they are found together in the most beautiful order
- [54] These seven points are seven different kinds of spirits found in the sun, which jointly determine the great light of the sun
- [55] If you want to learn the inner nature of these spirits better, look to the seven commandments of neighborly love and the three commandments serving as the foundation of these seven, through which man should recognize his relationship to God, his Father and Creator. Then you have the completed cycle of the spirit formation on a sun. Also, the colors of the rainbow let one recognize this order.
- [56] But what follows now from this recollections?
- [57] Nothing else follows but that the sun, in its inner sphere, is a gathering place for the seven kinds of spirits. Among them are those first sent to the planets as a trial, and also those who have returned perfected. The first, still to be perfected class, form the sun's inner contents, as the second, already perfected types, form the sun's shining envelopment.
- [58] See, if you were a little more sharp-sighted, the stumbling block would have already been removed; but, since you suffer from weak eyes and are also somewhat hard of hearing, I have to add that these spirits are the ones who, through their vibrations of love and joy, cause the actual illumination of the sun.
- [59] Concerning the propagation of this light, I will draw your attention to those still-to-be-perfected spirits, which must remove themselves from the sun. Now you have the explanation of the light propagation down to a "T", which has been discussed in connection with the formation of planet nodules, and herewith you also have the nature of the often-mentioned little atomic animals leaving the sun, through which the vibrations of the already perfected spirits are given, as a strengthening gift, to the imperfect spirits who are leaving the sun on the journey to their perfection.
- [60] Here you will ask and say; "It is all well and fine, but what drives the first kind of spirits, which are still not complete, out of the sun into the wide, endless spaces?"
- [61] And, I give you this as an answer: Nothing else but My eternal order, in which these wandering spirits from the sun have a positive polarity saturation, but basically they are only negative!
- [62] But what happens if two like poles come near each other? They repel each other until the positively nourished but, within itself, still negative pole, has given up all the positive!
- [63] Now, understand - our well-known little atomic animals are basically negative anxieties, and can only remain in the sun as long as they retain a negative polarity. If they too greedily take on a light saturation from the positive polarity sphere of the sun spirits, so that, according to the nature of

light, there remains very little difference between them and the truly positive polarity spirits, which are already complete, they, the little atomic animals, will be quickly driven out from the positive polarities, and that with a truly spiritual speed.

[64] These expelled spirits are the actual shining light of the sun which, when it falls on a planet, imparts the positive part to it, which is the accompanying light, or rather, the continued love-joy vibration of the completed spirits.

[65] But in the negative portion, these atomic beings soon free themselves of their positive part, especially when they get close to a planet, and then, as anti-polar beings, return to the sun. Since these beings always move in a straight line because of their great speed, it is understandable why objects illuminated by the sun are seen so clearly, especially when there are no disturbances in the air.

[66] But how such an illuminated form can be seen in all its parts is due to the fact that all matter, out of which a form is made, is likewise – as you already know – nothing else but “a conflict of spiritual potencies.

[67] Therefore, when these fast light bearers from the sun encounter a form, the form then takes on, according to its composition, the parts corresponding to itself and lets the unusable parts go in all directions and at the highest rate of speed.

[68] And so the eye is only an organ for the reception of the manifold difference of the main – or the returned light, and these manifold differences are also the sculptors of all the different things in the eye, based on these light differentiations.

[69] So now that you know this and, in the natural sense, comprehend it as much as possible, it must finally be clear to you that everything which represents anything material, is basically not material but purely spiritual, except you cannot behold what is spirit because you are not yet in the spiritual polarity. But once you find yourself in spiritual polarity, then the opposite will occur, where you will see only what is spirit, but all material you will have to think of as now you think of the spiritual.

[70] Therefore, you should not wonder so much if, in the course of this communication, you come upon points, here and there, that cannot be made all so clear to you, for if all these relationships should now be made accessible to you, you would have to step out of the material completely and into the purely spiritual, and it is not yet time for that.

Footnote

*(Editor's note: light atoms - called "light energy quanta" by the most important contemporary physicists according to their findings). - - The theory of light revealed by Jakob Lorber confirmed in a wonderful way the great discoveries and findings of the radiation research of our time and surpasses them by far by revealing the spiritual-living nature of the atomic light carriers. The Lorberian theory of light combines the truth of the emission theory established by the English researcher J. Newton in 1678 (whereupon the light consists of tiny, substantial particles, which fly out from the light source at high speed in all directions) - with the vibration- or wave theory established in the 19th century by the researcher Huygens (after which the light exists in wavelike propagating oscillations of the ether filling the space) - According to Lorber, sunlight consists of small atomic, spiritual beings, which, charged with the strong life vibrations of higher beings, hurry to the planet as light carriers to feed all life with solar power, to whom the vibrations of the already completed spirits are given as a strengthening gift on the journey of their completion.

210 *The four gospels about the resurrection of the Lord*

27th March 1842, Easter Sunday.

Request of the C. L., handed over to the servant J. L. by Ans. H.

How can the following deviations in the narratives of the four evangelists about the Resurrection of the Lord be compensated for in a reassuring way as:

- *concerning the women who visited the grave; Matt 28:1; Mark 16:1; John 20:1;*
- *concerning the number of angels that became visible and the place where they sat. Matt 28:2; Mark 16:5; Luke 24:4; John 20:11-12.*
- *regarding the fact whether the women, as in Matthew, Mark and Luke, or whether Peter and John, as in John, entered the tomb first*
- *Regarding the further communication of the news. Matt 28:8; Mark 16:8; Luke 24:9; John 20:10-18.*

28th March 1842, on Easter Monday, morning.

[1] Just write, write! Instead of the evening (Matt 28:1) it should read here: At the end of the Sabbath; for with the Jews, as you will surely know, every previous day had lasted until the rising of the sun of the next day. That would therefore be identical with the other three.

[2] Concerning the number of the women however no indication is correct, because they were seven; only Luke touches them undefined with the apposition: And the others (Luke 24:10). And in John, Magdalene says to Peter: We do not know where they have put Him (John 20:2). But as for the reason of this unequal number of women, it has its reason firstly in ignorance, for the evangelists themselves did not know the whole full number - and secondly, that the women should become a stumbling block to the world - and thirdly, that no-one should learn the divinity of My Word from the number of women, but only from the living activity from the bottom of his heart!

[3] But what concerns the earthquake mentioned by Matthew alone (Matt 28:2)), it is also literally correct, but it is to be taken primarily spiritually and denotes the full shaking of the heart before heaven's signs are to announce to man that I have risen from his grave! Why the other three do not mention the earthquake, is because they took the said earthquake only spiritually and designated it by the same described fear of the women only softly suggesting. But it was also a more delicate way of speaking of that time to conceal earthly facts and to let them recognize only the people's respective state of mind. But there is little in such gnat-catching, but everything in the doing of My will!

[4] But as for Matthew 28:2,3 and in Mark 16:5 also a young man sitting in the grave, and in Luke 24:4 the two men in shining garments and in John two angels in white garments (John 20:12), this apparent contradiction has its reason firstly, as far as the number is concerned, in the fact that of the first two evangelists, who were highly conscience-bound, only one angel is mentioned, according to the old Jewish way, because the two of them did and also said the same thing.. And secondly, because not all of the seven women saw two angels, but only the first three mentioned, but the other four only one, and therefore also their statements before the apostles and disciples differed, therefore also Matthew and Mark as most meticulous scribes did not dare to take the multiple number, in order not to expose themselves before the Jewish Christians, who were learned in the Scriptures, as incompetent scribes because of a spelling mistake, because they did not know, when the singular or multiple number should be used for two acting beings. - But Luke and John, since they wrote down the word much later, were beyond these linguistic trifles and gave the testimony of the first three women completely.

[5] And finally there is a third reason, that I wanted to have it so because of the blind world, why it had rejected Me, so that their worldly spirits should be shocked to death by the women and their number! And finally, because of the spiritual sense, why the mere hearing and seeing has only a warning spirit for the awakening of faith; but the love of Magdalene also sees the higher spirit of love and life, which is fiery and shining. And thus also this contradiction would be balanced historically and spiritually.

[6] But as for the unequal form of the angels, it corresponded to the interior of the seven women; Magdalene saw them fiery and shining, but the others only dressed in white. The cause is the fiery love of Magdalene, and with the others, their quiet gentleness and sadness.

[7] Matthew gives thus only Magdalene's perspective from the already known cause, in the singular. Mark, even more meticulous than Matthew, keeps indeed to the majority of the votes, but as far as the number is concerned, he agrees with Matthew. Luke gives Magdalene's statement faithfully, only he uses instead of the word white, the matter a more elevating word: shining, that is white, as much as snow-white or blindingly white, and therefore he is silent about the fiery appearance, in order to bring the double statements more into a rounded whole - and finally, however, also according to My will, so that through it the transition from sole faith to a living, active love would be indicated, as it can truly be seen from the order of the four evangelists. John speaks only of two in white clothes sitting angels. The cause lies here only in the spiritual according to his evangelical order, whereby the innocence of love and the dispassionate tranquility of the won eternal life is indicated; and so he, as the otherwise most fiery scribe, conceals the fire of Magdalene and thus also her worldly passionate love for Me, which was indeed just, but still not quite faithful according to the heavenly order.

[8] And thus also this contradiction would be balanced. And so we are left with only one contradiction to balance out, concerning the angels to balance out, namely that of their different positions.

[9] In Matthew (28:6) they come from heaven, and known causally in the simple number, roll the stone from the grave or rather from the door of the grave, and the angel and the women go into the grave. In Mark (16:3-5) the grave is still closed when the women arrive; but as soon as they see that the stone gets rolled away, they enter the grave. In Luke (24:3-4) they immediately enter the grave, which is already open; only then the angels come and inform the women. In John (20:11), only Magdalena looks into the grave and gets the consoling answer from the angels sitting in different places; and this happens only according to Peter, whom she called, and our evangelist John had already left the tomb (John 20:10).

[10] The apparent disparity of the statements, firstly, like all the previous points, stems predominantly from My will and from the holy corresponding spiritual and heavenly order, in which from the outward faith to the innermost rebirth of the spirit, the four evangelists follow one another!

[11] According to this main cause, however, then from the different indication of the seven women, as each one had seen according to the condition of her inner state, either what there Matthew, Mark, Luke or John testifies. But what is said there by the four, has happened and was seen, but only with the spiritual eyes - but these are always directed, as the inner life is directed out of love, because the spiritual seeing is not like the earthly seeing, because one sees like the other, but everyone only sees what and how it is in him, and so it then also forms itself.

[12] That the fetching of Peter and John is mentioned only by John himself (John 20:2), is due to the fact that John was especially admonished to add this event, since he also wanted to keep quiet, so that everything should be revealed in him for the spiritual testimony that the true innermost living Love gives everything of Itself and will never conceal even the most insignificant secret. Or is true love not tested in the world by the fact that the lover looks at the open heart of his chosen

one; but if she will act secretly before him and whisper in her neighbor's ear, what will he think of her heart? I tell you, he will curse it and turn away from the faithless one.

[13] Behold, then, everything is again in the most beautiful order. What the first three writers consider to be insignificant, the accomplished one must nevertheless confess and testify! Is there still any contradiction? And so, finally, only My appearance to the women remains to be mentioned.

[14] In Matthew (28:8-9), Jesus appears only to Magdalene and the other Mary when they are already on their way to the apostles and disciples, not far from the tomb.

[15] In Mark (16:9), He appears first to Magdalene and it is not said whether He has also appeared to the others, but such is thus only undefined implied, when it is said, first the Magdalene - and is to be understood by itself, then also the other.

[16] In Luke (24:12), Christ does not appear to the women at all; and Peter hurries to the grave without John only after the news.

[17] In John, only Magdalene alone comes to the disciples and tells them that the stone is rolled away (John 20:2); and after Peter and John return again, the Lord appears to her only, and forbids the forward one from touching him (John 20:14-17) and there is no further talk of any other.

[18] Like everything before, this too has an inner, purely spiritual reason. As for the historical aspect of this, only Magdalene first and then also Mary Johanna saw Jesus, and indeed Magdalene first, since she wanted to embrace Him immediately, but was rejected. Only then Mary Johanna saw Him and then fell at His feet with Magdalene and these were embraced by both of them (Matt 28:9). Mary Jacob and Salome saw nothing (Mark 16:1), but only felt the nearness of the Spirit of the Lord. The three others, however, noticed nothing of the Lord's appearance and on the way were even very anxious to tell the two what they saw, as a pure work of their heated imagination.

[19] As far as the first notification to Peter is concerned, only Magdalene was the messenger, and all the others stayed in the garden where the tomb was hewn out of a rock - and so five of them overlooked Peter and John. And only Mary Johanna saw Peter coming and going, but she had also overlooked the nimble John and would certainly have overlooked Peter, if she had not been reminded of him by Magdalene, who was almost out of breath. That neither Peter nor John stayed long at the tomb is certainly explained by the great fear they had of the Jews.

[20] If you now summarize all this, it cannot be difficult for you to grasp the reason of these apparently contradictory statements of the four evangelists with your hands. For depending on the information given to the apostles and disciples by the women with different perceptions, the records were also different according to the faith of the scribes; because although they wrote all this under the guidance of My Spirit, their will was still completely free and so also their judgment and their reception afterwards. And if even their will had been a directed one through the occurred rebirth, then their communication, what is even more, was completely according to My will. And if you know all this, then do not let yourselves be disturbed by such gnat's gaps anymore, but become eager and true doers of the Word, then you will no longer come across any contradiction anytime soon.

[21] But if you are mere hearers of the Word and want to bring it under the inert order of your mind, you will of course find the greatest and most vexing contradictions precisely there, where it concerns your eternal resurrection! But if you want to be absolutely critical, first understand the order of the successive evangelists and compare it with the four main states of man, that is, from his outermost faith to the innermost rebirth; or since man begins in the evening, is tempted through the night, until then the dawn breaks and thus always increases until the dawn of the eternal day of life through John! If you understand this, you will no longer encounter any contradictions.

[22] But who would still have any doubt and could not help himself, he always does better if he asks, as long as someone is there who is equipped with light; but you will certainly fare badly, and you will see your shallowness, if I will remove the lampstand. Only then will you all experience how blind you all were, that you paid so little attention to the words of the lampstand. But who knows and understands the lampstand? Oh how blind you still are! But why are you so blind? Because there is still no order in you and therefore also no firmness, that is why you are always hovering between night and twilight and that is why you recognize least of all that by which you should reach the rebirth of the spirit and alone and only the innermost knowledge of everything that is of the spirit and therefore also of eternal life!

[23] But I say to you, until now you have only read the Word, and all your deeds was a driven deed by the certain kind of divine magic power of the Word in and for itself. But become in the future no more driven ones, but voluntary doers of My word, and you will immediately encounter no more contradictions! But write all this deeply in your heart, Who is the one from whom these words come to you brooders, that you may live. But see to it that the still completely unknown lampstand is not removed from you, because then all of you would fare badly again; because you are so far only readers, but still far from being doers of the Word.

But do you remember an old song that begins as follows:

*Once the sun shone softly and mildly over our heads,
Then we fled from it's light into the holes of our cups;
But soon this gloriously shining divine image of the sun disappeared,
And now the quiver of night and all death's arrows presses us.*

[24] See, the song of the ant lion is not bad and fits quite well to man's condition, since he is a doubter, where he could have been a seer already long ago. So also pay attention to this very well, Amen; and Who it is Who says it. Amen, Amen, Amen.

211 *A few strengthening words to a weak soul*

4th April 1842, afternoon

[1] Good, good! True, true! – I have already heard it! - Therefore write only a very short word to her who has there, hidden in her heart, a still weak longing for Me, but still more alive for the world!

[2] She may of course diligently strive to turn her heart to Me at every opportunity and is to love Me for the sake of Myself - and not so that I soon would give her a man and other worldly happy circumstances. For all these things beat hard and heavy on My heart!

[3] If she will begin to seek and to love Me alone, then I will not withhold from her also the smallest thing, which she will always feel in the heart. But before I do such things to someone, there must also first be given to Me what is due to Me for the sake of Myself, but not for the sake of worldly things!

[4] This is then My first greeting to the one who has wished a little word from Me! If she will respect it, I will soon show her another "star" and give her a strong and great "binding tie".

[5] But if she would strive about it because of her sisters, then she will - for the sake of her own eternal salvation - have to ask for a long time until I will fully hear her! Amen.

[6] This say I, your and all people's children and small children's holy, most loving Father! Amen, Amen, Amen.

212 *A word of warning and promise to Gabriela*

9th April 1842, in the morning

[1] So say then briefly to the which carries a man's name, but actually inwardly is called Gabriela:

[2] Why she has ignored that which I gave her unrequested already nearly a year ago, since I called her by name and she nevertheless misunderstood My Fatherly voice?

[3] I therefore lovingly admonish her that she should above all take the former word into her hand and quite deeply into her heart. Only then will I receive her again completely as My daughter and will give her another word, which will fill her with a great power to fight against all temptations of the world. For according to My order, she is not free from temptations of darkness.

[4] But if she seriously turns to Me, there she shall become free! She is then also to pray quite earnestly, not to be changeable in her heart and not to look out into the world with secret pleasure now and then, but is to persevere in all what is of love for Me! So a more powerful word will surely not remain outstanding for long.

[5] She is well to respect all this in her heart and not forget the first word that I have addressed to her! Amen.

[6] I, her most loving Father, say it and let it be said to her!

213 "Father" and "son"

9th April 1842, afternoon

In the 1st Epistle of John, 2nd chap., 23rd verse: "He that denies the Son, has not the Father also: he that confesses the Son, hath the Father also!"

[1] If someone has a chosen virgin and demands love from her, but says to her: "You have no heart! Because he says this to her and will never admit that she has a heart - how can the fool then expect of her that she should love him? Do you understand this? Or can anyone attain to love in any other way than through the heart alone, which alone is a dwelling place of love?

[2] Or if someone wants to somewhere, but denies the way to it, how will he walk without a way? And if you say to someone: "See, if you admit that there is no way, go over the steppes, fields, meadows, and fields." But the opponent replies to you: There is no such thing either, but only an unsearchable sea!" Tell Me, how will this one get to that place? And if the guide then says to him: If you see nothing but the sea, get into a ship and let yourself be carried and pushed along by the wind. But the other also denies the ships. Say, how will he get to that place? Or how will someone come to someone and obtain something from him, if he denies him the real, essential existence? This in short, and enough of parables!

[3] But how can anyone reach the Father and simultaneously, through the non-acceptance of the Son, deny the essence of the Father Himself - when then Son and Father are perfectly one, like the heart and the love in the heart, or like a man and his life, or like light and warmth, or like a place and some possible way to it.

[4] But if then the "Son" is the actual real being of the "Father" and the mighty vessel in which the "Father" or the "Eternal Love and Wisdom" (in which the very highest "fullness of the Godhead" is understood) dwells - how can someone reach the Father, if the Son is as good as a bare zero for him?

[5] I think this should be enough for you to understand the above verse from the foundation up. But if, in spite of all these palpably revealing presentations, the verse is still unclear to someone, then I advise him to make an attempt, when he is really hungry, to sate himself with a mere imaginary loaf of bread - since it is unbelievable to him that in the certain kind of coarse, visible matter of bread there should be an ethereal bread to nourish and animate the spirits of natural life!

[6] I do not need to tell you more! For whoever cannot grasp this, first needs two doctors, namely an eye doctor and an ear doctor. Understand this well and keep to the "Son" – then you will not miss the "Father", since the Son and the Father are one and the same to a hair, as you tend to say.

[7] But without the Son there is no Father, as without the Father there is no Son! Understand this also well in you! Amen.

214 *Medical advice in case of possession*

12th April 1842, in the afternoon

O Lord, the sick F. G. has not been able to open her eyes for a fortnight, medical means do not help; I, too, the most unworthy of You, tried three kinds of magnetic awakening agents in vain today, namely aspirating, counter strokes, and coating the eyelids with cold water. - I humbly ask You, most powerful and merciful physician of all physicians, full of the highest love, grace and mercy, that You would indicate to Me a remedy through Your servant, whereby the girl's pathologically closed eyes could be opened again. Your most holy will be done in and on us now and for all eternity! Amen.

[1] But my dear Ans. H.-W., do you want to be more merciful again than I am Myself? Do you know My ways and do you know then why I let such things happen? I tell you, however, with this sick person, all the proper means will not bear much fruit until a certain time. But when it becomes warm, there she shall only use baths, first lukewarm and then colder and colder, thus it will well be better with her. But she will never become completely healthy, except through continuous prayer as much as possible from her side, and also mainly through the prayer of her relatives. For this girl has an old, merry, but very blind family-spirit in her, and this spirit is over the ears infatuated with this child; therefore he pulls the child close at every opportunity and in different ways.

[2] But since the child cannot pay heed to him, he has now grabbed her by the eyes. And there nearly all cures will be in vain, sympathetic ones however better than medical ones. Magnetic cures will awaken and embitter the spirit even more; If he is made to leave by this also here, he will, however, in return, turn by stealth even more violently and revengefully to another part that is much more dangerous to life and will begin to mutilate the girl thereat.

[3] Therefore, as I have already noted above, the remedies will not make much progress there, except baths and prayer with time.

[4] Better, however, than all means used so far, would be milk from a healthy cow, freshly milked, laid warm in linen shreds on the eyes and changed every two to three hours. But the shreds would have to be cleaned in pure running water every time before they could be used again.

[5] However the warm time, baths and prayer can make the somewhat afflicted child completely healthy again in full confidence in Me alone; but otherwise everything will be of little permanent use to her. This is how it is with the child!

[6] But if you pray for her earnestly and lay your hands on her in My name in the spirit, you will be of more use to the girl than by any of your other magical or medical means.

[7] Do you, A. H.-W., understand this? Pray, and I will then certainly do what will be right. Amen.

215 Symbols of love and their "master key"

4th April 1842, afternoon

"This is He who comes with water and blood, Jesus Christ, not with water alone, but with water and blood. And it is the spirit that witnesses that spirit is truth. - (For these three are they who bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one). And they are three who there bear witness on earth: the Spirit and the water and the blood; and the three are together."

To this passage of Scripture (1 John 5:6-8) the request was made by Jakob Lorber: "Most beloved, holy, merciful and most wise Father Jesus! See, here again lies already a hard nut before us! We all cannot master this. If it were Your most holy will, You could certainly well reveal it to us. But only Your holy will be done! Amen." The answer was:

- [1] Say for yourselves whether it must not greatly surprise you that you are, despite so much light from Me, nevertheless so blind that you can not completely grasp such an easy text at first sight!
- [2] What is the "water"? This has already been shown to you clearly on many an occasion. What is the "blood"? Also this has already been shown. And what is the "spirit"? That too, has already been shown to you really often.
- [3] But I assume the case that either only the water or the blood or the spirit would have been shown to you - but since these three are one, you must nevertheless understand the whole, if you were able to think in the right place, namely in the heart! But all of you are still knights of the intellect, and so it does not work with such texts, which can only be explained fully true and alive in the heart.
- [4] Do you not yet know the "master key" with which alone all the secrets of the heavens can fully validly be opened up to the deepest depths at all times? If you after all do not know it, then I must certainly indicate it to you again! And so then listen:
- [5] This master key is and is called **love**, i.e. the true, pure love of your heart for Me, as predominantly My infinite love for you!
- [6] Behold, these are the most real keys of Peter! That is why I finally asked Peter three times whether he loves Me.
- [7] Oh you blind ones, do you not see and notice then anything yet? Why does nothing grow on or in a very dry soil? But if the soil is irrigated, won't countless plants, each according to its species, soon find their perfect food?
- [8] So what is the water? Is it not love, which there with you on earth is a sole nourishment from Me for all beings and things, like sole life itself? Now, what corresponds then to this natural water for another, spiritual water? Have you then never heard of "living water", by which is understood My Gospel and especially My living Word in you, as it is manifested in a heart that loves Me?
- [9] But I think that saying more about "water" will well be unnecessary after all; because a more perfect picture for My love with you can surely not be found than the water, of which every drop already carries a food and a life in itself for innumerable beings naturally, but firstly, spiritually!
- [10] So we have the "water". But now comes the "blood". What will the "blood" then be? Don't you notice anything yet? Oh you blind and deaf! Oh the blood, the blood, that is admittedly strongly in the way of the mind! For the less blood in the head, the brighter the mind. That is why

the real scholars not rarely look like unhappy spirits. But the heart must have blood! He cannot be indifferent whether there is blood or no blood. For the heart's life is the blood!

[11] What, then, will the "blood" be? - Now prick up your ears and listen: The "blood" is here completely the same as the "water" - thus again: love - only with the difference that by it, that love is understood which is taken up by you in your hearts into life for your eternal revival - thus as food is for the body, which comes all from water, is taken up and is converted in it to the nourishing and animating blood for all body parts.

[12] So we also have the "blood"! But now comes the "spirit". What is perhaps the spirit here? However, we do not want to leave the news on the shelf for too long; and so now again perk up your ears and hear what a completely different new thing the "spirit" is:

[13] It is already again nothing but what the "water" and "blood" are, namely love! But only the living, essential love in you, which is „My Spirit," or the eternally clearly conscious imperishable life in you, which is your very own being itself.

[14] But what then is the "earth" or the carrier of water, blood, and spirit? Grab yourself by the nose and you will have the earth between your fingers!

[15] Now what difference is there between "water," "blood," and "spirit" since all three are one and the same love? Since they are one and the same love, so surely they will also be completely one?!

[16] So we would be in the clear with that too! But now come the three great "witnesses of heaven", as the Father, the Word (the Son) and the Holy Spirit, or the Eternal Love in God, or the great living testimony that became flesh and has dwelt among you, and still now dwells in the Spirit with you, among you, as "the Holy Spirit of all love and all truth", and if you will, also most alive in you!

[17] See, there we have everything already! Only „Heaven " is still missing. But I do not want to take you for so stupid that you should not know that under "heaven" is understood the eternal life of love in Me, the holy, most loving Father!

[18] Behold, now you have all things: water, blood, Spirit; Father, Word, and Holy Spirit, and the earth and heaven! And all this, I tell you, is one and the same love.

[19] Therefore keep yourself to love, then you have everything!

[20] Understand all this well! Amen.

216 *Mary and Martha*

15th April 1842

[1] Now then, I give you this little word! What are you asking here then: what for? Surely you still have not yet forgotten for what you asked in your heart? So, this one give it! But all are to pay attention to it, well understood!

[2] So listen then, My dear little daughter, and pay attention to what I tell you here! Gather all your love into a love for Me, your good, holy, most loving Father, then you will access a great power; and first in this power, believe Me, will every good wish of your heart go to the very highest fulfillment for you.

[3] But if you want to actively follow this advice, then imagine Martha and her sister Mary very often, and think about it within yourself very firmly and deeply in your heart, why to Me then the so to speak idle Maria was by far dearer than the so very busy Martha - and what I said to Martha when she asked Me to instruct Mary to help her.

[4] If you will deeply consider such things, then it will already become clear to you why I have made you, My dear little daughter, aware of it! Believe Me, your dear, holy Father: "Only one thing is necessary, and this one thing is true love for Me! Everything else belongs to the world and is vainly useless stuff!"

[5] So, My dear little daughter, you also stick to this one, then you too, like Mary, will live with Me, your most loving, holy Father - here already, as yet much more beyond, eternally, eternally, eternally. Amen.

217 Father's gift

21st April 1842

[1] And so write then: Since the so-called congratulation is already on your agenda, I too will make no exception to this agenda, and namely for the very simple reason that I firstly am the greatest friend of order, and secondly, because I am the eternal order Myself.

[2] But only expect no so-called congratulation from Me, which in and of itself is nothing but a most barest, only worldly somewhat more well-behaved lie and equals a fruit, which has fallen from the tree in full immaturity and is then trampled on the earth completely unnoticed. For it is much better to give a man a copper penny than if you would wish him a thousand pounds of the purest and heaviest gold.

[3] Therefore I wish you, My dear Ans. H.-W., nothing at all, but give you My Father-blessing for you as well as for your family - and add a little cross as confirmation of this holy Father-blessing-gift that I am now giving you. And be assured, such will be more sanctifying to you than if I would wish you a whole earth full of the most precious gold!

[4] But this My Father-blessing-gift consists in that I want to enrich your heart with and will enrich it with My Father-love and you will then reach the inner recognition through it that is not well possible for a child which is still in the womb, to see the father with it's eyes. But when the child is born from the womb and sees the light of the sun, i.e. the illuminating rays from it, it will also soon see the father in these rays and after a short span of time will also completely recognize him as such.

[5] See, you are now also still in the mother's womb of My love in you; therefore you cannot see Me yet either! But if you are soon completely born out of this body of My mercy-love in you in the Spirit of love and all truth out of it, there you will also see the Father and recognize Him as such. Of this be completely assured!

[6] But there is still a difference between the birth of a child from the flesh-body of the mother and the birth of the spirit out of and through My love. Because the first birth is conditioned by the necessity of nature; but the second through the free will of man and consequently then through My immediate grace, which never remains outstanding.

[7] If therefore someone wants completely earnestly and denies himself in all humility of his heart, coerced through My love in him, he will then also certainly reach the holy final goal of all blessing much earlier, which is the rebirth of the spirit, which is already well known to you.

[8] But if there is someone who is fully lukewarm like a music pupil (well-known to you in the present time), who sometimes cooks, sometimes splits wood, sometimes sweeps the alley, sometimes sews, sometimes threshes, sometimes takes a stroll, sometimes prepares the pigs' fodder, sometimes chats about useless things, sometimes lazes about again, yes, sometimes does and undertakes this and that, but only rarely spends half an hour hardly at the piano or with another instrument - when and how will such an "industrious" music student become a free artist? And when, then, will the one who only lets Me for the sake of habitual and sometimes better diversion so quite carelessly co-argue beside all his worldliness, achieve the rebirth of the spirit?!

[9] I tell you: On this earth, hardly ever - but perhaps, if he has not made himself completely dead, after the death of the body most laboriously and arduously, because he will there be like a struggling and overtired wanderer, who will have to begin to fight where he had expected the finite, most sweet and most blessed rest.

[10] If you, My dear Ans. H.-W., pay good attention to all this, it will become clear to you what great things you have received from Me with this My Father-blessing-gift!

[11] The rebirth of the spirit is the only condition of this earthly life, as the final goal of all free existence. But this cannot happen without the sufficient degree of warmth of My love in you. But that is why I hereby give you a great love-touch, so that you should soon get to the most just degree of love, necessary to full rebirth.

[12] And so then accept My Holy Father-gift, so that you then may live eternally in the bosom of your Holy Father. Amen.

[13] This I give you today as always - yes, I, your Holy, most loving Father Jesus! Amen, Amen, Amen.

218 To the question of the Trinity

27th April 1842

It is written: "He who sees Me also sees the Father! (John 14:9). But in Mark (13:32) it says: " Alone of that day and of that hour no-one knows; not even the angels in heaven, not even the Son, but only the Father. How can these two points be brought in line? And doesn't it also say, "The Father is greater than I am"?"

[1] That is certainly a true request to Me indeed; but only the questioners should have tried before quite busily to debate through the main key of love and through this to see in themselves and to experience and measure how deeply they have already penetrated into their inner being. But there are still a thousand places, which they do not yet recognize down to the bottom of the spirit, and so there is still work left for them!

[2] But concerning the present points, hear and look with an open heart into the holy depth of My love in you! For thus speaks the Love-light:

[3] The "Father" is the purest "Eternal Love in God" or the "Eternal Essential Word" in Himself. But the "Son" is the word uttered by the Father, or the Father Himself, who reveals Himself to you essentially in the Son. Both behave like a thought and a pronounced word, since the thought is the cause or the Father of the pronounced word, but the pronounced word again nothing else but the thought that reveals itself, or the Father of the word itself.

[4] If you now understand this, it must then already be clear as daylight to you that he who sees and hears the Son, yes, must also necessarily see and hear the Father, and that therefore Father and Son are one and the same, as the thought and the then uttered word - and that the Father is in the Son and the Son in the Father, as the thought in the uttered word and the uttered word in the thought.

[5] You must also understand then why the Father is more than the Word or the Son. The Word would be an utter impossibility without the Father or the preceding thought! Thus the Father, as the eternal begetter of the Word, is more than the begotten Word. But if the Word is begotten, then it is after all completely identical with the Father!

[6] And if you understand all this, there I think it might be almost unnecessary to illuminate you even further, why (in Mark 13:32) "no-one" knows anything about the coming day and the hour of the coming great judgment over the whole earth, taken spiritually, except the Father only - and also not "the Son". If you possess only a grain of mustard seed of great understanding in the heart (not in the brain of the head), then you must see at once that the knowledge of thoughts makes itself known through the Word - but is therefore the word the knowledge itself? Therefore still only the Father can know such a thing like everything else - but not the Son, who is so to speak the tongue in the mouth of the Father.

[7] But so that you may have a full view of the Father, Son, and Spirit, so know then:

[8] The God-man Jesus was essentially the Father Himself or the Eternal Love and Wisdom Self, clothed with human flesh - or the fullness of the Godhead incarnate.

[9] But the pronounced "word" of the God-man Jesus - or His teaching - is the "Son".

[10] But, since the Father already knew from eternity what He would do, so was the God-man Jesus also already from eternity "in the Father," but manifested Himself as a "God-man" only then bodily, since the Father Himself had perceptibly expressed Himself!

[11] Tell Me, do you not yet perhaps understand now how the Son and the Father are one and the same? But if you still have uncertainties, look to the Spirit, for He must lead you into all truth!

[12] For the same Spirit that was eternally in the Father (who there is the primeval fundamental thought or the eternally purest Love itself) - is after all also certainly in the "word" pronounced by the Father. But where there is a spirit, there will surely also be one and the same being! If it were not so, how could the God-man Jesus have pronounced of Himself: "I am the way and the truth and the life! No-one comes to the Father than through Me!" (John 14:6) - which means: I am the Love or the Father, and the eternal wisdom or God Himself, or the Spirit and the uttered Word, or the eternal Life itself, in which dwells all fullness of the Godhead bodily!

[13] But since it is so, say, in what other way can someone reach the Father, if he does not let himself be seized and drawn by the same, for what reason he has the freedom of his own will?!

[14] Whoever thus actively or vitally receives the word pronounced by the Father, he then also receives the Son. But whoever has received the Son in himself will receive the Father also, since the Son and the Father are one and the same!

[15] But he who has thus received the Son and Father into himself, he will surely also have in himself the "Spirit" or the "Light," which is the same as in the Father, therefore also in the Son, and will be out of this Spirit "in all truth," and this for the very simple reason, namely, because there is no longer any other light apart from this Light, and all light thus comes only from this sole Light. But He who is in that light is also in the Father through the Son.

[16] But since the Father is the primal eternal basic-love-life, and all light emanates from this Life, so will man after all surely also have eternal life, if he is in the same and the same in him through the Son, Spirit, and Father?!

[17] But I think that if you are not still blinder than the center of the earth, then this should be enough for you to realize that whoever sees Jesus in spirit, will no longer need a telescope to also see the Father!

[18] But that you do not understand such things, if you read it, is due solely to your material-pagan triple-godhead, which was concocted in Nicaea and was later still more and more materialized, even to the point of plasticity, so that you are now more or less unable to separate yourselves from it. Therefore, you must now die off from all former (delusional) light, if you want to get to the pure spiritual light from Me!

[19] Understand this and do also afterward, and by this you will easily and soon reach Me, the Holy Father! Amen.

219 The Grossglockner

30th April 1842

On this day a great dictation about the "Grossglockner" began, which was given in several continuations until May 28, 1842. - The following words are taken from the first chapter:

[1] The wonderful scene of the majestic king of the mountains, called the 'Grossglockner' delights you where it boldly raises its head above the midst of its great brothers and in a certain way looks to all sides where his children, coming from him, are; but it would delight you even more if it would first lead you into the good order of its smaller descendants.

[2] It will, of course, surprise you if I would show you that Styria does not possess a hill on this side of the river Draue (Drau), which is not a descendant of this mountain-father; but it does not matter. In the end, at the summary of all truths, it will show how many mistakes we have made.

[3] And so you see: If, for example, you climb your Schlossberg (in Graz), or the so-called 'Rosenberg', or the Plabutsch, or the Buchkogel, or you head all the way down to the last foothills of the windy Bühel, I'll tell you: On all these mountains, including those Alps that you have already climbed, you are still climbing only the foot of the Grossglockner.

[4] To whom such a thing would be hard to believe, would – in order to find the next mountain path – begin his journey only here, for example on the so-called 'Buchkogel'; but from there always keep to the mountain ridges - which, of course, will not always be the same but always high enough to be well distinguished from the valleys - and he will probably after a day's journey, reach the Alps - which in most cases separate Styria from the Kärntnerland - on which occasion he will find nothing. If he does not want to continue the arduous path across all the Alps, and if he is firmly set on it, he can count on the fact that he has already reached the very near areas of our Grossglockner within at most ten days, without having to only once cross a deep valley.

[5] This journey will surely convince him that your Buchkogel, together with its vast foothills, may still be connected with this mountain father. However, anyone who does not intend to undertake such a difficult journey, could only use a good map, where he may well be far more comfortable in making the same journey infallibly with his finger, and he will certainly convince himself of the correctness of this statement.

[6] "Yes," you will say, "that may well be so, because the North Pole is even connected with the South Pole, and in this way the Buchkogel and the Grossglockner may well be connected, but what should become of this context "Who sees any gospel in this?"

[7] But I say: Only a little patience, my little children! For between the Buchkogel and the Grossglockner are enough space and land to sow on this soil a good mustard seed, which will sprout there and spread its branches and roots as far as our great mountain father spreads his arms and children!

[8] Here a question could be asked and it is this: What is there to it that the Grossglockner here raises its head over all the mountains, another one in another country – which is even higher than the Grossglockner – and in another, third country far away from here?

[9] Here I very briefly answer nothing but that it is truly very necessary, because the towering height of such mountains in nature not only properly preserve those countries in which they are but a whole World part depends on it, such as Europe and the three faraway mountains you mentioned in Asia and America, etc.

[10] On the answer of this question, another question immediately follows, namely: "Why – and how is it possible?"

[11] I again just briefly answer you the following: Just as the life depends on the head; likewise, if it would be taken from the body – or be severely damaged – then soon the whole body would perish.

[12] This answer will suffice for the moment; for the relationship of such mountains to the rest of the land is just as great as that of the head to the rest of the body. Even if life does not proceed directly from the head, yet the head is nevertheless the chief organ of the natural life, from which the very same thing, directing the whole body, emanates into all its parts. The human body has many other extremities that it can lose without losing its life; but the upper extremity of the body can not be lost without the loss of life.

[13] See, so it is with our highest mountains. Although you can dig up the whole Buchkogel, even a higher alp, you are allowed to pursue it if you have the desire and power to do so; but if it were possible for someone to make their way over the Grossglockner and level it, like the aforementioned Buchkogel or another Alpe, this undertaking would not go as unpunished as the planing of the Buchkogel or any other, more significant height. For such degrading would entail almost no noticeable disadvantageous consequences, while the planing of the Grossglockner would either soon turn an incalculably long stretch of land into an eternal winter or at least into a vast lake.

[14] Here you again could ask: "Why then?" "How is this possible?"

[15] A quick example will make the matter immediately clear to you.

[16] See: You know that from the body, all blood finds its way through the head! Now if the head is separated from the body, what would happen to the blood? See, we already have it; for you yourself say: "Then the blood will soon come out of the veins, pour over the body, and then the veins and the whole body will collapse, and the body will pass into certain death!"

[17] Such is also the case with such a mountain, which is also a recipient of the most immense inner water sources of the earth, keeps them down by its great gravity, and lets so much escape through its pores, spreading it far and wide over the whole land, which receives its necessary irrigation; but he replenishes most of these constant exhalations of the inner waters carefully from the air itself again. In order to not so easily lose it, it transforms it into constant ice and permanent snow, for which reason it is very seldom seen to be hazy or cloudless.

[18] But what he does – although in lesser proportions – also all his children and grandchildren must do from time to time and on some occasions.

[19] Why do I say 'children and grandchildren' here? For the simple reason that at the time of orogeny the highest mountains of the earth were the first to be formed, and from there then the others in coherent order in the manner already known to you! But you should not think about it like for example: today the Grossglockner, tomorrow his children and the day after his grandchildren were formed; but between these educational progressions (educational levels) are long periods of time, which not infrequently extend to several millions of Earth years, so that there are scarcely two mountains in a country of the same age. But that our Grossglockner belongs to the most ancient mountains of the earth, you can immediately see - therefore he is called by Me a "father of the mountains," and secondly, because he is a head of several countries, and thirdly its rock testifies of this, which is vastly different from the rocks of his children and grandchildren.

[20] But how all the mountains increase in height like their father, so they also increase in age; and the more their tops adorn themselves with constant snow and ice, the more sublime and meaningful they become. You have to take note of this, because the next will show the weight of this sentence. Therefore, we do not want to engage in long secondary discourses, but at once turn to the main point - first in the natural, then in the spiritual - then finally in the Protestant (religious) point of view.

[21] There are even many people who say: "I have a gentle hill, with fields, meadows, tree gardens, forests and cattle pastures, which are incomparably much preferred to a hundred Grossglockner!"

[22] On the one hand, such people are right; because on the eternal snow and ice of the Grossglockner, a vineyard cannot be cultivated, - yes not even the very least plant, such as the hard stone moss, grows there.

[23] But I ask: Is a mountain only to be assessed for its vegetable fertility? When fertility matters, every mountain is redundant; for on the plain, cultivation is easier than on whatever mountain, and experience will have taught you that in the plain everything is going quite well. After all, it is certainly an absurdity to assess a mountain for its fertility, for the fertility of the mountains is not the reason for their existence, but it revolves around a completely different axis. Therefore, those who will appreciate their fertile hill rather than a barren high glacier, will probably have to take their word back, and they will have to put up with it when I say that a square fathom of the Grossglockner's ice is worth more than a square mile in and of itself full of the most fertile hills!

[24] Here you could very well again ask: "How so then? How is it possible?"

[25] But I again say to you: If it only depends on the certainty of profit, then you can certainly not, with the eyes of your head alone, gain greater insight, but rather with your hands and feet! But is not the eye worth more than the hands and feet that you would scarcely be able to use without the light of the eye?! And yet the pupil of the eye is small in proportion to the measures of the hands and feet! And do you not have to, before you grasp anything with your hand, take hold of it with your eyes first - and thus always lead your feet with your eyes ?!

[26] If you now consider this, it will become clear to you why I regard a square klafter of the icy Grossglockner surface higher than a whole square mile of the most fertile hill country; for just as you would bear little fruit with your hands and feet without the eye, so too the plains and low hill country would bear little fruit without the eternal snow and ice of the glaciers. And in this respect then many a well-to-do farmer's landlord might make a journey to the Grossglockner, and kiss its ice there in My Name; for the fertility of the soil fully depends on the ice of the Grossglockner.

[27] Do not you want to ask again, "Why, how is that possible?" - just a little patience; it will come soon!

[28] You know that, after the old adage, that the similar things associate with each other. If you have any damp stone in the wall in your room, this stone will not dry that easily, but will rather attract moisture from all sides, and thus spread its excess of moisture to the others surrounding it in the wall, thus causing a greater humid patch in your room.

[29] See, the same behavior applies to our Grossglockner! It is also a very large damp stone in the vast expanses of a continent and draws from far and wide the superfluous moisture floating in the air. But if this humidity remained in a fluid state on its stone walls, then it would soon escape again in great streams, and devastate many lands around him. But so that this does not happen, it causes, by its height and rock property, that the soaked up humidity in it soon become snow, hail, and ice.

[30] But here you will say, "If that's really what it is and happens to be, then over time it will have to outgrow all of Europe!"

[31] Oh yes, that would certainly be the case if he had no children and grandchildren; but these children then relieve their father, and in this way: When his ice and snow-load from above and outside grows, the lower parts or the lower and old snow and ice masses becomes increasingly pressed and squeezed, causing these masses of water and air to become inflamed by such pressure in innumerable small parts, then dissolve again in cloudy vapor and emerge from this place of their prison. And since such a glacier has its great power of attraction only in its highest regions, these vapors escaped from its lower and nethermost regions would either flow as flowing liquid into the deeper plains, destroying everything; or they would, at least on the higher points, join the snow and

ice, and thus expand and multiply it, so much that in a thousand years entire cultivated lands would be buried by them.

[32] But so that neither one nor the other happen, such a mountainous father is also accompanied by an immense number of children, who eagerly take upon themselves the overburden of their father; and what is also too much for them, they are also surrounded by a lot of little children, who are eager to receive of the abundance. And only with whatever is also too much for them, they bless the whole vast plain with.

[33] And if you understand this to only some degree, then you will also be able to easily understand why such broad, continuous mountain ranges extend almost radiantly in all directions, and it will not sound too ridiculous to you, if I would tell you that you even drink Grossglockner water from your house wells, and that there will be very few sources in your country that did not originally owe their fruitful existence to this mountainous land father.

[34] "Yes", you would say - "But was that then not rain water?"

[35] And I say to you that in your country (Austria) seldom does a drop of other rain fall from the clouds than that which was sent by the Grossglockner and his vastly stretched out children over this land; And you would not speak wrongly, if you would say: "The Grossglockner rains all over our land!"

[36] Why then? - Because he has three different, outgoing, strong-looking arms, each one of which spreads in all directions in his children and grandchildren; the second one in all the springs, streams, rivers and streams, often going further than his children and grandchildren; the third, outermost arm however, exists in the cloud region, of which precisely the Grossglockner is the central point for several countries, being a careful watcher over its many children - scattered far and wide - as well as subordinate resting places, where they gather themselves in increasingly dense hazy masses. And if these masses are accumulated too densely, for example, on the Choralpe, then such an Alp again has subordinate children, who very eagerly take away a great part of their burden from their mother, on which occasion then this third arm of the Grossglockner is usually found in pouring out a benevolent rain that carefully grabs the poor plant and animal life of the plains and gives it a tasty meal.

[37] This is then the useful, natural operation and destiny of this mountainrange land father.

[38] There are, in addition, two other and much more important ones in the background, which we will first become acquainted with as a result of this instruction; and when you have become acquainted with these, you will always see in your life a more favorable concept of the great usefulness of such a seemingly dead mountain giant. For truly, I say to you, everything in the world is wrongly understood! Wherever you see much liveliness on earth, there is just as much death; but when you believe that everything is submerged in an eternal death, life usually has its fullest abundance and an imponderable zealous activity.

[39] For this reason, most of the prophets and seers had their home in the mountains; and I myself, when I was on earth as a human, preferred to stay on the mountains. On the mountain I bode the tempter an eternal farewell^a. On a mountain I fed so many hungry^b. On the mountain I gave My heavenly teaching^c. On a mountain I showed Myself as the Primordial Life, transfiguring the three as known to you^d. I prayed on a mountain^e, and I was crucified on a mountain^f.

(^aMatth 4:8-10; ^bJohn 6:3-13; ^cMatt 5:1-7; ^dSermon on the Mount; ^eMatth 17:1-8; ^fMatth 27:32)

[40] Therefore pay attention to the mountains; For, verily, the higher they raise their heads over the depths of human selfishness, the more hallowed they are, and the more blessed the whole respective land.

[41] We have already heard in part how this works, but the following will decidedly put this in the clearest light for you; - and so we let it be done for today!

220 *About the spreading of the New Word*

5th May 1842

Oh most Holy Lord and Father! We are sure deeply imbued with the truth of the 7th verse of the 7th Psalm, which Your great love and mercy has graciously given us. There it says truly with the fullest right: "For who can thank you in death, and who in hell can praise and extol you?" And in the following verse: "How can the unholy one thank the Holy for the holy?"

Oh, tell us then, oh most loving Lord and Father, for a consolation: Will not the joyful day come soon, on which Your holy, new, living Word, which now comes to us few unworthy ones through the mouth and pen of Your servant, be known to other purer hearts and better children than we are? Glorify, oh glorify soon, oh Lord Jesus, Your most holy name! Let us blaze brightly in the great conflagration that the publication of Your most gracious revelation will cause, in love for You, Most Holy Father, in love for You alone, You good, most loving Father Jesus, Jehovah, Emmanuel! Amen.

[1] Listen, My dear Ans. H.-W., you have a vain concern, that you do not know the course of time. My apostles and disciples once also asked when the time would come that all this should happen, what I foretold them about the "last time". I have indeed told them this too, but they also did not understand it, as you too did not understand it until the hour! And it is well and good that you do not understand it; for if you would understand it, then it would also be at the expense of the freedom of your life!

[2] What then do you care about the spreading of these My morning gifts given to you few? If you worry, are you not like children who cannot wait for a fruit to ripen fully, but reach out with hands and sticks thereafter, to drive the unripe fruit from the tree, that they might then bite into it and delight in each other's sour faces. But if they have a bite of this fruit in their mouth, will they then eat it? And if they did so, wouldn't they easily get sick?

[3] See, therefore also here the maturity is firstly triple necessary! Namely, first as a finished work. Although every word in and of itself is quite mature, thus, however, full maturity is understood to be the completion of the entire work. Secondly, however, full maturity means a mature people to receive such a light. But thirdly, maturity concerns the maturity of your hearts. For without this, you must put up with the world asking you: "Where are the fruits of what you offer us?" And you would then have to answer: "These we expected first ourselves with great confidence!" And the world would then respond to you again: "Yes, if it is so, you would keep your light only to yourselves until it will bear visible fruit in you. And when that happens, only then will we accept it!"

[4] Behold, therefore maturity is a main condition of that which is to be enjoyed with benefit from all people.

[5] Behold, but I have divided maturity in such a way that you have only to mostly care for the maturity of your heart and besides for the few writings of what comes to you through My grace, love and mercy. - The word itself is indeed My concern. And you will sure not be able to contribute much to the maturation of the peoples anyway.

[6] Therefore worry only about what is entrusted to you for now, and leave the rest purely to Me - Who knows the time and maturity - and so everything will go well. And do not ask: How and when? But think to yourselves: For now I give it only to you.

[7] But when it will be finished, then think yourselves: We have received a precious pearl for free, and it shall not get among the pigs! But when we give it away, then we give it away, how and at what price it was given to us, and when I will expressly demand it of you.

[8] You have indeed touched the passage of the new psalm for this purpose - but is not maturity first necessary before the light can break through this darkness of death and hell? Of course, surely no-one would want to thank Me in death, and no-one would like to praise and extol Me in hell; or what can the unholy offer and give and do for the Holy One, which would be pleasing to the Holy One, if it is not first sanctified through true repentance and complete conversion to Me?

[9] But that is indeed the "ripening" mentioned! For the Psalm says this more than loud and as clear as daylight, that the dead are not receptive to love, like the blind is not deft to the light. But where there is still no life and no light, but only death and hell, tell Me, what should heaven full of life and most holy light have to do there?

[10] But I tell you: It would be far more bearable, if you would inhabit a house of the dead or a tomb, which is full of dead man's bones, musty and of disgusting smell, than if you would push this word of Mine out into the still very dead and exceedingly dark world before the right time of maturity!

[11] I indeed once said to you: The world needs this in the near future. But this only refers to maturity, which will now already be prepared everywhere.

[12] Therefore - watch and work! Because you do not know and are also not allowed to know when the time of maturity will come. Sure then and so, as you will least expect it!

[13] "For now, I give it only to you!" Why don't you observe all this more deeply? But who may ask Me: "Father, if you give Me food, why do you then let the others starve? Truly, I sure would like to respond to him: "Have I ever made you My counselor of the house, so that I should give account to you?"

[14] Therefore you remain with the bowl handed to you and eat carelessly from it and do not dictate about it to Me what I should do! Because I know very well what I am doing!

[15] But if I would say to you: "Go out, etc. -" there you would surely tremble before the world. But since I know your strength, therefore I also do not demand such from you. So stay with it as you have it, until maturity - but then I will already tell you the rest!

[16] But if it should not be right to you like this, then you can put everything away and befriend the whole world! But I will surely achieve My intended purpose in another way. For I truly do not depend on your weak faith, which is always full of objections - but you eternally depend on my faithfulness! - Now you have it, so also keep it! Amen.

221 *About the courtship of divine Love - parable -*

7th May 1842

Without taking the Bible to hand, Jakob Lorber chose Jeremiah 3:10 for contemplation: "And in all this the hardened Judah, her sister, does not convert to Me with all her heart, but hypocritically, says the Lord."

Ans. H. chose Ephesians 3:7-9: "Whom I have become a servant, according to the gift of the grace of God, which is given me according to His mighty power. To me, the least of all saints, is given this grace to proclaim among the Gentiles the unfathomable riches of Christ and to enlighten everyone, which there is the community of the secret, that has been hidden in God from the world, who created all things through Jesus Christ."

The Lord explained through the servant:

[1] Hear and see how coincidence gives it! But only do not regard "coincidence" as some vague, blind fate, but only as that which "falls to you" as a good addition from Me!

[2] So what did this „coincidence" bring? It brought an exemplary, hypocritical, hardened sister Judah; then a faithful servant by My grace, an exceedingly humble converter of the Gentiles and faithful proclaimer of the great mystery of God in Jesus, the Crucified One, through whom all things were created, to this very people of the night. So, that is all that "coincidence" gave here!

[3] But how will this scattered gift of coincidence let itself be brought under one roof? That is a completely different question!

[4] But so that the good "coincidence" would not be a futile coincidence, we want to take recourse to an easily comprehensible parable and thus tell you as the "coincidence":

[5] There was a man full of love and wisdom; his age was of several forty years. This man despised all the riches of the world from the bottom of his heart because he was in full possession of the highest spiritual goods.

[6] But since he also had an extremely loving heart, he thought with himself: Why all this my love, which is so powerful that it could suffice for very many women? But I nevertheless do not want to share this my love, but will look around on earth and then choose for myself the right woman, yes, she shall be the most beautiful of all women on earth and the strongest and most perfect!

[7] Her head shall resemble a rising sun. Her eyes shall shine like two brightest morning stars. Her mouth shall be like the most glorious dawn; her forehead like a fiery rainbow, her cheeks like those little clouds that first play around the rising morning sun, and her chin like one of those delicate little mists that float out of the flowery corridors in the morning full of the most wonderful scent. Her hair should be like the purest gold. And on her snow-white body I will not notice one stain! So with this most perfect woman I want to share my love, thought this most loving and wise man. And as said, so also done!

[8] The man went out and searched - and soon found also what he was earnestly looking for! The woman was called Judah. In the beginning she liked the man well, for she sure knew that such love and wisdom is worth more than all the treasures of the world. That is why the man has seriously decided to court her heart, but not to force her.

[9] But this woman nonetheless had a mischievous heart. For she indeed vowed her love dearly to the man at all times, as often as he visited her. But when he departed to give her the opportunity to

search her heart, whether it would respect the great love of this man in itself, then she always fell away from him, and soon exposed herself like a cheap prostitute of all meanness, and thus over strongly disregarded this man in her heart.

[10] But nevertheless, the good man spared himself no possible effort with her. He sent messengers to her, one by one. Before some she feigned, others again she took captive by her world-puddle-idols and killed them!

[11] The good man did not reject her yet and thought again: I must present myself to her once again and ask for her hand in marriage. She will then realize her injustice to me and surely repent deeply. I will forgive her everything, and she will be My wife forever!

[12] Behold, the man came. But she did not want to recognize him, and had him seized and killed as well! How do you like this woman?

[13] But since such love cannot be killed and such wisdom cannot be destroyed, so the man let himself be tortured only out of great love for her and apparently killed only as a sign of his great love, in order to again gain the woman's love! But in vain! The whore remained a whore! And the man is until this hour without wife!

[14] Listen, this righteous man then turned away from this woman and chose another messenger, a faithful and humble one, who would testify about himself and the man: "I became His servant after the communication of the grace of God that was given to me, according to the effect of His power. I, the least of all the sanctified, was given this grace to proclaim among the heathen the unsearchable riches of Christ, and to teach all, which is the new event of this mystery, hidden from eternity in God, through whom all things were created!"

[15] Who are then the "heathen"? Behold, this is a second woman, to whom this man let his love be proclaimed and still lets it be proclaimed again and again. Always more and more he lets his immense treasures come to her. He showered her with love and all the most vivid affirmations of love, since his former chosen one had become unfaithful and completely apostate.

[16] But how does also this second woman behave?! Whenever she hears anything from Me, she burns with fury, revenge, and rage! What is to Him the immense riches, even the unfathomable, the infinite, of which the humble messenger speaks, because they do not consist in earthly gold and silver - what is every new event of this mystery of eternal love in God, if no heart wants to receive it!

[17] Behold, thus the man is continually deceived and misunderstood and detested!

[18] But what will the man do, if a third woman will also do to him, as has the first and second? That is now again another question! But to this question the man hoping for the third time does not yet give another answer than that this is His last courtship! Understand this well! Amen.

222 Three questions

18th May 1842, morning

Oh most beloved, most holy Father Jesus! What is the meaning of the fire in the great city of H?

What is the meaning of the strange cloud-image that I saw in my birthplace (Jahring near Marburg) on the 16th of this month?

Did the hailstorm, which threatened so violently, indeed disappear on the same afternoon by the power of Your name, which I invoked? And what did the terribly strong thunderclap mean?

[1] Although your questions originate more from your curiosity than from your benevolent thirst for faith, I will nevertheless give you a short and very definite answer. For behold, the curious soul indeed thirsts through curiosity, but this thirst is better than none at all, since only a dead soul is not capable of thirst.

[2] But in spite of this, such thirst is similar to the thirst of the body, which occurs after a fever or which is sometimes peculiar to the wanderers on sultry days, when they have to drink with great caution, so that they do not catch lung disease in the throat. But as these are allowed to sip the water only drop by drop in order to get rid of the thirst little by little, I want to quench your thirst the same way, with only three drops.

[3] And so open the ears as the mouth of the soul and receive the three drops, which sound and taste thus:

[4] Take note! Concerning the fire in the named city, it is a long and often threatened streak by the oversized worldly calculations, which these very outwardly turned, overly confident people have carried out with the whole world!

[5] Is it not the highest and most wicked folly of a man or a whole nation who already possesses so much of the world's wealth that in thousands of years he or she would never be able to consume it by a proper way of life - to continue to seize more and more of the most nefarious means of deception, in order to draw all the world's wealth to himself and then to be able to proudly say to the whole world from the golden throne: "You must all come to us, so that we can kill you at will, or let you live as we please" or: "Now we are the masters of the world!"

[6] What do you think then, what is to be done to such a nation - what to such sacrilegious people, who know nothing about Me anymore and also do not want to know anything - who have made gold their exclusive god and are not afraid to commit any vice under the mask of trade, in order to reach only as soon as possible the full possession of this god of hell. See, to this question this My line through such accounts is the living and therefore energetic answer!

[7] Where a soul seriously devotes itself to work, it can never speak of disadvantage ... It will be considered in the same way as all spiritual beings The embodiment is granted to them as grace, and so also every soul can develop immensely high during the time of the embodiment, but it is up to itself, how it uses this time for eternity. The future will confirm what has been said!

[8] Behold, such also belongs to the series of My "ways" to prepare mankind and make it ready for something else - you will certainly guess what I mean! But first many cities will be purified by fire and by water! This is enough for you for the time being about the mentioned fire!

[9] But concerning your second question, it will be dealt with in any case at the following revelation about the Großglockner; therefore it remains unanswered here.

[10] Now only the third point is left to answer. See, if it is said there that with Me everything can be aligned, but without Me, nothing - and again: "Whatever you ask the Father in My name, that will be given to you" - and again: If you had faith as big as a grain of mustard seed, you would say to the mountain: Lift up and fall into the sea, and it will be done according to your word" - and also it is said: "You will do greater things than I!" And if there are still many passages that speak of what the faithful lovers of Me are able to do, yes, that they are even able to raise the dead in the flesh - See, if all these things are written and are literally true, how can you ask afterwards whether a possible random storm has turned up according to the pronounced power of My name, which is the mightiest name, before which all heavens, all earths and all hells must bow?

[11] Truly, he who calls on My name with faith, shall also experience the power of it, if he does not doubt in his heart. But he who can still doubt the power of My name, which is always sure to work, is also not yet capable of My kingdom and will not be able to do much, since he does not yet have a firm foundation.

[12] Standing on sand, no-one can lift a load without sinking into the bottomless sand. But whoever stands on a rock, will he also sink into the rock when he lifts a great load? But My name is the rock! He who builds on it, will never be destroyed.

[13] Behold, then, if by My name you have commanded the treacherous cloud to be harmless, is there anything to wonder about, if it's impetuosity had to bow down as soon as it heard the power of My name from your mouth, signified by your hands?!

[14] Therefore, believe that it is and must be! For the elements are more obedient than people, and the dead stone has sharper ears and the withered grass sharper eyes than the worldly living people!

[15] Such you may well understand and faithfully take from your "miracle" - if you can still think of a "miracle" at all with the highest naturalness of such phenomena, since all effects originates from My name (or words) alone!

[16] But as for the strong thunderbolt which is always the result when the spirits of peace seize and bind the enemies very quickly, this has already been mentioned on other occasions. Therefore, you should understand this well. For every suppressed anger and wrath always ends in this way. And no exorcised evil spirit leaves it's dwelling quietly, but "tears" it while escaping, so that it only receives more damnation!

[17] For the love of evil spirits is hell! What does an angry man do? Behold, he beats with his fists whatever comes under him, and tears the clothes off of himself and others, and so forth. But when he is caught, he immediately breaks out in all fury and still makes his last rage or tear.

[18] Behold, that is also where the great crack of thunder comes from! That's all you need to know for now. And so for now you have enough of the "three drops. But when you will be properly cooled down, then a "cloudburst" will bring you and also all the others, streams of light!

[19] But this is true and certain from My mouth for every believer in love! Amen.

[20] Understand and heed it well! Because My word is eternally one and the same eternal truth! Believe it firmly! Amen, Amen, Amen.

223 *Peter the rock*

18th May 1842, evening

What then is the pope, who also calls himself: A rock? Is this in truth a "rock" or "Peter the rock"?

[1] Yes, once, before the council in Nicaea, he was a capable rock. But then the evil enemy kindled a strong fire of self-love, selfishness and lust for power around the rock - and the rock became a limestone.

[2] If then the waters of heaven come upon him from all sides, it shall fare with him as it does with the naturally burnt limestone, so the water shall be poured out upon him - because it then also hisses, rushes, roars, boils with intense heat and then starts to boil and steam violently, but finally, in spite of all this, it all falls apart into a loose mountain which is mixed with sand, to connect the dead stones of an even more dead wall.

[3] But if then such a wall is torn down by another builder, such mortar is thrown into ditches as useless rubble to fill up the puddles! Behold, this is now the supposed "rock"!

[4] But keep this page with you! Because even without the page, the matter is really the same. Therefore keep this page only with and for yourself! Amen.

224 Of sects and orders

23rd May 1842

[1] All so-called sects and orders are an abomination before Me, the Lord. Because I have called all people to love and out of it, to eternal life. But love knows only brothers, but no sects and orders!

[2] Who then has drawn such barriers between you, through which brothers and sisters are often separated from one another in the most rugged and spiteful manner? Love has no barriers!

[3] But addiction to the world and all kinds of self-love have set all kinds of boundary stones! It is the sole founder of all sects and orders, which differ in all sorts of foolish stuff and all sorts of silly customs, all of which are adhered to outwardly, but inwardly they are full of mold and disgust, because there is no love in them, but only envy, resentment, persecution, ambition, and often excessive lust for rank, here and there also great arrogance, pride, splendor, contempt for the lowly, and thus lust for power in all its extension.

[4] Behold, these are the sects and orders at present, as they also were not much better in former times, and the driving forces by which they came into being.

[5] Hence you are not to belong to any sect or order if you want to live, but only to My love, in which are eternally no barriers! Amen.

225 Money and world

23rd May 1842

"Oh Lord! Can then the world not exist without money? It seems that you as a human have not touched any money; only Judas has always carried the bag. And when the tax was demanded of you, you quickly ordered Peter to catch a fish, in whose mouth he would find the necessary coin for the moment!"

[1] Oh yes, My dear Ans. H.-W., My world very easily, i. e. the world of true love; but the worldly world of self-interest, not at all!

[2] Behold, the workers want to be paid, for otherwise they would have nothing with which to buy bread from the money-addicted bakers (and these from the millers, and these from the farmers, etc.).

[3] The craftsman wants to be well paid; for otherwise he could not acquire tools with which he could produce something, and likewise no bread. For the greed of man now gives no more bread for free.

[4] The merchant and the grocer especially wants a lot of money; for without this they too get nothing to trade with. And without money, there is no bread for them either.

[5] The weaver also wants money, the blacksmith too; for without money there is almost nowhere anymore bread, not even for the beggar.

[6] The state wants a lot of money, otherwise how would it pay the many, many civil servants and give them bread for what is often not hard work, if they do not get it with the money received from the state?

[7] You can now think as you like; the worldly world can not presently function without money anymore! Yes, I tell you, now money is as necessary to the world as I am to heaven. For as without God no thing is conceivable, so without money now as always, no world is conceivably possible.

[8] But every world lives and consists out of it's diety. But as the heavens all consist and live out of Me, so also the whole world consists of money and lives out of this worldly god.

[9] Or does not everyone seek that which is not yet money, soon to convert into money, so that the god of the world becomes the more powerful in everyone, in particular as well as in general?

[10] What is now the man who would not of necessity even keep a house temple to this world god? And if he doesn't do that, what kind of trouble will he get into?

[11] But in order that this god may be publicly served with care, punctuality and anxious precision, as I have only seldom been served, the most magnificent temples of all kinds have been built for him, as stock exchanges, banks, all sorts of cash offices and funds.

[12] Even the prayer houses are and stand already strongly at the disposal of this god. I am thereby only hardly still in name something similar. For with the money-god one can now even buy "heaven" and "eternal life"!

[13] What human still wants a better, more powerful and more effective God?

[14] If you want to take a wife, see, even if I would visibly go with you into a house and would ask for you with any worldly father for the hand of his daughter - I tell you, he will show us both the door, if not even throw us out, if we do not protect ourselves powerfully enough.

[15] But you do not need Me at all, neither with you, nor in you, but turn to the God of the world! If you have made him your own, then you may knock wherever you want, and you will be let in everywhere even at the midnight hour.

[16] But where does the father live now, whose daughters are not completely courting this god? Because the married daughters also want to eat as women and be nicely dressed! But where do you get dress and bread without money?

[17] See, currently no-one can live completely without money! Yes, truly, I say to you: If I Myself would come into the world now, as once in Bethlehem, I would also have to take money from somewhere. And if again any three richly laden wise men came from the Orient, there My body's mother would surely have to entrust the gold to a savings bank immediately, so that I would have something in My hands later when I grow up, to get along in the world with unhurt skin and have something to eat.

[18] Behold, therefore money is indeed necessary in the world for the world, for it is the world's god.

[19] But who is of Me, he will nevertheless easily do without it. For he will always have as much of it as he needs to pay the world its tribute and to pay the innkeepers their bill.

[20] But he who is not of Me, let him serve money. But one day it will bring him bad interests in the spirit, even if he would have invested it in the world even a hundred percent in all prayer houses of the world and would have all banks full!

[21] But I tell you: Verily, verily, I and money are the two most remote poles of all infinity!

[22] Pay good attention to this and be assured that I am nevertheless even well able to preserve those who are Mine on earth, even if they had not a cent! But you, hold yourself to Me, so you will have life eternally out of Me, your Father! Amen.

226 *Spiritual blessing of the mountain world*

25th May 1842, 4:15 - 6:45 pm

Writer: Ans. H.

[1] What else do the mountains teach and preach? What the mountains teach and preach more, is something any unbiased mountain climber can convince himself of at first glance. In his feeling he can hear words quite clearly and distinctly, which might sound thus:

[2] "Look at us, you dust-burdened pilgrim on earth, how freely and independently we look from our high peaks into the far distance of God's creations! A free air blows around our foreheads, and the sunbeam gently breaks over our high back! No boundary stone here tells the hiker: "So far and no further!", but wherever he puts his foot, he treads more than his own ground. For the ground on which he was born must be controlled; but we are without boundary stones, and no tax is paid for our peaks. Therefore you, wanderer, are completely at home on our heights!"

[3] That these words are perfectly correct, of it everyone can convince himself easily, if he ever enters such high drifts of the mountains. As his eyes get a wide circle of vision there, so also his being gets a wide circle of feeling, and through this his thoughts are united with his feelings. And he, who has perhaps never thought in the heart, now feels for the first time how sweet, lovely and free the thoughts of the heart taste, and how much further they extend beyond the horizon of the ordinary mind.

[4] If this is the case now, does it not become more comfortable in the poor head, since also around it's forehead, freer airs blow from the high realm of the spirits? And will it not be more native and intimate to find oneself where the rays of the otherwise so heated mind are gently refracted and, after such a refraction, descend even more lovingly into the heart that has become free?

[5] Where on these heights is a customs union of thoughts to be found and where a valuation chamber of what is a free property of the immortal spirit? Where is there a boundary stone, over which the feeling soul is not to step?

[6] Yes, here the unbiased wanderer - if he does not enter such heights with blocked ears and blindfolded eyes - learns what this means: to be free in the height of his thoughts and in the depth of his feeling, and how blessed it is when these two can join hands unbiased, and how blessed is the thought of God, when the wanderer can freely confess Him from the depth of his heart and love and worship Him in the free, great temple of infinity!

[7] Tell Me, which only somewhat inwardly awakened man will not be animated by this sacred feeling, if he would like to find himself on such a sacred height on a serene morning?

[8] Man can indeed also think holy and great things even in the depths; but he feels like reading the description of a good meal in a book with a rather hungry stomach, on which occasion he would prefer the real meal a hundredfold rather than a hundred even more excellent descriptions of the meal, from which, however, he still cannot bite into anything.

[9] Thus is also on such heights, an inner feeling and the inner perception just all the more stronger and more powerful compared to what he feels in his chamber, like how much stronger and more powerful is a real meal compared to a described one. Or which person has a more lively feeling; one who leads his living future bride by the arm, or the one who has either painted or described himself her with the most beautiful colors? Surely both will seize the living one and will leave his painting and his description untouched to the other!

[10] So it is also the case here! On such heights, the hiker finds hospitably which all effort and exertion in the depths, cannot give him. It is therefore good and useful in every respect to make the effort to climb one or the other mountain height more often than not.

[11] The profit is indeed a double and ample one: Firstly, all natural life spirits are strengthened. However, this profit is the smaller one, although a mountain ascent is better than ten pharmacies and as many of the most renowned doctors.

[12] Far greater, however, is the benefit for the spirit, because it receives there such a great strengthening from it's original home.

[13] Which of you, having climbed mountains, will not remember that between the high Alps he felt more comfortable and more at home than if he would find himself in a city, no matter how populous it was? Where does such a feeling come from?

[14] Just ask only the mountains, and they will tell you immediately about this feeling: "See, what your inner feeling - of course, probably still somewhat dark - tells you, is the full truth. For here you are truly at home, namely in the circle of your many ancestors, which are already overjoyed here for a long time in a corresponding way!"

[15] Behold, the mountains also teach all these things! But what else do they teach and preach? Only listen to them further; they still know all kinds of things to tell!

[16] In order to put a bit closer before your eyes that which is still to come, I will also give you a short little story from just such a mountain event:

[17] Once upon a time there was a pious man; he was already very advanced in years. This man also had to pass many tests, and among these tests, one of the strongest ones was the loss of all his children and his faithful wife, except his youngest, a nearly twenty years old daughter.

[18] So there he was, alone with his daughter, living in a small house at the foot of a high alpine pasture, where there were so many plots of land that he and his daughter, together with an aged maid and an old farmhand, were poorly provided for.

[19] This man prayed often and much to Me in the company of his little daughter, cried thereby also much for his own ones and often had a great longing to be able to follow them soon.

[20] Once when he had prayed and sighed with his daughter almost past midnight on a Saturday evening, and he and his daughter fell asleep praying and sighing, the daughter dreamed it as if she had stood with her old father on the highest peak of the alp. And as she looked joyfully around her into the far distance, she soon noticed a whole lot of lovely white clouds floating towards the height. And when these little clouds had completely floated upwards to the height, she immediately realized that these little clouds were perfect human beings.

[21] These beings were veiled initially, but soon they raised their veils. And they, namely the daughter and the old father, immediately recognized with a blissful heart that these beings were their late dear ones, of which the mother immediately went to her beloved husband, hugged him and caressed him. But the husband, as the father of the daughter, wept for overly great joy because of this blessed reunion. But then the mother went to her daughter, kissed her too and said to her:

[22] "Dear daughter, thus as you are now here with your father, thus so you both shall be here tomorrow afternoon, there you will see and feel still more than now. But for this, you should not miss anything at home what the order of things dictates to you!"

[23] After these words, the daughter woke up immediately and woke her still sleeping father. And since he noticed the dawn of the day, he also stayed awake immediately according to old habit, got up, dressed, and then also woke the household servants. But after this work he again went to his little room, where he found his little daughter already dressed and performing the morning prayer.

[24] He blessed his little daughter and kissed her, then knelt down himself and performed his morning devotions with her. But when they were both finished with it, they stood up. The daughter embraced her old father and even kissed him homely and cordially, so that the father could see that she was of unusually joyful and cheerful courage. He asked her right away: "My dear little daughter, how is it then that you are so lively and cheerful today?"

[25] But the little daughter said to him: "But dear father, didn't you dream anything today?"

[26] But the father replied: "It seems to me as if I had dreamed something; but what - would be impossible for me to remember!"

[27] The little daughter, however, told her father her dream, to which he listened with great and visible emotion. After the finished narrative, the father said:

[28] "Listen, my dear little daughter, what you dreamed, we also want to carry out in reality today!" We will therefore go to church early in the morning, to attend the service there with a devotional heart, then take our meal at home and then go up on the heights in the company of our old servant. If we leave just one hour before noon, we can easily reach the aforementioned full height of our magnificent Alp by the third hour of the afternoon, and on this occasion we can also look in the name of the Lord to see what our domestic cattle and our two shepherds are doing up there, and whether everything is healthy and in good condition."

[29] As said, so also done! At three o'clock in the afternoon our little family was already on the full height. But just as the little daughter had seen it in her dream, she saw in reality quite the same little clouds moving towards the height.

[30] As these clouds came closer and closer, the father noticed them and with him also the old servant. And when the little clouds finally floated around the height completely, they soon turned into the beings already announced in the dream.

[31] When the old father recognized his own ones in these beings and saw how these also embraced him so lovingly that he therefore could no longer doubt in the least that these were truly his blessed dear ones, then he cried loudly for joy and thanked Me with the most fervent heart that I still have given him such great bliss in this life on earth.

[32] After such a thanksgiving prayer, however, the inner vision has completely been opened to his spirit. Immediately he saw the whole height transfigured and transformed into a heavenly region, and saw there the splendid dwellings of his own ones. And out of one of the apartments, he saw a man coming, and he had a great entourage; and this man went straight to our old man, and said to him:

[33] "Look, my dear son, where the earth is colorful and alive, there it looks empty and dead in spirit. But where on earth it looks as if death had had it's harvest for all time, there it is all the more alive and vibrant in spirit!

[34] Behold, on the high Alps indeed no grain grows, and there are no vineyards, no fruit trees, and no gold mines to be found. But what is to be found for it in the spirit, you now see in the spirit through the grace of the Lord revealed before your eyes!

[35] You will tread the earth with your body's feet for still a short time. But grow in love for the Lord in this time! And see there besides my dwelling a second magnificent palace! This is already determined for you and for yours, when you will leave the temporal and enter free, eternal life!

[36] With these words, our old man realized that this speaker was his earthly father.

[37] After this recognition the blessed vision immediately disappeared. Our wanderers, however, retained the living, blissful and strengthening feeling of it, praised and thanked Me for the grace that had been shown to them, and returned to their earthly home with cheerful and strengthened courage.

[38] The up until now sad man then spent the remaining time with still quite cheerful courage and full of love and gratitude to Me on earth. And if an unnecessary melancholy still took hold of him now and then, then - if only his bodily powers allowed it - he immediately paid a visit to our aforementioned height, from which he always returned strengthened anew again.

[39] Behold, such a story the mountains tell you - even if not for everyone with audible words, but all the more with a very perceptible whispering into the feeling of the soul and through this also to the love of the spirit. If you, according to this science, on a good occasion go to any mountain of a more significant height and to you there befall these emotions, then you can safely conclude from this and say:

[40] If, according to this science, you take a good opportunity to go to any mountain of a more significant height, and there come such feelings over you, you can safely conclude from it and say: "Yes, these are truly homely feelings! How sweet and pleasant they are, and how wonderful it must be for those who find themselves in this silent homeland forever!

[41] For you can believe it that such feelings are not alone effects of the heights standing for themselves, but they come from the blessed spirits surrounding you, who, like Me, preceded you to prepare a lasting place for you.

[42] But you do not have to be one-sided thereby and think: This or that mountain is it where such dwellings are raised up in spirit! But what is said here, applies to most any mountain from which the boundary stones of temporal property right are far removed.

[43] You may sure already have similar feelings on hills of insignificant height; but they only come alive where the woodcutter's axe has nothing more to do.

[44] Such things thus the mountains tell, teach and preach to you!

227 False and real following

26th May 1842

Jakob Lorber chose John 7:13 for consideration: "But no-one spoke freely of Him out of fear of the Jews."

Ans. H. chose Luke 13:30: "And behold, they that are last, they will be first. And they who are first, they will be last."

[1] They feared to confess Him freely, since their minds were full of fear of the Jews. Behold, these are the last, even if they are also the first, to whom the gospel went, since they fear people more than Me.

[2] But those who, although they are not witnesses, in later times and in remote places only get the word, but accept it at once and are ready to defend it with their lives as soon as it is challenged from somewhere - these are the last in time and therefore also in place, but according to the deed, they are the first. For they have no fear of the Jews or of the world. For the word tells them in their heart that I am mightier than all worldliness and Judaism and than the darkness of all priesthood.

[3] But the Pharisee is afraid of Judaism and does not want to make an enemy of it as long as it is still rich and powerful in gold and cruelly tyrannical - and as long as it still has great honorary offices and very much gold-bearing positions to give away.

[4] But when Judaism falls apart, what will well the weather-twisting Pharisee do? I say: He will indeed turn the coat according to the wind, but he will therefore never be the first, but the absolutely last. Why then? Oh, the answer is easy to find.

[5] A stupid girl gives this answer to her lover, who says to her: "But don't say anything about our relationship to anyone! "Why?" she asks and says: "That gives me trouble! If you really loved me, you would not be afraid to tell anyone that you love me. But you pay homage to several and do not want to spoil it with them. Therefore you have this fear! You were the first to whom my heart got attached, but you are the last one who will participate in my love! Behold, is this not a perfectly good answer to the above question?"

[6] But I tell you: The same answer I will indeed give to those who will be such Pharisees against Me and therefore are afraid of Judaism, because their temporal advantages are tied to it as: Honor, a worldly good name and still a lot of other things, which are an abomination before Me.

[7] I say: Such "first ones" will once very strongly be the last ones! But those who cling to Me in everything and do not fear the world at all out of love for Me; these will then also be by far the first.

[8] And therefore also the successors will stand higher than the witnesses of My grace - since they will not fear Judaism like the Pharisees.

[9] Such is very much to be considered - even in this time! Amen.

27th May 1842

Above all beloved Father in Jesus the Lord, would you not like to give me a very short, pleasing word for a daughter of Ans. H.-W., whose name day is tomorrow? I indeed do not know whether she has a living desire for it. But if she had one and I brought her nothing from you, she might well think herself that perhaps I had not brought her a little word from You out of a supposed annoyance she felt at her sometimes somewhat repulsive behavior toward me (thereby wanting to punish her in a way). Therefore, if it were your holy will, I would even be willing to write something, You dear Father You!

On this request, the servant Jakob Lorber received the words from the Father:

[1] Has this strongly outward looking child asked you then therefore? You say, "No, not that!" And when you ask Me whether she has perhaps secretly asked Me for it full of love and confidence - see, there I also cannot give you any other answer than exactly that which you gave Me on My question.

[2] What are we to do here, therefore, where no living desire is underlying? Shall we throw the living word after such children on their backs, or shall we stuff them with it, as a farmer's wife does with her fowls?

[3] Oh, we don't do that! Do you understand!? For if we were to do so, this super-nourishing gift would soon diminish in it's highest value like bad paper money!

[4] Behold, therefore we do not do such things sooner than until we are actively approached for it!

[5] But this girl has now filled her heart with all sorts of thoughts of young men and marriage, and she lets her eyes, like her heart, leap all around someone who greeted her from afar. Behold, in such heart- and eye-activity we two will easily be held counsel!

[6] Do you know what congratulation would be the dearest to this girl? Behold, if I were to give her, instead of a living word, a young, rich and beautiful bridegroom - that would now be dearer to her than I and you and in addition a whole book of the most living word!

[7] But I say this also only to you, so that you may recognize from it on what ground is the heart of those, who admittedly also call Me and sometimes even sigh to Me in secret like love, but not that they would perhaps prefer Me above the world; but only so that I would become quite supple, to give them as soon as possible what their heart thirsts for!

[8] Such ones care very little for the heaven which I want to give them; but they want only that heaven which they have built for themselves out of their desires!

[9] Oh see, how much better I know people than you! Behold, the countryman prays to Me when it is dry, for a rain. And if it rains too much, again for sunshine! A merchant prays that he would buy quite cheap and sells quite sinfully expensive. The usurer even creates a pious foundation so that only quite bad, lean years are to come. The lottery player often prays his tongue sore for a hit. A girl busily goes to church and dresses up as if she were going to a theater - why then? Perhaps out of love for Me? Oh no! - but that she either on this seemingly pious occasion would want to encounter one whom she wants to see rather than Me; or that she would ask for a husband as soon as possible!

[10] Behold, therefore I am well worshiped as means, but not as an end! One turns to Me because of the world, but not for My sake!

[11] From such love, however, I tell you, both of us will certainly not bite down much! Or would you be well served, if any girl would do nice to you in order to win another person for her heart through you? What would you do with such a lover?

[12] Wouldn't you tell her: "Hear, you deaf and loose flatterer! What you carry in your heart, turn also yourself there! The one you love will surely be closer to you than I am! Therefore leave me free until you will draw near to me out of love for me!"

[13] Behold, thus also I answer! For I do certainly not let Myself be used as a negotiator! Whoever loves Me, must love Me for the sake of Myself, but not for the sake of worldly advantages - and I will therefore give him My love, which is true, eternal life; and everything that is Mine, will also be his.

[14] But who seeks Me only because of worldly advantages - indeed, he is more annoying and unbearable to Me than one who has never sought Me, neither in the one nor in the other respect. Such parasites can always stay away from Me; for I am disgusted by them!

[15] Behold, for this reason I cannot give ear to your request today either! Hence let your girl be until her heart will take another direction! Then she can also receive something from Me - but not in this condition! I want indeed to be very generous, but always at the right time and in the right place!

[16] But announce to J. Martha and the more secular P. H. that I am fully serious about their salvation, and that they are therefore also to take it completely seriously with My love for them. And one I shall bless, but the other I gently admonish! Amen.

[17] This I say about whom you asked - since I know people better than you! Understand it well! Amen.

229 From the gifts of the spirit

31st May 1842

"Lord Jesus! You dear, Holy Father! Wouldn't you like to make me known what there is the matter for the apparitions of J. V., who is a fire guard at the Schlossberg? Was it really You who appeared to him several times, stepping out from a white cloud? What should I think of it? And have similar views always been a condition for complete rebirth? Dear Holy Father, if it were Your Holy Will, thus You only want to give us a few words about it! But only Your Holy Will be done at all times! Amen."

To this request the servant Jakob Lorber was given the following answer:

[1] Behold, concerning your still somewhat blind question, humans are endowed with different abilities or talents. One has the gift of counsel, another the gift of understanding, another the gift of languages, another the gift of prophecy, another the gift of vision. Again another the gift of perception, what you call intuition, and again another the gift of hearing. Some have the gift of smell, some the gift of taste. And among all of these are countless gradations and mixtures. Some have the gift of willpower, another again a power in his eyes. And so one has a special distinction in this, and another again in something else.

[2] But through true humility and love for Me, everyone can increase his inherited talent up to the completely spiritual life! But that is why no-one has any advantage above the other; but that he can and should serve his brothers in all love with his special talents - that is why each will also be given something special!

[3] Because if everyone had received all completely equal and would thus be equally wealthy - think! - would one brother go to another and ask for a service from him? Oh behold, no-one would certainly do that; for he would be provided with everything anyway!

[4] But since, according to My love, in the whole of infinity no being is completely supplied with all talents, so the lack of one or the other talent is indeed the most beautiful and lasting bond of mutual love, through which one brother becomes necessary to the other and must come close to him to be able to use the brother's talent.

[5] Therefore the visions of the pious man, about whom you have asked the question, may well also be in order, just as hearing is in order for you!

[6] But no-one is thereby completely excluded from one or the other talent; but the difference consists only in the predominance of one or the other talent in one or the other person. But if the person passes over into the spiritual life, then the predominant talent is awakened first.

[7] And so, for full rebirth, neither vision for itself nor anything else for itself is absolutely necessary, but only humility and love. Everything else is then only a consequence of this and always depends on the original possession of some talent.

[8] You should surely already be able now to understand such things from within yourself. The visions of J.V. are thus correct, although many an unclean thing clings to it.

[9] But you stay with the Word! For in it is the purest sight! Therefore it is indeed the source of all light and all seeing! Understand it well! Amen.

230 Encouragement for the servant

7th June 1842

Request of the servant: "Oh You my most beloved Lord and Father Jesus, You most holy, You most loving God from eternity to eternity, You all-merciful counselor in every need! You see that my heart is troubled by so many apparitions and you know them. Therefore I have no need to recite them to You, oh most Holy Father, with the mouth or with written letters. Oh so give me then a consolation, so that I may not become incapable, through such blows on my truly poor heart, of carrying out the business of the spirit that You have entrusted to me, and in the end well even lose through such incapacity what You have thus graciously entrusted to me poor sinner. Oh You holy, dear, more than good Father, have mercy on me and free me from this great distress of heart! Your Will be done! Amen."

[1] Yes, yes, I know very well what you lack. But remember this for such cases: Where you cannot change anything according to the freedom of will and knowledge that is inherent in every man, there spare yourself every effort and work for all future! For you will never bring a tree trunk to life that is completely rotten from the center, no matter how diligently you want to water it daily.

[2] Therefore do not be troubled by the speech, which comes from the mouth of unclean, purely world-addicted human spirits! Let these draw only from the treasure of their worldly wisdom, which is of the world and belongs purely to the world! Let them speak and let them practice their highly praised monetary virtues! Let such worldly wise people speak black and white, let even My old and every new Word be to them a purest foolishness! For, behold, this truly miserable, short blessedness we must give them for their monetary virtues, since they conclude everything in the world with this life, which is so just right for them, anyway!

[3] Behold, such purest materialists are at all times the most lukewarm intellectuals! Yes, they are as inert as the matter itself to which they cling - which is why they cannot rise above the dead nature of their and any other matter.

[4] But, since only matter is for them something solid and comprehensible, their spirit too passes completely over into it, leaves itself entirely to matter, and thinks, as long as a spark of life still glows in it, entirely out of it. And all spiritual is therefore to them nothing else than a very purest foolishness.

[5] But, since the spirit sticks wholly in it's matter, it also happens that it sometimes speaks out of it's matter wittily and apparently astutely, which is then worldly wise speech. But only now comes the big but! Now you shall hear something completely new!

[6] But when such people's matter has consumed their spirit like a burning wick consumes the oil in the lamp (on which occasion the dull flame goes out) - there their spirit will also go out for all eternal times of times. For behold, these are just those human larvae which are neither cold nor warm, but lukewarm - that is, they are neither evil nor good, but dead as matter itself. Therefore they are also to be spat out of My mouth - or in other words: they eternally cease to be after this life. For they are just as incapable of an animating chastisement as a dead stone.

[7] But where life is no longer conceivable, to what should a reward go, which in and of itself is only the most actual eternal life? Hence it is also said that it is easier for a camel to go through the eye of a needle than for a spiritually dead rich man to the life! Verily I say to you, if the rich man will not do as I have advised the rich young man once, he will not receive life.

[8] But whoever says: "I'm saving for my children so that I can provide for them one day and make them independent" - we also do not want to begrudge him his joy, and we also want to let him undisturbedly prepare the eternal grave for his children. Do you think I care about such people? I tel you: a rotten apple stands higher with Me than such people!

[9] Therefore you also need not take offense for yourself, nor worry, but joyfully grant them this brief bliss, so as I do. For if they despise the old Gospel and call Me Myself a "poor fellow," they will surely do nothing else towards you, since you only bear witness of Me - of Me, the despised and mocked one, of Me, the crucified one.

[10] But I tell you: If your word had the applause of the world, it would not be from Me! But the contempt of the world is always the greatest testimony of that which comes from Me.

[11] Whoever thus reviles and flees you, he reviles and flees Me also! For what comes from you that indeed also comes from Me. Therefore be cheerful! Amen.

231 *Family Pastoral Care*

7th June 1842

[1] Write from Me to the three daughters of Ans. H-W. named J. H., P. H. and W. H., also to Ans. H.-W. himself and to his wife!

[2] To J.H.: I, your dear Holy Father, say and advise you that you should remain loyal to Me! And I tell you this because I see it with you that your heart begins to swing a little back and forth between Me and the world.

[3] But that is not good, since the heart, as often as it swings out into the world, always, like a bucket let into a well, absorbs all sorts of evil in itself, like distrust, anger, anxiety, lukewarmness in all that is good and truly spiritually beautiful, coquetry, infidelity, anger, envy, arrogance and lust for revenge.

[4] Behold, these great evils are initially just small; but once they are taken up in the heart as evil seed, they grow very quickly and soon choke as the worst weeds, every noble grain that I have sown in the heart before.

[5] See, you My dear daughter, since your heart is in such a little danger, I, your holy, dear Father, remind you of it, that you do certainly not want Me to suffer any harm.

[6] But let you find that My scribe and servant had to show himself somewhat changed against you, although he loves you inwardly very much - behold, for this purpose he was secretly called by Me to indicate to you that your little heart has begun to quietly swing. But My servant must therefore behave at all times as he is called to do, and must write what is said to him, so that through this, someone would likely be awakened.

[7] But if everything you just look at - if you are of a more attentive heart - can become a wise teacher for you, how much more will and must it be in your service in spiritual union with Me! Therefore, just observe all what the servant tells you in the future! For he speaks such not out of himself, but from Me, in whatever form it may be, whether like a joke, or a teasing or whether in earnest.

[8] If you will only pay attention to it, it will lead you to the living good. Dear little daughter, observe this well! Amen.

[9] To P. H.: Think, My love is the greatest wealth and the most wonderful jewelry of life! Who has this, has everything!

[10] Therefore practice yourself in My love! Be patient in everything and gladly obey My easy commandments! Have much and great joy in My words and believe in your heart that it is I who now lets the manna rain so abundantly for you, so it will be easy for you to strengthen your heart in all love and constant loyalty to Me!

[11] But if you will have a firm heart in My love, then also soon every evil of the body will leave you. But that is why you should not put a divided trust in My help, if a little physical sickness yet afflicts you sometimes. For I tell you, it will vanish as soon as your heart becomes firmer in My love!

[12] But don't people already say: "True love must be fought for!"? Behold, I too quarrel so long with those who are dear to Me, through all kinds of sensations that are unpleasant for the body, as long as I discover in some still so hidden corner of the heart something that is not suitable for My Holy Love. Therefore I also asked the faithful apostle three times whether he loved Me!

[13] Behold, I am really very jealous and therefore cannot tolerate anything that could transform itself only into the smallest of infidelity. But since I love you, my little daughter, very much, I tell you this! Observe it indeed quite well, and you will give Me, your holy, most loving Father, great joy! - But I will assure you of my love for it forever. - Amen.

[14] To W. H.: But to you I say that you should not bump your head against anything by which you now and then consider yourself reset. For behold, I thus often withdraw Myself, especially with thy kind, that they also sometimes want to exclaim: "My God, my God, why hast Thou forsaken me?!"

[15] Alone I tell you: Such is very beneficial to the eternal health of the spirit. But notice this thereby: I am never closer to you than just then, when you believe Me the farthest!

[16] Be therefore of a gentle heart, lift up your worldly thoughts to Me and be patient in all things! Be zealous in My love, so you will never see yourself in any background!

[17] Consider such well and faithfully in your heart! Amen.

[18] To A. H.-W.: But to you I say: In all things have My love and My mercy constantly before your eyes, so you will never get into a melancholy of the heart! Consider the phenomena as they are, but not as they should be - so you will create for yourself a pure image in your soul and your own spirit will reveal to you why things come to light so and not otherwise.

[19] See, if you are one with Me in love for Me, you will also be one with My will. But if you are that, then you will also easily see that without My will and without My permission, no sparrow falls from the roof, that every hair is counted and none can be bent without My will.

[20] That will give you a cheerful heart! So love Me, always sow good seeds among your children, thus you will even well prosper in My love! Amen.

[21] But your wife is to keep only exquisitely to My love air and travel in her heart into the "baths of My love", so she will become healthy in spirit and in her whole body!

[22] When she goes out, she shall also always take Me with her. But when she comes home, there also she is to invite Me most faithfully to her, so she will soon realize what all I can do!

[23] And therefore she should also not sometimes ponder too much what could make her completely healthy again! For I, the Physician of all physicians, who have already helped her so far, will help her even further.

[24] Therefore, she should also adhere to My love more than to everything else - so she will recover doubly and completely! Amen.

232 *The awakening power of love*

10th June 1842. morning.

Blessing of a believing father and a pious mother

To Andr. H. W.

[1] Hear and see, My beloved Andr. H. W., for I have something consoling to say to you!

[2] A communication, which I sent to My wordsmith for the necessary reassurance, brought you into a somewhat too fearful reflection, and, moreover, made you a little bit pessimistic with respect to what concerns the full mortality of the lukewarm, and this mainly because you understood thereunder your admittedly very worldly-minded and -mannered wife, and, not very far away, also your children with her. Alone, I tell you, you are well very perfectly right to take heed of such things. But what is said there in the epilogue to the scribe, such things nevertheless have only a general sense, but not as if I had wanted to coin something secretly on your house through it, so to speak.

[3] In order that you may see such things clearly, pay good attention to what I will now tell you about this point!

[4] See, wherever both spouses were equally lukewarm in spirit and therefore completely turned to matter, and likewise also in their care for their children, there also the epithet to My scribe would be applicable in full validity. But where one spouse is believing, especially when it is the man, and full of love for Me, there is his wife - as she is one flesh with him - sanctified by faith and by the love of the man, which can also well apply in the opposite case.

[5] Hence it is also the case on the part of a believing father toward his children, since his blessing can still pass over into the third, sometimes into the seventh, and sometimes even into the seventy-seventh generation, so that they can be awakened on the other side through an abundant life of such a father, which says so much that they can be completely revived again!

[6] Such a thing can indeed also be accomplished by a very pious life of the mother. But, since every woman must have a man if she wants to become a mother and so already sexually belongs to the man, more thus still spiritually, the obvious advantage! If her husband is of the same spirit with her, they are anyway completely one; and what therefore applies to man, applies also to his wife.

[7] But if the man was unbelieving, but the woman believing and pious, then of course she is the awakener of both the man - if he alone was only lukewarm with the children, but also evil at the same time - and the children. On this occasion, however, the mother's big blessing then extends only into the third generation in the most extended case. But her husband and her children can even be awakened by her life and are thus sanctified by her; but in that case the man who is thus awakened and sanctified, has no further enlivening capacity in himself, but only that he lives in the life of his wife through her love for Me and out of it for her husband. But thus also the life of the woman is accordingly, which in and of itself is dead through it's lukewarmness, that it lives in the life of the man through his love for Me and out of it, for his wife. That such a co-enlivened and co-sanctified woman has also in and for herself no further vitalizing ability in herself, but only that she lives the life of the man, does not need to be discussed here still further.

[8] But since you would certainly ask how this is to be understood - how does therefore one live in or from or through the other? So I quite gladly want to explain such things to you completely, and so hear it then:

[9] Behold, you would certainly never have married your wife if you had not first united yourself with her in your heart. But through this inner connection, the image of her spirit has been taken up

alive into your soul and now lives on in you, very much like your outer real woman, only with the difference that, while the outer real woman lives only to the world, her image in you becomes ever more alive and spiritually refined through your love, loyalty and faith in Me.

[10] If we now set the case that your outward real woman dies before you bodily, all her life has indeed perished according to her worldliness and her lukewarmness. She has died there completely for herself for all eternities; only her living image lives on in your glorified soul. You then pray for your deceased wife. What happens then? Behold, here then a true spiritual miracle happens! This living, ennobled image of your wife then emerges freely from you (which you would realize if almost all sadness for your deceased wife had left you) and comes to the dead matter of the deceased wife, then glows through it and then awakens and purifies her completely solid soul and takes into yourself the withered spirit and moistens it with your love, which was indeed taken from you, but which is now already completely your own. Thus the truly dead spirit of the deceased woman is revived, then passes completely into the life of your living image and becomes completely one with it. So then the woman lives a certain kind of second love life out of the man, which can also be the case, however, in a doubly reversed respect.

[11] But what can be the case here between the spouses, also applies to the children on the part of the good and pious parents. Basically, however, these peculiar phenomena, which My apostle Paul already mentions, are nothing more than a miniature painting of what I Myself am doing on a large scale, even in the infinite - for there, through My image in you, which is My love or Christ in you, your dead and withered spirit is again softened and revived and thereby reborn to eternal life, after it has previously, through the love-fire of this very image of Me in you, been released from dead matter, which act is then and therefore then justly called redemption!

[12] If you, My beloved Andr. H. W., will surely see and fully comprehend this, then you will see just as easily that with Me, all things are possible! And how I am even able to drive not only one but a thousand camels at once through the needle's eye!

[13] But all this notwithstanding, the servant's epithet remains true after all, as soon as either both spouses are lukewarm, or one is not much superior to the other in life's virtue, or they are deliberately mutual adulterers, therefore the one does not want to follow the other in everything!

[14] But that a revival out of Me is better and infinitely more perfect than such an after-awakening, is already evident from the fact that I Myself am certainly more perfect than any spirit created by Me. But as every one awakened by Me must remain eternally dependent on Me, which dependence alone constitutes the eternal most blessed life of the spirit, so also the after-awakened one will remain eternally dependent on him who has awakened him again, and therefore will never be able to depend directly on Me and therefore also to be able to see Me directly, but only indirectly through him who has awakened him out of My love in himself! This you shall rightly understand, and it shall give you great comfort in your heart!

[15] I Finally I tell you concerning your children that you leave them a little too much free will; see, they are still far from being mature for this. Therefore, bend it now, since it can still be bent, otherwise they would soon cause you many a sorrow on earth, which could then make you fainthearted! If you therefore hold them to everything you let them learn in complete earnest, and that they fully obey their teachers without argument, you will obtain good fruit from them. For every seriousness underlies the life of the spirit, since I always walk just behind the seriousness of love! Take therefore note of this also, and I, your dear Father Jesus, will not let any of your own perish. My blessing with your spirit forever. Amen.

233 *Midnight of the soul*

13th June 1842

Question of Andr. H.-W.: "Oh Lord! It seems to me that I am more dead than alive. Will the midnight not soon be over by Your great love, grace and mercy?"

[1] That depends only on you! When you, along with your whole house, break with the whole world, the midnight will soon be over! But if someone is still bound between two rugged pillars which are some distance apart, that, while he is drawn to the living pillar by someone in the morning, he is also drawn to the pillar of death in the evening by someone else with equal ropes – how will he fare with this double pull?

[2] But you say yourself: "The clever one yields!" And I tell you that there I must always be the "clever one" and must always give way with My pulling mechanism at My morning-pillar, when the busy master begins to tighten his lacing mechanism too tightly at the evening pillar.

[3] If I also attract you on such occasions, you almost become an insect, that your spiritual breath escapes you. And that is exactly this condition with you, why you say that it seems to you as if you were "more dead than alive"!

[4] But when you want and like (for it is completely up to your free will to free yourself from the ropes of the evening pillar!) - so soon also will your supposed "midnight" will pass; for the morning pillar then casts no more shadow, but the evening pillar, an all the greater one.

[5] But he who glorifies Me through his faith and whom I have already entwined from all sides with love-ropes, fares well, if he soon gets rid of all that still draws him to the evening pillar.

[6] And that is not so difficult after all, as someone might think there! A true, living love for Me makes everything easy, and nothing is impossible for him!

[7] But if you would sometimes like to keep a small account with yourself regarding the evening pillar, I tell you, you would easily see how you still tolerate some cords from the evening around your body!

[8] But these must be removed from the body! Otherwise it won't get much better with your supposed "midnight"! Note this well! Because now I no longer need to add to you from Whom this gift is! Amen.

234 *Christ lives in me!*

22nd June 1842

[1] Just write, write! Because you only dimly remember in time, that was already clearest before Me from eternity!

[2] So give this hand- and heart note to the daughter of Ans. H.-W., who bears the name of My dear apostle Paul, and tell her that I let her be told through you:

[3] She should appropriate My word just as she has appropriated the name of the apostle through water baptism, which is to be her right name - not according to "Paulinus", also not according to "Paulina", but according to Paul, who was called Saul before and only then received the right name Paul from Me, which says everything in a heavenly way, what this great apostle out of Me did in My name.

[4] But as she carries his name, so she also is to carry in her heart what the apostle carried in his own, namely Myself completely, that is why he was also called Paul and could clearly say of himself: "Now I no longer live, but Christ lives in me!"

[5] But I say here: Blessed is he who with Paul is a "true Paul"! For although the name alone does not sanctify him, this name will nevertheless become a great testimony to him, if he carries it actively in his heart, as the apostle carried it.

[6] But I also say: Whoever will not be called "Paul" in his heart, he will not have a great part in My kingdom. For "Paul" says in a heavenly way: "Christ lives in me, and my whole being is a dwelling place of the Holy Spirit!"

[7] Behold now, little daughter, such says the name that you bear! Therefore seek in yourself the truth of this name which you carry, otherwise you always lie to yourself and Me as often as you say: "I am and is called Pauline," which means just as much as if you said, "Now I live perfectly! For not I, but the Spirit of divine love lives in me!"

[8] But that is why you are therefore to live faithfully in accordance with your name, so that it will not be taken away from you again when you will reach the revelation of the Spirit through the baptism of the Spirit and fire, which baptism is the full reception of eternal life!

[9] Behold, such I give you therefore in this your name day, so that you are to learn from it what this your name says and how you are to receive this name fully actively into your heart. And that is worth much more than gold and silver and all other treasures of the world!

[10] Become therefore a worthy bearer of your name! Thus first you will become a true, dear "Paulina" to Me now, as eternally. Amen.

235 The friendship of the Lord - birthday present

26th June 1842

Give this great gift to the one who celebrates her birthday today and is called J. H. = Martha.

"I do not say henceforth that you are servants. For a servant knows not what his master does. But I have told you that you are My friends.

For all that I have heard from My Father, I have made known to you.

You have not chosen Me, but I have chosen and set you that you should go and bear fruit and that your fruit should abide, so that, if you ask the Father in My name, He may give it to you." (John 15, verses 5 and 16).

[1] Do you understand, My little daughter, what I want to tell you through these two verses? Behold, the greatest that the human spirit will ever grasp - namely the regaining of perfect freedom, which is based there on My true, most intimate friendship with those whom I have chosen!

[2] Behold, none of you all has chosen Me, but only I came to you and have chosen you! But can you ever doubt that I have chosen you? Do I not give you all the treasures of the heavens, which are of the Father, who is the eternal love in Me?!

[3] But since I have chosen you all and you, so I have chosen you all and therefore you, My little daughter, is indeed also placed in the Paradise of eternal life, so that you are able to bring the noblest fruits and can also always ask Me for whatever you want so that I can always give it to you.

[4] But since it is now clear before your eyes that I have chosen you out of and from the world, which is trapped in the hardest chains of all bondage and worst slavery, what do you think - have I really chosen you all and thus also you for renewed bondage and slavery or for the freedom of the inner life of love to Me and thus to My full friendship?

[5] But who is the one to whom I say, "Beloved friend, beloved girlfriend!" Oh little daughter, consider, consider what this is, even if I say to you, "My beloved girlfriend!"

[6] Verily, I say it to you: If I would like to give you all kingdoms of all infinity, all angels and all heavens - there you would be only poorly gifted compared to it that you are a "chosen one", and that I also say to you: "My girlfriend, My sister!"

[7] Therefore, observe exceedingly well and most highly what you receive with this! Behold, on this your body's birthday you receive My friendship and will receive of My mercy, so that you would like to mature quickly in it to the full rebirth of your spirit to eternal life!

[8] Truly, these are My chosen friends, they also have My Holy Spirit already in and over them - that's why they shall never become servants of sin. So you, too, shall never become a servant of sin to Me, but remain eternally in My friendship! Amen.

236 *Marriage council*

27th June 1842, morning

[1] Just write, write; for I have already known for a long time what you want to ask Me!

[2] My dear K.G.L., who loves Me and trusts Me in your heart, that is why you want to have good advice from Me in the to you well-known cause! Behold, here is again a point where, as you use to say, the „good advice is expensive!“ Because I tell you, and you can believe Me exactly: In hell and presently in the world, a good and effective advice is in earnest difficult for Myself; except I wanted to swipe with the advice, also with My omnipotence.

[3] But if I did such a thing - for what then would the preceding advice be good and suitable? See, not long ago I gave to the so-called Western India, because of it's too industrious and philanthropic striving, such an advice connected with My omnipotence, that they should return to Me from the world. But this advice has cost many people (I don't want to use another expression here) - their lives and the existence of many places!

[4] But see, what this example has shown you here on a large scale, and how still several similar, where not even greater examples will show you for the future, what My advice connected with My omnipotence - and therefore also very tangible - is able to do. The same can also be the case with individual people, if I would give them omnipotent advice, which then certainly would be effective for now.

[5] But do I give the people of the world friendly advice either through the better instinct of their heart or, as it is the case here, through an awakened seer and word servant, tell Me, where is he who believes such things completely and therefore also observes them most faithfully? For thus wrong are men's senses, that the greatest miracle of the living word is so indifferent to them, as only always another everyday phenomenon in the world.

[6] Therefore, you can believe Me that giving good advice on many occasions and in many points is truly difficult even for Me!

[7] Nevertheless, I still want to tell you something about your matter of concern, but of course only as it stands with Me and not as it is found in the great world-order of man as they are at present.

[8] Behold, if any man has slept with a maiden, so that he thereby also has begotten out of her a fruit, after having first obtained her most intimate affection by all manner of preliminary words of marriage - only three scenarios are possible, which release him from his made covenant. And these three cases are: first, the one-sided or other-sided death of the body; secondly, a complete incapacity for marital status caused by whatever circumstances; thirdly, when the girl becomes completely unfaithful in her heart to the man without his fault and has accepted in her heart the love-proposal of another.

[9] See, only these three cases can and are regarded by Me as a fully apologetic reason. But all other reasons, which have grown on the meager and exceedingly deceptive ground of worldly mind, are always regarded as null and void!

[10] Who then says from his mind: I would like to take the girl as a wife, if my financial circumstances would allow it! To him I say: "You, who according to sin can calculate so well, why did you not acquire a counting table before [committing] the sin? Truly, now you are too late for Me with this account of yours!

[11] For I know no such calculation, which excuses sin and absolves you of your made covenant! Why? Because man, through sin, has already broken the eternal covenant with Me anyway, which

he swore to Me in water baptism, so he shall not add to this main break another one, which is completely equal to the main break.

[12] Secondly however, the man who calculates thus, should consider that his provision depends not so much on the worldly circumstances of wealth as rather, yes, completely alone, on Me - so with a faithful understanding of the heart he will easily find that the test of the worldly calculation is better than the calculation itself!

[13] Because whom I take care of is truly taken care of; while some are languishing in worldly dungeons of a double kind, because the tests of their calculations have turned out worse than the supposedly well-managed worldly calculations!

[14] Behold, this is the only advice that I can give you, which is also alone only good and true! But who will obey it? Will it be obeyed at all?

[15] Verily, who - out of love for Me - does not marry, does better. But whoever once gave the word to a maiden, does a gross sin when he breaks his word. But if anyone has already once laid with a girl against My commandment, how much more must he therefore also be obliged to make amends for his sin to the girl - without which deed it is never erased from the table of guilt to him in the kingdom of life!

[16] If you, My dear K. G. L., want to give such advice to your friend as if from you, you can do it! But whether it will bear fruit, that we will in the meantime, leave undecided in the world. Amen.

237 Revival movement in Sweden

28th June 1842

"Oh Lord! Is the revelation of the many children in Sweden, who were unanimously exhorted to repentance and testified that after three years the beast would rise with seven heads and ten horns, and that one head and two horns were already visible, to be believed? The poor world calls this miraculous phenomenon the preaching plague! Oh Lord! Forgive them, for they know not what they blaspheme!"

[1] I have already predicted it to you on many an occasion, and quite particularly in the course of the "twelve hours" well known to you, that I will let My light and My great mercy descend from the heavens in several places on earth. If it is now happening and will still happen more and more, here and there and soon such and soon so, what I have foretold to you, can this surprise you?

[2] What do the Swedish pure children preach when they are inspired by My Spirit? They preach true repentance! Who can think there that such is a disease of the body or even a work of Satan?

[3] Oh believe Me, and see the great people of the cities and what is their doing and their loose conduct - and you yourselves will say: "No, no! Satan never preaches such a gospel! But this one preaches only another one, after which the great people of the bad cities preferably live and weave!"

[4] But if you know that the one who in his heart truly confesses Christ in faith and particularly in love, is not against Christ, but for Him and therefore also for His eternal kingdom, then you will also recognize all the more easily and surely what Spirit drive and pulls these Swedish children to prophesy and preach!

[5] Is it not written then: "From the mouths of the little ones I have prepared Me praise?" Behold, this too belongs at all times to a great omen, when a judging great day of redemption is to come soon over the earth!

[6] But as to what concerns the "beast that ascends from the sea" again, and indeed for the last time - I think you will not need eyeglasses to see this clearly, if you look only a little at the activities and the conduct of the great whore-towns, and especially at the activities and conducts of a town that you well know, but which I still would not like and want to name to you!

[7] There the old "beast" thus mainly rises, as Cain has already seen it after his atrocity, in order to do its old business, and already has "two and a half heads and four and a half horns above the earth"! Therefore it is also necessary that everyone prepares himself through My grace so that he will not be devoured by the power and alleged force of the beast. For it will do great signs, no longer by fire, but all the more through the power of the tongue!

[8] But I tell you also on this occasion: The heavy cloud, however, is already rising from the heavens with more than equal steps, in which the lightning, which kills the beast forever, is contained!

[9] But what is the "mark of the beast" for its confessors? On the forehead - the worldly mind! But on the hand - the industry! By this the beast will be best recognized!

[10] But the testimony of the doctors is a screen for My cause! - Now you know everything that is necessary for you, observe it well! - Amen.

The "Grazer Newspaper" of August 20, 1842, No. 132: Stockholm, August 2, 1842., reported about this event: "On Sunday, July 10, over three thousand people from near

and far were gathered in Eksrote to hear these people preach. Several of the crowd tore their clothes off their bodies and the rings from their fingers and ears and trod on them with their feet, shouting that these precious objects were devil's jewels. A soldier collected a lot of gold rings in a basket, which were buried. The disease seems to have reached it's peak, the government paper notes, and there is little that can be done about it with admonitions and warnings, even less with coercive measures".

The "Austrian Observer" of November 7, 1842, brought the report of a Lutheran clergyman on the preaching addiction of children in Sweden, in which it says: "They preach against play, dance and arrogant life; they refer to the prophet Joel, 2nd chapter, 28th verse. They speak of the downfall of the world, admonish to repentance. In their visions, they see the agony of the damned. They also see a long communion table at which the blessed sit. They preach out of inner compulsion, and also where nobody listens to them, etc."

238 *Elijah, the forerunner – a contemporary life-hint*

30th June 1842

Malachi 4:5: "Behold, I will send you the prophet Elijah before the great and terrible day of the Lord!"

Matthew 17:10: "And His disciples asked Him and said: "What do the scribes say that Elijah must come first?"

[1] "Ask and it will be given to you, seek and you shall find, and knock and it will be opened to you." Tell Me, from whom are these consoling words? You say they are from Me. Good, I say, but if these eternally true words are from Me, say, what keeps you from following them actively so that it would be easy for each of you to understand such important and also most easily comprehensible passages from the Scripture of life?

[2] Do you know what is to blame for this? I tell you and have told you already often: Nothing but your still foolish conception of Me is to blame for this, according to which you still seek Me more and more in the infinitely powerful, mighty, great and super sacred, instead of in the sole gentle love.

[3] You sure see in Me the God, the infinitely great One, who created heaven and earth through His Word; but the God, the dear Father, who does not consider it beneath His dignity to set even the wings of a puddle mosquito in motion and to care for the mold plants on a moist crumb of bread, that they flourish - behold, this so deeply meek, this most gentle, this most patient and loving God and Father is still more or less strange to your heart!

[4] Jesus, who loaded sinners onto His shoulders, who called to Himself the weary and burdened; Jesus, the only good Shepherd, Him, the Crucified, you do not yet know!

[5] But since this most gentle Jesus is still strange to you in how and what He is, the great prophet Elijah is also strange to you and strange "the great and terrible day of the Lord!"

[6] If you do not understand things that are not here or that are too distant from your senses, you surely say apologetically: "Lord, to understand such a thing is given only to those whom You have called to it!" But the scripture of life is in your hands; with what valid excuse can you appear there, if I ask you: "Why don't you understand such things that you should understand first and foremost?"

[7] Who is the prophet Elijah here? Now open for once your ears and listen: It is My love, which precedes every judgment, as it is just now the case with you and with still some others elsewhere! This is the "Elijah"! When this (My love) begins to come to you, "Elijah" is also already there. Elijah is thus the foreglow of My love, which is now on it's way to you in it's infinite firepower, yes, in all of it's infinite fullness.

[8] Whoever understands the gentle rays of this "Elijah" and lets himself be penetrated by them, will also persist in the coming sea of fire of My infinite love.

[9] But woe to him who will not have made "Elijah" his own! Verily, he will not persist in the great fire of My love when it will come in it's fullness over all creatures!

[10] Who is not able to exist in the spirit with Elijah in the fiery chariot of love rising to Me towards heaven, how will he then exist even at the base of the fire, of which Elijah's chariot is only a small spark?

[11] Behold, this is what this – to you dark – passage says, which nevertheless should be brighter to you than the sun at noon! Now understand such things well and respect "Elijah" who is now among you, so that you are not destroyed by My coming great fire! Understand this well! Amen.

239 Characteristics of true and false prophets

4th July 1842

From the first book of the kings, chap. 19,7-18

[1] If you only go through what has been said here with some attention and pay attention to the identical answer of this greatest of all prophets of Israel, so it is impossible for you to evade the fact that a true prophet is clearly different from a false one, who is always a servant of Baal and a blind Pharisee in the most perfect sense of the word.

[2] But in order that you and everyone may notice it exactly and know how things stand between a true and a false prophet, I only want to draw your attention to the following from the quotations of the prophet Elijah. And so then listen:

[3] For whom alone did the true prophet Elijah strive? Did he strive for worldly rights, for worldly power and force and for worldly income consisting of gold and silver? He says: "I have striven for the Lord, the God of hosts!"

[4] Behold, if there is anyone who strives for the only true God without reward, and does accordingly as the prophet Elijah did, tell Me, is this a false prophet? So zeal is the surest and most infallible sign of a true and a false prophet.

[5] But if one strives for the worldly reputation of his church and his leadership, which is buried in gold, silver, and all precious stones, but another one strives for Me alone - which of the two prophets is surely the only true one? I think to guess this, nobody will have to take his refuge in mathematics.

[6] But since Elijah was a perfectly true prophet, how did he recognize Me when I passed by the door of the cave at Mount Horeb, as he lay still hidden in it? Perhaps in the big and strong wind? Behold, therefore I am also not in those who make much wind and fuss. For this is the way of the true, most blind Pharisees.

[7] Or did Elijah recognize Me in the fire that followed it? Behold, therefore I am not in those fiery zealots either, out of whose mouth spews nothing but one judgment after another and one damnation after another, since they want to recognize God only in the judging fire, but never only in love.

[8] But the true prophet Elijah recognized Me, the God of hosts, only in the silent, gentle breeze or whispering, i.e., in other words, nothing but: Elijah has recognized Me truly alone only in the love!

[9] But if you recognize Me, likewise gently blowing, in the sole love like Elijah, how are you therefore a false prophet? Just let the worldly prophets speak and scream against us! In the end it will well be shown who will lead the bride home!

[10] But Elijah was called to be a judge over Israel in love, therefore he had to go to Damascus and anoint Hazael and Jehu as kings and Elisha as prophet, so that they may preserve those who have not bowed down to Baal, and with the sword of faithfulness separate the chaff of Baal from My pure wheat. But what happened there in the powerful example, behold, that also now truly happens in spirit. That is why, in the end, love is yet to triumph over everything and ruin and bring to shame all the „winds," "earthquakes," and all "fire"!

[11] But now judge for yourself and find the true prophet out of the false great multitude, which serves the world.

[12] So Elijah is a true prophet. But likewise also everyone who finds Me as Elijah found Me - namely in love. Understand it! Amen.

240 *Man and woman within the divine order*

6th July 1842

[1] So write then some points to Elise H., because she desires it in her heart, since it pleases Me, if someone always has a great living desire for Me.

[2] Look at it, My dear wife, as a circle, a perfectly round drawn line around a center! Behold, I am the center, and the circle is the great power of My eternal order, which consists of Me eternally. In this circle, all creatures stand.

[3] But this circle is divided in itself into seven (concentric) circles. In that circle lying nearest to Me, the center, are the people of the earth, who are My children. On the second circle, from the inside, stand the people of all the stars. On the third circle stand the animals of the earth. On the fourth the animals of the stars. On the fifth stand all plants of the world-bodies without distinction. On the sixth stand all the planets, moons and comets. And on the great seventh, at last all the suns stand, without distinction of size.

[4] Behold, this is My order! From the center emanates all life and existence. And this goes through all circles up to the outermost circle. But on every circle it forms itself into another spirit, out of which then My seven Spirits continuously raise and exist. That is why they are also called: the seven Spirits of God, but which in and of themselves are nothing but only ordered powers of the center, working according to their kind of order from Me.

[5] But now think of yourself as the first, inner circle. There is the woman with the head turned to the center - but the man with his own beyond the circle, thus just opposite the woman. The question here is: Why then so? See, see, so the life that originally went out from the center reaches up to the seventh circle of the suns, there it bumps itself and then returns again through all circles to the center.

[6] But how does this return of all life happen? Now behold, the human spiritually sucks up the returning life through his constitution and his position. Once he is charged with the substance of life, he then lets it flow out into his well-fertilized opposite. Here it is nourished and then essentially again born for greater perfection. Is it thus completed, then it returns again as a free, self-conscious life to the center. But an unfinished one will be driven out again to the hot fire-circle of the suns, so that it may become stronger and stronger again through all the seven Spirits out of Me!

[7] But if you now view this true position in the spirit, tell Me, who is constantly closer to Me, the man or the woman? You must indeed say: the woman, by being placed within the innermost circle. But now draw a line in your mind from the center to the outermost fire-circle of the suns, what does this line then mean? Behold, this line denotes My great patience!

[8] But since the woman is within the circle and is thus closer to Me than the man who has turned his head outward to the circle - what must of course follow from that by itself? See, that My line of patience, which first touches the woman, must surely also be shorter than with the man, over which the line crosses only later, out of the woman!

[9] But since such things are already so established in My eternal order, what rule follows then for a woman? See and hear that the woman is also to be much more willing than any man, lest I also come much rather with a judging punishment over her than over the man!

[10] But as the pious, willing woman can be a root of all life, as was Mary in person, therefore also the disobedient woman can be a cause of all perdition. Therefore also with women, My line of patience is considerably shorter than with man.

[11] Observe this well, you My dear wife, for yourself and your daughters, and you will always be healthy - spiritually and physically. Amen.

241 Behavior advice during solar eclipse

7th July 1842, morning

[1] Here you have a small precautionary measure regarding tomorrow's eclipse of the sun with regard to the health of the body!

[2] If you were to consult history, since the events in the firmament are recorded, and then the history of great mortalities, you would soon find the strange coincidence of such circumstances, so that almost always the mentioned great mortalities follow similar strong eclipses of the sun, than e.g. the black death, the cold, the malignant flu, devastating typhoid or intestinal nerve fever, harmful leprosy, louse disease with bulges, since these are usually filled with blood lice, all kinds of agitation and the like.

[3] Behold, the coincidence of such circumstances is not so completely without influence, as the so-called enlightened great and rich and scholars of the world think it is.

[4] Consult the history of all times and of all peoples, even that of the Jews, the wise Egyptians, the Greeks and the ancient Romans - and it will tell you that all these peoples never enjoyed such a phenomenon, but always only a great fear, so much so that some howled and lamented, some crept fearfully into underground caves, chasms and chambers of buildings. Whenever two peoples fought bitterly against each other, an occurring solar eclipse was sufficient to bring about either a long cease-fire or a full, long-lasting peace. Today there are still on such occasions similarly acting peoples on earth in quantity.

[5] What only somewhat more deeply thinking humans should ask there: For what reason does nearly all old and also still the very largest part of the present earthly inhabitants together with nearly all animals have such a large respect for a solar eclipse?

[6] Listen, the answer is very easy to find; for it lies on the tongue of every man and says "Experientia docet!" - or: "Experience teaches!" For only then could man become afraid of the apparition - when, through the frequent encounter of such adverse circumstances - he had made a rule for himself according to the apparition, namely, that such apparitions are always followed by significant evils.

[7] For this reason the farmer still believes that at the time of darkness it rains poison from heaven to earth. Tell Me understandably, how did the farmer then come to this thought? Here some would even say: because he heard it from his parents. But I ask: From whom did his parents or his grandparents or his great-grandparents or his great-great-grandparents and I add, his great-great-great-grandparents hear it then? In short, there must be some A, after all, to which one can and must get, going back from the Z, so that one knows who then was the actual originator of such a belief. But what will and can come out of it in the end? I tell you: Nothing else but that every one must give the testimony to A: "Experience teaches!"

[8] Since the so-called black death occurred several times in Europe in response to such apparitions, people thought that during such an apparition a greenish poison would fall from the sky, poisoning the wells (which is why roofs were later made over them) and then people and animals through such poisoned water. Yes, some claimed to have seen one or more dragon-like animals moving in the sky in the area of the eclipsed sun during the duration of the apparition, which is why they attributed the poisoning of the waters to them.

[9] But the question is: What is to be made of such a tradition? I tell you: Nothing but a cautious attitude on such occasions to the old "experientia docet". For these sagas are not empty, as some believe, but there is something serious about them.

[10] Because firstly, an extraordinary cosmic conflict already occurs, the cause of which is known only to Me alone. But you can well imagine such a thing: if the blessing for all nature from Me lies in the rays of the sun, then at the time when the sun's rays receive an interruption of more than 50,000 miles, also the blessing of the rays will receive a significant interruption - not to think of evil-minded activities on such occasions, which nevertheless also play a main role there.

[11] But if you want to get away with your skin intact, this very day provide yourselves with water for the kitchen until noon tomorrow, take your breakfast before the apparition and do not eat or drink anything during the apparition and do nothing outside all day long, but remain in the rooms which will remain closed during the apparition and will be well smoked with juniper berries.

[12] So it is much better to stay indoors during the apparition than outdoors. But if you want to go outdoors, smear your skin with tree oil, which can be mixed with a few drops of juniper oil. Also the head can be coated with it, which is to be covered during the apparition. In the mouth, however, holds some chewed juniper berries and carry some in the pockets.

[13] But above all, everyone should be firm in love, faith and trust that you may be fearless.

[14] But let no-one take pleasure in it, but think of it, that there is another reason for such phenomena, quite different from the mathematical reason of astronomers. Otherwise it might happen that for some people, the show fee for such worldly spectacles would be quite high.

[15] So pay attention to such things, and you will remain healthy in your bodies! Amen.

[16] **NB.!** I am telling you and I am also telling all My dear ones: You and they shall take the 71st Psalm of David, especially from the 13th to the last, the 24th verse, and pray it, and it will be a great comfort and a mighty help to you, protecting you from everything that wants to approach with hostility. But with great, trusting, true seriousness the verses must be pronounced in your whole being.

[17] Such things are essential! Consider who He is who gives you such advice and why He gives it to you! Amen. Amen.

242 *The signet ring*

11th July 1842.

[1]

A seemingly insignificant, trivial thing
appears to the eye as an honorable signet ring.
But when a prince carries it on his hand,
it has a great weight for the whole land.

Such is a ring worn by a prince,
of such great value, that even in the latest days
some deed researchers ask after it
and busily hunt for such old treasures!

[2]

There is an office even in some states,
which there has the name seal preservation.
And to him is such an office trusted,
on which the prince also surely builds great things.
Only of one country's tried and tested faithful
the prince then empowers to freedom;
another one may scream himself to death,
never but he will enjoy the office!

[3]

Many a pious person also of Moses speaks:
He was the Lord's ring, a great light!
Verily, he is still that at this hour,
a seal of God for the old covenant,
which God has already placed in Abraham;
and what He has most wisely concealed from him,
He has, to announce to the entire world, chosen
Moses, him He has inspired with Himself!

[4]

But if such is the case with Moses
and every prophet is in Moses' image,
since in his spirit everyone speaks
to that people is an inscrutable light!
How so high then Moses, who passed away,
why not ask for what is there,
why hang on Moses only in high esteem,
why not also, what is there, thus embrace?!

[5]

So notice it then, you vain presence,

I tell you: you are so hard inside you,
you do not recognize the signet ring,
it seems to you, like the eye, a vain thing.
But so the prince's ring you hold in honor,
who still tends to turn himself to worldly things;
oh look, how may then you infatuate thus yourself,
to honor Me so weakly in My ring?!

[6]

Is even every signet ring in itself
a trivial, insignificant little thing,
so is He, who needs and leads the same,
sublime high and full of the highest dignity'.
Who therefore want to honor the prince,
they must also pay attention to the ring;
but if someone would resent the ring,
will he not also pout the prince's honor?!

[7]

Let it be, and let the ring be of bad brass,
put on My finger through the heart;
It is not, but he who wears it
yet worthy of respect for the seal!
Therefore let no-one argue wisely,
Not even prayerfully stride to a ring;
But by preparing a time of gloom for a ring,
thereby no-one will gain much from Me!

[8]

What is said, no-one offers defiance to it,
but everyone should make use of it!
Can you not respect what your eye sees,
how to honor then, that always your eye flees?
Who of Me to the ring is shaped,
he is also like Moses not outdated,
yet through him everything is reshaped anew,
so there through him the love of love prevails!

[9] This is something just for you. If you want to show it to someone, you can do it, but you are not obliged to do so. It is indeed due to you for My sake! For yourself, however, it is better to forbear and have, as before, a humble heart! Therefore it is not your duty to inform the others of such things immediately. Amen.

Explanation to the song 'The Signet Ring'. -

Oh Lord, most patient teacher and leader of all mankind, behold, the song 'The Signet Ring' is in the whole as well as in detail something of too secretive sense. I do not

understand it, for I cannot relate it to my person; how then am I to take such thing? Oh Lord, be not angry with me worm in the dust of all nothingness before You, and also not, as I am much inferior to all my brothers and friends and much worse than they, therefore I now ask for this of You - but be merciful and gracious to me poor sinner! If it were your holy will, you could well add a shining spark of your grace! But only - if you want it. Amen.

[1] So write then! I tell you: You and the signet ring have nothing to do with each other, except that through you, this new signet ring is given from Me.

[2] But the signet ring is the word and not you - even then not when I speak through your spirit with your tongue. Therefore the pronounced respect has nothing to do with you, but only with the word. But that everyone may surely and exactly understand this, he should know that under a prophet never his person and being, but alone I am understood in the word. But also the word itself in and for itself is not My actual being, so it is however still My will, which is revealed to you or also to all other people, represented for contemplation either by words from the mouth of a man called by Me or by signs, which he either records himself or has recorded by someone else.

[3] The will, however, is therefore the signet ring, but not he who serves Me himself only as a tool!

[4] So the present word, which I now bring down to earth through you, is the proverbial signet ring, but not you. This is from the same finger as at the time of Moses. But Moses had to cover his face to show that it was not he, but I alone, who was the sole prophet in word and law, and not he.

[5] But if Moses had to do such a thing, how then can it occur to you, even in your dreams, to relate the signet ring to your person? See how blind you still are to yourself in spite of all that you have already heard! But that I gave such a thing more for you than for someone else, you must therefore understand, because you yourself were not clear about many a gift from Me and heeded many a point less for yourself, than the others did for themselves!

[6] Behold, therefore also I have set the signet ring so that it's sense thus looks as if it refers to your person, to give you thereby a new touchstone for yourself, on which you are to test the gold of your knowledge, whether it is solid for what I let pass through you daily. But if you have so sometimes clouded the ring with you, what prey shall one day become to you from it?

[7] Oh, behold, many other called ones have done the same and have pondered over what they had received, while they should have practiced it above all through the most living faith, and I have therefore laid similar, even much stronger traps for them. Those who, like you, turned to Me, I gave them the solution as soon as possible, but those who took it upon themselves, they ended up like the wise Solomon.

[8] Accordingly, the signet ring denotes the new Word, as it appears outwardly, which no-one should worship in itself, but pay attention in everything and everyone, therefore it is a true signet ring put on My finger of mercy through the heart - or through My great merciful love!

[9] Now understand this well, because I have given it to you only for the time being. Therefore you should also understand this, as each one accordingly, in the right sense. This I say, the eternal Truth and Wisdom, Amen, Amen, Amen.

243 *Natural events as signs of the time*

21st July 1842, morning

Please the servant: "Oh most loving Holy Father Jesus! Behold, many things are now happening of a very unusual kind, such as: great fires, earthquakes, waterspouts, floods, and the like. What is all this mystery supposed to lead to? I, poor, weak sinner, ask You that You would indicate to me, as to all of us, in a few words only what should be to be inferred from it? But always and forever may only Your most holy will be done! Amen."

[1] So write then! What do you think then, what do you think one is in the habit of doing, little by little, with those who have an exceedingly strong sleep, when the day that is becoming is already strongly approaching, so that it is indeed the highest time to wake up, get up, and get dressed for the new business of the new day?

[2] Behold, such strongly sleepy one shake, poke, thrust, shake, pinch, and pour water on them, and continue to do such things more intensively until the one who has not quite slept himself into death awakens again in and for the new day. But whoever is can not be awakened, for him the grave is made!

[3] Behold, therefore all these phenomena of the times are nothing but such shakers, to awaken many a strong sleeper, of whom there are now many, from their sweet world-dreams, but to remove the very dead out of the way.

[4] Believe it firmly, another time is near! Therefore it will always come better. And so you will hear in a not long time also of a result, which will in many respects surpass all those of whom you have received news up to now. And then many will say:

[5] "Where are now those human beings whose proud legions who have kindled discord and war in all lands? Night has gathered them together, but day sees them running like weak streams, which were swelled up by a downpour, then rushed over rocks and raged as if they should bow down before them; their wild waves alone shattered and foamed against the firm foreheads and now hurry with furious haste, as the sea's mighty and broad arm holds the very near destruction for them in fullest readiness!"

[6] I tell you, be careful when such things happen! And nobody should be afraid of it! For the more such results will accumulate, the more will also become visible to man on earth and in the earth, the rays of the great dawn!

[7] But everyone should be on guard! For one thought too late - and the thief will enter the rooms and will rob, murder, burn, and scorch!

“Look, the water spray sparks,
and the earth is glowing throughout!
The sun has got it's measure
and the "Carmel" has climbed!
Consider, consider, how far, how far
it is the evil, dark time still!
Therefore I will tell you today:
it is preparing for the last battle!

[8] Look, it calls the world from it's dream, yes, from a last dream it calls to itself: "God! What then is man? A miraculous thing? Is he a self-contradictory composition of everything that is in conflict with itself? Is he an unsolvable riddle? Or is he not a remnant of himself, barely a shadow his original, a crumbling building that has hardly anything left in it's ruins, a witness to his former beauty, grandeur and greatness?

[9] Yes, he himself has thrown himself from the high peak by his free will, which he has corrupted, down from the walls and has thus fallen to the bottom. Behold, the dream is not bad! And therefore also the results!

[10] I tell you, verily, humanity has become an ancient, very weathered and rugged ruin. But the "ruins" do not know that many great treasures are still buried under their rubble. Therefore, the "treasure diggers" have come to search for the treasures under the ruins. Behold, this is the ultimate purpose!

[11] But the Lord must have a good reason why he now lets Himself be "harnessed to the cart" like a beast of burden! But finally everything will have to come to the drawbar and pull along with the cart and nestle under the yoke!

[12] Behold, the results bear witness to this! Let him who has a light now let it burn into the full day! Amen.

[13] These things say the First and the Last. Amen, Amen, Amen.

244 *The Lord to the Name Day of Jakob Lorber*

25th July 1842, in the morning after 11 o'clock.

[1] So then I give you a little song on your day, if because of the world you also do not receive a congratulatory card. But I think this card will last longer than those of the world. But to the open one I too will always be open and generous and attentive; but I will also be a thrifty giver to the reserved one. Therefore do not think about it, so today nobody wanted to find your room on your day. But for this I come to you twice, as for the ear, so also for the eye. See, here I am!

[2] And so write now in this My presence, visible to you, this little song under the name: **The tree's last leaf.**

I.

At a forest's densely trimmed edge
you see a rare scrawny tree,
a little, very pale leaf adorns it.
But this last leaf no longer hangs on the branch,
but limply on a spider's thread
only until a westerly snatches it away.

II.

Look at the world, how much it resembles a leaf,
it also hangs there very dry and light
on the same thread on the tree of life.
Oh look, already a rough westerly is stirring there,
he leads for this adornment the end, the rest,
already it buzzes around the forest thorny hem.

III.

Oh tree, oh tree, you dead remnant of the forest!
You gloat with your illusory power -
why, you fool?! Is not death your lot?
Yes dead, quite dead are you, oh tree, already long ago!
Therefore you will not be afraid of My closeness,
not fear in your grave's dark womb.

IV.

The last sheet, completely free from your attachment,
The last leaf, completely free from your hold,
adorns you only by a thread of force,
which was spun there by a vile animal -
and you still want to flaunt therewith before Me
on this old death hunting ground?!
Oh look, the Westerly is here with great greed!

V.

You warble already, you lonely pale thing?!
Do well at it; from Me only a hint –
it is done, oh tree, with your glory!
You do not want to guess who stands here with you now?
Yes, yes, the westerly around your branches is already blowing,
he does not let you realize the great power!

VI.

Why here, oh westerly, such great power? –
A dry leaf only gapes between twigs,
caught on the weakest thread of a spider!
Therefore you can blow very gently and mildly,
very easily you can handle this picture,
that is completely dead in the fullest sense!

VII.

Oh notice, notice by this picture, you dead world,
therefore only even more your delusion animates you;
this is your being in this last time!
Hear the last call from My mouth,
return to Me still in this hour,
before eternity will overtake you!

[3] Hear, understand, follow - Amen.

245 The star in the East

25th July 1842

(Lorber:) In "The Household of God" can be read: "Already there is a star in the East that will pave the way for Orion, and the fire of Sirius will consume all of them." ! (HG 1,1,12). What does the East mean here, what the star, and what is the Orion, what is the fire and what the Sirius/great dog ? Who are those which will be consumed by the fire of the great hound ?

[1] The 'star' is the love light of this word itself

[2] The 'Orion' is the love of God.

[3] The 'fire of the great Sirius/dog', means the great faithfulness of this love, for the dog is a symbol of faithfulness.

[4] But those who are being 'consumed with fire', or being brought to shame, are the worldly people.

[5] In other words, this sentence above means nothing else than: The light of love of the new Word will pave the way for the Godly life. The faithfulness of this love, will bring to shame all the trespassers, unbelievers and lukewarm ones. For the East are open, the star of love are already risen high!

[6] This is the easy meaning of these somewhat higher placed words. But since I have revealed it some more, you have to pay more attention to it! Amen.

[7] Thus says the 'Orion' through His 'great hound'. Amen. Amen.

246 *Judgment of the world*

31st July 1842, afternoon

[1] Write, just write; for I already know what you want! Read in "Daniel", chapter 3, verse 14 to 20! There you will already find what concerns the kingdom of the earth, which has just now become completely deaf to the voice of the poor brethren, who are close to starving to death in body and spirit!

[2] But I tell you now without "Daniel", the land at the sea will sink, and the proud queen of the waves will be blown apart like chaff, never to be moved by the tears of those who mourn. Look to America! There the "paying day" has already begun! Here, however, it is dawning!

[3] Misery will, indeed it must first teach the peoples that the earth is a common property of all people, but not only of those wicked satanic usurers who have taken possession of it through stamped metal and now even already through smeared, most dismal scraps of paper. It is already enough of a disgrace that people slam locks and bolts on the gates of their houses, so that they are not robbed of what hell is paved with! But let him be cursed who, in hellish self-interest, puts up barriers around his supposed grounds! Truly, truly! I, the Lord of life and death, say to you: So then, whoever is selfish and meager against his brothers, him will I one day have to gnaw at the barriers and boundary stones, as long as this sun will shine on the universe! And a heart of stone shall be laid before him! When this will be softened by his tears, only then shall he find a weak mercy with Me!

[4] Just be patient! For these are only quietly admonishing beginnings of what is to come on the rich and great children of Satan! Behold, judgment is already sitting on their necks!

[5] Verily, this generation shall lose its name! I will transform the monsters into crocodiles and dragons in the pool of eternal death! And the hell of the widest gullet shall endlessly increase in them! Verily I say to you: Of this nation, ten thousand will daily receive the well-deserved reward of the lands in the beyond already now; but that will certainly get better!

247 Answer to some questions

4th August 1842.

Questioners: a) Ans. H. b) C. L. c) Elise H.

Oh Lord! Thirty years ago I saw in the monastery R-n, when I was lying down in bed, a colossal man on horseback in my sleeping chamber, which made me very afraid. Was this apparition an illusion, or was it a real spiritual apparition?

1 Answer: Can you doubt that? But I ask you: What is more reasonable and wiser, to assume that a perfect nothing under the form of your seen knight on horseback enters into any appearance or the seen form is seriously something, which is it's true substantial reason?

2 You talk of a deception! What is a deception then? If you look at two for five, or black for white, or a tree for a tower, the moon for the sun, a planet for a fixed star, or a woman for a man - see, this is an illusion, which has it's reason in the weakness of the senses, and is therefore only a misjudgment of the seen being, but impossible a view of nothingness under a form, which is probably the greatest nonsense that a man can ever think of!

3 Therefore, stick to what you have seen, and think that even the dream-beings are not so quite empty nothings, but quite capable somethings! Understand it.

Is the resurgence and the renewed expansion of the Jesuit order salutary for mankind or not?

4 Answer: Certainly, that means for the humanity of the Jesuits themselves. But as far as the rest of humanity is concerned, there it will have with the salutary usury percentages a very sandy ground! By the way, it is also not too laudable to accept black dressed heavenly messengers across the board; although with Me it is also not just the garment that makes the man, but only whose spirit's child he is! Do you understand such a thing? Oh yes, you understand it quite well.

"Everyone who calls on the name of the Lord will be blessed. (Romans 10:13)

5 Answer: You can be fully assured of this, despite all the condemnations and confession manuals of Roman monks. Truly, he who calls on Me in his heart will not be lost if not only the Romans, but also all other sects would also have condemned him in the most bitter way for all eternities; because worldly sectarian jealousy has never been a judgment of eternal love in God! Understand, My dear daughter, such a thing well, Amen.

248 Clarification of ten questions

6th August 1842, afternoon.

Ten questions, written down on demand of the servant by Ans. H.

Oh Lord! I cannot understand that in the Mosaic law the death penalty was fixed for so many actions, and that some tribes together with their belongings were mercilessly destroyed by the Israelites in Your name, while You Yourself as Jesus, said: Judge not, that you may not be judged; condemn not, that you may not be condemned.

[1] Answer: Behold, under Moses and after Moses, the Old Covenant lasted until My descent. In this covenant only faith was required for justification, because the old love from Noah downwards began to pass more and more into pure wisdom. And so also the Mosaic law was based only on faith; But love has become an inner, secret, in a certain way unconscious condition alone through strict obedience - for since Wisdom had detached itself from Love, it also had to be always and severely judged, so that it does not want to step out of the circle of eternal order. And so this period from Moses up to Christ was a hard period of formative judgment, that is why I also had to finally take the burden of judgment and all its statutes on Me and erase the judgment and reinstate the old love in the place of the cold faith. See, that is a reason.

[2] But another, still deeper reason of the first reason itself is this, because at that time the prince of death and lie was not yet judged, but still completely free! Why, is easy to guess, because he wanted to complete himself then by the only faith-wisdom and judgment. But this direction of his went over into all idolatry, and so My side had to proceed against his judgment again with equal measure.

[3] Behold, this is why it seemed cruel at that time! But when I came down, he was judged, and the old love became again the only law. If then also evil happens, then it happens out of the self-evil will of people through demonic whispers; but in My law there is no longer any reason for it. Behold, this is the reason.

Is the marriage bond an eternally indissoluble one?

[4] Answer: Certainly, if it was concluded from true pure love both mainly in My perspective, and then also in view of the mutual human value or at least afterwards was thus completely manifested. But if such is not the case, then that which is called marriage has no name and value at all for heaven, but often a stronger and greater one for hell! Understand it, everyone!

When I say I go into myself, I want to explore myself - does the spirit go into the soul or the soul into the spirit? Does the soul explore the spirit or the spirit the soul? For the soul cannot go into the soul and the spirit cannot go into the spirit. Who is therefore here the "I" and who the "me"?

[5] Answer: But I tell you that neither the one nor the other is the case here, but under the going into oneself is only understood that the spirit or love move into its free will and directs it alone to that which is of My will. But when love lets the will unbridled, then the will soon become stronger than the love towards Me and then pulls it outwards, weakens it - and therefore also itself, as My power to work outwards in it! Going into oneself means therefore: draw the emanations of the will into itself; and exploring oneself, is called: see through the rays of will with love for Me, whether everything is directed to Me! Behold, so it is.

What does the joyful whirling flight of countless swallows around the seven-bell tower, which I saw on the height of the castle hill the day before yesterday, mean?

[6] Answer: The very stupid people of the world, who also prefer to flutter around flashing metal rather than around the living trees of life and cannot part with that which is more than dead and brings eternal death, like not seldom also these little animals from a gilded tower knob overfilled with electromagnetic fluid. Behold, such is the meaning of the image you have seen!

Is to the indication from a Somnambulist to be attributed faith, that some people have a cornered and some a spherical evaporation, and that the former are more spiritual and the latter more worldly?

[7] Answer: The somnambulists do not always see correctly. But concerning this statement, it is sure pretty much correct in the appearance, but not also so in the meaning. By the appearance only the magnetic or rather soul polarities are represented, but by no means the either more spiritual or more worldly qualities of the spirit or the actual love-will-life. Therefore the spheres can be as heavenly as the cornered; it depends only on the love! See, this is correct.

Is the assertion of another somnambulist correct that every human being is given a certain number at birth? For example, C.L. and I would have the number five.

[8] Answer: If you want to believe it, then it is as you believe it - but otherwise no-one is counted except by the greatness and strength of his love. But this is always the number one with Me! But everything else hangs on pure faith. Behold, this is pure, good and true.

Is the death of the Duke of Orleans to be considered an event of importance?

[9] Answer: For the world nonetheless, but in the heavens, even the cessation of a solar region is considered small! But in the time, all sorts of signs must indeed happen; so this too shall be a sign that I am by no means a friend of a constitutional dynasty. For if several coachmen on a wagon want to steer the wagon differently wilfully, where will the carriage come to? Or does such steering not make the horses scittish and in the end tear the whole carriage apart? Behold, therefore such a people are given also such signs. This is how it is to be taken.

Does not often the gaze say more than the word, and does not often in the gaze lie more power than in the word?

[10] Answer: Oh yes, if through the gaze the spirit speaks! But so you should have asked: Whether in the spiritual word lies more power than in the word of the tongue? So you would have understood your question immediately! See, this is the right reason.

Oh Lord! How is the passage in chapter 19, verses 17 and 18 of the Revelation of John to be understood: Come, gather yourselves to the great banquet of God, that ye may eat the flesh of kings, and the flesh of captains of armies, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, both free men, and of the servants, small and great?

[11] Answer: Oh My dear friend! You don't understand that?! Look, look! You already have the big banquet in front of you, and you can ask for it like someone who is looking for something while carrying it in his hand?! My love, this holy city, is certainly the great banquet, which in time will consume all worldly things! Behold, this is the great banquet of God to which you have just been invited! Behold, therefore the sense of the heavens is manifested here. Oh friend! Come, come to the banquet completely!

Can I influence someone who is in France in such a way that he is thereby deterred from an action or encouraged to act?

[12] Answer: I tell you, through love and through the living faith that comes out of it to Me, not only someone in France, but indeed someone even more remote - and would he be in Sirius or even infinitely further away; because with Me, you can do everything, but nothing without Me! Surely that will not be strange to you? Therefore love and believe, and you will always win, Amen.

249 Emotion

7th August 1842, afternoon

[1]

Life is to be understood through emotions
and light mature only on dark paths
when life's emotions
are at all times
truthfully presented
in faithful light

[2]

You may want to talk and dispute
as always
be spiritually instructed
about life in the universe,
yet you will never find therein
what is life itself
This will only be revealed
in emotions,
how life has been given.

[3]

Therefore live in feelings,
faithful to old life lessons,
and in all silence of the heart
on the barren earth globe!
Then you live a true life
even a life, given to you,
faithfully and truly given by God,
so also mentioned by Him!
So then feel the true self
as a force down here;
even as some force here below;
and once over time and space
it gives you eternal peace.

250 Our sun

8th August 1842

Beginning of the dictation about the "natural sun". It was continued almost daily until it's conclusion on November 21, 1842, with Anselm Hüttenbrenner being an avid writer of the word dictated by Jakob Lorber.

[1] It will not be necessary here, as at most with the representation of another star, to determine the location of this shining star (sun) more exactly, since that does each day anyway obviously. Therefore we want to ask and solve the question first: What is the sun? After solving this question, everything will be easy to order and will certainly be wonderfully clear. And so we ask this question again: What is the sun?

[2] The sun is a fixed star with respect to the planets circling around it, but for itself it is only a perfect planet, in that it too (like the earth with it's moon circling around this very sun), moves around the central solar body already known to you with all it's planets circling around it. A journey, which however, of course, lasts somewhat longer than that of the earth around the sun, for it needs almost 28,000 earth-years to complete this great orbit.

[3] Thus we would know that the sun is not only a pure sun, but that it is rather a perfect planet, which, in proportion to it's physical size, has more light flowing around it than any smaller planet orbiting it.

[4] But if the sun itself is a perfect planet in and of itself, it must certainly contain in the most perfect measure all those planetary components which occur in very diminished potencies on all the other smaller planets orbiting it. And so the sun must be found in great perfection, which is in a much smaller form and therefore also much more imperfect again in the planets Mercury, Venus, Earth and it's moon, Mars, the four small particular planets Pallas, Ceres, Juno and Vesta, Jupiter and it's four moons, in Saturnus, it's rings and seven moons, in Uranus and it's five moons, and in an even more distant planet and it's three moons, and finally in all the comets (counting 12 000 million), which are still moving around the sun in the farthest distances.

[5] Or, to put it more precisely: the perfect planet Sun is the naturally perfect epitome of all it's world-children; or: in this perfect planet, everything appears more naturally perfect in a living way than it appears in any planet, moon and comet. So, for the sake of better understanding, let us add some examples.

[6] The earth of your planet is dead, hard, stony and is not able to produce anything without the light of the sun. The earth of the sun, on the other hand, is soft and mild, it is neither stony nor sandy, but is soft, like the flesh of a man. Or, so that you may understand it even better, it is almost everywhere elastic, so that no-one who would fall on the ground would be able to damage himself painfully; for he would fall there just as if he were falling over air-filled cushions. This earth, however, in this state is not as tough as the so-called rubber elasticum in your case, but it is quite loose and is not (only) elastic as a whole, but in it's smallest parts, which in themselves are all shells filled with the true life ether.

[7] Such is indeed the case with the earth of your planet; but the shells are in themselves too brittle and do not give way in the event of a blow or trap, but only press themselves more firmly together; and when they lie undisturbed for many consecutive years, thus layered next to and on top of each other, they finally take hold of each other so tightly that, as a result of this mutual grip, they then turn completely to stone, and in this state they then naturally offer even more stubborn resistance than before, since they lay even more packed on top of each other; for which reason the vegetation on a planet must be much more scanty than on the perfect solar planet.

[8] For on a planetary earth-body, as is for instance your earth, a coarser seed provided with a living germ must first decay in the soil, and must, by this very act, compel the earthly husks that are about to become, to co-decay, or rather to become soft, so that then the freed living germ can immediately suck from these softened earth-husks it's appropriate ethereal food. Then, however, it must immediately drive in a lot of roots between the earth-hulls, softening these, then through it's stubbornly crushing increase in volume, in order to win the farther necessary food to it's plant-growth-stalk.

[9] Is such a thing also necessary on the perfect solar planet? See, there is a big difference. Because the soil of this planet is so soft, delicate and mild, the parts without seeds belonging to whatever kind of plant, take hold directly in the soil itself and sprout above it as the most innumerable diverse and useful plants, whose beauty, goodness and usefulness surpass all that is conceivable on all other planets many times over, as the sun with it's light and it's size surpasses all it's world-children.

[10] In the sun neither a tree, of whatever kind it may be, nor a bush, nor a plant has roots and seeds, but everything grows and develops there in the same way as the original stone moss, the mould plant and the sponges. But these plants are therefore imperishable and not of such short duration as those formerly named on your earthly body; but where such powers let something grow, there it then grows on for ever. And if such plants are also in a way cut down by the natural inhabitants of the sun, they are not killed by it, but the cut down tree or plant will soon grow again. For since the roots of such a plant are not really coarse-material, but only like fiery ether veins, such vegetative power takes hold again after the former removal and grows up in new splendor and glory.

[11] Some might think and say: Yes, if the plants cannot be eradicated in this way, will they not soon occupy every area of this planet so strongly that no other, freely walking being will be able to exist beside them?

[12] But such is not the case, because the natural humans of this perfect planet have a much stronger willpower than the vegetative driving force of the solar soil. For this reason, neither a tree, nor a bush, nor a plant, nor a blade of grass grows on the sun without the intervention of the human will. The human will is the sole, infinitely varied and diverse seed for all vegetation on this perfect planet. Therefore, for example, a tree or plant grows from the ground of the sun, only where a sun-person wants to have it, and how he wants it shaped. Therefore, on this perfect planet, there is no permanent, uniformly occurring species in the realm of all plant life, but rather this species always depends on the respective will of the people. But when a man has called any tree or plant out of the ground by his will, no-one else can destroy it, except only he who has caused it; or another only then, when he has been authorized by the creator to do so by will.

[13] For this very reason there is a truly infinite diversity in the realm of plant life on the sun's earth. Because with two immediate neighbors already not two homogeneous plants are present, but each calls forth also other plants on the ground, which it inhabits. And so one of you would like to wander through the wide expanses of the solar earth for many thousands of years, so he will surely come across always new and miraculous plant species and forms; but even on this long journey he would not find two species that would be completely alike. See, from these examples you can get a little idea of why the sun is a perfect planet. For similar things do indeed occur on every celestial body or smaller planet; but compared to the sun, only imperfectly.

[14] Existing plants on your earth can also likewise be changed and refined, but in a much more laborious and by a far more restricted way. Only in spirit is similar perfection evident among people on the other planets too, as, for example, the fruits of poetic imagination, be it in the language of pictorial art, which is expressed by corresponding pictures with the help of colors or other objects suitable for pictorial art; but especially through the language of sounds, in which such

a tone poet can unfold the greatest variety if he is fully awakened in this discipline. But all this notwithstanding, even this apparent perfection on the planets is but a faint image of all that is found there in every conceivable respect on the perfect planet of the Sun.

251 *Fatherly advice*

8th August 1842

[1] So I want it, and my foundation is always love and eternal benevolence, and all my ways are full of light. Therefore you have to pay attention to this, otherwise I still take my favor from you today to the extent that you are not to receive anything from me, except as far as the main work is concerned, and even of that no more than six sheets a week, of which then except for you and Ans. H.-W. nobody else should read anything more than at the end of the week!

[2] But what is it that you should observe? - So listen, there are the following three points, and these are:

[3] No. 1 you shouldn't have a hot breakfast for your physical health and even more for your mental health, and certainly not with your housewife, who, in an extremely annoying way, calculates everything to a pint! - I don't need to tell you more.

[4] Likewise, for the same reason, I also want that you should no longer eat the three meals a week at this woman's table at noon. Because you are my servant to announce my eternal kingdom, that is my love. If you are also nothing from yourself, you are nevertheless all of my love and mercy in my name. - Whoever invites you to table in My name has Me Myself in you at the table.

[5] But have you never felt in you how much it has pressed me all the time, when you, especially in the last time, now also pressed, took food at the table of the woman who would like to acknowledge me and you with a little more respect only when I would like to let grow through you on her garden trees bare thalers and ducats in great quantity?

[6] Now that you know who is sitting at table with you, avoid the table where I am not well pleased. Understand this and do accordingly, and my grace will remain for you until the end of your time on earth to win my love for ever. Otherwise I want to do to you, as was already said!

[7] But the table at which I sit down with you must be a lovable one, just like with my dear Ans. H.-W. - But if you would only eat bread on the three days, then it will be better for you than a calculated dish of the most tasty food, about which pure monetary speeches are made instead of my word. - See, that's the first point!

[8] No. 2: As far as the communication about the sun is concerned, which I from today to you and through you also to the Ans. H.-W. will begin to give, it will only be read by the others when it has been completed. Otherwise the stomach of the spirit will be overloaded by the sublime, and this very highest food will then be enjoyed as if it were common everyday food in a stupid magazine. But just as no spirit is satisfied by the silly magazine dishes and thus becomes even alive, so it would also be with this My word about the "sun", so it would immediately become common everyday food.

[9] With the "sun" I give a great light. In fullness and totality it will shine through and illuminate everyone, while, enjoyed as a single ray, it wants at most to tickle the wit, but by no means wants to enliven the spirit and illuminate its dungeon - in what sole intention I only give this greatest light!

[10] That is why I will only add the blessing at the end and not send it in advance! - That is the second point to be considered! - Everything else can be read every day. In the meantime, everyone would be advised to read "The Fly", the "Grossglockner" and the whole "Saturn", because there are many points that were inadvertently swallowed in the first, single-beam reading they have aroused the curiosity of the understanding in the few readers more than the true, living thirst for My love in the spirit!

[11] All these things must be observed, otherwise I do as I have said. Who then will force me and who will be able to force and control me?

[12] No. 3: Give it to good-hearted J.D., who is also a brother to you and a friend of Ans. H.-W., declare that he may also take part in this meal of my love light. And I will give him a cheerful heart and will transform him into eternal life, so that he shall see, taste, and feel no more death from now on.

[13] For I have looked at his heart and have found honesty and righteousness in it. And so he should now also get my living love light and should eat my living bread at your table in the word of life, which is my love!

[14] Let him do it as much as he can and when he can. May all things be highly blessed which he will receive!

[15] Believe Me, now I tell you: I have a great and well-fed love for this man. Therefore I will also show him from now on how dear he is to me.

[16] You ask me why only from now on and why not sooner? - And I tell you: For love! Because I am reserved before the little ones so that they are not frightened of me when I call them. But if I see the right time, then I also call them, and they hear my voice and understand me, following my call. Therefore I have only now called this my man so that he should take the fullness of the blessing for his heart from my loving father hand.

[17] You don't have to refrain from communicating such things! My dear Ans.H.-W., but you should do this and keep your front door open for this friend every day, as he has done so far. And My blessing will not be withheld from him. Amen. Understand this all.

252 *From the Spirit of Truth*

15th August 1842, in the morning

[1] If you really want to write something today, write from John, chapter 16, verse 8 to 15; but open it up and see how it reads there:

[2] "And when He comes, He will punish the world for sin and for righteousness and for judgment. For sin, that they believe not in Me; but for righteousness, that I go to the Father, and ye see Me no more; for judgment, that the prince of this world may be judged. I still have much to tell you, but you cannot bear it now. But when that one, the Spirit of truth, comes, He will guide you into all truth. For He will not speak of Himself, but what He will hear from Me He will speak, and what is to come, He will proclaim to you. The same will transfigure Me; because from what is Mine He will take it and announce it to you. Everything that the Father has, is Mine. That is why I said to you: From what is Mine, He will take it and proclaim it to you.

[3] I give this to Ans. H.-W. through you, for the time being undisclosed, as is the case with the others, if they want to accept it. But if you accept, you should look for the true, inner meaning of these texts, of course somewhat difficult, and pay attention to the underlined words.

[4] But whoever will accept it, I also want to give a little light in his heart, so he will then discover many wonderful things in this small task.

[5] But afterwards I want to give it to you completely revealed. So let this be done! I, Jesus, say that. Amen.

253 Short text explanations

16th & 17th August 1842.

I want to give you and the others something very remarkable, and this should always be carried with you and be fully absorbed. Also to the children of Ans. H. W. should be granted such things. Who will surely pay attention to that in his heart, he will have the righteousness of life and will walk it's straight way, which leads full of light to Me! And so write then:

[1] *The servant is not greater than his Lord, nor the apostle greater than He who has sent him. John 13:16.*

How, then, is the present state of servants and apostles ordered, since altars have been built for the servants and the apostles are honored as if they were more than I! As furthermore all power is taken away from Me and all honor is seized from Me - and I have to be like the servant and the apostle want it but not that they are according to My will! And yet they pray: Your will be done! What is meant by that? Doesn't that mean denying God with every filament and fiber?!

[2] *My yoke is gentle and light My burden. Matthew 11:30.*

But how is it that people prefer to put up with whole mountains on their shoulders under the pressure of an iron yoke to win death than just a feather-flake of My loving-will? Because they are dead and therefore do not notice how and what is pressing them! Oh the most horrible folly in the world!!

[3] *It is the Son of Man, Christ, who alone sows good seed. Matthew 13:37.*

This proves more than enough whose spiritual children are those who say: What does not come from a certain city and not from a certain human ruler, or at least approved by him, is a work of Satan! If then the Son of Man does not do the will of this city, since He can impossibly do it, what is He then? Oh whore! What kind of bad game are you playing with Me?

[4] *Not all who say to Me, "Lord, Lord!" will enter the Kingdom of Heaven, but only those who do the will of My Father in heaven. Matthew 7:21.*

Thus also the DOMINUS TECUM, the DOMINUS VOBISCUM and the DOMINE EXAUDI ORATIONEM MEAM, thus neither the TECUM, nor the VOBISCUM and least of all the EXAUDI will bring about the Kingdom of Heaven! This is understood, seen from My side. But I think that such things concern only the Lord of the world; for I look only at the works, but not at the DOMINUS TECUM, - VOBISCUM and at the empty EXAUDI!

[5] *Who does the will of My Father in heaven is My brother, sister and mother. Matthew 12:50.*

Thereby it would be much better to say: AMATE FRATRES than ORATE FRATRES, whereby the silently babbled prayer is then regarded as a work of love, but all other love-activity is respected for nothing, except the mere touch of the thumb and forefinger for the ORATE FRATRES! Oh they are, they would be strange mothers and sisters and brothers?! Truly, they are not in any degree of inner kinship with Me!

[6] *The one who has My commandments and keeps them is the one who loves Me. John 14:21.*

This means: The one who has love and remains faithful and constant in love certainly loves Me and his neighbor; for these are My commandments, that people shall love God above all things and their brothers and sisters as themselves. But how can one brother love another when he is master and judge over him? But how can he even love a person as a brother if he does not first want to recognize and love the great Holy Father? What is without Him one person to another? I say: Nothing but a beast of burden that is supposed to be moral by nature, that is supposed to serve the rich and therefore also the powerful for the worst pay, and this then rules over him, the poor brother, as a lord and judge. But surely such lords and judges do not keep My commandments, just as then

also the beasts of burden that are supposed to be moral, because they are full of anger, full of envy and full of revenge against those who want to be their judges and their perfect masters over life and death. Oh abominations upon abominations! Truly, these shall never see the face of the Father in heaven! And I will never come to them and reveal Myself to them!

[7] *In this the Father is honored that you bear much fruit. John 15:8.*

What is the fruit that is to be multiplied, what does it consist of? The works of love and all humility out of it, are this fruit that is to be brought to Me. But on which tree should this fruit grow, if the tree of love and life belonging to it has dried up from the root and is therefore completely extinct?

[8] *This I command you that you love one another (John 13:34),*

but do not condemn and judge - and then have more joy when a brother, when he has gone astray, falls into a legal punishment, instead of you taking mercy on him and setting him on the right path. Verily, as I would have bid: If one of them robs the other and then beats him to death, such a commandment would surely have found much applause in all activity; but nobody wants to love his brother and sister! Oh you more than evil world! There will be much of the very worst fire needed to loosen you from your hardness!

[9] *But if the light that is in you is a purest darkness, how great must your darkness be for itself! Matthew 6:23.*

That is to say, if a person already loves the wrong thing in order to be able to get all the more free space for his wickedness, how great must the love for evil itself be! Behold, this is the vaunted wisdom of the world, the enlightened rationality: to invent rules so that by them, man would be able to sin all the more freely! But My rule, which is love, is considered to be ridiculous and unworthy of a man who wants to be a perfect pupil of reason, who reproaches love and speaks laudable things about suicide! Oh world! Oh abomination!

[10] *Blessed are the peaceable ones, for they shall be called children of God. Matthew 5:9.*

Where are they now? Certainly not behind the cannons, swords and spears. But where now lives a peaceful people, who lived together in the peace of true brotherly love behind My protective weapons? But where is any peace, there it is only out of fear of the cannons, swords and spears. Oh how few, therefore, live on earth, who would be called righteous children of GOD, how few blissful ones! For all go forth now with weapons, either with weapons in hand, or with a sharp and double-edged tongue! Where are the peaceful, the blessed, the children of God?

[11] *If the salt has lost its savor, with what should one salt? Luke 14:34; Matthew 5:13.*

This text in question is especially valid for the present time, when nearly all salt has become stale, numb and stupid by no longer digging it from the mountains of love, but only preparing it from the cesspools of selfishness. But tell Me, what taste will the unripe and untimely fruits of the world get seasoned with this salt? Or doesn't almost every father now let his children be completely salted through and through with these dirty salts because of the independence to be gained once and the bread connected with it? Oh, it is to become for them one day also in My kingdom independence for eternity in great fullness! Also I will therefore know to put them independently and alone by themselves that certainly nothing will ever come close to them. Because I will make them into statues like the wife of Lot and then put them into eternally lonely deserted areas; there they shall keep their salt of independence unimpaired for eternity! Now do you understand the stale salt?!

18th August 1842. Morning. Short written text explanations, continuation

[12] *When you fast, anoint your head and wash your face, so that you do not flaunt your fasting before the people. Matthew 6:17.*

This expressive verse is also especially suitable for this time, in which all kinds of hypocrisy has climbed to the highest peak everywhere. Some run to the churches only to be seen as pious people and to get into grace with one or the other clergyman, others to laze a little in the church, others

again, to meet there in some corner of the church with their appointed lovers and to communicate about one or the other intended opportunity to sin. Others again to slander people with a neighbor or to see what kind of clothes this or that person is wearing. Another goes again because of his sanctimonious relatives, in order to gain their respect, so that they may praise him and sometimes even give him presents. Many a person goes to church in order to counter many a bad suspicion that rests on him. The best one goes at best with half a faith, better superstition, into the house of prayer, to ask for a temporal advantage from Me less often, but still from some saint - but none that he gives Me the honor for! –

Yes, there are still many considerations why people run into the prayer houses; only I am least of all the reasons why people run into the prayer houses. Behold, these are all unwashed fasting people and have no anointed head! So people also really fast only out of fear of Rome, but out of love for Me, nobody may fast neither in one nor in the other. No-one wants to truly deny himself, take the cross on his shoulder and follow Me. Everyone therefore wants to only pretend to be, but is not - since pretense is enough for world-service. Then why the arduous existence?! Why the anointing of the head, and why the washing of the face?

Because the world is satisfied with pretense! I'm the nobody there, anyway! But the time will soon come for everyone when the unwashed and the unanointed will be separated like chaff from wheat. Then the pretense shall depart from them, and in their nakedness shall they be cast into the fire of the dragon. Understand this well!!!

[13] *Judge not, that ye may not be judged! Matthew 7:1.*

I think that this verse text is now, together with some others, in the book of light and life, just about like a fifth wheel on the wagon! Whoever finds this exaggerated, for instance, should only go through the millions of worldly laws and decrees and then the countless mutual civil considerations, everything that can and even, politically speaking, must be dealt with, judged and condemned before the world's courts - the fifth wheel of the chariot will become as clear to him as the sun at bright noon. Not to think of other mutual judicial considerations, since one person is a constant judge of the other! Should I then delete such fifth wheels of text from the Scriptures? Oh no, that will not happen; rather heaven and earth shall pass away before I extinguish even a single hook because of the wickedness of man! But one day just such texts will judge mankind and will block it's way to life; therefore nothing more of the fifth wheel!

[14] *The tree is known by its fruit. Matthew 12:33.*

Also this text now already belongs more into the realm of the fifth wheel on the wagon. You ask: Yes, why then? So listen: It is true, however, that one can only recognize a tree by it's fruit, whether it is a good or a bad tree. But tell Me, how then can one recognize such a tree, which is barren and bears no fruit? Oho, how are you at a loss for an answer?! Behold, a tree can also be recognized by the leaves; for so I Myself recognized the fruitless fig tree, which was the only one I cursed because it did not bear fruit but only that of the appearance to feed the worms and the mold of the earth! Behold, on this tree is written with iron letters the fate of the now living tepid, fruitless humanity! Understand all such things!

[15] *What the heart is full with, his mouth overflows with it. Matthew 12:34. Luke 6:45.*

Behold, this is the true judge. Only here at this time it can also be asked: From what does the mouth overflow when the heart is completely empty according to the great tepidity of man, who have even become too lazy to sin - through the former too diligent sinning - not to mention that they are even supposed to bear good fruit? See, that is now a completely different question! It also says: According to your works you will be judged. It does not matter; how then will the judgment be on those who have no works at all? I tell you: Everything according to the appearance of the above-mentioned fruitless fig tree; for what is dead, has already been judged, it needs nothing but a curse to destroy all the parasitic plants on the noble fruit trees! Do you understand such things? Oh, yes, you understand it!

[16] *Every scribe, taught in the kingdom of heaven, is like a housefather who brings forth from his treasure new and old. Matthew 13:52.*

Why then? Because it is therefore already founded in My order from eternity that already from every seed grain, both a fresh fruit as well as also again the same seed, as it was sown into the earth before, comes to light - and without the older tree, no new fruit is conceivable. If something is to be created, there must be a cause. So an older word is the reason for a newer one and an older teaching is the reason for a new one, just as a past life is a reason for an afterlife. So understand such things; because according to it My word will be judged in it's truthfulness whether it has the true old reason! Do you understand such things? Yes, this is what you need to understand most of all for now!

[17] *The true worshipers will worship the Father in spirit and in truth. John 4:23.*

That is, alive through the works of love! For no-one can say, Our Father, if he does not openly show from his heart, through the works of charity, that he considers all men and women as his brothers and sisters. But he who does the works of love according to this, it is he who worships the Father in spirit and in truth! Understand such things well and even alive, deeply!

[18] *The letter kills, but the spirit makes alive. 2 Corinthians 3:6.*

That is, it is of no use to you knowledge and faith without the deed! What good is a bill of fare to a hungry man? A piece of the most meager bread outweighs for him a whole library full of the richest menus and cookbooks! Therefore, life depends only on the work itself, but not on the empty knowledge of the work. So this is what this verse says!

[19] *The truth will set you free. John 8:32.*

How and when then? - When it becomes a living light in your heart, which originates from the fire of living love! And this light can also only be called truth with the fullest right. But otherwise, every truth that is understood by the mind is like a painted fruit, which is quite beautiful to the eye, but for a hungry stomach, it is pure teasing and as good as a barest lie. Understand it!

19th August 1842. Morning. Short written text explanations, continuation

[20] *He who puts his hand to the plough and pulls back, is not deft for the kingdom of heaven. Luke 9:62.*

The hand is the will, the plough is the word of God, the kingdom of heaven is the loving-working life according to the word. If someone takes the word of God and does half of it, but half of the time he turns it into the secular and says: As long as I live in the world, so long I also have to live with it. Therefore I cannot completely break with it, but for it's sake I am compelled to go along with many a thing at least for the sake of appearance, so that it does not think this or that of me or even say it aloud! Because you can't make the world different than what it is, and so you have no choice but to do with it what you don't consider to be absolutely bad. For the rest, however, one can still do and think and believe what one wants!

Behold, such a thing, however, means to put one's hand to the plough and look pulls back to the world, only not to be crucified by it! But the question is: how will, with such cultivation, the field be tilled for the sowing of the seed of life?! Besides, it is certainly true that pulling the plough back takes much less effort than pushing it forward. But whoever does such things is, as the text says, indeed not deft for the kingdom of heaven; for before you have not returned to the world the last coin that you have borrowed from it, you will not enter the kingdom of heaven! Consider this well and be perfect peasants!

[21] *The most serious thing in the law is justice, mercy and faithfulness. Matthew 23:23.*

Look, this is a main knot, who will untangle it and how? For, strictly speaking, justice and faithfulness that is firmly attached to it, excludes all mercy, for to act justly is nothing other than to act according to the law; while being merciful says to remit someone the law. But how is this to be understood? Be merciful, and you will also obtain mercy? How can someone be merciful and just?

I tell you: Nothing easier than that; If one is righteous to oneself and merciful to one's brother, one lives in the perfect order of God and is therefore perfectly just, merciful and faithful. Such thing is well to be heeded and to be understood in a living way!

[22] *Blessed is the servant when the Lord comes and finds him (doing his duty). Luke 12:37.*

The question here is what kind of duty? Nothing else but alone only My will, which there exists only and alone only in the commended love; which is then prayed alive in spirit and in all truth: Thy will be done! Understand this for eternal life!

[23] *One puts cider into new hoses, so both are maintained (namely cider and tube). Matthew 9:17.*

So the living Word can also only enter such hearts, which have become completely new through self-denial. But if it would present itself in the old ungrateful and therefore also rotten hearts, so it would do to them just what the new cider is doing in the old rotten hoses - namely that he tears them apart and then perishes with them himself. For the same reason one should not throw the pearls to the pigs. This should be understood very well.

[24] *Wisdom justifies itself with her children. Matthew 11:19.*

So it is faithful and true. But they should not concern themselves with this if they are not understood by the world; for the ways of the night are different, and again much different are those of the day. He who walks by day knows where he is going; but the guests of the night run around like lunatics and nobody knows why and where. Therefore let not the day worry about the judgment of the night; for the day justifies the day! Such things you are to also understand quite well.

[25] *To him that has, it shall be given that he may have in abundance. Mark 4:25; Matthew 13:12.*

It almost seems like an injustice, but that is not so. Because it only means: If someone has practiced his small strength and can now carry greater loads, he does not become weaker, but only continually stronger. But who never wanted to exercise his small strength, he will still lose this strength as soon as he will use it to carry a load, however small it may be, and will soon sink exhausted into full death.

Thus you also constantly exercise all the powers of the spirit, so it will one day stand in the fullness of the eternal life-power and will even be well able to bear the greatest burdens of My love, favor and mercy on his shoulders. So to him who has, it is given in abundance; but he who has not, will also lose what he had from his foundation. Do you understand such things? Yes, you must understand it well!

[26] *John said to Me, "Master, we saw one casting out devils in Your name, but he did not follow us, and we forbade him because he did not follow us. But Jesus spoke: You shall not forbid him: for there is no man that does anything in My name, and may soon speak evil of Me. Luke 9, 49.50.*

May this text always be your defense against all attacks of the world! Because who is not against Me, he is for Me. You do understand this? Only one thing is necessary and that one thing is My salt and My peace in you! Understand it all well, Amen. This say I, Jesus, always faithful and truthful. Amen, Amen, Amen.

254 From the Spirit of Truth (Continued)

29th August 1842, morning

According to the forecast of August 15, 1842, the servant Jakob Lorber received at John 16:8-15, the following statement about the "Spirit of Truth".

[1] When the united Spirit of love and all wisdom and truth comes out of it from on high in the hearts of people, then sin will perish - since the world will be convicted that the Son and the Father are perfectly one, and there will be only one essential God of all infinite power and strength and all holiness, love and authority, and thus also one Lord of an unchangeable order in which all the world exists and is already judged in all of it's rule. Because only that which is truly free is also free in and with Me, but everything else is judged and could not exist without judgment.

[2] For by the "prince of the world" is understood the freely working power of the world. But regardless of this it is still in My sole power, and no atom of the sun can be moved from it's place without My permission.

[3] But since "punishing" means to forcefully convince someone about what is in order and what is against it, the unbelievers will thereby be forcefully convicted of their night when they will see from the works of those who are in My righteousness and order, that the Son and the Father are one and that the Son has come forth from the Father, as light comes forth from a blazing flame.

[4] But as flame, light, and warmth are one, so are Father, Son, and Spirit one!

[5] But the warmth which comes out of the light, as this comes out of the flame, is the spirit, which in itself is nothing, but only the unity of the Father with the Son, and thus enlivens all things.

[6] Therefore, it is also said: I would still have much to say to you, but you would not be able to bear it yet. But when the Holy Spirit comes, He will guide you into all truth. Whoever does not yet understand this, just let the sun speak in winter, for example, and he will perceive the same symbolically from a natural point of view. For does not the sun in winter speak thus to a part of the earth: "Behold, my light still has much to develop from your soil, but in your present state you are not capable of such development. But when with the light also the warmth will come - that is the active love - then this will draw all the innumerable forms out of your soil (or lead you into all truth)".

[7] But will the warmth of the light extract new forms from the ground? Oh no, but it will unfold the old forms of the eternal order! So also the Spirit will not speak of Itself, but only the words going out from Him.

[8] But just as the light of the sun is transfigured and glorified by the warmth in the developed forms, since in it's original forms it again appears as if rejuvenated, so the Spirit will also transfigure the Son, who is one with the Father, in you. Because He will not call forth Himself in you, but only Him from whom He emerges from eternity. That is why it is also said: "He will take it from Mine and proclaim it to you!" That is: He will bring My seed to growth in you, and you will then see My glory in you!

[9] This is what these texts say. Pay close attention to them! For in them lies the essence of full rebirth. Therefore understand it's working in the spirit! Amen.

255 Explanation about Saturn

10th September 1842, morning

Lord, most loving, most holy Father! Do not ignore the request of a poor servant! As You have always answered me, poor sinner, as I have asked You for something, so You will also this time answer me most faithfully!

For You alone are faithful in all Your promises, since You always fulfill them as surely as day follows night. So then I build upon Your goodness, love, mercy and grace and ask You that You would tell me how to interpret the small contradiction regarding the habitability of the plains in the planet Saturn, which You have graciously revealed to me. Oh Lord, You my dearest Father Jesus, do not leave unheard this my poor request and not unanswered this question! But Your holy will be done at all times! Amen.

[1] What is it with "contradictions"? I Myself have pointed this out to you! For, when you were dictated to, you first heard three little subordinate words, and had to hear them according to opinion and - because, then, I wanted it.

[2] But why did I want this? That your spirit may receive a new little push and therefore may seek more diligently and alive in that which I therefore give most livingly out of My love grace; and may not regard My gift as an everyday comedy.

[3] Secondly, however, a small contradiction has arisen, because you have forgotten to add a circumstance at My dictation because of some external disturbances, since I have explained it loud enough at the last habitability dictation and said: "And especially of some continental countries, namely their more southern parts".

[4] But you ask why I didn't want to draw your attention to it right away? Behold, My school is different from that of mankind in the world! I therefore often intentionally allow such things and, wherever it can, lay the "rejected cornerstone" in all My ways, so that the world may find it's judgment in it. But if then someone comes to Me and asks Me to remove the cornerstone, then I will do it. But just beware of any remarks there!

[5] Bless him who corrects according to My instructions! For he will transcend to the light. But whoever want to reproach Me for allowing such small contradictions, he shall be punished with unbelief!

[6] Whatever happens, has it's wise and most loving reason. Therefore you should also be more interested in My judgment than in that of the world! What I give, I do not give to the world's advantage, but only for judicial offense!

[7] Therefore do what I tell you; and never consider what the world want to say about it! For My gift is not to be received alive into the spirit by the intellect, but by the heart. There you will find the right order already! Understand this well and observe it! Amen.

256 About Matthew 6:34

18th September 1842, in the afternoon at 3 o'clock.

"Therefore do not be worried for tomorrow's day, for tomorrow's day will provide for its own. Enough that every day has its own plague."

[1] So write! This text namely has only a natural meaning at first; but regardless of this, it still has a deep heavenly-spiritual meaning, thus like every word that has flowed out of My mouth, since it has also flowed out of My mouth.

[2] What this text - which is to be considered above all - says in the natural respect, is taught in the literal sense. But what it contains in a heavenly-spiritual way, is endlessly great, and it will cost your spirit a mighty effort to only halfway understand only a smallest part of it!

[3] You will say: How can this then be possible? For we have already grasped many a difficulty - how should just that then be incomprehensible? But I say: Just patience! A few small allusive rehearsals will immediately convince you of how difficult it is for those who are not yet fully in the heavens to grasp the heavenly-spiritual meaning of this text!

[4] There are still many such texts, but this one is one of the most difficult, because it is based purely on the highest wisdom. So - to the test:

[5] "Do not worry!" means as much as: Prophecy not. "For tomorrow's day" means: For the supreme wisdom of the eternal Spirit from God. "For tomorrow's day will provide for his own, that is: This Wisdom needs no helper. "It is enough that every day has its own plague! This means: It is enough for you that every spirit filled with love for the Father is given a fair share of wisdom according to the strength of his love!

[6] But this is the easier sense to understand. But hear now another, which reads: Do not worry about the abundance of future eternities, because they are already fulfilled in My Spirit; it is enough that before your eyes, the present is infinite!

[7] Behold, this sense is already more difficult to grasp in its fullness. But we want to pursue the meanings even deeper; and so further pay attention to what else the text says.

[8] It further says this: Let love bear no grief for wisdom; it is enough that the highest wisdom takes care of love. Behold, this is already more difficult to understand in the innermost depth.

[9] Further: Let not life ask for the day of death, for death already provides for its day; but for you the day of life is enough! Behold, this is already much deeper again!

[10] But we want to go even deeper, and there it says: Do not burn the oil in the lamp by day, for the day has its light; but in the night do not let the oil run out and plague your heart with the shimmer of the lamp, so that in it, the light of the day of life does not go out! See, by how much deeper and more difficult this sense lies again.

[11] But let us still go even a little further, it already will become even better; and so it says further: Let not a free word seek its essence, for word and essence are one; but every word has its own essence anyway. Do you understand this very well? That will surely be difficult.

[12] But just keep listening! A gift is just if the giver is a wise giver, so do not worry about the gift, but about the giver; for by the giver, the gift is sanctified! Behold, this is already much deeper again!

[13] But I want to give you a deeper meaning, so that you can see from it the endless depth that is in this text; and so keep on listening, for so it says further: Do not desire to be a judge at the great

wheel of infinity, for it is enough that there is an eternal judge; but to you is given a wheel of your own - see that this remains in the track of life!

[14] Behold, therefore, in such texts one sense always conceals the other up to infinity, and each revealed sense has in itself again, that is, in and of itself again, infinity. Therefore such a text can rightly be called elusive, because it's fullness is infinite.

[15] From this, however, the pure divinity and the great importance of such texts can also be recognized, if they contain such infinite things in themselves!

[16] For this reason you should not consider the easy texts to be shallow; for the more openly any literal sense expresses itself, the deeper lies the spiritual-heavenly sense. Therefore, however, such texts are to be observed most carefully even in the literal sense, so that through them the Spirit may become alive for the depths of the heavens! Consider these things exceedingly well - and who He is Who advises you such things through the servant, Amen.

257 *The prayer of the Lord*

19th September 1842, morning.

[1] Write today a dignified topic, namely the call in My Prayer, which is:

[2] Our Father, who art in heaven!

[3] Such a call is now made daily by millions of people, but very few of them consider what they are saying, and even fewer of them pray this in the true heavenly sense; and yet they are to pray this in the heavenly sense, because the Father to Whom they pray, is in heaven.

[4] However, how does this call read in the heavenly sense? It is not the place here to analytically dissect this sense through correspondences, but here I will show you only in the purely heavenly spiritual way - namely with the natural words, because you do not understand the language of the spirit - as that is from the mouth of the purest spirits. And so hear then, so it says:

[5] Eternal infinite Love, dwelling in the light of Your holiness!

[6] This is a way and a sense! From this however the following still deeper sense emerges, and this thus reads:

[7] Life of all life that dwells in our hearts!

[8] Behold, this sense lies already deeper again! But we want to see even further, what is behind this, is even deeper. And so hear then, so it reads deeper:

[9] Man of men, You who dwell in man!

[10] See how much deeper this is already again! But listen only further, how it says again deeper:

[11] Word of all words, You Who dwell in Your basic being, and we in it, and the same in us!

[12] How much deeper lies this one again! Oh heed such meaning, for in him dwells the fullness of the Holy Spirit! But listen only further and deeper, for there it thus reads:

[13] Oh incomprehensible center of infinity in all love, strength, power, force and holiness, which You alone embrace Your endless being!

[14] Further hear it with an open heart; there it says:

[15] Eternal unlimited God, You Who dwells in the Spirit of your infinite fullness and clarity!

[16] See what depth prevails here, and yet even here it has no end, but the depths of the depths increase also here into infinity, so that every angel, no matter how perfect, always sees a new and deeper beginning in it, and also sees that in every deeper one lies again in and for itself infinity - which will not be grasped in fullness for all eternity!

[17] But now think about yourselves, when you often enough babble this call together with the following requests quite mechanically, what the angels must think about it, who know very well and realize that they cannot cope with the only call in eternities in the depth of the depths, and what then only I, to Whom this call is addressed? Oh you still strongly dead, that such things have never yet become clear to you!

[18] Awake now, and call in spirit and in truth: "Our Father, who art in heaven!" - then you will find life in the deep as in the height; for in this call itself lies already the whole prayer, and every request resembles it.

[19] Therefore think in the future, what and how you pray, so will your prayer be heard! Understand such a thing thus well for all eternity of eternity, Amen.

258 *For your birthday*

13th October 1842

[1] Write something to A.H.-W. for today, which is to serve him there for the knowledge that the Father in heaven knows very well when and on which day a man was born into the world according to the body of flesh.

[2] Listen, My dear A.H.-W.! It is indeed nothing trivial when a man is born from his mother's womb into the world. For what belongs to it, until a soul of man from all stages matures into a birth into the world, believe Me, is indeed more than you will be able to grasp in eternities! That the becoming of a man is not such a trifle thing for Me as some philosophical fools let themselves dream, is proved by all the deeds and all the pre-creations, which was all accomplished and made only for man!

[3] But according to this it is then also fair and just that even the bodily birthday must be an important day for every human, since it is not an accidental day, but a day well calculated already from eternity. But why and how such a day is a more well-calculated one since eternities - shall be shown at once! And so then listen:

[4] In the endlessly deep space of time and eternity, according to the numbers 3 and 7, in the most endless abundance of numbers, spirits similar to Me were called forth out of Me into free existence. A great number have separated from Me through by abusing their freedom; but also a great number have united with Me forever. What then should become of the separated number? Was it to perish forever, or was it to be led back, possible only for Me?

[5] Behold, this was not such a small question even for Me, the Almighty and most endlessly wise Creator! For if I let them perish, death is at home in Me, too. But if I lead them back, then the untouchable holiness of My most primeval order is endangered. What was and is therefore to be done?

[6] Behold, the solution of these great questions is now still before your eyes, and even many eternities will not be able to cope with it!

[7] But what did it consist of, does it still exist now, and will it exist forever? Love, as the sole life in God, had to separate in a certain way, seize the separated innumerable spirits, bind them with their power, and out of them form innumerable world-masses of all endless kinds according to the nature of the spirits that were caught in them.

[8] Now when the worlds were formed from the original central suns downwards, each world-atom was first calculated exactly to the thousandth part of a second, when it should be dissolved. And once the great reckoning had been determined, only then did the organic creations on the bodies of the world begin through all stages in the very highest, wisest, well-calculated order. And only after that, finally man came, as the most perfect receiving organ of all the endless stages preceding him, and as a perfect reunion point of the life that once went forth out of Me!

[9] But so that there may be no disorder in this reorganization of the old beings at God's side against Himself, God had to reorganize Himself in a certain way through My incarnation, build a new heaven afterwards, and finally make that there, everything becomes new, like Him!

[10] Now see, all this is behind a single birthday!

[11] So pay attention to what it contains in itself, so that through it, you will soon have a new great birthday in your mind!

[12] So take this revelation to heart as a congratulation on this your birthday, from Me, your most loving Father, so you will have great joy on each of your birthdays here and beyond. For also

beyond, in a corresponding form, such days appear more glorious than the others, for him whom they concern! But with it also accept My full Fatherly blessing and remain in My love eternally! Amen.

259 Explanation about the "Sun"

30 October 1842

Request of Jacob Lorber that Jesus may help him again from an embarrassment. "In the dictation about the sun, a small number contradiction has been found, and that at the last planet, of which it is said at the beginning in the introduction, that it has only three moons. Now in the special treatment of this world body, however, it is said that it has ten moons!...".

[1] Write then, you son of Adam, who still call fire from heaven when you are found fault with, because you are a true Jacob from the beginning!

[2] Look at Me! What all people have already made of Me! How often have I been called a deceiver, an agitator of the people, an Israelite sluggard, a vagabond, an oddball, a fool, a sorcerer, even a servant of Beelzebub! Yes, even in this (present) time I am not a hair better on earth. I am mocked, ridiculed and mocked everywhere. Or one denies Me completely and destroys thereby also certainly to the last tick My word and therefore also all My grace and mercy. But where I am still served mostly for appearance, I do not need to describe to you in more detail how such a service in and for itself is mostly ordered. Because you probably already know this for the most part!

[3] And yet, behold, I do not rain down brimstone and fire from heaven! - So be you also gentle and humble, and be always full of love, gentleness and patience toward your brothers and sisters, and you shall always judge more with them than by brimstone and fire from heaven!

[4] If Ans.H.-W. criticizes a few things here and there, we do not have to be angry with him yet. He does not do it to criticize you, but only for the sake of light. Therefore, Jacob, no fire from heaven yet! Therefore it is not yet necessary for you to give back the office of grace to Me. But you only continue! The right light will already appear at the right time and in the right place over every outward seeming contradiction.

[5] "For if that, the first, had been irreproachable, there would not have been a search for another! (Hebr 8:7) - You should understand this and pay attention, why the Old Testament is rebuked and a new one is given in its place! See also here! Three grains are put into the ground and bring tenfold fruit. Why not threefold? Why must the three set grains in the earth before, be "reproved", yes why perish, in order to grant the new ten children free growth?

[6] With you three and ten contradict each other because of your hardness, but it is not so with Me. For in My kingdom, a thousand are as one, and one as infinitely many!

[7] Therefore you only wait patiently and trust Me that I am most wise in all seriousness. So it will be shown at the right place, why there are three moons in the first "testament" ("testament" means testimony - therefore here: confession) - and in the also new one, ten moons!

[8] But so that you do not get under unnecessary fire again, I tell you in advance that in the revelation of the "sun", a few more contradictions concerning creation exists and still a few will occur. But when the "sun" will be completed, then all contradictions will be solved!

[9] Therefore you shall not become fiery and Ans.H.-W. not fearful! Because what you receive is My business. And I will already know how to take care in everything that it becomes as it should be. But you do enough if you fulfill My will.

[10] But let all keep the intellect nicely away from My gift! Otherwise he is like the seed that fell from the sower's hand among thorns and thistles. For in the reason is the dwelling place of all kinds of sorrows. Therefore, he who measures My word with his mind rather than with his heart, will hardly ever reap the fruits of My seed.

[11] Consider for example: In Matthew two women come to the grave; an earthquake occurs; an angel appears, rolls the stone from the grave, sits on it and informs the two women about Me. (Matt 28:1-7)

[12] In Mark, three women come and worry about the stone; it is removed by an invisible power, and then they go into the tomb and find a young man with a white shirt sitting at their right hand, who comforts them and gives them information about Me. (Mark 16:1-07)

[13] In the case of Luke, several unnamed women come, even with spices, and finding the stone already rolled away, immediately go into the tomb, but still find no-one there; after a while, when they had been really worried, two men in shining garments come to them and give them information about Me." (Luke 24:1-7)

[14] Only one woman, the Magdalene, comes to John, finds the tomb open, but no-one inside. Therefore she runs to Peter. Peter and the other disciples hurry to the tomb, find nothing except the folded shrouds, and then go home again. Afterwards, the weeping Magdalene looks into the tomb and sees two angels in white robes at the head and feet, who only ask: "Woman, why are you weeping? And after answering this question, I am already behind her! (John 20:1-14)

[15] Whoever judges externally, purely world-historically according to his intellect, what must he necessarily find in these four very different statements, if he wants to be completely pointedly critical!

[16] I tell you: Either the death of his intellect or the death of his faith! For the death of his intellect, if he suspects a divine secret and leaves it to My wisdom and omnipotence. But for the death of faith, if he says: "If the facts were authentic, then not four, but a hundred historians would have to agree about it in the number, in the kind, in the words and generally in everything completely. But each of the four historians says something completely different! Which one is right? None! And therefore I also believe nothing!"

[17] See, neither the mind nor the faith shall be put to death! But how can this be done? I tell you: Only through love, humility, meekness and patience!

[18] When these four become one in man, there will also come of the living light in greatest quantity in the heart, in which all contradictions will be resolved!

[19] Heed this, and you too shall gain purity and clarity! But if you want to be My treasure diggers with your reason, truly, you shall find nothing but garbage!

[20] For My gifts are measured out only for the heart, but not first for the reason! But whoever wants to awaken his heart through the reason, be assured that he will only kill it. For no love is weaker than that of the intellect!

[21] But he who wants to overcome life, let him love and believe gently and patiently! And let him not demand from Me an untimely account, as from a bad trustee! For true children love the Father and do not quarrel with Him!

[22] Understand this well! Amen

260 Heavenly interest payment

4th November 1842

[1] Give this to My dear K.G.L., because it is dutiful that the interest parties pay the landlord their room rent at the right time. And so I also want to do the same.

[2] Therefore write as follows:

[3] Listen, my dear K.G.L.! You know that I once said to you: I want to have My quarters with you a little "with bag and baggage"! See, I also kept My word, which you surely perceived through so many apparitions that distress you outwardly which, however, were of unpredictable use for your mind!

[4] So since I have lived safely with you, still living and will still longer live with you and will faithfully remember to guard your house, so it is also for Me, as sometimes a somewhat troublesome part of living, no more than right and proper to pay you as the master of the house the housing and living interest at the right time.

[5] See, here I am already with a good "life insurance banknote" in My hand! Take it only into your internal domestic treasury, and you will experience in time how wonderfully this rare heavenly government paper pays a hundred times interest on itself!

[6] On this banknote there is nothing else written on it but only the simple word "love", written in legible writing. But you may be assured that this paper statement circulates in My kingdom as the only passable currency, without which in this My kingdom, absolutely no-one can exist. But with this banknote in your heart and in your hand, you can easily pass through My whole kingdom and endless heavenly country!

[7] Love therefore I give you, My dear K. G. L., My love as the sole pledge of eternal life in Me! Put it into the good "treasury" of your heart and you will soon yourself that this My "State Paper" is never subject to a falling price, but to an eternally rising price into infinity.

[8] All eternity and all infinity are subject to interest! Hence their eternal "life percentages" are also infinite.

[9] If therefore you have My love, you have everything and need not worry about anything any more. For this My love already in itself provides for everything eternally and has already provided for everything.

[10] You will not be able to say: Oh Father! So give me this love of Yours! Because I am giving it to you now as "rent". Accept it and use it eagerly at all times! Because you will not easily get rid of it. The more you will use it, the bigger and more valuable it will be, and it's value will endure ever increasingly with life.

[11] But for this payment you have to put up with the fact that I will live with you for a longer time. And if I will now like it more and more in your house, in time you will have to put up with the fact that I will make your house completely My own with a good purchase schilling so that you can then say with Paul: Now I no longer live, but Christ lives in Me!

[12] So accept such things lovingly from My hand as the most expensive pledge of life in your day! Because I give it to you forever. Amen.

261 *True, living knowledge*

4th November 1842

[1] So only write what you want to write! Write that I let it be said to A.H.-W. that the birthday of the body says so much that man cannot grasp it in his earthly life as long as he has not completely passed over into spiritual life.

[2] Should I perhaps make it fully known here? That would be of little use. For all external knowledge enlivens the human spirit as little as the external air enlivens the organs of the lungs when it is not inhaled, or how little merely looking at all kinds of food, sates a hungry stomach.

[3] Whoever, therefore, wants to be truly spiritually satisfied, must laboriously take up the food in himself, so that through the ever-active inner activity the spirit may execute, thereby strengthening and empowering itself, and then through this constant activity warming itself, heating itself, and finally burning itself. When this has happened, then man has also gained the true, living knowledge, through which he can be guided into all wisdom.

[4] That by "heating" and "burning", love for Me is understood, and by "warming", the love for the neighbor is understood, need hardly be mentioned. But it is already in the word: "If you cannot love your neighbor, your brother, whom you see, how can you love God whom you do not see? Doesn't that mean as I would like to say: If a thing is not warmed up to burn, will it be warmed up without the necessary previous warming? And how then, without warming and heating, will it burn for the light of inner life and from it for the inner, living knowledge and the wisdom that arises from it?

[5] It will be said: Surely the powder ignites without previous warming and heating, and the lightning flashes out of cold air and icy cloud! Oh yes, I say, but the light of the ignited powder as well as the lightning does not help much, since none of them is good for long, and besides, these two rapid ignitions are always devastating and destructive. Whatever happens or arises suddenly, usually passes away again as it was created, and certainly leaves nothing behind but the bad effect, if not for permanent death. Therefore, true, charitable burning includes the just warming and heating of the earth in advance, without which there can never be an inner burning and thus true, lasting light.

[6] Therefore, My dear A. H.-W., if you too become completely warm and heated, you will soon preserve the sacred effect of inner burning. But you must remove out of yourself the "world-ice," which are the worldly worries, otherwise it will not go well with warming and heating. For believe Me: worldly worries, whatever they may be, and worldly treasures are pure ice for the spirit. And knowledge of the mind alone is servitude and slavery to the spirit!

[7] But if you become like the merchant who gave all his treasures for a real and heavy pearl, you will see the holy dawn of eternal life in you at the glow of this pearl. Believe Me that it is so! Because I, your holy Father, give you this information for the hour of your birth out of My mouth. Amen.

262 *Treatment of a stubborn man*

11th November 1842, morning

[1] Just write, I already know what you have!

[2] My dear Andr. H.-W.! See how you are doing with your stupid old uncle, so I am a thousand times worse still with millions of people who are now driving My patience to the extreme! But I have not yet extinguished the sun and moved the clouds away from the earth so that it then becomes waterless and immediately ignites everywhere.

[3] But as long as you still see Me being patient, you should not let go of your patience. Let the old fool have his unbending will, for it will not last long with him anyway. But beyond that a place will already be found for him, where his obstinacy will be melted like wax!

[4] Give him what you have given him so far. And you may at most allot him a few fathoms of wood for the winter time - or add a good guilder a month if he prefers that to the wood; and he may then provide himself with wood!

[5] If he fares really bad, he will come to you. And if he is still obstinate there, then you are not to blame, even if the old fool should freeze to ice in his room or starve completely! For verily, this person also annoys Me!

[6] But if you and Anselm want it, you can call him to your place one day, give him a fully serious idea of his stubbornness and show him what consequences this might have for him if he always persists in his stubbornness.

[7] See, the old man is still full of pride! So that's why he is unyielding! But I do not need to explain to you in more detail that this quality will not bring him much happiness in the beyond! And so humiliations are a much greater benefit for him than if you would give him a hundred guilders every week.

[8] If he has no bread and is hungry, give him bread. For thirst, however, there are a multitude of pure sources of water that will please him better than beer, wine and especially the accursed brandy!

[9] You can do this, and that's enough! But as I said, you should only support him sparingly with money! If he is in debt, you can correct it if you want, but only if a poor believer has been defrauded by him. Otherwise you shouldn't reimburse anyone for a single penny. Because this only makes the old man more daring to sin at your expense.

[10] If he speaks disgracefully about you, believe Me, you will not lose your hair. Because I will know how to justify you! You may do this and not care in the least about everything else! Because I know and see what you're doing. So be quiet for now! Amen.

263 *Triumph and Fall of the Church*

16th November 1842, morning

[1] Behold, another country also has different restrictions. But brotherhood and pure Christianity is banished everywhere. The difference lies only in the level of intensity. But that in the course of two years, the strongest fetters will be laid on you in the land of light, that you can accept with great certainty. For the "dragon" has already lifted several "heads and horns" above the ground!

[2] You will soon experience that the tolerance patent along with all state-church laws will be sent to Rome for censorship, out of sheer charity and the purest - Christian sense! What is being deleted, does not need any further discussion! But that will be the so-called "triumph of the church" - and soon afterwards, also it's end!

[3] But this must also be done. Because if the dragon did not rise, it's finite fall would not be possible either. It will rise, but it will be shackled, and will therefore only have a devastating effect where it is allowed to.

[4] Your lands will taste it. When it becomes powerful, it will not spare big or small! But the people must once again be sensitively gagged and chastised from top to bottom, because they have always said goodbye to Me, as often as I have most kindly visited them!

[5] Let us taste the true blessing of Rome for once, because Mine would not taste it! In it's blood it should feel the difference between My Gospel and that of the great city of Babylon! When this will be the case and everyone will loudly call out the times of the angel emperor Joseph and a pure gospel with arms in hand – only then it will be time to send greater help and lightning from heaven.

[6] But if a people, often awakened by so many bitter experiences, can still sleep in the deepest mud of all possible fornication - say, by what means alone can they be awakened? I say: by nothing but a brutal bang!

[7] But this is just being prepared to and prepared for. Amen.

264 Domestic soul-care - A Word for Name Day

19th November 1842, morning

O dear good Father, who is holy, over holy! Would it not then be pleasing to you to give me a little word only for the wife of Ans. H.-W.? - She has surely been looking forward to it for a long time and will perhaps be all the more pleased today, since she certainly expects something on the day of her name! - As You have always heard my request for something in Your most holy name, so I hope with confidence that You, O Holy Father, will hear me this time too. - But as always, so also this time Your most holy will be done! Amen.

[1] What kind of word do you want, a sweet, a fine, a good, a French one? or a gentle, a soft, a flattering, a lively one; or a declaration of love, an order, a message, a truth, a letter of wishes? - See, these are just little words! So explain to yourself what you want more clearly! Because I don't see any certainty in your spirit.

[2] What should I give you if you do not express yourself what you want? - If you have no bread, ask for bread and you will get it. Whoever wants a wife should ask for a wife, and it should be his. Whoever wants wisdom, ask for wisdom, and it should be given to him. And what someone asks for, with full confidence, with a very definite heart, should be given to him, if it is not more foolish or disorderly.

[3] But if you are asking for a vague word, what shall I give you for one? - you say: it will be the best for everyone, what I am giving you always! - This is true - but the best is not always pleasant to hear. Therefore, even from my side, a reproof is better than a soporific consolation. And yet everyone would rather hear a sweet consolation than a somewhat harsher rebuke! - Therefore now declare more definitely what you want, otherwise I give you nothing!

[4] Very well, you want both! - So I will give you both. - And so say then in My name to the wife of Ans. H.-W. that I will have her told on her day:

[5] Spiritual occupations, such as reflections on how I guide people in love and on my fatherly care, are better and by far worth much more than an uninterrupted domestic thread industry!

[6] For this reason, I would also prefer if my dear Elise H. would sometimes decide to urge her daughters just as diligently to make a pair of spiritual socks and stockings, shirts, chemisettes, dresses and the like for me - as she sometimes urges them quite strictly to make a material dress or something like that!

[7] See, my dear daughter, I do not want to reproach you with this. Better to work than lazy. But this is also true that it is much better to do more for the spirit than for the body.

[8] For whoever works for the Spirit will also reap for the Spirit, which will live forever. But whoever works more for the body will one day be stuck in great spiritual (*1) poverty. Because on the other side everyone will only have what he has spiritually acquired here, and no more and no less.

[9] Therefore you too, My dear daughter, in the future, for yourself as well as for your daughters, be first and foremost and more anxious for what they have done in one day more for the spirit than for the body, and you will gather riches for yourself and your daughters for eternity

[10] Behold only briefly and temporarily is all the world's gain, and bad and bitter is on top of it. But if you work for Me in your heart and in the hearts of your daughters according to your ability, you will have an exceedingly great and everlasting reward for even the little ones. - Such things I

tell you today and always. Receive it loyally in your heart and live by it, and I will always have great joy in you and yours! - I, your dear, good father! Amen.

265 *The spiritual sun*

22nd November 1842

As a continuation of the messages about the natural sun completed on November 21, 1842, Jakob Lorber received from November 22, 1842 to December 16, 1843, also almost daily, revelations on the spiritual sun, i.e., on the spiritual spheres penetrating and surrounding the natural solar body. Anselm Hüttenbrenner always served as the writer of the word issued by Jakob Lorber.

The following words form the beginning of the great revelations.

[1] Before we can enter the actual spiritual sun, we must surely know beforehand where it is, how it is connected with the natural sun and what it is like.

[2] But, in order to be able to form as perfect a conception as possible of the whole thing, it must first of all be noted that the spiritual is all that which is the very innermost and at the same time again the most pervasive, which is accordingly the sole active and causing factor.

[3] Take for example any fruit - what is it's innermost part? Nothing but the spiritual power in the germ. What then is the fruit itself, in that it is there with all it's components to cover and preserve the innermost germ? It is basically nothing but the outer organ, which is permeated by the power of the germ and which in all it's parts has a necessary charitable effect on the existing germ.

[4] That the outer fruit is such an organ, conditioned by the spiritual power of the germ, is already apparent from the fact that not only the fruit, but the whole tree or the whole plant originates from the spiritual germ.

[5] So what is the spiritual? The spiritual is firstly the innermost power in the germ, by which the whole tree, including roots, trunk, branches, twigs, leaves, blossoms, and fruits, is conditioned. And secondly, it is the spiritual which permeates all these mentioned parts of the tree for itself, or for it's own benefit.

[6] The spiritual is then the most inward, the penetrating, and therefore also the all-embracing; for what is the penetrating, that is also the all-embracing.

[7] That this is correct, can be seen in many natural phenomena. Take for instance a bell - where is it's located? You will say: more on the outer edge; or more in the middle of the metal; or more on the inner edge? It is all wrong! The sound is the most inner spiritual fluid enclosed in the material shells.

[8] Now when the bell is struck, such a blow is perceived by the innermost fluid - which as a spiritual substrate (according to your expressions) is highly elastic and flexible - in a way that disturbs it's rest. And thus the whole spiritual fluid is then set into a liberating endeavor, which then reveals itself in continuous vibrations. If the outer matter is covered with another matter, which is permeated by spiritual potencies that are not easily excitable, this vibration of excitable spiritual potencies - or rather their aspiration to become free - is soon dampened. And such a bell will thus also soon stop ringing. But if the bell is free, the sounding vibration continues for a long time. But if, in addition, a very excitable body surrounds it from the outside, such as pure air filled with electricity, the sounding becomes even more potent and spreads far around such an excitable body.

[9] When you now investigate this picture a little, it will necessarily have to become clear to you that here again the spiritual is the most inward, the penetrating and the enveloping. But let us take another example.

[10] Take a magnetized steel iron - where in the iron is the attracting or repelling force? It is in the innermost part, i.e. in the shells, which actually represent the visible matter of iron. Exactly as such an innermost force it penetrates all matter, which is no obstacle to it, and embraces it all around. That this inherent magnetic fluid also covers the matter externally, can be easily seen by everyone when they see how such a magnetic iron attracts a distant piece of similar metal. If it were not of such an enveloping nature, and thus also a being acting beyond the sphere of matter, how could it grasp a distant object and attract it?

[11] We want to give you a few short examples to illustrate the overflow! Consider an electric conductor or even an electric bottle. If such a conductor or bottle is filled with electric fire from a rubbed glass plate, this fire penetrates all matter and is then at the same time its most inner and penetrating. But if you get only a little too close to such a bottle or a conductor, you will soon realize by a gentle motion and pulling that this fluid also contains all the matter of the bottle and the conductor.

[12] And yet another speaking example makes itself known to you in dull outlines, with every human the same as with other beings; but it becomes loudly crying with the somnambulists. How far a magnetizer and a somnambulist treated by him can report to (influence) each other, some of you will have experienced vividly. Now, if the spirit were a mere innermost and not at the same time also a penetrating being, then, for the time being already, no so-called magnetization would be possible. And if the spirit were not also the all-embracing and the all-touching, say - how would a distant rapport between a magnetizer and a somnambulist be possible?

[13] I think we have enough of these examples to draw from them where, how and in what way the spiritual expresses itself everywhere, thus also safely in, through and with the sun.

[14] The spiritual sun is therefore the most inward of the sun and is a spark of grace from Me. Then the spiritual penetrates all matter of the sun with the most powerful effect. And at last it is also that which encompasses the whole being of the sun. These things together is therefore "the spiritual sun"!

[15] And this sun is also the most real sun. Because the visible, material sun is nothing but an organ that is conditioned by the spiritual sun, it is itself a beneficial organ, which in all its parts is so constituted that the spiritual expresses itself in and through it and precisely through this, can embrace itself again completely in its entirety.

[16] Whoever therefore wants to see "the spiritual sun," first look at its outward appearance, and bear in mind that all this is permeated and embraced by the spiritual sun in everything individual as well as in the whole - so he will thereby already arrive at a weak understating of the spiritual sun.

[17] But when he still thinks to himself that all spiritual is a completely concrete one or a completely affecting one everywhere, while the natural is only a partial, separate one, not affecting itself at all and, when it appears to be coherent, this is only through the indwelling spiritual - then the view of a spiritual sun will already become brighter. And the difference between the natural and the spiritual sun will become ever clearer for you.

266 *A disputed husband*

30th November 1842, morning

[1] Give this little word to My dear friend A.H. Willing!

[2] On the day when you celebrate the name of your body and soul, I also want to remember you and offer you a secondary gift. Accept it, that you may recover in body and soul! Because these two parts of you are a little sick. In the body there is a little too much bile, and your soul is too depressed, first by the somewhat sickly body, and second by all sorts of insignificant worldly worries.

[3] You will not notice the latter very much, because you have become accustomed to them. But they do not cease to be what they are. They are a burden to the soul and behave to it just like a heavy truck to a horse that has been pulling such a cart for years. Of course, it no longer feels the load, since it pulls it as a numb machine. But can you therefore claim and say: The carriage is no longer a burden to the animal, because it is no longer able to feel it?

[4] But let's say that such a horse wants to get sickly on some part of it's body in the team in front of the carriage. Do you think that in the course of this it will be able to be healed because it does not feel the weight of the carriage? Behold, such the coachmen know quite well. Therefore, they unhitch it and grant it rest and good care for a time. The animal then becomes again healthy, fresh and cheerful. And when it is then again harnessed to it's long familiar carriage, it pulls it away again easily, as if it had only featherdown to pull!

[5] You will not fully grasp this picture; but if I will illuminate it to you only a little, then it will be clear to you what I want to say with it.

[6] Do you think then that I want to say that you should, for instance, put your state office out of your hands for a time? Oh no, I do not mean that! For this is not what the sorrows of your soul are buried in. But they lie in your worldly domesticity!

[7] You have trouble with My cause with the exceedingly worldly relatives of the world, since the world is everything to them, but I, a complete nobody!

[8] But don't make anything of it yourself! For - for the time being - they cannot harm a hair on your head. And secondly, I have long since took notice of them and know what I want to do with them. For indeed, they will not escape my trap that strongly tries them! But there is already an old saying among you: "He who laughs last laughs best." Behold, therefore this is how it will be there, too.

[9] But I say to you: Free your mind! Let the donkeys whine! Turn away your ears from them, and cheer up only in Me! Where possible, do good to those who despise you, and bless those who secretly, as if cursing, despise you!

[10] There the burning coals will not be kept from their heads, and great relief will be upon your heart! Hand over your daughters to this very foolish woman after sacrificing them to Me, then I will turn the tide in a very secret way. And if it then goes as it goes, then think that I am still able to turn a whore to Me with one glance, so I will not miss the way there either.

[11] By the way, be a lord to your wife! Leave her worldly activities and doings to her; but regarding My cause, turn her tongue away from yourself, always commanding and with manly strength! If she does not keep silent, get away from her tongue and show her that you do not depend on her money in the least, but that she does depend on your faithful administration of it.

[12] If she is not satisfied with that, then put all her stuff completely into her hands and keep yourself from it, so that she may do what she wants with it! But you can regard that as an extreme means!

[13] If she accuses you of contempt for her, then ask her - most seriously, however! - what respectable weight she has to show from her side in all the insults inflicted upon you? But then listen to her no further, but get out from under her tongue quickly!

[14] When a storm rises at sea and a passing counter-storm comes, there will be peace on the sea. Behold, so it is also with the "domestic windbirds". Of course, such a counter-storm must come from a anger-free heart, otherwise it can do more harm than the first storm!

[15] My servant, however, must as soon as possible leave the worldly house of your wife with sack and pack, so that your wife's mouth will be plugged more than halfway! But "with sack and pack" is meant that he is not to go out and in of your wife's house at all. Support him according to his meager needs with about twenty and five guilders - but keep it secret that no-one but you, your brother, and the servant will know about it, and you will soon have peace.

[16] But do not make anything of everything and be completely cheerful, eat and drink according to your desire and needs, make weekly excursions in the company of your brother and, for example, the servant, according to your time, across the more innocent country; talk about Me, and I will be with you and will bless your every breath for your threefold health!

[17] And so will you, too, my dear A.H.- Willig, with a calm soul, cheerful spirit and free heart, have to enjoy the best bodily health very soon! Behold, I tell you, the whole thing is nothing but an empty mirror-fencing of My enemy. But the loose mirror will soon be pierced, and then it will certainly also be the end of such "fencing"!

[18] But where on earth does a person or a people live, who are not or have not been stirred up a little because of Me? But bless him who out of love for Me is a faithful fighter for My kingdom - indeed, his reward will also be immeasurably great! For he will firstly never taste death on earth in his spirit. But what awaits him only then in My Father's home, for that the whole of infinity has too little ear to be able to hear it properly!

[19] So be cheerful and joyful, for your cross, too, is a gift from Me, your eternally good and holy Father!

[20] Trust Me in everything! And if it goes as it goes in your family, think that the great helmsman is not far from the rudder!

[21] Thus accept My blessing for always and ever! Amen.

267 *Follow Me, do you want to live!*

17th December 1842. morning.

[1] I already know what you have; therefore you may write some words; but I tell you that I do not like to do it; because where a man obeys the woman and the world more than Me, there My advice always falls on the sand, and harms My cause more than it helps! But since you already want something, I also give it to you, as you want it; but see that the woman, who is exceedingly disgusting to Me, does not notice it; for she has firmly resolved to persecute Me publicly; but on the other hand I have also resolved to chastise her from the crown of her head to the little toe! - You may announce this to A.H.-W....

[2] Such you may announce to N.N. from My mouth: It annoys Me extremely, if a man lets the word of the woman come over him. Who loves his wife, his children, even his parents more than Me, he is not worthy of Me! But how would you like to pull Me along with the world? Am I not more than all world? How can you still be pleased with the world's filth when I give you food from all heavens? So I advise you and the world advises you and you follow the advice of the world, what am I then for you there? Behold, either one who is not, or one who is not to be trusted, that is, a liar!

[3] If I want to help you, I must bless you, as now, with the dirt of the world, so that you do not perish! But is this also praiseworthy of you? And yet you always let Me deal with you in this way and force Me to turn the dirt of the world into wholesome pure gold for you!

[4] You know well how good and patient and long-suffering I am, so you do such things. But I tell you, in this way you will find little living treasure, for behold, I tolerate really much; but believe Me, there is very little life in this My tolerance!

[5] I also tolerate your wife, who is more annoying to Me than Iscariot, but despite this toleration of Mine, she is even long dead from the ground up, and yet you allow her word raise above you and be in great fear before her because of Me! See what kind of things these are!

[6] But I tell you now: Take care that your wife does not harm Me! Become a man and not a weakling to your wife! Turn your face completely away from her world-god and hide My cause well from the eyes of the woman and all your corrupted children - otherwise a hurricane will rise out of the breast of the woman, which could be significantly detrimental to My cause and would finally force Me to put an enormous spoke in her wheel!

[7] You are at the crossroads - thus between Me and the world. You have a free will - follow Me or the world! Up to now you have followed the world and had My counsel, but now you have counsel of the world, so follow Me if you want to live! Understand it well, Amen.

268 *The Lord as a "testing bride"*

1st January 1843

[1] "Seek and you shall find, ask and you shall be given, and knock and it shall be opened to you."
Or: "Pray without ceasing" - i.e., have your hearts constantly with Me, and that perfectly, but not always halfway also with the world, so you will soon and easily find what you seek, just as easily and soon receive what you ask, and the gates of life will be opened to you without further delay.

[2] But if any man is of such a nature that he seeks only in the "wall," which is stuffed with pagan carvings and brushworks, and prays before statues, and prays before baked bread, and knocks on the stones; verily he will find little, and receive still less, and the stones will not turn to his knocking!

[3] So but when someone would say: "Lord, I have been searching, asking and knocking for quite some time, and still nothing really could be found, nor have I received anything specific, nor has anything opened up before Me! To him I say: "Friend, what do you say? Hear and see, I will show you good images, and these are to justify Me to you, so that you do not grieve over My delay!

[4] Behold, a bridegroom had a rich and exceedingly beautiful bride. But the bride was exceedingly wise, and spoke within herself: "I know what I shall do so that it will show whether my bridegroom is completely serious about me. I will travel and he shall not know where. But if I am going away, I want to do it so that I do it only for the sake of appearances and in reality remain near the bridegroom, so that nothing escapes me and I will see exactly what his heart is like.

[5] But since the bride is traveling, the groom says to himself: "Behold, my bride has gone away, and has commended the faithfulness of my heart, and has also assured me that she will return shortly. Yet, instead of keeping her word, she only writes one letter after another, always exhorting me to faithfulness, and yet she herself does not want to come. What is this? She always puts me off and says: "I am coming, I am coming tomorrow" - and behold, she is not coming! What can she possibly have, that she is always forgiven?

[6] But the near bride, disguised as a servant to the bridegroom, speaks to the bridegroom: "My Lord, allow the servant to speak a word with you, for I know exactly what excuses your bride. See, your bride, who is closer to you than you know, experiences continually that you have a thing even with a harlot of lovely flesh, and shares your heart between the bride and the harlot. And such is the reason why your bride has gone away and is now therefore forgiven. Depart from the whore, and your bride will never need to be forgiven".

[7] See the image and look at it closely in yourself, and you will easily guess that here you are the bridegrooms and I am the bride. But the whore is the world!

[8] But I say to you, the bride is disguised among you, and observes all your steps and treads of the heart, and now also speaks to you all: "Depart completely from the harlot, and the bride will not need to forgive those who have turned to her completely anymore!

[9] So seek, ask and knock, and the bride will be yours! Seek, pray and knock "but in spirit and in truth, and not in the wall and in carvings and images and in baked bread," but, as I said, in spirit and in truth in your heart - and you shall find it, receive it, and the bride shall open the door to her chamber.

[10] This be granted to all of you in this new year! Amen. Says the Bride! Amen.

269 *The foolish and the wise virgins*

15th January 1843, Sunday midday from 3 until 5

[1] Just write, write! The picture is right, but the words are still worldly and the application is crooked and thus not providential in all structure and in every increase from the physical into the spiritual. But we want to give the matter, then, that it corresponds perfectly to all spheres. And so write the picture in a proper parable!

[2] Whoever walks in My ways, comes to the light. Yes, he who walks along My ways already walks in the light and already walks on living paths. And I am the goal of walking on the light path of life.

[3] But who walks the ways of the world and it's wisdom, he walks in the night. But the night is death, and death is the goal of wanderings in the night.

[4] Who walks with Me, he walks rightly and will keep his life, even if he would lose it a thousand times. But whoever seeks to preserve his life in the thicket of the worldly night without Me, will lose it, even if he possessed it a thousand times!

[5] "But there will be two in the field at that time. One will be taken up and the other left in judgment. And two will grind in the mill. One will be taken up and the other will be judged." So without Me you can do nothing to preserve your life. But with Me you are an all-powerful one against death.

[6] Look at a parable for this! He who has ears, let him hear, and an open eye will not turn away from My mouth!

[7] It happened that there lived in one place two bodily related virgins. The one was rich in worldly treasures and the other poor. But they had fellowship between them and lived under one roof. For the rich was unwise, and therefore she needed the wisdom of the poor.

[8] As long as it went peacefully in the land, it was well on, and they got along well together. But since the country was afflicted with war, because of it's worldly empire, a strong test came upon the two virgins.

[9] When the army approached that area, the empire was overcome by such a great fear, that it was completely confused. But when it had a little of the first anxiety, [the first] gathered all her treasures together, and did not forget the golden candlesticks and lamps, but remembered not the bread and oil. With this she fled into a mountain ravine and crawled there into a dark cave.

[10] But the poor woman thought to herself: Why should I hurry? My life is my only possession. But to preserve it, I need nothing but bread and, to find my way in a cave in the nearby protective mountain, a light. So she took the right amount of bread and a good lamp filled with oil and did not forget a good lighter.

[11] But since the poor woman knew where her friend was fleeing to, she went after her, to serve her there also with her wisdom. But when she came to the cave and found good traces, which were a sure sign that her friend was hiding here, she immediately called out and searched for her everywhere with the burning lamp. But the rich friend was nowhere to be found!

[12] Then the poor woman thought again: What should I do now? My girlfriend has hid from me. I have bread and light and oil in stock, so I will stay here until the army is gone, and then move back into my apartment and call the neighbors, and they will help me find my friend!

[13] After several days the army left, and the poor woman did as she had decided. And behold, the neighbors came with torches and searched the cave and soon found the rich, but she was dead. For she had starved and suffocated in the moldy night of the cave of her mountain corner.

[14] But the poor then took all the treasures of the rich, "increased" with them and soon became the richest in the land.

[15] So whoever seeks the life of the world will lose it and will perish under it's great burden. But he who pays little regard to it and seeks rather to preserve the life of the soul, through the living bread and through the just light, is a wise man and achieve the kingdom of heaven.

[16] Therefore seek above all the kingdom of God and his righteousness; everything else will then come to you of it's own accord! Who can serve two masters who are enemies to one another? Therefore serve one Lord in love and truth!

[17] Whoever thus does his work in the field for the right Lord, the Lord will also recognize him and will receive him. But whoever does the same work in the field of love and in the mill of truth, but out of self-interest, he will certainly not be received by the Lord.

[18] Therefore walk in the light and do what is the Lord's, namely His will - and you will not suffocate and starve to death in the "cave of selfishness." And the profit that will become you from the death of the world will be great, and you will not be able to measure the treasures. Understand and observe such things spiritually and bodily! Amen.

270 *My advice is not a commandment and does not force anyone*

16th January 1843, in the evening

On a request of Ans. H. due to relocation

[1] So tell My friends about what they have inquiringly turned to Me: My advice is not a commandment and therefore does not force anyone to any action; but nevertheless, the one to whom it was given, should not take it too lightly if he wants to fare truly happily.

[2] I have already on several occasions expressed My most just displeasure about all city life in every respect. I have shown how the cities now already live without exception in the most perfect antichristianity and nowhere else lives in the same self-love, avarice, envy, fraud of all kinds, fornication of all kinds, hornyness, sensuality, usury, grub, gluttony, depravity of all better manners, and in general all kinds of vice of an outrageous nature!

[3] What could be more natural than that I turn away My face from such a common dwelling place of all vice as soon as possible, yes, certainly will turn away completely, and will pass a strong judgment on such a Satanic dwelling! Whether it will be safe to stay there, that may you, my friend, judge for yourself now!

[4] Therefore I tell you: Get away from the city as soon as possible, leave the dwelling of vice, because I will haunt them very soon with great dearth (*), with great darkness I will strike them and let it pass completely into all fornication, so that it suffocates in the mud of the night and it's worldly life, which is most annoying to Me.

[5] So I advise you to move out of the city; but I don't command it to you at all. But I think, if one of Mine knows that it is no longer safe to remain in a house because a near collapse threatens it, then he is a great fool if he will not follow the advice of Him who knows only too well what relevance it has with the house!

[6] Yes, so I also led the Israelite people out of Egypt, because I knew how it stood with this country. So Lot had to get out of the city, because I knew how things were with the city. So I let the ones who were Mine also all rather flee from Jerusalem, when I judged her, that old adulteress.

[7] Behold, thus My counsel is always constituted; He who obeys it at the right time will not be touched by the judgment - for this will come like a lightning bolt quite unexpectedly!

[8] But you ask: To where should I - pleasing you, oh Father - relocate? I do not say to you: See, there or there! Wherever you want to, go there, and I will, blessing you, be with you and go with you! Whether the land of Carinthia is the right one, ask not; but if you go there, I will be with you.

[9] But you shall not easily settle down in Styria whose heart is the city where you live; for as the heart, so also the body!

[10] But Carinthia, Switzerland and Wuerttemberg are still the best countries. Tyrol would also not be so bad, if the valleys were not so full of night - but it is much better than Styria and other Austrian countries. Therefore I will also still keep it for a time before the coming pestilence!

[11] But what shall you tell your rich relatives, when they ask you why you would do such things? Firstly, you are a master of your will and can do what you want; but secondly, it is better to listen to Me than to your relatives! Let the dead man bury the dead, but you follow Me!

[12] But at the moment when you intend to follow My advice, I will already literally give it to you what you have to say, and no-one will hinder you in your venture that is pleasing to Me. But do not prolong the date too much; for My cannon is loaded and precisely aimed!

[13] But I will also protect My other friends. How? That know I! So take this advice if you want, Amen.

271 *Where is God in this?*

16th January 1843

Jakob Lorber spoke the following to her today when he said goodbye to his mother as a parable that suddenly came to his mind to comfort her, as she complained about many a bitter experience.

[1] There was a man who was led to believe by the many sad events in this world that God does not care very much for people and calmly watches the weak being oppressed by the powerful and the poor being taken advantage of by the rich.

[2] Then God sent an angel to this man who lived a virtuous life. This angel spoke to him: "You shall know the incomprehensible ways of God, follow Me!"

[3] Then the angel led the man into a palace of a very rich lord. The angel gave him a large sum of money and many precious stones. During this gift a poor man contacted the rich man. This poor man was killed by the angel. Then he led the man to a village to an almost rotten hut, where a numerous, extremely poor family lived. The angel set fire to this hut, and the poor inhabitants saved nothing but their lives.

[4] When the man saw all this, he spoke to the angel: "You are not a messenger of God, but a messenger of the devil! You multiply injustice upon injustice!"

[5] The angel spoke: "Hear, and soon you shall judge differently! Behold, the rich man whom I gave a present, was proud and stingy. But when I increased his wealth so much, he began to splurge and squandered everything, so that he finally became a beggar and began to humble himself. The beggar whom I killed was well on his way, but he would have received a great inheritance the very same day, which would have made him haughty, excessive, and completely apostate from God. The poor family, whose hut I set on fire, was hardly considered at all in the village before. But the fire accident aroused great pity near and far, and the poor family was given plenty of gifts from all sides.

272 Dr. David Friedrich Strauss

18th January 1843, in the evening

[1] See, for now it is necessary to know what the man is, since it is a matter of examining those text of My book more closely, in which just this man takes the contradictory offense and strives to prove the ungodliness of My word.

[2] There are truly a great number more such texts in My book, which the man uses as a weapon against Me. But we will have enough of the texts, which are already prepared, in order to see the nature of our opponent completely and thus also his great error.

[3] But you ask: Who is Strauss, and why does he do this? So take note, I will make it known to you!

[4] Strauss is a prophet of the time and a prophet of the world; he is a master builder, who built a large building from gemstones on the shifting sand of the world - yes, wants to erect such a building, which is to defy eternity. But what a contradiction, what folly this is, will be clearly shown in the following texts. The man will obstruct himself, he will realize his folly; when rain and wind will come, his magnificent building will perish! But many seekers will find the precious stones on the sand, will carry them on the rocks and will, under My direction, build such a magnificent building from these very same found gems, which will then defy all eternal storms of time!

[5] Behold, therefore also a Strauss had to come, one of the greatest opponents of My Word, therefore My sanctuary will be fought until the last dot, that now all the learned world may see how great the horizon of their knowledge is, and tell them thoroughly and literally: Up to here and now not a hair further! So Strauss is also a necessary prophet!

[6] But there are already a lot of collectors of the gems on the drifting sand of this prophet, and there stands already nearly completed another building on a strong rock! Therefore we leave this man in his sphere; he is necessary to us, for he first scatters the seed of the night. These weeds will be gathered and shall be burned in our field, that it may be fertilized by its ashes in the most advantageous way.

[7] Now you will hopefully know who the Strauss is and why he does this! But since you now know such things, do not be angry because of him, because he too is a worker for Me and must be, because he must be it. Therefore understand such things well, Amen.

20th January 1843. morning. Dr. David Friedrich Strauss, continuation

4th book of Moses, 22nd chapter, verses 28-30 ff

[8] Who might probably misjudge this picture? Who is the prophet Balaam? And who is the donkey that willingly carried him before?

[9] Oh how clearly such a thing lies before everyone's eyes, and yet no-one recognizes it properly! Behold, Balaam designates all the natural learnedness of the world, and the donkey designates the nature on which all these scholars ride.

[10] As long as the scholars ride this donkey, for the sake of their worldly and actually natural purpose, this beast of burden is always patient. But if they want to venture into the inner spiritual sanctuary on this beast of burden, this donkey becomes stubborn. And if they want to enforce such a thing by force, the donkey also immediately becomes talking and speaks: What have I done to you, that you maltreat me and want to enforce on me what is impossible? You may destroy me and crush

me into atoms, so you will not get any further with me by a hair; for not I, but the power of God places itself here against you and do not let you go further, because you do what is against His divine eternal order! Is it not so?

[11] What does Strauss or the very actual prophet Balaam of this time do? He rides just on this donkey to make Me suspect before My people everywhere. He wants to force the beast of burden, the natural earth, that it is to serve him thereto, so that he may destroy Me and all My revelation! But this otherwise patient beast of burden speaks to him: So far and not a hair's breadth further! But if you want to proclaim the glory of God, your eyes will be opened, and your beast of burden shall carry you when you shall speak from your beast of burden the word of God, and will proclaim His glory!

[12] Balaam understood his beast of burden, but Strauss, the great scholar, does not yet understand it! But he will also not understand it, as long as he will remain a natural rider of the natural letter. But if he would consider that nature also contains in itself quite different powers, which cannot be revealed by any external form, so it might become well clear to him also, that there is indeed something else hidden behind the letter form of the word of God, than only the dead form which is apparent to him!

[13] But I think the time will once also come for him, where he will understand his stubborn beast of burden like Balaam! Do you now understand such things?

21st January 1843. morning. Dr. David Friedrich Strauss, continuation

The book of Joshua, Chapter 10, verses 12-14.

[14] If many a scholar would understand how to cope better with Balaam's donkey, so this patient beast of burden would give them also here the proper information, talking most understandably - but this beast has now even become mouth-stubborn under the even coarse bludgeoning of the new, most stubborn prophet and prefers to be bludgeoned to death than to open it's mouth!

[15] But I ask: Who then has made the sun and the moon and the earth? And who has given them the movement? Who has put all these laws into the world-bodies? But I state the case that such a learned prophet would come into the workshop of a mechanic who, in a manner as yet unknown to the scholar, would bring the pendulum of an astronomical clock to a halt for a while, because I think there couldn't be anything more silly, as the scholar said to the mechanic: Friend, how can you do such and do not want to stop the actual moving pendulum, where it mostly moves, but instead grasp only quite mysteriously into the by far calmer work and thus bring in a - to me inexplicable way - the actually self-moving pendulum to a standstill?

[16] What answer would the mechanic give to such a scholar who wants to be omniscient? Especially when the latter want to dispute all his mechanical knowledge, since the mechanic accomplished an art completely unknown to the scholar to stop the pendulum. He would either pity the scholar or show him the door! I think however that I certainly know My work as well as the mechanic knows his work and can therefore well reach into the sun and still bring the earth-pendulum, which moves around the sun, to a standstill for a while, without the rest of creation being in the least disturbed.

[17] But it says in the 14th verse: "And it had never been such a long day before and after, when the Lord obeyed the voice of a man; for the Lord fought there for the Israelite people."

[18] But does that not mean that the Lord satisfied – with the order of the world-bodies in His creation - the ignorance of a man and apparently fulfilled the wish of a person who did not know what he was talking about!

[19] But I think if the new Balaam can measure everything so badly from My words for Me, so he could also measure, as I have shown it now?! Yes, he could sure do it, but his pack animal has become stubborn; that is why he is also blind in My sphere!

[20] But 'sun' also denotes wisdom and 'moon' denotes love!

[21] But Strauss does not accept anything spiritual; therefore we want to spare him also with the inner sense of these texts! Understand this well, therefore, you too, even in the sense of the letter, Amen.

23rd January 1843, morning, Dr. David Friedrich Strauss, continuation

2nd book of Moses, Chapter 11, verse 2, and Chapter 12, verse 36.

[22] Here one asks the learned man, where then do kings and princes get the right to demand taxes from their subjects and where the priests the tithe? Why then should the good citizen give to the emperor what is his, and to God what is His? Why does it say then: be subject to the worldly power; for there is nowhere a power except in God. But if power is given to one, it is given to him out of God, may it be so or so! How, therefore, may such things then mislead the man?!

[23] But I think that what the Lord does and has done shall be done correctly, while the Lord is surely a perfect Lord, and thus completely, only the most perfect epitome of all justice over all things and over all His creatures? Should perhaps this man also have something to oppose against it? One neighbor said to another: Friend! I demand from you one third of your harvest every year! What will the neighbor certainly say? I say he will encounter the thus demanding one very badly, and will even seriously ask him: By what right do you demand such things from me? Go away with such a demand, if you do not want to be ruined by me!

[24] But if the monarch has a commandment published that says there: Each of my subjects must henceforth cede half of his harvest to me; who will resist it, he should be treated as a mutineer, and who has not reaped anything, and yet has house and ground, from him all things shall be taken away, so that I will get my half! - why will the subject here not speak the same as he had once spoken with his neighbor? You answer: Because the powerful sovereign commands such things.

[25] Good - but if the sovereign has a right by his power to tax his people excessively, and no-one dares to dispute it with him, since it is obviously unjust in brotherly humanly way after all, to want to harvest where one had eternally never scattered a seed, there I think that the Creator of all things should rather have the right to tell the Israelites to take the gold and silver of the cocky Egyptians, while they formerly have had to labor for them for a long time, than a commander has the right to plunder a conquered city?! Therefore may the man rather let himself be better informed about My eternal exclusive rights and only then judge whether My guidance is divine or not divine!

[26] But, by the way, the golden and silver vessels also still say something else entirely - but, that is not for our man, therefore but only the sword of the letter. Amen!

25th January 1843, Morning, Dr. David Friedrich Strauss, continuation

2nd letter to the Corinthians, Chapter 11, Verses 13-15.

[27] This is also good for Dr. Strauss.

[28] See, said in short, is also well said! Strausses, all profit-seeking priests, the higher the world-rank, the worse, and that of whatever denomination, then all selfish and therefore similar domineering legislators and rulers are all such back-end apostles and even very deceitful workers in My vineyard. If they also appear from the outside as if they were My apostles, they are

nevertheless nothing else than ravening wolves in sheep's clothing - or even more interpreted: they are satans, who, for the sake of a more certain catch, make themselves into outer angels of the infallible light. And it is then also nothing special for the servants in the sphere of their judicial execution, to be equal to their masters! But I say: Their reward will be according to their works!

[29] But who is the better of this threesome? Behold, Strausses are better in themselves than the priests and lawgivers; because Strausses demand nothing for their light and for the damage done, but the others still demand a mighty tribute for it!

[30] He that does bad things there without seeing the bad, is only a blind guide of the blind, and his judgment will be moderate. But who wants to be a seeing man and leads the blind man to destruction, kills him and robs him in addition even of his few possessions - that will surely be a bad Satan after all?

[31] I think this little may be enough for you, because it is easy to understand how I mean it - oh priesthood, oh judiciaries! You great tribulation of the world until the near end! Your reward will be great, Amen.

26th January 1843. morning. Dr. David Friedrich Strauß, continuation

Gospel of John, chapter 7, verses 3-5.

[32] This is good for the prophethood of Dr. Strauss.

[33] Behold, if the Lord does not do according to the sense, or rather nonsense of the people, no-one would believe in Him. Do not the brothers also say now, more than in My time, to Me: "Go to Judea that the disciples also may see the works which You do! Who then does something in secret, if He wants to be revealed? You however do such works, so do them before the world, so that your disciples also believe in you!"

[34] Who are the brothers then? Everyone who believes in Me and hears My word, that is My brother; for I too have accepted humanity because of it, and wanted to be born from where and out of what every other man is born.

[35] But do these brothers completely believe in Me? No, they do not believe! But why don't they believe? Because I as God and Creator wanted to be a true brother to them, and because I as such do not do according to their nonsense, therefore I am the highest wisdom from eternity!

[36] But what do the brothers still demand of Me? They demand that I should manifest Myself as God before all pigs of the world! And if I don't do that, then they do not want to believe Me and say: What is the point of such a God, who does not dare to see the light of day and constantly retreats like a fox into his cage? Are not all people His creatures? Why does He only do His business with individuals and does not respect the totality? Why then does He not go to the powerful, to the chief priests, whom He has nevertheless tolerated until now in prosperity, but creeps around like a fearful man in the hidden hiding places, making fishermen and all sorts of other meaningless sinners His friends and brothers, and wants to work with them? But those whom He made His servants under Moses, under thunder and lightning and earthquakes, He now leaves sitting, despises them, hints about them, and avoids them as much as He can.

[37] Behold, this is the old reproach, and Strauss together with the whole unbelieving world always throw the same reproach at Me! And yet I do not want to change - don't you find that strange? I talk to one of you - even to a sinner - constantly, and I don't like to talk to the others - isn't that strange again? I prefer poor rags to the dignified rich, who have true worldly honor and shining decoration! Isn't that strange? I prefer the Magdalene to the most modest monastery vestal virgin! Isn't that strange?

[38] Yes, there will still be a lot of such peculiarities, but what use is it to argue about it, if a child is dearer to Me than the most learned Strauss! This is how I am and not different. Whom I thus do not please, he shall change Me if he can. But I will certainly remain like this forever. Why? Because I like it best so for now.

[39] Every Strauss should understand this, Amen.

27th January 1843, morning, Dr. David Friedrich Strauss, continuation

Daniel, last days, the Antichrist, chapter 11, going over to chapter 12, verses 37 and 38.

[40] Also here we want to keep it short and show with a few words, how the matter stands. Who is the king and who is the god of fortresses (strongholds)? The king is the world, and the god of fortresses is the so-called spirit of the time! Why then, you say. So then look and judge for yourself whether it is not so!

[41] Does the present human world respect a god? I tell you, not even the better priest without money, that is, without gold and silver! How does it look like with the love of women then? Tell Me, whichever so god-fearing and chaste and at the same time most feminine and charming virgin has then value without money before the men of the world? Who takes a poor lass to wife? If she wants to be a whore, then she will be paid for the exposure, and if she does not want this out of love for Me, then she will be regarded as an insane woman and is despicable before the eyes of the world.

[42] Do you now see that the king is correctly designated? And his god, the spirit of this time, teaches the king to seek gold, silver, precious stones and other gems (objects worth money) and to honor him with the same!

[43] But what is the essence of this god? Such a thing already says with it's name 'Fortress', namely: Perjury, self-love, selfishness, fame, splendor, imperiousness, pride, contempt of all that is contrary to selfishness! Now do you know this god?! Behold, therefore he is now literally there before your eyes!

[44] You say: Yes, oh Lord, so it is right except for a hair before our eyes; but what does Strauss have to do with the Fortress? I tell you: Very much; for in him this god certainly personifies himself from the one side precisely so, as he personifies himself with the other in the present high priesthood, and that without exception in the whole world.

[45] Strauss denies Christ by his writings, but the high priesthood by his deeds! Strauss sells his writing or the non-Christ for money; but the high priesthood does everything for Christ for money. Without money and fame, however, it would do just as little for Christ as how little Strauss would ever have written a Non-Christ if he had not received a great deal of money for it! So Christ or non-Christ, that is the same, if he only brings in money either way, there you can do everything with him!

[46] And behold, this Christ or Non-Christ is the actual personified Fortress (stronghold) or the most genuine Antichrist! But now think I that you will finally understand this matter; but also understand why here the 11th chapter merges so strongly into the 12th, like night into day, so you will see the whole high mystery revealed. Let it be your sense to observe and understand this well. Amen.

28th January 1843 Dr. David Friedrich Strauss, continuation

Therefore write also short afterword to Dr. Strauss.

[47] You are still not quite at peace with the love of women described in Daniel and say: What does this one then have to do with the Dr. Strauss? I tell you: Very much! How? This will be discussed immediately.

[48] Behold, Strauss, thus - or Non-Christ, is all the same. Well, you have the true Christ. But what does this one say? You say: The true Christ says: "Seek above all the kingdom of God and His righteousness (which is love); all else will be added to you." "Do not worry for the coming day and do not ask: What will we eat, and with what will we clothe ourselves? For only the heathen seek after all this! But see the birds in the air: they neither sow nor reap into the barns, and yet the heavenly Father feeds them. And the lilies of the field, look at them, they do not spin or weave, and yet Solomon in all his royal splendor was not more splendidly clothed than they!"

[49] You have answered well. But now tell Me then: How, then, does your true Christ and the present general national industry behave? You say: Oh Lord, this behaves certainly just like heaven and hell! Well judged, I tell you - but now pay attention!

[50] Behold, you now know and have the true old Christ with you and in you through your faith in Him and through your love for Him. But go now as an unmarried, even marriageable man into a still in addition quite - so-called - Christian house, which has a marriageable daughter, and, since you have Me completely, so with this eternal treasure of life, ask the parents for the daughter's hand. What do you indeed think what will the answer to such a question be? Behold, I will tell it to you literally.

[51] The parents will say to you: Dear friend, it is very commendable and nice of you that you, who by the way is well known to us as an honorable and estimable man, have turned your respectable eyes towards our daughter. Yet you, as a well experienced man, will surely also know that in the present time, one must either be or have something to get a wife. But you are nothing, and to our knowledge you have nothing but only your otherwise estimable qualities, of which, however, nothing can be bitten down at the present time. So you, as a reasonable man, will certainly also understand that we cannot give away our child under such prospects. She, the daughter, will probably have a nice fortune today or tomorrow and can therefore only choose someone again who can return it to her in one way or another. By the way, we are very much obliged to you and will always feel flattered if you want to visit us as a friend, but only in the present intention not; because then we would have to ask you in all seriousness to avoid our house!

[52] Here you have it literally, and you can still ask what Strauss has to do with the love of women? Do you not see then: Where Christ is, there is no money; but where there is money, there is no Christ! But Strauss denies Christ, thus he is for gold. Therefore, if you have Strauss or gold, you will also have love of women; but without Strauss you will always get the same answer!

[53] Love of women is therefore to be taken doubly: first, that the man of fortune with the now rarest exception does not look at a woman, if she is not equal to him, i.e., either according to the advantageous, highly held status or fortune; and secondly, the woman has no love in herself, except that of Dr. Strauss, or in German [English] – gold. But that such a Christianity, which should actually be a most intimate brotherhood, is an equally good Christianity as that which Strauss described, you can easily see out of it, if you compare the true old Christ with the present Money Christ, and that just this Money Christ together with the Non-Christ of Strauss is the most real, essentially personified Antichrist.

[54] I think I hardly need to explain such things to you more closely; and so be satisfied with that, Amen.

273 *The best words of comfort in Scripture*

2nd February 1843

Oh Lord, best, most gracious, most loving Father! Which passages in the Holy Scriptures offer the surest and greatest comfort to a repentant sinner before You? Oh such things I, as a great sinner before You, would well experience, that I might always increase more and more in love toward You, oh Holy Father, therefore I saw Your great goodness, love, grace and mercy more and more and more! If it were Your holy will, You would indeed indicate such things to me, poor sinner!

[1] You are also more interested in comfort than humbling! But the earth is already so ordered that on it's ground, very few pure angels emerge. And so, of course, nothing else remains for Me but to console there where I Myself have humbled Myself.

[2] Behold, I strengthen the weak with sure comfort. But the strong I humble so that they become weak - for My living strengthening comfort. For comfort is already a grace of eternal life from Me!

[3] But that you and everyone may know the most comforting passages from the Scriptures, I will make them known to you. And so then listen:

[4] In the prophet Isaiah, chapter 54, from verse 1 to 17, especially from verse 6 to 10, is the greatest consolation for you and from verse 6 to 10 for every sinner.

[5] In the New Testament, however, note the passage where I have said: "Come to Me all who are weary and burdened. I will refresh you all." I sure think there can be no greater comfort for a repentant sinner. So heed this and you will have comfort for all eternity in the most sufficient quantity!

[6] Believe that it is so! I am a good shepherd, seek the lost sheep and prepare a great banquet for the lost son, so that the "righteous" will be angry about it - if only he comes to Me again. And no matter how ragged and torn he may be, that shall make no difference for Me - if only he, as I said, returns again!

[7] Understand such things, then, and you must have eternal consolation in this. For with Me it is indeed, indeed eternal, and will remain eternal. Amen.

274 *The Lord's prayer in multiple interpretations*

13th February 1843, morning

[1] This is a good thought, because it is from above! So then I also want to add a true light. But, if A.H.-W. trusted Me more, he would also have received the true light together with the thought.

[2] So you may write and give from Me what is to be taken from Me, but A.H.-W. does not yet possess the proper trusting courage. And so write then:

I. The Lord's prayer related to 'Love'

[3] "Our Father." Since the Father in Himself is the sole, eternally infinite love, which is the basic life in Himself and thus also the life of all creatures and especially of human beings, "our Father" will also mean: our love, or: our life!

[4] "Thou art in heaven!" But since "heaven" in and of itself is nothing other than the life of the Father in Himself, which is the laboring love or the living Word of God in man, "You who are in heaven", means: You, Eternal Love, dwell in Your love from which all things have come forth!

[5] "Hallowed be thy name!" What this says, is almost too easy to explain! What name then does eternal love have? The only, eternal one, who is called "Father". But if love and the Father are one, and "sanctify" says nothing else than: "love the Father with your own active love," then "sanctified be Thy name" will mean nothing else than: "Be loved, Father, as the Eternal Love of us humans, Your children, laboringly, i.e., living, always and eternally without ceasing!"

[6] "Thy kingdom come!" What is the Kingdom of God? It is what is called "heaven"! But since "heaven" says the essential nature of love, because the laborer, and thus also the actual living being of love, which expresses itself in activity, "Thy kingdom come" will say: Father, or: You Eternal Love, come to us, or: become the sole active force or all our life!

[7] "Your will be done on earth as it is in heaven." As for this fifth request, it is actually only a confirmation of the fourth. For what is the will of love? It is actually the laboring love itself. "In heaven" then means: essential in oneself, or: in one's own sphere of laboring activity, which is the same as oneself. Accordingly, this request will also spiritually be: Father! or: Love! Let your working love be just as essentially working in our life (which is understood by "earth") or in our love as You are essentially working in Yourself! For "in Yourself" means: in heaven," or in your laboring love, or in your life, or in you as Father - all of which can already be seen from the above.

[8] "Give us this day our daily bread!" This request is again nothing more than a greater affirmation of the previous one. For "bread" means to make laboring love one's own. "Daily" indicates complete commitment. Accordingly, this request can also be called: Give us, who are out of Your love, Your working love completely our own, or: make our love completely Yours, become completely our Father and make us completely Your children, or: let us be completely one with You, i.e., saturate us with Your Self and let us be Your saturation!

[9] "And forgive us our debts!" This request expresses nothing else but again a more lively desire for the above. For it says that the Father is to put away altogether man's own love, which for the time being is the life especially given to every man as his own - and is to let all His love become laboring in man. Therefore the spirit could also say, Father, take the world from me and create heaven in me!

[10] "As we also forgive our debtors." This sentence shows the active measure in which the above request is to be fulfilled in man - and could therefore be said spiritually: Father! Let Your laboring love become our own only to the extent that we remove the world or death out of ourselves through

Your love in us! or: Father! Rebuild us according to Your love, how this Your love in us becomes more powerful and with it we create more room in ourselves for the complete reception of Your Kingdom, Heaven or Your working love or Your life!

[11] "And lead us not into temptation!" Also this request is in and of itself again nothing but an even stronger assurance of the former. For "Lead us not into temptation" says: Do not leave us in our own and worldly love, or: let us not be active without Your laboring love in us, or: without heaven in us! Therefore - do not keep our love, but Yours alone!

[12] "But deliver us from all evil! Amen." And the last petition, nothing but the wish, the will or the living desire alone is pronounced completely affirmatively about everything that was involved in the earlier petition as in all preceding ones, and says: Father! Certainly make us completely free from ourselves and let You become completely all in all in us, or: You alone, eternal, working Love, destroy all our love and let You alone become our love, or: let us be completely one with You!

[13] This then is the true heavenly meaning of the Lord's prayer! Let such things be well observed! For it is a most precious gift of love from the highest heaven! Understood?! Amen.

[14] Now, following this light-filled explanation of the Our Father in relation to "love":

II The Lord's prayer related to 'Light'

14th February 1843, morning

[15] Tell Ans H.-W., this thought is no longer as good and as pure as the first one. For the ordinal number is already out of print, since under 2. stands not the "light" but the "life". But if someone has this prayer from the highest heaven, namely, from exclusive love, he has it anyway already in the most perfect measure. How then can he still want to have it in a more imperfect way!

[16] But since it is already said: Whatever you will ask the Father in My name, that he will give you" - so I must nevertheless also give you what you ask for.

[17] And so then write this prayer in the light out of the Light, but write it without further "illumination"; for the light needs no "illumination":

[18] "Our light of all light! You who dwell in Your light, as the only Light of all light, let Your eternal radiance be recognized by our night and by our day, by our firmament between the waters, as the only true one!

[19] Oh You sole light of all light, illuminate our inherently dark earthliness!

[20] So let the power of Your radiance work on earth, in our firmament and in all our waters, therefore mighty and unweakened, as You work in Yourself eternally in the endless, fullest strength of light!

[21] Saturate, oh eternal Light of all light, our earth, our firmament, and all our waters with Your almighty outpouring of rays, that the same may be enlivened with seed-rich grass, with herbs and trees, and the waters with all kinds of fish and other noble creatures, and the air with all kinds of birds!

[22] Oh Light of all light! Destroy all darkness, and cause the sun, moon, and stars to rise on our firmament and on the dry land, that we may observe the signs of the day and of the night and of the times and of the years!

[23] Destroy therefore the night and great darkness of our earth, as we recognize these on our firmament and above our waters with the help of the light, which you have already set at the beginning on our firmaments, since you said: "Let there be light!"

[24] Oh guide us rightly in the night of our earth! Let not Your radiance be weakened over the firmament of heaven in the midst of our sun, and let not our earth be made fruitless, and not without

seed the grass and the herb and the trees! And let not our waters be clouded, lest all the fish and all the living creatures perish, and the air not corrupt, and all the fowl killed, and smother all the creatures of the earth,

[25] but, Light of all light, make us like unto You, that we may shine as Your light, and be with You a shining brightness, and not again become night and darkness without You! Amen."

[26] Behold, then, the prayer is in the "light"! But he who has it in love, has it at it's foundation, which in itself remains eternally the same, unchanging, while the light goes on forever and endlessly long ways, which no-one will ever be able to completely overcome.

[27] So just stick to love, then you have everything combined! Understand this well! Amen.

III The Lord's prayer related to "Life"

15th February 1843

[28] "Our Life of all life, Who lives eternally in Your life! Be lived by us human beings in the observance of Your Word and in all humility and love for You!

[29] Your life come to us and in us!

[30] May Your life be our life, as in You, therefore also in us, that we may be perfect, as You, the Life of all life, are perfect in Your life!

[31] Give us Your life and saturate us with the fullness of Your life for and for!

[32] But first take away from us our trial life, that is, as we desire to be made free of it, since it is full of all selfishness and therefore full of death.

[33] Leave us not for ever in this our trial life, lest it bring us death,

[34] But take, oh Life of all life, this trial life from us, and fill us with Your life. Amen."

[35] All this can be seen from the texts: "Be perfect, as the Father in heaven is perfect. (Matt 5:48) and: Whoever loves his life will lose it, but whoever flees it, will receive it. (John 12:25)

[36] Therefore, this prayer is a true prayer of life, and should be well considered in life! Amen.

V The Lord's prayer related to "Power"

[37] The expression "power" is not sufficiently meaningful. For a force is present in everything according to it's kind. But that which comes forth out of love and life is not only a living force, but it is a productive or working force, which is the purpose of love and life from it. And so prayer cannot be prayed in singular power, but in the laboring "energy", and so it may be said:

[38] "Oh You eternal energy of love and all life, which is also all our life and all our energy, which You are truly and eternally active in and from Your infinite sphere of activity! Be also completely and eternally our active power according to our love for You and our life from You and in You!

[39] Oh enliven us according to Your fullness! Let us be energetic out of You in us, as You are in Yourself always and eternally!

[40] Fulfill us and strengthen our weakness! Then destroy our weakness, as we ourselves humbly see our own nothingness and complete powerlessness in ourselves!

[41] Oh do not leave us in our weakness, in which we act like the dead, but fill us all with Your only truly living energy, so that we may be active through it, pleasing to You, always and eternally! Amen"

[42] Such can be taken from the texts: Without Me you can do nothing" (Joh.15,5). I am the vine, you are the branches" (John 15:5). "There is no power anywhere but God alone," - and - "you

would have no power over Me unless it were permitted to you from above" (John 19:11) and similar passages.

[43] From this, however, it can be seen what My prayers are especially about. Therefore understand this also very well, and that also completely energetically! Otherwise the holy prayer will bring you little fruit and thus little of the "daily bread"! Therefore, pay attention to these things most vividly at all times! Amen.

VI The Lord's prayer related to "Order"

18th February 1843, morning

[44] Tell A.H.-W.: This "order" stands here very disorderly. For order is the final result of love, of life and its consequences! But I want to give him the prayer nevertheless also in this. But he may order it in himself! And so write then:

[45] Oh You, Eternal Order, which is in You forever, forever! Let our life be ordered in us, which You gave us out of You, so that we may be able to live completely faithfully ordered by ourselves in imitation of You, oh Eternal Order!

[46] Flow therefore as a mighty light into us! Be for us here the only way of life, as you are in Yourself eternally!

[47] Become, oh You Eternal Order, as our life completely active in us! Become the only bread to saturate our spirit!

[48] So smother our great disorder in us, as we recognize this disorder in us according to Your mercy!

[49] Let's not get into the thicket and look for the right way out in the night! Let not the sun be darkened, let not the moon be darkened, let not the stars fall from the sky, so that we'll never be able find the right way out of the thicket,

[50] But you, Eternal Order, as the brightest sun at noon and in the morning, lead us out of the thicket of our own disorder, which is the great "evil", into your holy order. Amen."

[51] This can be taken from the Scriptures: The one who hears My word and does according to it, it is he who loves Me, to him I will come and reveal Myself to him. And then rivers of living water will flow from his loins" (John 14:21; John 7:38).

[52] Say this prayer therefore in the order in which is the completion of man or the complete rebirth of the spirit. And so let this again be especially well observed! Amen.

VII The Lord's prayer related to "Freedom"

20th February, morning

[53] As far as "freedom" in itself is concerned, it is a good concept. Only this term is synonymous with the summary of the true life of love in full possession of the pure and deep wisdom, which makes all life truly free, just as the Son, or the Word, or the Truth, makes truly free the man who has taken it alive, that is actively, into himself. According to this, freedom, wisdom, light, truth, the "Son" or the eternal divine "Word", is completely one and the same.

[54] Therefore, the one who prays in the Word, also prays in true living freedom. And therefore a further writing of this prayer is completely unnecessary, in that it is written, as in the book, also in the living word.

[55] But that A.H.-W. may have it to his insight, so I will give it to him also in the terms! And so write it then:

[56] "Our Freedom, which you dwell in your eternal freedom! Be recognized by us people as that in all our humility!

[57] Come to us and in us eternally and vividly shining! Make us completely free, as You are eternally in Yourself!

[58] Be to us the living daily bread as a true saturation of the spirit for the eternal perfect life in You!

[59] Free us from our bondage, which is our sin, that is, as we ourselves are livingly striving after Your word, and as we, brothers, make one another free by Your grace.

[60] Let us never fall into the captivity of lies, night, and all deceit, but free us all from all evil through Your living, holy Word! Amen."

[61] This can be taken from the whole fullness of the Word of God, especially from the text: The truth will make you truly free" (John 8:32). For this prayer says this in true "freedom".

VIII The Lord's prayer related to "Truth"

21st February 1843

[62] Since the "truth" in itself is the most proper freedom and therefore also makes everything completely free, this prayer in the "truth" is also completely perfect what it is in the "freedom. For the one who prays in full truth, also prays in full freedom. And the one who prays in true freedom of the spirit, also prays in the fullest truth and can therefore say:

[63] Our eternal Truth, which You live freely in Yourself forever! Be recognized as such by us people of the earth in all love and humility!

[64] Come to us and in us eternally shining! Make us truly free, that is, as You are in Yourself!

[65] Be to all of us as the living daily bread to a true saturation of the spirit for eternal, completely free life in Yourself!

[66] Free us from our bondage, which is the night and death of our sin, as we strive alive for Your words and as we as brothers make each other free through Your grace in us!

[67] Oh let us never enter into the brutal captivity of night, lies and all deceit, but make us all truly free through Your living, holy Word, for ever and ever! Amen."

[68] Whoever prays this prayer, therefore, prays it in spirit and in truth - i.e., if he prays it at the same time out of and in living love - otherwise, however, it is only empty lip-smacking, which has not the least value before Me. All this should also be well understood! Amen.

275 *To a weakly believing Martha*

16th February 1843, morning

[1] So then may you give such things to the little sinner "Martha" on the day of her baptism.

[2] "He who sees Me sees Him who sent Me. Verily, verily, but if you receive one whom I send, then you receive Me. But he who receives Me receives Him who sent Me, for I and the Father are completely one.

[3] "Believe in the light while you have it, that you may become a child of light! - Whoever has My love and always preaches it and loves all his brothers and sisters is well recognizable as a valid disciple of Me. For it says in the Scriptures: By this everyone will recognize you as my disciples if you have love for one another.

[4] But if you, little "Martha", have a real disciple who, according to My Word, is rightly recognizable in love, how can you often doubt in your heart about him and not believe his words? - I say but to you: If you trust the clergy more than a disciple of mine, stick to your faith and I will not judge you for that reason. But being in conflict is not good, because two masters are hard to serve.

[5] You are busy with housekeeping and enjoy going to the house of prayer. But see, I am more than the housekeeping and the house of prayer! - You are more attached to the flesh than to the spirit and are a "Martha". But life only lives in the spirit, not in the flesh!

[6] Seek therefore after that which is of the spirit, and you shall find true eternal life. And if you want to love Me, love Me with the spiritual heart, but not with the carnal heart!

[7] You don't have to be flirtatious or have a double love, but you have to love me completely with a firm heart - but not half here and half there.

[8] But if you ask where I am, I tell you: Where there is true love, there I am also and my kingdom with me! - But I am no more in the "wall" than in the old temple in Jerusalem, since the curtain was torn.

[9] So understand this well and live accordingly, then you will first fully recognize where these words come from, whether from My servant or from Me.

[10] Be pious in heart and remember Me at all times. That is what I ask of you this day as from now on! Amen.

276 Turn to Me!

21st February 1843

[1] Give then these things according to your desire to the daughter of Ans. H.-W., whose name in the world is Wilhelmina! For whatever you or anyone else asks in My name, I will gladly give it to you and to everyone at all times. But do not come to Me for things of the world, for these are death. But I, as eternal Life, am least of all suitable and, as a Father, am in a position to give death to My children! And so then write from Me a tender note to your client, and this loud one, then:

[2] Listen, My little daughter! Nobody can come to me unless the Father, from whom I go out, draws him. But whoever is drawn by the Father, I will raise him up on the "last day", i.e. in the end, or soon.

[3] This "resurrection" will be for him the rebirth of the spirit. And this "last day" will remain for him an eternal, living birthday.

[4] All these things are already written in the prophets Isaiah (54:13) and Jeremiah (31:3), that is, in their words: "And they shall all be taught by God! Whoever hears it and learns it from the Father now comes to Me - that is: He who denies himself, does not turn his eyes to the world and hang his heart on vain things, but awakens in himself the true love of the Father in the most vivid way, the Father draws him and teaches his spirit in secret. But who then remains faithful in such love and teaching, to him, I as the living Word Myself, will come at the earliest and will awaken him completely.

[5] Behold, My little daughter, the Father has been busy with you for a long time already and is constantly pulling and teaching you; but you do not yet want to embrace in your heart a complete faithfulness to Him and still play between Him and the world.

[6] But I say to you, as this very Father: "Leave the world and turn completely to Me alone! And love Me, since I love you so tenderly. And your youngest birthday of your spirit will soon easily become your eternally living-new birthday!

[7] I, your dear Father, give this to you, My little daughter, as a living reminder of My great love for you on your birthday. Notice it and become My dear little daughter to Me, as I am a loving Father to you always and forever! That is My will to love you forever. Amen.

277 The Lord's 'home'

22nd February 1843

[1] Tell My daughter - before I will make known to you the meaning of these texts - that I like such thoughts of her and such desires of her heart much better than all the others, which have more worldly things in mind. If she continues like this, she could indeed very soon become a fondling of My love! Let such assurance be to her a sure sign of My pleasure in her desire, and at the same time a sign that I have brought Myself closer to her! And now follow the meaning of the texts!

[2] Where the finger of the pointer fell, three texts were touched, namely the 27th, 28th and 29th verses of the gospel of Mark. (According to Luther's translation of the 28th, 29th and 30th verse.) Therefore, we want to touch these three texts as well and show their meaning in a conscious intention. And so listen!

[3] "And when He came home, His disciples asked Him: "Why could we not cast him out? And He said: "This kind can go out through nothing but prayer and fasting. And they went away from there and walked through Galilee. And He did not want anyone to know."

[4] "Since He came home". Where is He at home? Everywhere where His disciples are! For where one has love for and where one finds love at the same time, there one is at home. Therefore I am also at home with you - since I love you and you love Me! And when you will move there where more of the purer love is at home than here, and I in general am therefore also "more at home" than here, there you too will be the more at home than here!

[5] "And the disciples asked Him". You too will be able to ask Me there more easily and more carefree than here. For where one is "more at home", there one can also discuss more freely. And the disciples immediately asked: "Why could we not cast him out (the spirit of darkness)? Or: "Why did we not understand You in Your former place as we do here, and why were You not so outspoken and strong there as You are here?"

[6] And I tell you and will tell you: Firstly, I am more at home here than in the former place. And secondly, you would have had to pray and fast a lot for such gifts of former places, so that the enemy would not have looked to the map. For where I am less at home, there the enemy is more present! But where I am more at home, there the enemy is less, and there not so much of praying and fasting, or not so much constant vigilance is needed to keep the higher gifts from the drool of the brood of vipers.

[7] From there it will then also be easy "to walk through Galilee", and "no-one will know" anything about it. For indeed, it is not My will that someone should learn something about it before time, unproclaimed! But "Galilee" denotes freedom. And "to walk through Galilee" means: to be on free foot.

[8] I think, however, that it will hardly be necessary to tell it to you in clearer German [English - tr.]; for you may understand it just as well with your hands as My dear text pointer now, where things stand!

[9] Therefore pay attention to this! For, as I have led the hand of My daughter to the right spot in the book, so will I also lead you, according to this indication, to the right spot, where I am "more at home" than here. Understand this well! For I, your Father, am giving you this declaration in this hour. Amen.

278 *Vulgate or Luther Bible?*

23rd February 1843, in the morning

Please: Oh Lord, would You not like to tell me, poor sinner, whether the Lutheran Bible is more correct than the Vulgate? For see, as I have discovered, the numbers of the verses and many other things do not add up. Therefore, I would certainly like to know which book is more correct? Oh most loving Father, give me such a sign, if it is Your holy will!

[1] So write then! I say to you and to all of you: Neither the Vulgate(*¹) nor the Lutheran translation is correct and is as full of errors as the other. Yes, I want to tell you: the "destruction of Jerusalem" is to be found in one as in the other. Even the Greek translation is full of disorder and errors. Therefore, then, in all the sects, no true faith and no true love can be found any more, because everywhere the reason is disturbed!

[2] But this disturbance of the ground stems from the same fundamental source of power from which the utterly appalling church-assembly at Nicaea flowed! But what shape is this shabby source?

[3] See, when My word was already spread out in many ways by the apostles and disciples, there were soon a multitude of evangelists who wrote down what they either heard from the mouths of the apostles or disciples themselves or what they saw with their eyes - and was told again to ear witnesses. Such records, either in Greek or in the Jewish language, could all be accepted, because the Holy Spirit was at work there and everything was correct.

[4] But because such records soon began to form a good article of commerce, false evangelists soon sprang up in every corner, wrote gospels by the thousands, without knowing more about the actual doctrine than the current Chinese, and yet maintained that they did so from their mouths of the miraculous apostles themselves, and even pretended on oath that they had been asked to do so by the apostles themselves.

[5] A certain, previously righteous man named Arius was a notorious false prophet and evangelist. In the end he even claimed that he had been asked by the Spirit of God to show people most clearly that Christ was not a God, but only an ordinary prophet and that he was now, as good as Christ!

[6] Such doctrine at that time aroused a great and even welcomed sensation, especially among the arch Jews and even many pagans. And Arius was very comfortable with it, and that for a long time. This doctrine made great strides and soon threatened the other, ancient Christian communities.

[7] So the bishops began to consult one another about how to remedy this matter? But they did not look at Me and left Me out of the consultation.

[8] They gathered all the gospels and tested them with their understanding. But this could not show them which one would be the right one. They therefore decided to hold a general meeting, in which the Holy Spirit would obviously be present, yes must be!

[9] Only the Holy Spirit did not come, and so the assembly, instead of arguing about the truth of the gospel, fought only about the episcopal primacy, according to which the Patriarch of Constantinople and the Bishop of Rome got into each other's hair, the hair-splitting that resulted from the schism that lasted until then.

[10] So the bishop of Rome took all the collected writings and had the Vulgate written down from them and authenticated them. His successors did the same for a while and, with the help of the so-called Church fathers, worked on it for over one hundred and seventy years.

[11] The Patriarch of Constantinople did the same. But since the patriarch claimed that his Greek was more authentic because of the alleged original language, the Vulgate was also secretly translated into Greek as quickly as possible and was widely distributed among the Greeks. But the Greeks also allowed themselves such mischief. That is why the Latin was again used for Rome and the Greek for the Greeks.

[12] But since Arius still continued his nature in his disciples, despite the multiple condemnation from both Rome and Constantinople, they soon began to beat Arianism with swords and wherever possible burned all old documents, if they did not agree either with the Vulgate or with the Greek Bible.

[13] Now look, Luther had nothing in his time but these two books, namely the Vulgate, which he suspected, and the Greek Bible, which of course was available in several Asiatic languages, but always remained the same.

[14] If you know this, you will easily see that neither one nor the other is completely correct. In some ways, however, the Lutheran is preferable to the Vulgate. Hence the offset text numbers with Luther, because he wanted to indicate the deviations of the Vulgate and the Greek Bibles.

[15] However, in the form of these books, the main message is preserved and completely pure for the spirit. Because the inner sense remained completely pure under whatever form. And that is the main issue.

[16] So you can stick to one or the other, and you cannot make a mistake, so you can be completely at rest. For it is not the letter that matters, but the spirit; it is this who makes you come alive!

[17] Therefore understand these things well and be completely at rest! Amen.

Footnotes

(*1) Vulgate: the Latin translation of the Bible begun by Jerome in the 4th century and later declared authentic at the Council of Trent

279 *Father's favorite job*

11th March 1843, morning

[1] So then give this little word to the little daughter Pauline of Ans. H.-W.:

[2] Oh child! A divine life beckons you in spiritual abundance out of Me, your eternal, holy, most loving Father! Look at the glorious morning rays of the eternal heavenly sun in you, and you will easily perceive it with the brightest sense in your heart full of heavenly desire that I must have come close to you, because you already suspect and feel such in yourself!

[3] I give this to you as a reminder that you would recognize how good I, your heavenly Father, always am and even faithfully keep what I have already promised you. Oh take this little word of holy memory into your heart that loves Me more and more, you little child, just receive it - and with this little word, you have taken Me in too!

[4] I will draw you most tenderly and lead you to eternal life through the ever increasing love for Me, your most loving, holy Father. And soon you will experience in your living spirit a much more beautiful birthday than this one in your body.

[5] Only love, love Me, your very good and holy and most loving Father, who loves you forever and carries you on His almighty, holy hands! Oh love Me, love, My little daughter! I bless you always! Amen.

280 *About sanctifying the holiday*

14 March 1843, morning

Oh Lord! You most loving, most best, holy Father! Behold, another year has passed, and thus the third, since I and all the few others, Your friends, have enjoyed and still enjoy Your endless mercy and compassion, of which we are all completely unworthy, and I most certainly most of all.

As You, oh Holy Father, surely know, so today we would like to celebrate another anniversary in Your name and ask You, oh Holy Father, that You would inspire this joy of ours, as You have done so far, with Your most loving and holy presence in word and heart.

Oh most holy, most gracious, most merciful, most loving Father Jesus, hear this my request, admittedly Your most unworthy request, if it is your will! But as always, so also now Your only holy will be done! Amen.

1. So write then! What do you think, which day is one of the most excellent - that is, that it would be most suitable as a day of remembrance, on which one might remember how My grace came to you?
2. You think that the first day of such holy descent is indeed the best, in that one may also remember it in a certain sense, among all the others, on which the holy stream of grace has flowed into your hearts, up to now inexhaustible and uninterrupted.
3. You are right on the one hand, and so it is the ordinary order of things on earth, from which all the useless holidays of all kinds have arisen, which in themselves are nothing but, firstly, pure days of remembrance of special phenomena from the time of My bodily existence on earth, or, in the worse case, of a thousand different saints, some of whom have never even existed, but some others have not yet been sanctified for heaven.
4. Secondly, however, these days of remembrance are true days of lazing around and eating, on which no servile work is done, but on which the more sin is committed.
5. And finally thirdly, such days of remembrance are nothing but boredom for some people. If people would at least have had a taste to go into a house of prayer, when they go home, they also know not to help themselves, especially after eating out of boredom, especially when it rains in the afternoon and someone's wallet is also not quite up to a massive afternoon promenade; In the same way also with some prostitutes and girls, if they are prevented by a thunderstorm to meet with their paramours at the arranged places out of purely pious and edifying memory of the meaning of the holiday. The same also applies to some prostitutes and girls, if they are prevented by a thunderstorm to meet with their paramours at the arranged places out of purely pious and edifying memory of the meaning of the holiday.
6. Oh I am often served on such "holidays" in a way you cannot imagine! Indeed, all these holidays are often full working days of Satan. A good sacrifice is brought to him there, so that he could not wish for anything better. Because people eat, drink, laze, forego honor, dress arrogantly, walk with lust in many different ways, play, fornicate with their eyes, more than on a workday, really commit harlotry, even curse and dance. Tell Me if on a holiday any possible more work could be done for hell and Satan is served in the best possible way.
7. If I now tell you that I am a complete enemy of such "holidays" for the sake of wickedness of man, I think that you will find this quite obvious. Or would you well like to be friends with the days reminding you of: 'On this day, all of our or this and that children, brothers and friends were murdered in the most cruel way by robbers and murderers'?

8. So I together with all My angels on all such Sundays and other holidays, which are true days of execution of My children, turn My face completely away from earth and do not want to look at the atrocious scenes, which are primarily committed on and by mankind.
9. Therefore you also should not wish to establish any holiday among yourselves with your annual remembrance celebration - but let every day be a day of rest for you in My grace, love and mercy! Indeed, let every day be a feast day for you, since I always show you My grace, love, and mercy on every day of the year.
10. But since today you have already gathered in My name in a better way, think preferably of Me! Turn your hearts to Me, and I will then not fail to find Myself among you. But do not make a habit of it and do not think that this day is better than another! Then I will look on you with pleasure and be among you always, whenever you will gather in My name.
11. You all know how little I kept the old Sabbath during My human existence on earth. And that is why I have not instituted a holiday either, since I well saw what fruits the holidays would bear over time. But the later greed of the priests then still, according to their bad free will, directly against My will, introduced a great many such holidays which were and still are profitable days only for them. But for Me and for the people, they are the greatest days of loss. Hence My most bitter curse instead of My blessing rests upon it already for a very long time.
12. But if any of you, purely by habit, go to church service on holidays, I say to him that he goes to the service of hell. He who goes into a house of prayer, considering why he goes there, does not want to be taken up into Satan's legion of honor; for a house of prayer has now become a true Satanic prison.
13. You are therefore not to have any "holiday" at all, but let every day be for you all a true Sabbath in laboring love for Me! And I will then also continuously bless you on every day - but not only about every eight days through the metal monstrosity in the hand of an often greedy, pompous, work-shy, smirking, cursing, condemning, judging, dark, not seldom of all love and mercy devoid priest!
14. So I, your most loving Father, give such things to all of you today to consider well and reveal them to all of you so that you all are to see clearly what a relationship there is now between the highly praised celebrations, remembrances, memories and Sundays, and this in Spirit and truth with Me, the only Lord over life and death.
15. But you, love Me, since I love you so much! But when one of you will love Me fervently in his heart, then he will also keep in himself the true, living Sabbath and will make the Sabbath of the Jews, which is an example for the Jews, a general Sabbath in himself, always filled with My blessing.
16. Such a Sabbath you are to sanctify livingly in you at all times, and thus establish in you the day of remembrance. Then you will be those true worshipers of God who worship God everywhere and always in spirit and in truth and prepare a glorious feast for Me in your heart every day.
17. May this be a good reminder for you on this day of remembrance! Observe this, and I will be among you with blessing. Amen.

281 *A true sermon*

16th March 1843

Oh Lord, my most loving, true, holy Father, hear me again! For, behold, I have a little modesty all to myself, do not know how to advise myself and not decipher what this should mean?

*The answer to this request came in a somewhat **fierce** tone:*

[1] Good, good! What do you write on paper what you want, as if I did not know it any in any other way than until you put it on paper! I can see into your heart! Don't you know such things?! So write then:

[2] As for the preacher's wife who you are concerned about, I tell you - do not worry about this, because you have in Me a quite different preacher, who now already preaches to you every day for three years the innermost, great secrets of life and wants to keep on preaching to you - yes, up to the end of your life on earth ever brighter and brighter and then give you the wages of the servants, if you do so in love for Me, the true preacher, and will grow towards your brothers, as I grow voluntarily in you in the fullness of My living word, which is My love, mercy and grace in you as in everyone who will hear this and live accordingly.

[3] But when I now in this significant time here and there begin to call and awaken the dead from the graves according to My promise made to you, then such a thing is a good sign for you. But the best is your own light of mercy.

[4] For where I let great repentance be proclaimed, there I stand at the door as judge. But where I preach love, there the Father stands at the door!

[5] Therefore take care of nothing but Me, and you can be assured that you will not be ashamed forever before someone who walks in complete earnest on My ways.

[6] But he who will be angry with you, he will also be angry with Me. But let them be angry who want to be angry! In the end it will be shown what everyone will have achieved by his annoyance.

[7] Be assured, whoever always seeks and wants to achieve something other than to love only Me - the only Lord, God and Father - above all things in his heart and his neighbor seven times more than himself, he is either to go out empty, or I will nevertheless open the spirit-world to him, so that such a foolish seeker is then to be stultified by the spirits and to be caught and established in innumerable falsehoods!

[8] Verily, whoever loves Me for another purpose and not at the bottom of the reason completely for My own sake, he is not worthy of My grace.

[9] But whoever still scrutinize his brothers and wants to be wiser and better than them - and whoever still thinks himself like a lord and cannot yet pray for his enemies and cannot bless those who curse him, truly, he is still far from My lampstand of grace!

[10] But if a rich and handsome bridegroom knew that a bride who pretended to love him loved him only because of his wealth and prestige - indeed, he would say to such a bride: 'Get away from me! For you have never recognized my heart, but only my treasures bound you hypocritically to me! But I will give you according to your love which is dead in my treasury without me. But you shall never see me! And when you will have consumed death, then my treasury shall be closed to you forever!'

[11] But I am an omniscient bridegroom! Therefore I see it exactly how someone's heart is ordered! And I therefore say: Whoever wants to come to Me for Me, comes - and he will immediately find eternal reception. But let everyone check his heart carefully! For as long as only a spark of foreign love still dwells in it, I will not move in and let Myself be completely found!

[12] Every lover, however, if he is a true lover, is certainly jealous, and this so often because of a little thing, because he is a true lover. For love wants to be pure and to receive pure. But I am the greatest and most pure lover from eternities! Therefore I am also exceedingly jealous. And no-one is to have Me in My essence, but only he who loves Me alone above all things!

[13] Behold, this is a true word, a true sermon! Remain with this, and care not for another, and you will have enough of it for ever. For surely My mouth's word will be better than that of a raptured enthusiast! Therefore let her be! For I know what I do through such persons!

[14] But concerning the four serpents in your dream, of which in the end the largest bit you in top of your hand, such only has a relation to the present speech of the dragon in the Main work [Household of God was dictated in this time] and it says that this dictation will hurt you a little at first. But you will soon awaken from such injury.

[15] Behold, this is all you wanted today! Take heed, love Me and be calm. Amen.

282 *Priestly forgiveness of sins*

28th March 1843, morning

[1] You would like to give something to the eldest daughter Marie of A.H.-W. for her physical name and birthday? Yes, I would like to give her something as well, if she only wants something seriously. But she doesn't have the greatest confidence in us, she still clings most strongly to the "Wall of Rome". Therefore it is also somewhat difficult to give her something proper, that is, that she might find a living pleasure in it.

[2] But so that she may see how things are with the "wall of Rome," I will draw her attention to the most powerful **foundation** on which Rome is **based**. It is the 18th verse of the 18th chapter of Matthew and the 23rd verse of the 20th chapter from John, which is identical and significant.

[3] But that this base is a completely erroneous one is clearly stated in the whole 18th chapter of Matthew and especially from the 14th to the 35th verse, and even more clearly in the Lord's Prayer. For there it is said: "Forgive us our trespasses, even as we forgive those who trespass against us" - and it does not say: 'Forgive us our trespasses as the priests forgive it to us.'

[4] Thus also the Roman foundation - the 18th verse in the 18th chapter of Matthew - by no means states the power of a priest to forgive sins, but the mutual human and brotherly duty of love, that one should forgive the other all sins.

[5] If people forgive each other everything, then also I will forgive them everything. But if they withhold their debts from one another among themselves, then I will also withhold theirs from them!

[6] That is the true meaning of this long time exceedingly misunderstood and just as strongly abused passage, and there is no other valid one for Me! Whoever will live according to this meaning will come to Me; but whoever does not, will remain outside - even if he were provided with a thousand priestly remissions of sins.

[7] M.H. should also consider such things, so she will soon realize that I can forgive sins even without scapulars and brevets. Amen.

283 *As the love, so the reward*

7th April 1843, morning

[1] Write a good word for everyone! Whoever heeds it will receive a "good portion" that will not be taken from him! The little word, Luke 10:40-42, reads thus:

[2] "Martha, however, went to great lengths to serve Me, so she came to Me and said: "Lord, do You not ask after it that My sister let Me serve alone? Tell her that she too should do something!" But I answered and said to her:

[3] "Martha, Martha, you have much care and trouble! But only one thing is necessary. Mary has chosen the good part, it shall not be taken from her!"

[4] But if I said this about Mary, who had chosen the "good part", to Martha, who served Me, then what shall I say to those, with whom there is not only not the slightest trace of a "Mary", but who also cannot be compared with "Martha" in the least, in that they do not serve Me, but only the world, and that diligently throughout the whole day, and do not even spend so much time on all the worldly thoughts and worldly chatter that they would to talk to Me for only half an hour in a day all together; And if they do think of Me, they think only as of a winter that passed ten or twenty years ago.

[5] So what shall I say to those to whom a stocking gives by far more to think, to talk and to act about during a day than My Fatherly love put together in a month, with some probably also in a year? What shall I say to those who measure, count and reckon all day long how long one garment should be and in how many folds and stitches the other should be laid? So what shall I say - not to Mary, but only to Martha, who is busy serving Me - to those who not infrequently work for their bodies until the late hours of the night and spare no effort and care; but when they are to hear from Me, sleep immediately overcomes them?

[6] What more shall I say to those who can ponder for days, if some foolish, vain worldling has looked at them across the street; and if they are reminded of Me because of such pondering, they get up angrily and turn their backs on the admonisher!

[7] But I speak here only of those who are yet to be spoken of; for I do not speak of the still worse worldly people. For these are the ones who always walk according to the course of the world and according to the prince of the world, who dwells in the air and rules in it, i.e. (according to the spirit!) who in this time especially has his work with the children of unbelief, under which they all walk in the lusts of their flesh and their worldly reason and therefore are already from birth, children of eternal wrath.

[8] So I do not speak to them, but to those who still count themselves as My children, but who, because of their petty worldly affairs, not infrequently do not place Me, the holy Father, higher in their hearts in spirit and in the complete truth of the day than an old, worn-out garment. Then I ask: What shall I say to them? Yes, I say, there will not be much more to say!

[9] But in order that something may be said, even if not as to Martha, I say nevertheless: As the work, so the reward! Like love, like it's prize!

[10] He who sacrifices more to the body than to Me, let him demand the reward from his body, so that it becomes dust and ashes! Whom the love and the applause of the world are so much more attractive than I - well, it is also all right with Me - he is content with that. But he can also be completely assured that I will never impose Myself on him!

[11] As the works, so will be the life! Who has such a great joy in death, that he does not fear to dig around in it day by day, let him then do what pleases him! In the end he shall also find his consolation in his joy according to his kind! But I will be pretty far away from it!

[12] I do not need to say more! But a time shall come very soon, in which such diligent servants of the world of both genders, will still experience thoroughly on this side what a "good reward" they have earned with their work! I will now say absolutely nothing more!

[13] Happy is he who will take these words to heart. But for the lukewarm one his near fate of being spit out of My mouth is already reserved for eternity. Amen. This says the holy, forgotten Father. Amen.

284 *Do not throw pearls before swine" (Matth 7:6)*

7th April 1843, evening.

Oh Lord, you have spoken to your own: "Do not throw pearls before swine." But did You, most precious Pearl, let the men from the priesthood trample You?!

[1] Yes, so it is also in the utmost severity, but here it only has to be well distinguished who I am - and who the apostles and disciples are.

[2] You are a lord in your house and you can do what you like with your treasures, and you have no one to give an account to, why you do what you think is right for you. But if you order a servant in your house, will you give him the authority to do what he wants with your treasures without asking you for advice or following your instructions?! I think, however, that you will instruct your servant only with the greatest of care that he should at all times keep the most faithful watch over your house and keep away every thief carefully, so that he does not lay his sticky hand on your treasure box!

[3] But if you therefore already want to act carefully for your house, then it will not be unwise for Me either, when I have instructed My servants not to preach My word to swine, as it is still the most living greatest treasure of My love and mercy!

[4] Therefore, it is only a matter of knowing who the pigs are - and who the most actual thieves are. A swine drives everything into his belly and uses it there naturally for his food; so even a thief steals everything he can only make use of all the time.

[5] That's surely as clear as daylight. But according to this, the priests are not to be regarded as swines and thieves, because they did not want My treasures; hence they may well be true murderers, but therefore are not to be regarded as swines and thieves of My word!

[6] But there have always been certain sorcerers, magicians, false prophets and selfish, shamefully mischievous deceitful miracle workers. They could use everything for their profitable best. But My Word, which is omnipotent in itself, would certainly have been the best water on their mills for these swines and thieves, if they could have it in any way. Thus, for this case I gave the apostles the precautionary command not to throw My pearls to such swine and thieves!

[7] But such swines and barest thieves are also today all those who make My teaching a barest article of commerce and let themselves be paid for every word of the Gospel and so also mix the words of life into their rubbish, in order to prepare from it a new miracle-working and very much money earning substance.

[8] Look at all the miraculous images in the near countless stone, clay and wooden prayer houses; are they not all spiked with My pearls? See all the ceremonial items; but there isn't one either, up to the church-dust itself, that would not be minutely entwined and woven with the pearls - if only possible! I think there's hardly any need to tell you any more about it.

[9] The first apostles also observed this commandment very carefully; but with the always greater spreading of the word, it was certainly impossible to prevent that also the overt earth's swines and thieves get into My great vineyard. So the commandment in itself had also been observed at all times.

[10] But as swines and thieves are also living creatures who also have their free will, so they could well get into the great vineyard and commit an unseemly robbery there! They therefore only have what they have stolen and robbed - but not what they would have been given.

[11] But what they have is therefore dead and does not serve them to live but only to death, as they - full of the most shameful dishonesty - dip their hands in My bowl. He who has the pearl and has it

not from Me alive, but from elsewhere, is a thief, a robber and a swine; but for those, even a millstone at the neck in the depth of the sea would be better than such a pearl! For these will not escape their judge, whom they carry within them.

[12] But whoever learns it from Me, the Father, and has the word alive, he has it justly; but he must also be careful that he does not then throw the pearls to the swines! So this is to be understood, and so you, My son, should understand it, Amen.

285 *An unsuccessful invitation*

16 April 1843

[1] Just write, because I already know what you have that is not of the greatest importance!

[2] Behold, the one whom you are inquiring about can neither be advised nor helped for the time being; he is still constantly seeking his happiness in the world, and wants only to have his worldly circumstances improved, but in Me he is basically still very little interested, since he does not seek Me because of Me, but only because of the great world.

[3] Last year I even invited him most kindly to My table and banquets. But he, due to the world, has never yet come to do what I have advised him to do, so that he would have recognized from it why he is actually in the world, out of Me! He serves and lives only for the world, so he must then also be content with the wages of the world!

[4] Everybody can do what he wants. Who I invite, may come or not. And everyone is indeed invited once - whether he comes for it or not, that is of no consequence to Me. For the world has it's children, and I have Mine. But when I call the ones who are Mine, and they do not listen to Me and also do not want to understand Me and therefore do not come because they have too much to do with the world, then I let them taste the world and let them feel how it tastes.

[5] When they have then sufficiently tasted and savored the world and have learned to appreciate the world's foulest reward sufficiently, then they will not so easily throw My reputation to the wind again when it will again be presented to them!

[6] But I say to you: Whatever happens in the sphere of this man, I allow only for his betterment. I let him taste the world in larger chunks, so that he is to see from it what benefit his office brings him, because out of sheer official and world zeal, he has never really found time to deal with Me just a little sometimes.

[7] Since he believes he will go blind immediately if he sometimes would read a chapter from My book, he should therefore try all the more in his official papers to see all his eyes are still able to endure!

[8] I do not like his whole way of life. He buckles on the one hand, since he could win the most beautiful time for Me, and then, however, on the other hand, can even be lively, where there is no time for Me and nothing can be won with him!

[9] Therefore, for the time being, this man is not to be advised and helped, that is, the way he thinks it, but is healed by Me homeopathically, namely by the world itself!

[10] But I want to have noticed such things only to you and, at most, to the other three. And they can therefore give him only oral nudges and riddles - it goes without saying, only at the proper opportunity!

286 *Be careful with the heavenly light*

17th April 1843

[1] Let by no means the transcription of the "Sun"(*1) be done by an uninitiated person! Especially and least of all, if one is already of such age that he is no longer accessible to a new light, in that his spirit has necessarily founded itself in so many wrong things, in which there is indeed a great contradiction with the light of the "Sun"!

[2] Behold, if you were to give something out of My new living words to such a man to copy, who, on the other hand, depends far more on the Roman ceremonial merits than on the pure teaching of the Gospel - you would obviously not make him better by this, but only worse. For, on the one hand, he would begin to suspect his church and his conscience in himself, but, on the other hand, he will suspect all the more in comparison to his Catholic reasoning what is to be copied, since it runs straight as a line against his old reasoning.

[3] But the man is also a human, and it is important to Me that he does not perish. Therefore no-one is to copy such inner revelations unless he is a son of Swedenborgian light or himself a seer of spirits, or he is a still very prudent youth who doubts Papism in himself and is a blood-relation to you, and so also a soul- and spirit- relation!

[4] Behold, this word is powerful in itself, either to animate or to kill. Therefore, in the beginning it must certainly be handled with extreme caution. Whom it seizes, it never lets go - either to life or to death!

[5] But since it leads just as powerfully to life, so also to judgement, so I now also let it happen that he who take hold of this mighty word, gets enlivened and made powerful and even mightily reborn - but he who receives it only somewhat tepidly and soon retreats and refuse to receive it any further, so that he may still escape judgement!

[6] Because it is better to hear nothing of My love than to handle it with lukewarmness while it once has been given to him in such most living fullness.

[7] He who has received the light and turns again from it, he comes into darkness. But he who has received Love, as My own life, and then leaves it again, he enters death, from which it will be all the more difficult to escape again, the more love someone has already absorbed into himself from Me.

[8] So also single rays of the most living love-light are fatal for the one who receives it in an unprepared state - while the actual rays of grace are fatal for no-one, just as the flashes of lightning kill no-one; But if someone is struck by lightning itself, i.e. by it's basic rays, he gets killed, if he is still in the natural state. But if someone is a somnambulist, he can withstand a whole ground-electric sea without the slightest damage, since he is completely related to it in his state as a somnambulist.

[9] But from this you shall see why I do not want and cannot want before the time, that someone is to make a copy of this My living word of love in an unprepared state, because it would greatly endanger the life of his spirit!

[10] Of course, you will probably not completely understand how this is possible. But consider: If a crippled tree sits on a rock and has a weak life there, will you save it's life by taking it from it's meager place and setting it in a fat soil? So is it also better to leave the established where they are. For a violent transfer will cost them their lives!

[11] But wait for a short time with the transcript, and you will receive everything in a good and safe way! This is to be observed! Amen.

Footnotes

(*1) the works "The natural sun" and "The spiritual sun"

287 *The soul-lamp of self-knowledge*

21st April 1843

[1] Give this to My dear A.H.W. on his bodily name day, since he wants to know why weakness is better than strength.

[2] Listen you, My beloved friend and brother in My love for you! As far as your three verses by My dear Paul from the 12th chapter of the second letter to the Corinthians, which seem somewhat obscure to you, are already expressed by Me here and there in the Gospel as well as in the prophets, but especially in Job, in Jeremiah and in the penitential psalms of David.

[3] In spite of this, however, they are a little dark for a spirit-eye that is still a little weak. Therefore I want to give you a little lamp in your day, filled with the grace oil from My love. This lamp will illuminate such texts so wonderfully for you that they will appear to you as if they were transparently illuminated by the sun! And so listen! But this is what the lamp is and consists of:

[4] Once, in the days of My flesh on earth, when I Myself represented the true justification before God before the Jews, scribes and Pharisees, I said the following parable, which was taken from life

[5] In the front of the holy of holies, a very noble Pharisee offered his thanksgiving prayer to the Lord, speaking aloud: "Oh Lord! I thank You, oh Lord, that You has given me such great strength, for which I have been able to serve You most faithfully since my childhood, and have never sinned against You in any law, oh Lord. For I have kept the laws of Moses except for one checkmark. I performed my professional duties exactly, I sacrificed abundantly to You at all times, and tithing of everything I did was punctual. And I never defiled myself, neither in the morning, nor at noon, nor in the evening. And I have also never desecrated the Sabbath with a finger.

[6] Oh, therefore, I thank You, my God, now with the fullest, convincing fervor of all the strength that you have bestowed on me, because of which I have always walked righteously before you and am justified from head to toe and am not a sinner like the common Jews, like the vagabonds, like the thieves, robbers and murderers, like the fornicators and adulterers, like the Sabbath molesters and swine-eaters and not in the least like all the public sinners, jugglers, dancers, comedians, magicians, tax collectors and low usury and not in the least like the Samaritans and the like!" That was about the thanksgiving prayer of the righteous Pharisee.

[7] But completely in the background of the temple there was also a sinful publican. This one hardly dared to lift up his eyes and spoke in the complete contrition of his soul:

[8] "Oh Lord! I, poor, weak sinner, am not worthy to see Your sanctuary, not worthy to stand even at the last place of Your temple! But be gracious and merciful, Oh Lord, to me, a poor, weak sinner, if I am ever worthy of the slightest mercy!" Here the publican struck himself on the chest and left the temple crying!

[9] Now which of these two went out of the temple justified? I tell you now, as I said then: Not at all the boastful Pharisee who reckoned his righteousness to Me and thought himself much better than all the others; but the weak, sinful publican who thought himself worse than all the others. I therefore later also came into his house and ate and drank with him and took him in as a brother to Me and to My brothers.

[10] Now behold, if therefore the publican became My friend, but the Pharisee just the opposite, it will be about clear why Paul is speaking: "Lest I surrender myself to the high revelation, a thorn has been given to me in the flesh, an angel of Satan (i.e. carnal love or carnal lust), that he may smite me with his fists. Job speaks in the same way:

[11] What is easier than to exaggerate yourself in a high office and consider yourself better than all your brothers, who were not given such an office !? But what is more dangerous for the human spirit than such easily possible arrogance ?!

[12] Therefore it was necessary also for Paul and for everyone of his ministry to have a constant admonition in the flesh, which so spoke to him: "Behold, you are only a man and by no means a god! As often as you will fall before Me, I will raise you up again so that you may remember that you are only a man!" Paul noticed such misery in himself. That is why he also asked Me three times vehemently that I should free him from this trial.

[13] And I then said to him: "Let My grace be sufficient for you, for My power is powerful only in the weak!" - i.e. if they recognize their weakness alive, as Paul also confesses to it when he says: "Therefore I will boast most dearly of my weakness, that the power of Christ may dwell with me always! And therefore I, Paul, am now also always of good cheer in my weaknesses, in shame, in needs, in persecutions and fears for Christ's sake. For I know that I am strong only when I am weak!"

[14] So why? Because Paul well knew that I am always closer to the weak and thus the humble, than to the strong or at least he who foolishly think himself to be strong!

[15] Who shall fall more often while walking than the little children? And yet I say: "Unless you become like the little ones, you will not enter My kingdom of heaven! From this you can also see why Paul boasted of his weakness.

[16] But you can also see that the good shepherd leaves the 99 righteous sheep and goes looking for the hundredth lost, and if He finds it, as soon as he puts it on His shoulder with the greatest joy and carries it home! And finally you can clearly understand Paul's glory of weakness from the fact that the father even approached to meet the prodigal son, welcomed him, then even prepared him a great feast, adorned him with the lord's ring and gave him the greatest honor!

[17] I think, My friend and brother A.H.-W., illuminated with this lamp, it will no longer be difficult for you to understand such texts vividly! But I, your Father and God Jesus, say to you:

[18] Whoever fights in his weakness and wins, is a thousand times dearer to Me than a strong man for whom victory is easy. When the weak falls, there I will raise him up, however often he falls. But the strong may raise himself up, as he has fallen.

[19] So let this be a good tie from Me, Jesus, on your day! Because I bind you in your weakness to My strength. That is fully insured for time and forever! I, your dear Father Jesus! Amen.

288 A short answer of the Lord to a question concerning Satana and her following

3rd May 1843.

Question: Oh Lord! How does Satana treat the spirits attached to her? Do they have love for her or fear her?

[1] Answer: In answer to this question, I can tell you nothing other than that the serpent is completely neutral and "treats" no-one; but each one lives on his own ground now. But all hellish love is inner hatred, all good deeds are self-love, and all magnanimity is the most stinking haughtiness. I don't need to tell you any more about it, because on that one, you can have more than enough. Amen.

289 *The nature of man and woman*

3rd May 1843

In the main work "The Household of God", written in 1840-1844, the circumstances of Adam's descendants living on the mountain heights are described. The forefathers received revelations from the Lord about the nature of man and woman.

[1] The founding fathers: "Oh Lord, Most Loving Father! Give us all a greater light for our reassurance about Your most sublime answer to Muthael; for in the light about our most moral, best women we cannot be happy, but only unhappy, since they are after all our greatest good after You and we can never thank You enough for this eternally... Oh dear Father, therefore let our dear wives be with us from above and not from below!

[2] And the Lord opened His mouth and said to the fathers, "You still speak as fully blind in My order. If you do not know what is said in the spirit 'above' and what is said 'below', why do you not ask for it, but instead demand of Me a light now where you need none, and that I should pervert My whole eternal order for the sake of your foolish desire?

[3] Tell Me: Does the woman lose something before Me because of this, if I say of her to the man that she is from below and thus constitutes the most necessary antipole to the man, without which neither the man for himself nor the woman for could exist?!

[4] But what will you say if I now say to you: Compared to Me, you are all from below, and only I am from above! But am I ceasing to be your Creator and your only, eternally holy Father?! Or did I not create you, Adam, out of the earth's clay, like your wife, Eve, out of your 'rib'?!

[5] But since you all know that the 'clay' denote My love and the 'rib' My grace and mercy, since My grace and mercy include your life as it encloses and maintains the body's life's solid skeleton, so you have to recognize yourself as more than blind if you find an irreconcilable difference where you should only find one solved!

[6] Tell Me what is more praiseworthy: the shining sun itself, or it's outgoing light? What do you think is higher?

[7] You say in yourselves: "Oh Lord, one is as necessary and good as the other! Well, I say; if the sun is to be regarded as the set height in itself, but what then is there with its outgoing light for a standing relationship?

[8] You say: "It must then necessarily be under the sun everywhere!" Good, I say; but if the sun in and for itself has no higher value than its outgoing light, since the sun without the outgoing light would be as good as no sun at all and would also have no value at all, then this will certainly not harm the woman and will not impair her value in the least, if she is necessarily "below" the man.

[9] But I say, If the woman is as she ought to be, she has before Me the value of a just man, and is a dear little child of Mine same as the man; but if the woman strays, I will seek her as much as I seek the man. But a wicked woman is just as wicked as a wicked man; for the ray from the sun is like the sun itself.

[10] But a time will come when I will gather the ray in the woman, to illuminate the extinct sun in the man! Understand such things, and for once let go of your old folly! Love your women justly, but do not make of them more or less than they are out of Me! It is enough, if you respect them equally; more or less, shall be sin! Amen."

290 Interpretation of the Prophet Obadiah

6th May 1843

[1] The prophet "Obadiah," that is, the prophet of the present and future, or: the prophet of the outer and inner, as well as of the outer faith and inner love.

[2] "*The punishment of Edom and the redemption of the Israelites* (Lutheran Bible headline)", that is: the judgment of the world and the deliverance of the children of God's love, or: the depravity of worldly people and the glory of the true worshipers and lovers of the Lord God of hosts in Jesus Christ, as well as: the foundation of the worldly church and it's servants and the resurrection of the true, living church in the pure love for God the Lord in Jesus Christ.

1st verse "This is the vision of Obadiah. Thus saith the Lord Lord regarding Edom: We have heard from the Lord that a message has been sent among the Gentiles, "Go, let us fight against them!"

[3] This is the light of the present and the future, of the outer and the inner, of worldly faith and the inner love light in the Lord! Therefore the Lord witnesses against the world and it's unjust, loveless works! We children in the light of the love of the Lord, know it from Him that the world turns the light of grace of the Lord into wickedness, stinginess, self-love, and fornication, and does not respect the Lord for the sake of Himself in the least, but makes of Him only a false, bad commodity, in order to sell it to us as the genuine. Bless us, and all love and worship the Lord, for this He has spoken to us! Let us therefore set out with our hearts filled with the love and grace of the Lord and fight against all that is of the world and not of the Lord!

2nd Verse: "Behold, I have made you lowly among the heathen and have greatly despised.

[4] Listen, world! You are judged! Your love is a cold oven in winter, and your light has become the most bitter darkness, and all your doings, hustle and bustle, and your great cries resemble a drunken donkey dancing around on the ice with blindfolded eyes and tightly blocked ears to the laughter of the audience.

3rd Verse: "The pride of your heart has deceived you, because you dwell in the rocky crags, in your high castles, and speak in your heart: "Who will strike me down?"

[5] Your insane divine perfection of power withdrew your heart or your love from Me and filled it with arrogance, pride, wrath, revenge, fornication and all judgment, in that you, as the most judged harlot, also wanted to judge most and also judged according to your own intentions - because you believed to have a right to it because you cunningly built your loose existence on My word, misinterpreting it, as on rocks and gorges (wrong sense of word and inextricable mysteries) and you deceivingly and most shamefully put yourself on the throne of My power that is Mine alone ("high castles") and speak down from the stolen throne: "Come all to me! For apart from me there is no salvation, no love, no grace, no mercy, no light and no life! I alone dwell on the rock, and no hell can overpower me!"

4th Verse: "If you soar up like an eagle and make your nest among the stars, yet will I cast you down from thence, says the Lord."

[6] I your Lord and your God now thunder into your ear, which has been blocked for a long time, and into your heart, which is obstinate and hardened to stones, from all sides: if you now also want to raise yourself to the level of pretense through all kinds of arts and also want to preach light and pass over into all tolerance and give up all your sharp-seeing judgeship and also want to gather together all wise people out of Me and want to build you a dwelling among them in the area of My

light of grace - so I will still take hold of you, because of your old fornication, and throw you down into the depth of your filth. Do what you will, but I will never look at you in your fashion and will never recognize you in your garment, and your dump shall remain a testifying deposit of your fornication! So I, your God and your Lord, thunder!

5th Verse: "If thieves or robbers shall come upon you by night, how shall you be destroyed! Yes, they shall steal enough! And when the grape-pickers come upon you, they shall not leave you any gleanings!"

[7] In your great night I will awaken wise people in your womb and will give holy visions to many. These shall lift your old veil and show you to all creatures in your true light and wretched, worst condition! How will you then, out of your most horrible night, meet My very brightest light from the heavens? Yes, I tell you, these will strip you of all your precious clothes and you will stand naked before the whole world as an old shameful harlot and adulteress, illuminated by My mighty Light! Your precious things of great value, which you still keep hidden, will be taken from you. And at the time of the great harvest in My vineyard on the other side, you shall be left without even the gleanings of the street boys, but you shall satisfy your hunger with sand and quench your thirst on dry moss!

6th Verse: "How shall they search out Esau and seek his treasures?"

[8] Oh how are you to be explored, you world paramour (Esau)! And how will you choose yourself in all your corners! But you shall find nothing in yourself! For what you had from Me has been taken from you, you queen of the heathen! You will be proved in vain! For those who will search you shall find nothing in you forever.

7th Verse: "All your own confederates will cast you out of the covenant; the people on whom you have put your consolation will deceive you and overpower you; those who eat your bread will betray you before you know it."

[9] All your followers, whom you have tied to yourself with your long double-tongued power, will even detest you most highly in their hearts. And those blind people on whom you built as on a rock, will outwit you with the power of their night and will take all your power from you. Even your consecrated slaves, servants and mercenaries, that is, your jurors and anointed ones, will reveal you to the whole world and show you to the people how you are in your way full of folly, full of lies and full of deceit. But you shall not even notice how these will go about in order to commit the long-deserved high treason against you.

8th Verse: "What is the matter, saith the Lord, I will destroy in that day the wise men of Edom and the wisdom of the mountain of Esau."

[10] How does this apply? So the Lord thunders: You think you are insurmountable because you have forced yourself upon the rulers of the earth and they have taken you into the protection of weapons! And you believe that I will therefore not be able to harm you because you also have a great many wise men and a great many sharp-tongued men, who speak for your rights that are to be eternal!? But I, your Lord, in this last time of yours, will make your wise men into fools, which all the world shall recognize at first sight, and all your splendor into the general laughter of the world! Then you will see further what the matter with you will be in the future! So your false love (Edom) and all your false light (Esau) shall be destroyed forever.

9th Verse: "For your strong men of Theman shall faint, that they may all be cut off in the mountain of Esau by murder."

[11] Your strong in word (Theman), who call themselves "scholars of God," but yet have never heard a syllable from God, but have all their diplomatic doctrine of God from the world, I will frighten in their worldly conscience. And when they will hold a council of their doctorly wisdom, I

will strike them precisely on the crown of their wisdom and let them be destroyed by the weakest of My truly wise children in the cradle of My love, grace, and mercy!

10th Verse: "...for iniquity against your brother Jacob."

[12] And this I will do for the sake of the great iniquity which this "Samaritan family" of yours has committed against Me and My word.

11th Verse: "In the day that you stood against him, when the strangers carried away his army captive and foreigners entered his gates and cast lots for Jerusalem, you were like one of them. Therefore you shall be disgraced and be cut off forever!"

[13] You were always equal to the worst heathen. Even though you fought against them mightily, since they trampled My word underfoot, and in it's place set up dark paganism, and attacked My word like tigers, yet you are nevertheless in possession of My word, not only completely equal to them, but much worse than they. (Behold the wars in Constantine's time and then the Crusades!) But I say to you: For this very reason you shall be exterminated in your effect forever! You shall count your confessors on the fingers and shall be guilty of all the world!

12th Verse: "You shalt not look at your brother with pleasure in the time of his affliction, neither shall you rejoice over the children of Judah in the time of their affliction, nor speak proudly with your mouth in the time of their fear."

[14] Up to now you have rejoiced when you saw My confessors (Anti-Romans, Protestants, Huguenots) in some wretchedness and blamed everything on them as the guilt of their hereticism against you and called this a "just chastisement," and sang praises when thousands of My confessors have been killed by your rank and wicked cunning. But in the future you shall never again have this joy! You shall not rejoice in the trials of those who are Mine, and your messengers shall judge them in nothing in the time of their trial!

13th Verse: "You shall not enter the gates of My people in the time of their wailing. You shall not send against his army in the time of his woe."

[15] You shall not enter the secret light of grace at the time of the visitation of My confessors! You shall be filled with disgust against My mercy, love, and favor for My confessors! When they are in want of worldly things and fast, then all desire shall cease for you, to rejoice over My confessors! When they are purified by Me, there also your preachers will become great disgrace before them!

14th Verse: "You shalt not stand in the parting of the ways to slay his escaped ones! You shalt not betray the rest of him in the time of fear!"

[16] If you would like to go on the ways to catch in your net the weak of My confessors, you will not be allowed to! And if you turn to the courts of kings, you shall be rejected in your treacherous demands at the time of the transformation of My confessors!

15th Verse: "For the day of the Lord is near upon all nations. As you has done, so shall it be done unto you again; and as you has deserved, so shall it be come upon your head."

[17] Behold, My day of grace, of light and of love has come upon those who are Mine; but as a day of judgment upon all nations and all the more upon you. As you did it with others, so shall they do it with you! And your long since well-deserved reward, shall come upon your head!

16th verse: "For as you have drunk on My holy mountain, so shall all the nations drink daily. Yes, they shall suck it up and devour it, that it may be as if nothing had ever been there."

[18] But how you have falsely and maliciously based your world-power on My word, and have procured for yourself great honor, gold, and precious stones - in the same way now your "heathens" shall do to you and shall suck you like bloodstains until the last drop of life! Yes, they who have

become "Gentiles" through you shall come upon you from all sides and devour you completely, that you may be as if you had never been.

17th Verse: "But on Mount Zion many more shall be saved, and they shall be a sanctuary, and the house of Jacob shall possess their owners."

[19] But of the confessors of My Word, who are keeping the faith, those will reach the living word in them and so the complete rebirth of the spirit, who through their faith have laboriously taken hold of Me, the Lord, in the love of their heart. But these are then also to be given a spiritual office (sanctuary) and My living Word. The house of Jacob is to become the property of their righteousness of faith and love, and thus the house of Jacob is to possess it's owners.

18th Verse: "And the house of Jacob shall become a fire, and the house of Joseph a flame. But the house of Esau shall be straw; they shall set it on fire and consume it, so that nothing shall remain of the house of Esau. For the Lord has spoken it!"

[20] The living word will become a fire in the hearts of those who will possess it, and a shining flame to those to whom it will pass from the mouth of the owners, in whose light they shall behold, like the owner, the great mysteries of My Kingdom! But all human, worldly-scientific word, on the other hand, is to become like an empty, dry straw; likewise also all studied oral sermons and pulpit speeches - when the "house of Jacob and the "house of Joseph" will overcome the "house of Esau"! And there shall be nothing left of the "house of Esau" after the fire. "For the Lord has spoken," that is to say, such things will certainly happen, here temporally and in the beyond, eternally!

19th Verse: "And they that dwell at noon shall possess the mountains of Esau, and they that dwell in the foundations shall possess the Philistines. They will possess the field of Ephraim and the field of Samaria, and Benjamin will possess the mountain Gilead."

[21] Those who are in the light of the inner, true wisdom, they will also subjugate all worldly wisdom and destroy it in the end. But those who stand in the fire of love, that is, the actual owners of the "house of Jacob," from which alone the "house of Joseph" emerges, will take captive in abundance the false prophets, teachers, preachers, orators and legislators, who are slaves, servants and also masters in the "house of Esau"! Yes, they will possess the kingdom of love and the kingdom of grace out of Me, that is to say: the kingdom of the heavens - namely the "house of Jacob" second, the "house of Joseph" the first or lowest heaven of wisdom and grace. But Benjamin, or: the pure love for Me - the mountain Gilead, or: the power of the living Word from Me in them, or: the highest heaven of love and innocence. For "Benjamin" designates children of My purest love, who are to come to Me and to whom no-one is to deny such things forever - there "such is the true, supreme kingdom of heaven!"

20th Verse: "And the exiles of this army of the children of Israel, as they are among the Canaanites even unto Zarith, and the exiles of the city of Jerusalem, which are in Sepharad, shall possess the cities toward noon."

[22] But the so-called "heretics", who are most hated by the worldly wise and worldly priests, and who are thus called because they have taken the pure gospel instead of the world religion stuff and the market of tinsel, and now therefore also exist here and there among the Canaanites only as tolerated people, and likewise also the "old believers" who have always stuck to the word and now live completely unnoticed (the "schismatics"), are to be awakened in wisdom and love, that is: "who move into cities at noon."

21st Verse: "And there shall come up wise men on Mount Zion to judge the mountain of Esau. Thus shall be the kingdom of the Lord."

[23] And from all sides, that is, possessors of the living Word out of Me, powerfully awakened in the Spirit, will be set up on Mount Zion, i.e., possessors who agree from all denominations, will

come and light a new light to all the world and thus judge them in their boundless folly and "punish" them, that is, bring them with their light to true repentance and conversion.

[24] And that will be "My kingdom on earth", or I as the eternal King among My faithful confessors, lovers, children and true worshipers of My name in Spirit and in all truth. And death will forfeit it's rights, where the King of life will thus rule - that is, the death of the spirit, but not of the flesh. For this must be killed when the spirit is to become alive, since it is the actual original sin of the immortal spirit, therefore an inheritance of Satan - but to be carried by My mercy only for a short time!

[25] This is then the understanding of this prophet in worldly and spiritual terms, generally speaking! But all this also has a special meaning for every human being. The one who wants to understand such things, take his own "worldly" under "Esau" and his own "spiritual" under "Jacob" or "Israel," then he has it completely applicable to himself. This is therefore also to be observed! Amen.

291 For the spiritually hard of hearing

10th May 1843

Comment by Anselm Hüttenbrenner: When Jakob Lorber left Graz, which took place on September 18, 1844, the following two additional words were found among the papers given to me for order and safekeeping:

- [1] I already know what you want! But behold, it cannot be this time. For where young Pharisees stand in such honor, who crucify Me day by day and have a greater pleasure in everything than in Me and do not recognize Me, but only learn to misunderstand Me in every syllable of My Word - there I remain far away. It is surely an evil desire to mingle with those who learn the executioner's craft to crucify Me anew in every man's heart!
- [2] Anyone who wants to play with tigers, lions and hyenas has them anyway; but he should only leave Me untouched! I'm not against it. Everyone does as he pleases! But I don't want to be there. Because I also have My own pleasure - but only not in the Pharisees and also not in those who have such great pleasure and joy in them.
- [3] Therefore, this time too, I will not give you anything for them and will not give you anything as long as the very intimate Pharisee love, friendship and lust will last in them!
- [4] Don't come back to Me with something like that anytime soon! Because I am not a casual poet! - Understand this! Amen.
- [5] Give the following to Julie H., if you want to and whenever you want to. Because from now on I will not address a word to her, because she ignored My last Fatherly warning of love, which consisted in the fact that I indicated to her how she has started to alternate between Me and the world.
- [6] Tell her that no thing is hidden from My eyes. No-one comes up to Me with whatever untruth in his heart.
- [7] But I dislike this that she becomes mute, since she begins to collect so many secrets for herself in her heart and tries to hide them, either through silence, or through words of other meaning!
- [8] Tell her, up to now I, the holy Father Myself, have been her great guardian Spirit, since I wanted to give her an opportunity out of My great love through which she would soon have come to a complete rebirth of the spirit. See, however, she saw a couple of unbearded worldly boys, in whom her eyes were more pleased than in Me! She turned her back on Me in her heart. And that is why I have now added a spirit of medium strength for her in My place, who is to guide her in her worldly order and to train her body to please the lustfulness of men of the world - which has now become the most dearest to her for a short time!
- [9] Oh, see, how variable and changeable people are! - Those who embrace me lovingly today are full of joy in their hearts the next day when Satan has thrown the first chains around their necks again!
- [10] Tell the girl who likes to go to church (why, I know) and also likes to stay at home (why, I know) and has little desire and zeal for Me and My Words as well as for the sweet, gentle language of sounds (that is why your lessons often become too long for her and also the time when the father gives a short lecture out of My living Words) - you can make it known to this daughter that she is well advised to consider and pay attention to what is said!
- [11] Otherwise she has hereby received the final warning from Me! And then she is only allowed to submit her worldly mixed wishes to the world. For I do not lend an ear to the prayers of worldly hearts. But this is what all women and maidservants should experience, that My patience with them

will come to an end much earlier than with the man, which is why they have always been the root of all sin! And that is why this girl should not be surprised when she hears this from Me. Because girls and women have always been the fall of men. And that is why I do not have the greatest patience with women and let them sink much sooner than a man if they do not want to follow My Fatherly call.

[12] You can tell the girl about this if you want. But I do not make it your duty because she disregarded My last word to her and secretly laughed at the advice you often gave her! So if you want, you can give it to her.

292 *The Lord's sermon on the ship.*

16th May 1843

The Gospel of Luke, Chapter 5

[1] This sermon, consisting of 64 verses, got lost at the first big church meeting. Here, however, it is reproduced word for word to the pious of the faithful lovers of the Lord. The sermon, however, together with the 3 preceding verses, was as follows:

[2] "And it came to pass that the people came to Him to hear the word of God from His mouth, because He was at the Sea of Galilee and had no place to stand on the shore before the great multitude of the people.

[3] But he saw two ships lying on the lake, on which the fishermen had gotten out to wash their nets.

[4] And as soon as he had entered one of the two ships which was Simon's, he asked him to take it a little from the land. When Simon had done this in reverence and secret love, the Lord sat down immediately and began to teach the people from the ship. And He opened His mouth and spoke aloud to the people:

[5] "The Spirit of the Lord is upon Me, therefore the Lord has anointed Me. He has sent Me to preach to the wretched, to bind up the broken hearts, to preach a release to the captives and a deliverance to those who are bound, as the prophet Isaiah said.

[6] Then hear ye afflicted ones and rejoice! For your light will rise like the sun from the sea, and your hearts will shine brightly like the waves of the sea in the light of the risen sun.

[7] For behold, darkness covers the earth and a great darkness covers all the nations; but the Lord passes over you, and His glory is shining on you!

[8] And the nations shall walk in your light, and the kings in the brightness that now rises upon you.

[9] Rejoice, Zion, your children and all those who will convert from sin, a Redeemer has come! Hear, therefore now the Lord speaks:

[10] How long have you been bound? And who among you may count the years you have languished from the primordial beginning?

[11] Your fathers wept when they became servants in Babylon; and mothers grieved their children and mourned.

[12] But here is more than Babylon! I have raised the children, but they have forgotten their homeland; they no longer know their Father.

[13] Woe to you who think you are free! For you have become servants of the temple. The whole head is sick, and the heart has become weak.

[14] Why should the great multitude of your blind sacrifice to Me? Such things says the Lord: "I have had enough of the burnt offering of rams and with the fat of the fattened. I have no desire for the blood of the bullock, of the lamb and of the goat.

[15] But when you come in to appear before Me, say - who demands such from your hands when you enter My forecourt? I tell you: Not I, not He who has anointed Me from eternity, but the greed of the servants of the temple and of the court.

[16] Bring therefore no more such futile food-sacrifice! The smoke is an abomination to Me, and the new moon and the Sabbath, since you come together and have none of it except empty trouble and dead fear.

[17] My soul has become the enemy of all your new moons, seasons, feasts and jubilees! I am weary of it's emptiness and have become weary of looking at your folly any longer. For if you do not love God, what good are your dead sacrifices to Me, the Living! [Isa 1:11-14 - tr.]

[18] So the Lord spoke and speaks also now: "But if you love the Father with all your heart, of what use then the blood of the beast and the smoke?"

[19] And He told them this parable:

[20] "There was a widow who had two sons. One was named Levi and the other Joshua.

[21] And the widow was sick, and moaned and groaned in her bed, and her face became pale, and her eyes began to darken.

[22] Then she called her sons to her and spoke to them: "My beloved sons, hear me, your departing mother! My last hour has come. But go and pray, whether the Lord will have mercy on me or will take my soul in peace.

[23] Then the sons went out and wept. And Levi said: "Who will have mercy on us and provide for us when mother is taken from us?"

[24] But Joshua said: "I would rather have nothing but bread and water, if only I did not have to see my mother's grave! Dear brother, let us go and pray that the Lord will have mercy on us and send His angel to strengthen mother and bring her salvation from above!"

[25] And Levi the firstborn, went into the temple, and spake by himself:

[26] "I will offer a burnt offering unto the LORD for a sweet savor, two young bullocks, one ram and seven year-old lambs. And for a meat offering I will offer three tithes of fine flour and oil for a bullock, two tithes for a ram, and a tithe for each of the seven lambs."

[27] But Joshua went out under the palm trees and knelt there, folding his hands and prayed:

[28] "Aah, You Who hear the groaning of the afflicted and the wailing of the broken heart, behold my tears and my crestfallen face, and help me, dear Holy Father in heaven!

[29] My soul hopes in You alone! Have mercy, You comfort of the wretched, have mercy on us, oh dear, good, holy Father!

[30] I can give you nothing but this, my poor, broken heart, but I will love you with infinite love and walk in the way of justice all my life!"

[31] And behold, a bright glow spread among the palm trees, and a voice spoke from the bright cloud:

[32] "She lives! Your brother has promised burnt offerings to Me; but not a tear has moistened his eyes.

[33] But you have prayed and wept before Me and have given Me your heart. So therefore go in peace!"

[34] And when he came home, his mother came out of the hut to meet him and took him in her arms and blessed him.

[35] Which son do you think has brought a true sacrifice to the Lord? You say: "Joshua!"

[36] But I say to you: For this very reason you also should not hang your heart on the empty temple and do not knock on it. For it is made with human hands, and will soon wear away when it's time comes, and it's priests will die.

[37] What do you think? The temple is great in Jerusalem, and the heart is small in the breast. But this small heart can love the great living God. Is it not therefore a more beautiful and glorious work than that which Solomon built?

[38] Have you read what the prophet Isaiah says? That is his word: "I will bring gold instead of brass, and silver instead of iron, and brass instead of wood, and iron instead of stones, and will make your rulers teach peace, and your keepers preach righteousness." [Isa 60:17]

[39] But where is peace on earth? And where does peace dwell among people?

[40] Behold, life is like the little ship in the sea, which always wavers to and fro and is beaten forever by the angry waves. They sail proudly along and raise themselves up high. But soon they fall back into the sea and become vain foam.

[41] I am sent by God to bring peace to the children of man from sunrise up to it's going down; but notwithstanding this, wickedness is not at rest, and the devil has his apostles until his time.

[42] I am the stumbling block and the rock of offense to the house of Israel, for a noose and a snare to all the hypocrites of the earth, so that many of them may bump into Me and fall, and be broken, and be entangled, and be captured.

[43] Woe to you Pharisees and Sadducees, the light appeared to Moses before, when the bush burned in the fire; but you blindfold yourselves!

[44] The law of the Lord is eternal and is written in every man's heart; but you, who are to preach peace, divide the people and condemn where you are to seek with all love.

[45] You are perverse leaders and guides of the people, and your children and children's children will make it even worse!

[46] You strike the rock; but it remains closed. You still kiss the rod of Aaron; but it no longer greens.

[47] Listen, you who plant the cedar under the rock and bind the vine to a rotten stake! The cedar will still turn green, and the vine will climb up the rock.

[48] Lift up your eyes and look at the sea! Do you not often think: The mountainous waves will devour the sun?

[49] But I say to you, they are breaking only the image of the sun; but the sun prevails over this sea of waves in the high heavens and rejoices in it's eternal day.

[50] Therefore you are not to bind the hearts and plague them with vain words and not cry out: "Here is a snake and there is a snake!" For you yourselves do not see any and have never seen any.

[51] Cease therefore to teach the people, you hypocrites, fornicators and adulterers, but learn even from those who seek the way of the Lord in the love and simplicity of their hearts.

[52] And again He told them a parable:

[53] "The old Nathan had died, leaving two sons and Malkah his daughter.

[54] These children questioned each other and talked: "What did our father mean when he died and said before he passed away that we should receive his memory in blessing?"

[55] And the sons fought and quarreled about it among themselves from the morning till the setting of the sun.

[56] They wanted to set up a monument - one of wood, the other of marble. One wanted the headline to be long, the other wanted it to be short. One wanted to place this monument in the garden, but the other at the crossroads.

[57] The next day they got together again and started to fight with each other again.

[58] But about the eleventh hour, when evening came and the sun bowed down, Malkah went alone to the tomb and knelt there, planted a rose bush on her father's grave and wet it with the tears of her love.

[59] Verily, I say to you: She has set the best monument to the Father and has alone completely fulfilled his will!

[60] You are like the two sons! With wood and stones, with blood and smoke you also want to honor the Father in heaven, but your hearts are far from Him!

[61] You know long prayers by heart and even longer ones you carry with you on long strips so that people are to believe in you as if you were great, powerful and pleasant before God.

[62] But the living short prayer in the heart is foreign to you, since you do not know the Father and have never recognized Him.

[63] Nevertheless, you say: If an "unclean" sinner prays before God, he sins even worse! Oh you greedy, murderous deceivers of the people! What should your prayers be then, since you have always been full of abominations, fornication and adultery from the very beginning! You have murdered prophets and killed all who did not sacrifice to you in great amounts, and you still say "We are children of Abraham, Isaac and Jacob!"

[64] But Abraham, Isaac and Jacob recognized the Father when He came to them. What then is it that you do not recognize Him, since He has come to you? Because you are children of the devil, but not children of Abraham!

[65] But I tell you: This time the Father will stay with your "sinners" and will dwell in their houses and receive food from the tax collectors. But He will strike you with the utmost darkness, as the prophet Isaiah said:

[66] Who has raised the righteous from the rising, who called Him to go? Who gave the nations and kings before Him to be mighty, and gave them to His sword as dust, and His bow as scattered stubble?" [Isa 41:2]

[67] Many were converted by this speech.

[68] But when several of the Pharisees and Sadducees among them began to revile in a mighty manner, hence He had also ceased speaking and He said to Simon:

[69] "Rise up high and cast out your nets, that you may make a good draw!"

[70] The further details can be seen in the Gospel of Luke, chapter 5.

[71] But also these have received this sermon of Mine: Geiring, Tauler, Tersteegen, Lavater, Stilling and some others less known to you; among them only Witschel is known to you. They sure also have it in Rome and other places; but very much disfigured.

293 *The ascension of Christ*

24th May 1843

[1] Listen to an unknown gospel about the Ascension of the Lord, which took place in Bethany on a mountain, which however had no name before and therefore only after the Ascension of the Lord got the name: the "height of the Lord", also "height of the Ascension", according to some also "the way to the height of God".

[2] But what was the title of this gospel, which was admittedly only a short one? - So it was then in general terms, told by all the eyewitnesses:

[3] "After the appearance of the Lord at the lake, when His brothers(*¹) were fishing, the Lord stayed among them for several days, revealing to them deep secrets of inner life.

[4] But what he spoke to them in this time could not be recorded, because of the multitude and for the sake of the ignorance of the world.

[5] But not all His brothers and disciples were present, but only His favorites. These were: Peter, Jacob [James], Philip, Jacob the little, Andrew, Matthew and John.

[6] But two days before the Sabbath, the Lord spoke to Peter: "Simon, since you have sworn three times in your heart to Me that you love Me that you may feed My sheep, go and tell the other brethren that the Lord is waiting for them.

[7] And Simon Peter went and did as the Lord commanded him.

[8] But when the other brethren heard these things, as soon as they had left Jerusalem, they went out to Bethany, and many people with them, who also believed on the word of the Lord.

[9] But when they came to the place where the Lord dwelt with the six, many believed that it was the Lord who had been crucified. But there were also many among the people who did not believe and took the Lord for a disguised disciple, who are like the Lord in face and person.

[10] But the Lord opened His mouth and spoke to His apostles:

[11] Keep to yourselves for another ten days, then I will send and give you the Holy Spirit. Not a foreign spirit will I send and give you, but My Spirit of love and of all wisdom will I send and give you, so that you may become mighty through Him, as I was mighty among you through the Father, who sent Me in His fullness to you from the height of all holiness of God.

[12] But as the Father is in Me and I in Him and We have been one from eternity, so also you and My Spirit in you will be one until the end of the world.

[13] I will now visibly leave you, and you will no longer see Me with the eyes of your flesh. But in My Spirit I will remain with you until the end of the world. And this My Spirit will guide you into all wisdom and will give you everything what you ask in My name.

[14] But henceforth I cannot dwell among you, but for the sake of your eternal salvation, I must ascend to the heights of My eternal dominion, that I may prepare for you a lasting dwelling place in the kingdom of heaven.

[15] Now you cannot yet see Me go where you will see Me go; but when your hour will come, there you will also be able to go where I now will go.

[16] But when you have received the Spirit out of Me, go out to all the lands of the earth and teach all nations what I have taught you and what you have seen, and then baptize them in the name of the Father, the Son, and the Holy Spirit.

[17] And those who will accept your teaching and will be baptized by you, as I was baptized by John in the river Jordan, even as soon the Holy Spirit comes out of Me, they will bear witness of Me in their hearts before your eyes."

[18] After these words, the Lord breathed on all His apostles and said to them:

[19] "This is My Spirit! As I once breathed a living soul into Adam's nostrils, so now I breathe in you My living Spirit in advance, so that you shall not even for a moment stand there as orphans!

[20] So accept this Spirit of Mine so that you may know who is a sinner! This My Spirit will remedy the repentant's sins in My name; but My Spirit in you will withhold sin from the stubborn. You also do the same in My name!

[21] So loosen and bind on earth - and it will also be loosened or bound in heaven!

[22] But do not judge anyone and do not condemn any soul if you do not want to fall into the throats of the world's revenge too soon!"

[23] After these words, the Lord climbed the little mountain and a light cloud surrounded Him. And He became invisible from the eyes of everyone present. And many unbelievers were converted by it.

[24] But soon two bright men came from above, gave testimony of the Lord, promised His sometime return and then disappeared. And the brothers and the people returned to Jerusalem, rejoicing. "

Footnotes

(*1) i.e. His spiritual brothers, the disciples

294 Explanation of the 93rd Psalm of David

26th May 1843.

[1] Write something for today about the 93rd Psalm of David, so that many people may see from it, around what time it is now. Behold, this is probably one of the shortest psalms of the man after My heart, because it consists only of respectively five verses; but it is according to it's meaning - precisely for this present time and the future - one of the greatest songs of the singer in the spirit of the eternal order out of Me! But how such is surely the case, is to follow immediately in all brevity - and so write and hear then and look!

The Lord is king, and that even magnificently adorned.

[2] That is: I, the Lord Jesus Christ, am the only God of all heavens and worlds in all endless eternal fullness of divine power, strength, violence, holiness, grace, love and mercy, which is all My eternal order, wisdom or divine justice. The Lord is adorned and has started a kingdom as far as the world is, that is: I have had mercy on the people of the earth out of My order and I will raise them up in their spirit, and their spirit is to be a lord in their soul and in their flesh; and has prepared it, that it shall remain, means: I give it from the heavens to the spirit in man; the living Word shall from now on remain in man forever and ever, and death shall have no more power.

From then on Your chair will stand firm; You are eternal!

[3] Meaning: From the time on when I will awaken the spirit of man through the living inner Word, My love will remain in man, and no-one of the awakened ones will doubt Me and My promises anymore; for I will show the spirit the endless wonders of My love, wisdom, holiness and power in the depths of the depths for all times of the times permanently.

Lord! The water streams rise, the water streams raise their roar, the water streams raise their waves.

[4] Meaning: I am the only God; worldly people will initially resist it, and worldly scholars will shout and write against it, and the rulers will stamp violently against it with angry feet and will rebel violently against it.

The waters of the sea are great and roar dreadfully: but the Lord is still greater in the height.

[5] Meaning: The priesthood of the world will even fight against it mightily and will condemn the new kingdom in man with great wrath and great anger; but no-one will care any more about it and turn from the blare of the wretched, because they will only blare as impotent anger-spewers. But I will nevertheless penetrate even mightily with My love and wisdom from heaven in the spirit of people and will dry up and make the streams dry up completely and will stretch out My mighty arm over the sea (priestly paganism), so that it shall freeze most impotently forever!

Your word is a true doctrine; holiness is the ornament of your house eternally.

[6] Meaning: My living word in the spirit is a true preaching, teaching, church; it is a true, holy dwelling place of God in man, the true Kingdom of God in and among the people of the earth. This word (holiness) is the truth, (adornment) the way and eternal life in pure love for Me!

[7] See, this is the basic meaning of this psalm, according to the prophecy of which time has just begun and will make mighty progress, though in secret at first. But when in a short time the hearts are warmed and shone through, then My hand will also execute a coup de force against all the world and let the awakened and the baptized with My living Spirit arise in the great brightness of the heart; and I Myself will not seldom again be met visibly among the ones who are Mine and will enrich them with great power over all things. Amen, Amen, Amen.

295 *The most beautiful victory*

2nd June 1843

A word for Pauline H.

[1] No victory is more beautiful than that which love and truth fights for. But who would like to count all the armies of the enemies of heavenly love and truth, all the corrupting weapons - and in addition still calculate the fury of the enemies, with which these two glorious sisters were still always afflicted!? Like a mighty storm the enemies roared against them, and like waves in the stormy sea they raged to and fro.

[2] But the Almighty Lord in heaven still knew how to mock their anger at all times. He Himself protects the small group that lives and fights for love and truth. He gives them courage, strength, spiritual elevation, greatness of soul, trust, endurance, and victory. And the enemies with all their weapons and their fury must fall silent as if they had never been.

[3] The good cause triumphs, and a high, holy song of triumph resounds from one end of the world to the other. And then every day will be a feast day of the Spirit, who became a victor in love and all truth from it!

[4] Let us therefore let the Turks celebrate their holiday, the Jews their Sabbath, and the nominal Christians their Sunday! But let us celebrate every day in love with the Lord, our very best, holy Father in Jesus Christ! In this way we will walk in the light and enjoy the victory in the Lord, who is the eternal Love, Wisdom and Truth Himself.

[5] Let His holy name be praised and glorified at all times! Amen.

296 *The prayer house with the two landmarks*

2nd June 1843

For Wilhelmine H., a short heartwarming parable.

[1] In one place there was a large prayer house, and this prayer house had two bell towers. One of them was decorated with a cross, the other with a weather vane.

[2] A respectable father passed the two-towered prayer house with his twelve-year-old daughter on the way to some store just down the road. Then the sharp-sighted daughter noticed the glaring difference in the ornaments on the towers and asked the father about it:

[3] "Good Father! What does that mean, that one tower is decorated with a cross and the other with a weather vane?"

[4] And the father replied to the daughter: "See, this is a double mark for thinking people! The cross on one of the towers reminds us of the old church, which stood firm in faith and love for God. The weathervane of the other, newer tower, however, resembles the present church. It lets herself be turned and driven by all sorts of worldly winds, both in it's teaching and in it's actions, and soon it will no longer know who is the cook or the waiter!

[5] The daughter, however, looked into her somewhat excited father's face, and said: "Dear Father. Don't be so **worked up**, for the flag may have it's use after all! Besides, I myself have seen you looking at the flag more often than at the cross!"

[6] And the father replied: "Yes, yes, you are right, my child! See, also this is necessary, however, that one should not be disadvantaged in his spirit's health by the great instability of the church weather! Do you understand such things?"

297 *A memorable record*

13th June 1843

Written down by Anselm Hüttenbrenner, partly based on oral narrative, partly on small notes by Jakob Lorber.

On February 18, 1842, when Jakob Lorber had just written on the 159th sheet of the work and had reached the place where Naëme speaks to Jehovah: "But I am anyway a sad fruit of the night and of sin, and I already bear within me eternal death as the ever sure punishment for sin." - there appeared to the scribe of the Word of God his musical friend, the conductor and orchestra director Ed. H., who died on September 15, 1841 at the age of 75, of very gloomy and pale appearance, poor, dressed, and spoke to Jakob Lorber:

"Dear brother, I feel bad! I and several others who are with me, we are like stray dogs. We must suffer enormous hunger. I live on old, hard pieces of bread, which I find in my skirt pocket, as often as I starve. Others are much worse off, they eat rotten wood, some even eat their own filth." Jakob Lorber admonished his friend that he should only turn to the Lord Jesus, then he would already get more and better food.

The next day, on February 19, 1842, E. H. came back to Jakob Lorber and told him that he had seen a colossal-sized woman with a lovely face on a stage. Her feet were almost as thick as a half-barrel. At first she appeared to him dressed, but then she appeared to him completely naked, and he, E. H., was always forced to look at her.

Jakob Lorber indicated to his friend that he should only turn his eyes away from this naked female person and should therefore look faithfully upon the Lord. This naked figure was an external manifestation of E.H.'s own fleshly lust through the help of the Lord.

When asked what it looked like where E. H. was now, he said that the place where he was staying was a very sad one. One sees no mountains, no houses, no animals, no plants; everything is shrouded in thick fog.

On his third visit, E. H. told us that he had finally discovered a narrow valley between two high mountains, but that it was narrowing so much that he could not continue walking, but could only see a friendly area through a crevice. And if he could also penetrate through this crevice, he still would not be able to reach that beautiful landscape because he would have to pass a deep body of water first.

On the fourth visit, on February 21, E.H. reported with joy that he had fortunately passed through the crevice and across the water into that graceful region where a small, neat town was located. To his no small amazement, he found a violin shop there, and in it he found the most magnificent violins by Amati, Guarneri and Stradivari, instruments "to kiss"!

Jakob Lorber told him not to immerse himself in the contemplation of these favorite instruments, but to think only of the Lord.

For the fifth time, on February 22, E.H. came back and said that he had come from that small town to a rather large city, where today Handel's cantata "Timothy" is being performed by a numerous music society. He could not stay long with Jakob Lorber today, his friends had already gone to where the cantata was performed, and he would soon have to hurry there as well; for he was burning with desire for this musical enjoyment.

Jakob Lorber, however, kept him from attending this concert and said that he should not be deterred from seeking the Lord by any kind of enjoyment.

On February 23, E.H. did not appear to Jakob Lorber. However, he came to Jakob Lorber for the sixth time on February 24, 1842, and said that he could not come yesterday because of blindness. For he had arrived at a burning city, and the heavy smoke had robbed him of his sight to this day. Jakob Lorber replied to his visitor: When you should come again to the burning city, then only speak the following words immediately, and it will instantly become better with you, and the harsh "smoke", as you said, will never blind your eyes. But these are the mighty words:

'Oh You my most merciful Lord Jesus, I did not recognize myself as a great sinner and fool for so long! Look down mercifully upon me, great sinner and dead one, who have erred greatly, and help me, admittedly a sinner most unworthy of your help, out of this great need of mine. Oh send down to me only one of the least servants of Your mercy into this depth of perdition, and do not let me perish completely, but protect me from the flames and the smoke of this great city! Your holy will be done! Amen."

E.H. then asked: "What does this burning city mean?" Jakob Lorber said: "Behold, dear friend, this is the wicked world within us! Be unconcerned and trust in the Lord Jesus, and things will soon get better with you. Today a messenger will surely be sent to you from the Lord."

E.H. further asked whether he could also pray the "Our Father". "Yes," replied Jakob Lorber, "that goes without saying! If you can pray the holy Lord's Prayer, then at least do that! It will bring you great benefit!"

E.H.: "May I come to you whenever I want?"

Jakob Lorber: "You can come when you want! You know that I always enjoy it when you come!"

E.H.: "You, but your housewife has no faith at all!"

Jakob Lorber: "Let's leave the housewife! In the vast creation of God all kinds of herbs with healing powers grow!"

E.H.: "Can I stay with you?"

Jakob Lorber: "You can stay here as long as you like, can and may. Yes, yes - you do not have a spiritual association yet. Therefore just stay. But now I must go back to my work!" (This visit on February 24 took place from 9 to 1/2 10 in the morning, when Jakob Lorber was just about to continue the main work)

On March 5, 1842, at 2:30 p.m., on the morning of the seventh visit, E.H. appeared to Jakob Lorber only for a few moments while he was giving a piano lesson - and said to him: "Dear brother, I do not want to disturb you! I do have a guide, but I can do what I want. Perhaps I will come back to you tonight." E.H. looked smaller that day than the previous times. He did not come in the evening.

On the morning of March 7, 1842, E.H. came to Jakob Lorber for the eighth time with the words: "Good morning, good morning, dear friend!" Jakob Lorber answered this greeting with the same words and asked E.H. how he had gotten along with the "guide" and how he had fared in the meantime.

E.H. told that his leader was not a dry brother and nothing less than a Jesuit. He was a quite merry companion, and left him full freedom to do whatever he wanted. He had visited the theater with the guide, and they had also come to a society where quartets were played. He, E.H., had also performed a solo on the violin. Then they were taken to a vineyard where the most select wines were served and where very charming girls were present. Unfortunately, however, after drinking the very best wine, he lost his sight again, and everything around him became as foggy and dark as at the beginning.

Jakob Lorber replied to this: "So you were in possession of full freedom! Did you turn away from all the luxuriance told to me where your guide has led you to and instead, according to my instructions, turned to the Lord Jesus Christ, the crucified one, everywhere?"

Answer: "I forgot all about that!"

Jakob Lorber: "Yes, my dear friend, see, you were greatly missed! And your second way will be more difficult than the first! Why then did you not listen to me and did not follow my words?"

E.H.: "What should I do now?"

Jakob Lorber: "What you should do now? Do you still have the little prayer? (E.H. confirms it) - Well, pray it incessantly, even as long as it takes until it becomes light again around you and the Lord will perhaps send you a guide again!" But then be wiser and let him lead you nowhere but to the Lord alone! If, in order to tempt you, he wanted to lead you somewhere else, then ask him that he may only lead you to the Lord through word, advice and deed!"

E.H. affirmed that from now on he only wanted to seek the Lord and that he himself would not even follow the archangel Michael if he wanted to lead him somewhere else than to the Lord.

Jakob Lorber replied: "Yes, friend, remain eternally faithful to this your resolution! The Lord be with you!"

Finally E.H. asked when he could come back?

Jakob Lorber: "Anytime, whenever you want! Farewell in God! Amen."

On March 18, 1842, about 3/4 7 o'clock in the evening, I, Ans.H., sat with Jakob Lorber in the inn "The green pastures". We had just finished a conversation and had been quiet and thinking for a few minutes, when Jakob Lorber suddenly took me by the arms and said: "You, H. is back again!" I looked at Jakob Lorber during his vision and his spiritual conversation and found that his face became somewhat discolored and his gaze changed noticeably.

The presence of the guest from Hades might have lasted about 5 to 7 minutes, when Jakob Lorber told me the contents of his conversation with E.H. as follows:

E.H. asked: "Where are you now, dear brother?"

Answer: "At the green pastures."

E.H. : "Are you alone?"

Answer: "No! Your good friend Anselm Hüttenbrenner is sitting next to me."

E.H.: "Give him my best regards!"

I asked Jakob Lorber what E.H. looked like and what his position was. Jakob Lorber said that his appearance was friendly and that he floated above the armchair standing to his, Lorber's, right.

E.H. then told at this his ninth coming that he had recognized his present leader. It was his great-great-grandfather. But the greatest miracle is that Christ is God and man! He, E.H., would now soon enter a college where he would receive instruction about Christ. Finally, he said that he died badly because he died without faith in Christ.

On March 20, 1842, after 2 o'clock in the afternoon, Jakob Lorber left the house of Ans. H. through Wickenburg street towards the Ketten bridge. On the way, E.H. came to him again - it was the tenth time - and said: "Brother! I feel so heavily loaded! My guide may not tell me what it is that is pressing me so hard."

Jakob Lorber said on this: "I have no prohibition to tell you what's bothering you. Behold, it is the cross of Christ! But consider it a great grace of the Lord that He now burdens you with His cross, since you did not feel like carrying it in the world!"

E.H. replied: "Yes, yes, I can see that. I get it, you are right!"

On April 23, 1842, in the afternoon at 1/2 4 o'clock, Jakob Lorber washed his eyes with water in the bedroom of the Ans. H., E.H. appeared to him to be extraordinarily small, not much more than a foot high, with a friendly face. He said on this eleventh visit that he still had the same guide, he was not far from heaven. But he had not yet seen the Lord. Everyone who has not become a child on this earth must become a child, otherwise he cannot reach the Lord. "The likes of us", he continued, "is just like a whore who, through excessive enjoyment, has been filled with all kinds of garbage and infectious substances. If their body parts are not completely cleansed and put back in order, such a whore cannot become a mother. Just so it is with our spirit, which is also cleansed of all mud and, having expanded too much into the sensual, must first be driven into a corner, i.e., become small, in order then to be able to begin to grow anew. Further, E.H. said that he had seen a great fire. Now he did not yet know what that meant. Tomorrow, however, he would certainly come back and hopefully be able to provide information about it.

On April 25, 1842, at 6 o'clock in the afternoon, E.H. came to Jakob Lorber for the twelfth time and told him: "The fire that I saw the last time has enveloped me. And now that I am standing in this fire, I no longer see it. But it still burns me unspeakably strong. But I am becoming stronger and greater in this fire! At first the pain was unbearable. But as much as it burns me from the outside, it also does so in my heart. I tell you, dear brother, in this fire I want to remain forever. But now I must go again, and I will tell you more of this next time. Farewell!"

On May 3, 1842, in the evening after 1/2 9 o'clock, I played Ans.H.'s, piano. Jakob Lorber listened. And during this time E.H., handsome and taller than before, appeared to him.

The friend said that the fire he was surrounded by, meant the struggle of his passions with the love of the Lord. The outer, burning fire is the passions, the inner, soothing fire is the love of the Lord. After he had been purified by this fire, he saw himself transported to a very barren area, naked and abandoned by all. There he sank into a deep sleep and into a beautiful dream, which is not a dream, but reality. He was on the border of the children's realm, where it was so wonderful that he wanted to stay there forever.

His guide had come to him and said that he, E.H., could, if he wanted to, speak here with all those spirits that he only ever wished to speak to, including Beethoven, Handel, etc. E.H. however, did not ask for this at all, but just continued looking at a beautiful light that shone in the morning area of the children's realm. And he hoped to see the Lord in this light. He now wanted to see nothing else but the Lord.

Finally E.H. said that he would only come to Jakob Lorber two more times.

On July 8, 1842, in the afternoon at about 4 o'clock, Jakob Lorber saw in the room of the Ans. H. saw E.H. again for the fourteenth time. He told him that he was still on the border of the children's realm, where he saw very shiny areas. He also still saw a very bright light over a mountain range in the east of the children's realm. But he could not yet see the Lord.

He still has the same guide. But sometimes another guide comes to him, but he has a quite ordinary appearance. This second guide speaks only to the first guide but not at all with him, E.H..

Jakob Lorber indicated to E.H., that he should pay special attention to this second guide (who always comes from the children's kingdom).

E.H. then said that he was now only allowed to come to Jakob Lorber once more. His appearance was cheerful, his clothing grayish-blue.

On August 23, 1842, at 1/2 8 o'clock in the morning, E.H. came to Jakob Lorber for the fifteenth and last time and said that he was in a society of his own kind and that everyone had his own guide there, but that they sometimes went away and then come back. He has not yet been able to talk to the other, ordinary guide. This one speaks only with the other guides, who seem to have a special esteem for him. He, E.H., by the way, is well.

Jakob Lorber did not see E.H. this time, but only felt his presence and heard him speak.

Since E.H. has not spiritually approached Jakob Lorber since August 23, 1842, this "protocol" is considered closed.

Graz, on June 13, 1843, Ans. H.

298 School of the Cross in the Hereafter

13 June 1843

*Oh Lord! Since our dear friend and brother E.H.(*1) has not let anything be seen or heard of him since August 23, 1842, I humbly ask you, out of your great love, grace and mercy, to add an 'Amen' to the minutes of his 15 apparitions, which I now consider closed.*

[1] Oh yes, I can do that! But do not expect Me to give you any unnecessary information about someone who still by no means may turn completely to Me, and prefers always to sink back anew into his old habit, which is a true "iron shirt full of rust," which cannot be removed from the body of the spirit as soon as you might like to think.

[2] But therefore I say also to you: Put away your carnal habits in time, otherwise you will fare no better than your friend, who now also hears and knows quite a lot of good things; but when it comes to acting accordingly, he does it like you and still some of your kind on earth, who quite gladly hear exalted and dignified speech about the cross - but only on their shoulders it must not come. If this is the case, even if only quietly by trial and error, then they flee from the cross soon enough and cannot easily be brought back under the yoke of the crossbar.

[3] But as long as someone does not take up the cross with great joy, there is no talk of a complete rebirth of the spirit either here or in the beyond.

[4] Whoever is weak with regard to the love of the flesh - be it man or woman - will be tempted in this weakness until he has banished the last drop of such impure love from himself. And as long as this has not happened, he cannot enter into his innermost being, since the kingdom of God awaits him.

[5] Who there is a reveller, is tempted by good bites. But as long as they taste extremely good to him and he always has a strong appetite for them, it will not get better with him in any way. He must voluntarily take his cross, which consists of efficient fasting, and under this cross, which is very heavy for him, he must, out of love for Me, acquire a complete aversion to the good and tasty bites if things are to get better with him.

[6] And so everyone in his weakness and worldly habit will one day find his secure cross, which will cause him much trouble in the spiritual world, if he has not completely or at least to the greatest extent victoriously brought it over himself in this world with admittedly much less effort.

[7] But the rich young man in the gospel is a loudly speaking proof of how difficult it is to win the kingdom of God when the heart is still burdened with worldly things.

[8] Behold, therefore it is also to the friend **after** whom you ask! He has taken some habits with him, from which he is not or only very long and very difficult to get rid of. He can certainly never be lost, you already know that. But how long he will continue to feed his significant weaknesses, is a completely different question.

[9] For, in the spirit, a man who shuns the cross can have everything he craves for as long as he wants to be free and independent. But such a spirit can not easily be corrected. But if he is once taught a better and firmer one first by frequent jokes, which spring from his weaknesses, it can certainly gradually become better with him.

[10] But if you could ask your friend now how he is doing, he would answer you with complete satisfaction. For according to his judgment he is doing exceedingly well. But certainly not according to the better judgment of heaven; for the latter is still quite far from him.

[11] But why does he no longer come to you in spirit? Because he considers you in some ways "foolish and stupid". He will not easily come to you any more either, since in his opinion he is better off.

[12] But if you pray for him in your heart, you will be of more use to him than if you would like to inquire further about his condition.

[13] This is how things are! Write them diligently behind your ears, and you shall draw benefit from them! Amen.

Footnotes

(*1) died in Graz on 15 Sep 1841, age 75

299 About God's forbearance

23rd June 1843, morning

Oh Lord and best Holy Father! - Yesterday I learned through your and My friend A.H.- W. that a mother cruelly abused her child worse than a hyena - and now I am also considering that such shameful cruelties are being practiced here and there to an even greater degree.

Tell me, then, as the most just and almighty God of heaven and earth and of all people, do you consider such things or not?

For, behold, when one considers the so great wrathfulness of the people, as it can be done totally unpunished, one comes, with the best will in the world, to at least half a thought, as if You do not at all want to care any more for humanity on earth in general as well as individually.

Tell me therefore, how is it then with such dreadful things? Do You take note of them, or do you let everything go by rather unconcernedly, let it happen as it happens? Or does that happen necessarily, and must it happen? What should I think of it? Oh Lord, and most loving, holy Father of all the human children on earth, give me sufficient information about this! Your will be done! Amen.

[1] First of all, I must tell you that your question is quite unnecessary and, what is more, very stupid. For, if you see Me as a God of love, even if you do not yet completely trust and hope in Him and love Him, such a foolish question should hardly come into your mind already at the thought, let alone in your position, where you can now already talk to Me for more than three years in an unprecedented way at every second as to a man of your own kind!

[2] But secondly, I have already shown you several times the endless necessity of the free will of people and explained to you how the eternal life of the spirit in man depends solely on this that I, if I want to preserve it, must rather die Myself than to touch just this free will with My omnipotence in the slightest. Because the very slightest touch of the freedom of the human will with My will, will cost every man his life at once!

[3] I have already given you all this - how often did I show you! And you still can ask Me, Whom you should already know, such a terribly stupid question?!

[4] Behold Lot's wife! She was seized by the power of My will. But what has become of her?! In the days of Noah, My Will seized the earth. But where did their population go because of this, and what did I have to do in response, in order to bring again existence and life to the dead, the destroyed? Am I then to let Myself be killed again anew with mankind's every sin of anger, to give them a new life through it?

[5] But how do you then love Me, if you ask Me why people in their freedom do such evil with impunity - and would rather have Me as a disciplinarian than as an overly good Father - and thus bring Me anew to the cross? Do you then only have compassion for people, how is it then that I deserve none from you? Am I then to let Myself be crucified daily?

[6] If you see a foolish mother or a foolish father mistreating his child, you immediately in your armour and would even like to quarrel with Me, the most loving Father, and immediately boldly say: "But Lord, being who You are, how can You look at such abominations? But I say to you: The nasty woman in particular shall be a gospel to you. For she has upset your mind, and you would have punished her immediately with hellish fire, and chastised her with a torture infinitely greater than that with which she chastised her child!

[7] But you do not consider that all people of the earth are My children. And if you have already found the bad action of such a mother to be disturbing, then I would not like to look into your heart what this would say to Me, so I too would like to ruthlessly beat My erring children at every only somewhat notable offense?

[8] You want Me to make people merciful. But I am to beat to death mercilessly every erring child at once! Verily, with these concepts of Me, you can already remain at home for the future in a pretty fine way! Do you think then that I do not see the vices on earth? Oh you fool!

[9] I sure see them; but it is not yet time to extinguish the sun in the sky. It will be extinguished soon enough for everyone!

[10] But in the beyond however, everyone will find the reward for his work and on very special occasions even here! That is enough, and nothing more is needed!

[11] So get to know Me better and do not force Me to become as you are; but be as I am, then you will judge and punish more wisely. Amen.

300 *The spirit and it's body*

24th June 1843

[1]

The corpse rests in the poor little room.
Friends stand around it
and look once more at the pale
face and cry, silently mourning.

[2]

Well their passionate energy wanes,
but the sadness does not dry;
because soon they will have to do without
the one who was so good and pious!

[3]

When she then left the mourning chamber
retreat into the bedroom
and there her deep lamentation keeps her
from sleep and awake in mourning,

[4]

a bright shadow twitches down there
towards the stretcher in the moonbeam.
For before they bury the body,
he wants to see him for the last time.

[5]

"So I have you," he says, "abandoned,
like a dress, I've put you down.
I can hardly believe the joy I feel,
in which my being now moves.

[6]

I, now a free, pure being,
am slightly winged, bright and clear.
A new garment is exquisite to me,
was much more noble than this old one.

[7]

Oh death! - how yet so gently mild
you have raptured me in my slumber!
Oh how I now find myself blessed
and delighted beyond all measure!

[8]

How the thought makes me anxious now,
that only for a small rest
the body can embrace me again
with it's dead, heavy load!

[9]

How you drew me to dead pleasures,
Oh body, often against my will!
How I had to suffer with you
for poor wages, for death's profit!

[10]

But now I feel a pity tremor
and here I must give thanks to you;
was naked also our one life,
I could not be without you!

[11]

I guess you gave me some delights too,
so they, who are now enveloped in sleep,
of the head soulful suns,
delighted the beauty picture.

[12]

When sweet tones flowed around the ear,
the hand of the friend's hand pressed,
when my arms' enclosed happiness
and even the lip felt love.

[13]

But now you have remained alone.
So sink then alone to the tomb!
I have everything more beautiful over there,
there in the sky of purest air!

[14]

Only one thing disturbs my rare peace
and gives me a melancholic heart:
Those I left here below,
surrender too much to the pain!

[15]

I hear them mightily weeping for me,
the sweet sleep does not refresh them!
How I would like to appear to you,
surrounded by the brightest, clearest light!

[16]

How I would like to reveal to you,
what a delight to be surrounded by!
But you would be very frightened.
For you shun the transfigured spirit!

[17]

So I will wait at the threshold
and only secretly look for you.
And flows around you in the wave of sleep,
come to you with quiet steps.

[18]

There I will step to your head,
waft around it with a gentle breeze,
bless you, pray lovingly for you
- for such is the blessed custom."

[19] This little song is good and true, so it should be well payed heed to! There are indeed already similar songs in good rhymes, but many earthly things still stick to them, therefore they are to be paid less attention to.

[20] But this is spiritually true and pure! Therefore it is to be observed by everyone! For it really represents a parting scene of a good spirit from it's earthly body!

[21] But let this song be especially dedicated to the little daughter Julie of A.H.-W. on the occasion of her physical birthdays, so that she may see in this same devotion how much better the spirit is than the body that falls victim to death!

[22] But it is not that she would die or should fear death, but is only to see from this the high value of the spirit above the body. Amen.

301 *The morning*

28th June 1843

[1]

Sublimely, the day's mother approaches! - Darkness
rather veiled around land and sea;
how gloriously she shines now in her robe of splendor
and gives joy all around!

[2]

With it new life force-awakens,
how does everything in the world move,
how wonderfully the corridor shines in morning splendor,
animated by the mighty glow of the sun!

[3]

So the Lord also comes! First twilight,
then brighter dawn, then light –
until finally full day, pure, fresh and young
breaks through the heart's thick night

[4]

As long as the sun burns there in the sky,
pleases the heart with it's warming light –
so also, as long as the heart confesses Me faithfully,
you will not lack joy!

[5]

You want to live a good life here,
so speak faithfully in your chest
the next verse alive always in you,
and this one thus reads free:

[6]

"Oh shine You eternal Sun of life
the whole day of my life inside me!
Serenely I then wear this earthly yoke
refreshed and delighted in You!"

302 Paul to the Galatians

15th July 1843, evening

"But if we or an angel from heaven wish to preach to you differently from what we have preached to you - curse him! (Gal. 1:8)

[1] Listen, this is a verse of verses, which alone is powerful enough to shatter the whole pagan-ceremonial-ecclesiastical being with one blow! But one must first integrate the whole of Paul into one and see from it:

[2] Firstly, that Paul never introduced a ceremonial ministry, since it was completely abolished by Me.

[3] Secondly, that he only founded a living inner church spiritually in the heart of the soul, but never and nowhere a church consisting of stones and lazy priests.

[4] Thirdly, that Paul, like Me, affirmed only the sole commandment with the same banquet of love - and what is more, he distinguished this banquet from another, ordinary banquet by pointing out to all participating congregations that they should distinguish My body, that is My infinitely great love, from the [worldly] love of man!

[5] From all this, however, it is clear that Paul certainly preached the most pure love, in which all freedom of the immortal spirit prevails, which should not be endangered by the slightest pressure of the law. In short, according to Paul, the spirit of man, nurtured by Myself, is to stand in the highest freedom like lightning, like a sun of the world, on which everything depends, according to which everything must be directed, which is or is to be and can be completely one with Me!

[6] But now consider what the spirit of man becomes through a completely false, pagan teaching? A slave, a hardly half-living being! He, who according to Paul is to be the life of life, becomes a cowardly servant of the killing law, a servant of death - in short, a being that must not even dare to move in the slightest way out of its own power, which I have breathed into it for eternity, without immediately throwing itself into a sea of complete annihilation and eternally damning remorse.

[7] Do you see there the pestilence for the free spirit, against which Paul exercises the most righteous zeal, even cursing!

[8] And yet slavery has triumphed over the eternal freedom of the spirit! But who are the winners? They are decided enemies of life!

[9] But I say to you, the enemies of life will find their reward in the saying of Paul. But all the spirits badly captured by them I will set free in abundance. Have the enemies of life also subjugate this earth, but I have still many other earths, which are never to become the property of the enemies of life!

[10] Do you understand Me? See, I am a Father, but no cowardly judge - an eternal animator, but no slayer of the spirit! Do you understand such things? Yes, understand it, that you may live forever! Amen.

303 *A good little prayer*

18th July 1843, morning

[1] Hereby I give a good prayer for those who cannot resist the attraction of the world, because it presents itself to them as completely innocent and harmless, while it portrays a heart warmed by My love as a cooling one and thus beneficial to worldly sensuality, but at the same time it crawls like an exceedingly poisonous snake and, through such wicked, truly hellish-snakelike, magnetic manipulation, gently puts it to sleep for Me and for My love and grace, so that the heart is to fall away from Me with time and pass over into eternal death!

[2] Therefore I give you here this mighty little prayer! The one who will pronounce it alive, faithfully and truthfully in himself will thereby banish this wicked serpent from his heart! And so then write the little prayer!

[3] "Holy, most loving Father! Look mercifully at me poor, weak, completely exhausted sinner! You, oh dear Father, have seized me with the highest, eternally true love and draw me mightily to You! But I, a lukewarm, yes, fundamentally cold being, only move on lively, joyfully and vividly in the old elements of my inherited deathly coldness. In Your sacred elements of the fire of Your love, however, I become lazy and relapse as soon as I am lazy, so that it is easier and much more comfortable for me to roam around in the old elements for days and weeks rather than just for an hour in the great warmth of Your love.

[4] Daily experience teaches me that! But I also see that through this I can only gain the perfect death of the spirit, since such sense is breathed into me from hell! So I beg You, without delay, oh holy, most loving Father, drive out from me the evil serpent that makes me completely sleepy for the life of the spirit, and breathe on me with Your Divine Fatherly consolation, lest I should gradually perish more and more in my elements of the old death, and perish in the gently cooling poison of my own world-sense snake, if it creeps and crawls over my heart, warmed by Your love, even if it is pleasant and worldly exhilarating!

[5] Oh see how I rejoice when I meet with my worldly company and amuse myself with it over things that are stale, vain, and completely trivial! But to speak of You, oh Father, and to turn my heart and face to You, I soon become drowsy and full of lingering boredom. And it is not seldom that the most insignificant worldly work is more amusing to me all day long than to devote half an hour to You alone!

[6] Oh Lord and Father, hear me and be gracious and merciful to me, a poor and weak sinner! Your love enliven me, Your grace enlighten me and Your mercy and mildness strengthen me and draw me ever more powerfully to You! Oh Father! Seize me with Your hand and lead me into Your kingdom and into your Father's house for eternity! Amen."

304 *Fixed ideas, their healing and prevention*

29th July 1843

Oh Lord! How can someone be cured of a fixed idea, for example, that he is the pope, the emperor or a virtuoso?

[1] As for this question, the reason for such fixed imaginings has already been discussed on another occasion, when it has been shown how the mind is like a balloon and love like a lower center of gravity, to which the mind is bound by the cord of will. If now the mind pulls too hard, the cord breaks and becomes, as you say, "a spinning wheel". But now the mind has no food; the spiritual dephlogiston (*¹) flows out, and the mind-balloon begins to sink.

[2] But man is a microcosm. When the intellect has now sunk, then it happens spiritually that the torn cord of will in the microcosm encounters the one, sometimes the other object in a corresponding manner. There it pushes, there it also hooks itself and sticks on like a polyp (since it is still a living string) and sucks from it as before from the true reason for life and thus feeds the balloon.

[3] If the string has reached a tree, a dog, a bird, a grain of wheat, a stone, or a human being in any other way when it sinks into the microcosm, as if by chance, but only in a corresponding way, then the whole human being will think that he is what his balloon is saturated with.

[4] If the object on which the torn-off string came to sit is fertile, this fixed state will last a long time. But if it is not, the human being will soon change into the so-called cretin state, because his balloon together with the string, will shrink. And if the string comes across another fruitful object, the fixed idea is then changed, and man will believe to be something else, and thus passes from one madness to another.

[5] I think that will now be clearly evident. But where is the help for that?

[6] With Me! For I immediately foresee that at the moment when such a break occurs, the part of the cord left behind in love will take hold and begin to form itself into a new mind-balloon over it. If the torn-off part of the cord is wisely robbed of its fruitful object from the outside, and this so often when it settles down somewhere new, it soon shrinks. And the new mind-balloon grows the better away, for what reason man begins to think in a completely orderly fashion again.

[7] If, however, the fruitful object is not properly moved out of the way of the old balloon, then the person gets into a double state, which now looks and is now ordered, now again confused. In order to remedy this condition, the physician feeds the patient's heart in particular. As a result, the new balloon will grow quickly and begin to energetically counter the effects of the old balloon.

[8] These are the most effective remedies for such conditions. But certain harsh procedures are quite in vain and rather make matters worse than improve them; because through them the new growth is prevented. If the old balloon is also deprived of its nourishment, the new one will not be prepared either, so that it will then wither together with the old one - and the cretin state is finished.

[9] Somnambulism could also be used successfully here and there. But it has to be carried out by very strong-willed people, otherwise the magnetizers would have to fear that the patient's condition would overturn in such reports. Magnetic methods will be of little use here, because the evil is spiritual and not material.

[10] See, these would be the means by which one can outwardly counter these evils. But the best remedy by reason of the essence, is I! He who from the beginning remains quite at home with Me and does not strive out into the world, with him such a disruption will never happen.

[11] But he who strives only for the worldly is already more or less in such a state, which certainly becomes worse from day to day, until the cord is completely severed. Do you understand this?

[12] Yes you should understand! Because you also have children who have already stretched their string quite strongly into the world. Pull it back, otherwise soon one or the other might be in significant danger! Because I cannot hold them and must not, for the sake of their salvation and their life, if they do not look at Me and do not have a living faith in My word.

[13] So pay attention to this, My dear friend! Amen.

Footnotes

(*1) Filling gas

305 *An informal message*

31st July 1843

*"Who is as blind as My servant? And who is as deaf as My messenger whom I send?
Who is as blind as the perfect man and as blind as the servant of the Lord?" To whom,
oh Lord, is this prophecy of Isaiah (42:19) aimed?*

[1] First, this prophecy aims at Me and says nothing else but: Who is as full of love as I, God from eternity, I who even adopt a servant-form to serve all My children as Father in the most just way? And who is so full of patience, long-suffering, grace and compassion and does not listen to the many blasphemies of the people and does good to those in the world who mock Him, disregard Him and love everything that the world has more lively than Him, the Lord of Life ?!

[2] Who is as indulgent as the All-seeing One? And who respects people's sins as little as I, the only Holy One, since I even enter the dwellings of sinners and hold a joyous meal with them and teach them the ways of life Myself, and draw them and guide them, and yet do not force them to step out of their external freedom and take it captive, in order thereby to reach inner, true freedom in the spirit - but each one can do what he wants in this!?

[3] It goes without saying that, since everyone can attain to the inner freedom of the spirit only through the voluntary, complete restriction of his outer world-freedom - that is, eternal life is founded in a complete denial of self. Because whatever man does pleasurably according to his outer free will, that pulls him away from the spirit and blocks the quiet and always narrow path into spiritual free will.

[4] Outwardly he may well recognize what is true, what is necessary for inner life. But he will still never perceive the mighty love-drive in himself to do this completely, but will either be content with the knowledge alone, or he will be half here and half there - thus a lurker who will hardly ever reach inner, spiritual freedom!

[5] But for all that I am always deaf and blind and allow each one his joy and his love until it will show in the end what someone with the external freedom will have achieved, no matter how fair it was before the world.

[6] But as it is first with Me according to this prophecy, so it is, secondly, also with every servant and messenger whom I send or awaken. He may only teach, but may not violate anybody, but, in such a case, should withdraw as soon as possible and make himself blind and deaf, so that all may have the free use of will, whether for life or for death - for this the servant is not responsible, and he must be deaf and blind, that each would receive his own merit, either so or so!

[7] That is why I now also no longer give the servants any other miracle-power, except only that of the word. Whoever will let himself be led by this, he shall reach inner, spiritual freedom. But he who is not satisfied with this miracle, is to remain undisturbed in his outer freedom and it's consequences!

[8] Behold, this prophecy aims at all of this! Observe it, and you will reach inner freedom! Thus says the Lord! Amen, Amen, Amen.

306 *Wise contradictions*

25th August 1843, evening

- [1] What you have, you do not have. But what you don't have, you have.
- [2] Remember the time, it is yours and not yours. Yours, if it is not yours; and not yours, if it is yours.
- [3] Life is your highest good. For without it you are nothing and everything is nothing for you. But if life is yours, then you do not have it; but if it is not yours, then you have it.
- [4] If you pray to God, you testify of yourself that you are of God. But if you pray, you do not pray; but if you do not pray, you pray.
- [5] Truth is the only essential reality. But who can express it for himself? For everything is true and everything is false. A thing as it is, it is not; but as it is not, therefore it is. Where then is the truth, since it is where it is not, and again is not where you thought it was!
- [6] Searching is the main sense of man. But what he seeks, he will not find, and he will find what he does not seek.
- [7] Love is the only law of all life, through it every being is conditioned. But he who loves does not love. But it is he who does not love who loves there. For every man has a life and has no life, and has a love and has no love. Therefore he lives only when he does not live, and loves only when he does not love.
- [8] Who can say: I know God, if God is not for him, because he is not for God. But who is not for God? He who is for himself! But God is only for him who is not for himself, and is not for him who is for himself.
- [9] So also the woman is not a woman, if she is a woman. If she is not a woman, then it is a woman. For a true woman is in herself also a man and a true man is in himself also a woman. Therefore neither the one nor the other is in themselves what they are, but only what they are not.
- [10] So the father is not a father and the mother is not a mother either. But if the father is no father and the mother no mother, then the father is a father and the mother a mother.
- [11] Whoever wants to grasp the truth in it's depth, understand these sayings! But he who will understand them only with the intellect, will not understand them; but he who will not understand them only with the intellect, will understand them! That is something for the spirit!

307 *Anarchy and need*

8th September 1843

Oh Lord! What would be the easiest, safest and shortest way to remedy the anarchy in Spain and the misery in Ireland?

[1] The safest and most effective means are I, the Lord of heaven, of all worlds, of all peoples and principalities! - When the peoples of Spain and Ireland will seize Me, there will be peace and quiet in their lands.

[2] As long as this is not the case, the apple of contention shall not be taken from their lands. All political means, however subtle, should be fruitless, they may form junta after junta and hold repeal assemblies over and over, and yet this should help them little or nothing.

[3] For I alone am the Lord, and do according to my plan what I will. - Do you think then that my plans depend on a few years? Oh look, before Me a thousand years are like one day. And a bodily misfortune of the nations, which keeps them awake, is better than a happy night, in which hardly anyone is worth the trouble to think of me and to believe in his heart that everything depends on me and that I am also an ever-watchful Lord of all nations and masters of the world!

[4] But do you think that one should send these people good books and spiritually awakened people so that they might see the truth? Oh see, I have never let such means be lacking in any country. But if the field is a thoroughly bad ground and full of weeds, will the grain of wheat come up and bear fruit? Yes, individual stalks will probably shoot up; but they are neglected because their existence is of no common use. But when the weeds are mowed in the bad field, there is no outward consideration of the few individual stalks, there should only be beautiful and seed-rich among them, which the master of the field had his servants gather because of the good grain. Because such a stalk bears good fruit on bad ground, it will bear a better one in rich, weedless soil.

[5] But the evil causes must be set up, and pierced and ransacked through the land, that all weeds may perish; only then will the field become capable in time of fruitfully absorbing a good seed.

[6] So the countries you mentioned are being stirred up and laid waste, so that they may bear fruit in the right time. - Do you understand this? - Yes, I tell you: So it has to happen! For now the time has come when I let the weeds spoil and lay the lands fallow one after the other.

[7] The more of the weeds, the sooner this work should take place. Your country also faces an equal lot! Then I will spew out all tepid from my mouth and destroy all weeds to the ground in the fire of my wrath. - I say this, the Lord! Amen, amen, amen.

308 Search and guide me!

8th September 1843

"Search me, God, and know my heart, test me and see what I think! And see whether I am on the wicked way, and guide me on an eternal way!" (Psalm 139: 23 f.)

[1] Concerning these verses, they are easy to recognize, and their meaning is too open for Me to have to give a powerful explanation about them! Truly, here I also want to say to you: How long will I have to endure you in your lack of understanding? How long will I still have to preach to you so that you become more understanding?

[2] But do you know the reason why you still do not understand such easy passages? Behold, in your not infrequent lukewarmness of loving earnest, and in the still capable portion of world-dust that still sticks to you in many ways! You may be industrious in writing and reading, but you are not equally serious in acting - that is why you may not see brightly the differences between the spiritual and the worldly, both with you and with your much more worldly than spiritual family!

[3] Behold, the world is very flexible and adjustable, and knows how to fuse it's dead stuff with the spiritual stuff so skillfully that you see it, if not as spiritual, then as completely harmless! But that's not the case! And I tell you: The worldly is nowhere and never more dangerous than when it appears inconspicuous, seemingly completely harmless and very meek and insignificant!

[4] For if it is glaringly obvious, then even a blind man will be aware of it and can stand up to it. But if it emerge in very quiet and seemingly innocent degrees, then it is a creeping poison, which never leaves out it's victims and most surely drags them down into the ruin of eternal death! It resembles a vampire who gently puts his prey into the sweetest sleep, only to suck out the last drop of blood from it undisturbed!

[5] And now, behold, this very condition - which David also knew only too well, because of which he cried out "Search me, God, and know my heart, test me, and know what I think! And see if I am in an evil way, and guide me in the eternal way!"

[6] For "Search me, God!" Means: Enlighten me, God, with your grace! And "Know my heart!" means: See what is at the bottom of my life, whether worldly poisons in the clothing of the spiritual, or whether really spiritual? And "Know what I think!" Means: Enlighten me so that I can come to a correct understanding and thereby recognize how my present understanding is ordered!

[7] Likewise, the 24th verse says exactly the same thing: "And see whether I am on a wicked way". That is, let me see which way I walk? But it says "Guide me in the eternal way" but visible: let me recognize and walk the pure spiritual ways to eternal life!

[8] Behold, this is the exceedingly easy understanding of these verses! But if already the exceedingly spiritual and righteous seer David, the man after my heart, had such respect for the "world" secretly creeping in, and so sometimes did not know how he should respond to many an innocent seeming appearance from the world - how much more is such a thing needed for you in the present time, in which the world knows how to gloss over even it's most glaring evil deeds, so that they appear quite moral and in the greatest order!

[9] Which of you will reprove a young man who is anxious to get married, or likewise a virgin? Before the world, such things are fair. But see, it is not so with Me. For whoever does not first become actively dedicated to Me, he is a lecher of the world, and the virgin is a despicable harlot to Me! For whoever can at any time even fleetingly forget about Me, is not worthy of Me. And I certainly turn My face away from him at once, and do not look at him until he will sacrifice to Me all that he has. For I am God, on whom everything depends, and know why I created man!

[10] But if the potter does not succeed to make a pot, he crushes it. But I am the Creator and also know what I will do with the unwanted vessels. Understand this! Because I, the Lord, tells you!

309 Words of wisdom

27th September 1843

[1] If you want, you can write some aphorisms. But no different than how I give it to you! For I do not want to show off like a worldly nature-scientist, but want to be like a minstrel whom the nobility always throws out! Understand that this is how I want it in the world - because the world will not acknowledge Me! And so write then!

[2] Entertainment is mortal man's pleasure, by which he temporally sweetens eternal death. Yes, such a pleasure is therefore a true entertainment, because the spirit is suppressed - and the dead mainly lust after death!

[3] Conversation, as it is common in the world, is a sheer "shackle" for the spirit! For the soldier, the drumming are followed by an early wake-up call, because the natural world is subject to the constant change between day and night. But for the spirit there is only constant day or constant night. But once the curfew has been drummed for the night of the spirit, it will be difficult to have a daytime wake-up call to follow an endless night. Do you now understand the "conversation of the world"?

[4] The reunions, as they are now done with ball music, gluttony and fornication of all kinds, albeit with triple wax lighting and free admissions, are in earnest truth people's reunions unto eternal death. Because humans here grab with united forces the rudder of their life-ship, in order to faster and safer, and in the most pleasant way, cross over from the world into eternal death! That they do not easily miss this goal, is already ensured by the prince of night and death! This then is the "reunion of the world".

[5] Visits are mutual inquiries as to whether someone is still dead in spirit - and then there again are mutual compliments on the quiet well-being in death. For if a visitor finds someone of living spirit, he will not pay him many more visits. For he is in fear that the living one would tell him that he, the visiting one, is a dead man! But with the dead, he has no fear for this. Do you understand this?

[6] The craving for pleasure is a sleep-drunkenness of the spirit. As the insomniac desires nothing more than a bed of sleep, so the craving seeks nothing more eagerly than the deadly world-incense to fall asleep in the spirit forever. Do you understand this?

310 Kingship and popular rule

7th October 1843

O Lord! Can the Greek people, in agreement with the military, be allowed to wake up their king at night and impose a constitution on him? - Will this extremely surprising fact not have dire consequences for this otherwise heroic people?

[1] You know the right norm how a state should be organized! See under what conditions the Jews once had a king, so it should be everywhere. But nothing of a "constitution" appears anywhere in Scripture. Therefore it should not appear anywhere in life.

[2] The king was only appointed by me to humiliate the inflated Jews and to suppress their mutual lust for domination over Israel when it became dissatisfied with my government! - But if a people now only allows one title king to exist among them, who is not allowed to do anything or give orders without the will of the people - what kind of king is that afterwards?! - A free state under elected judges is incomparably better than such a kingship, where the king depends on the people, but not the people according to My order on the king!

[3] The right king should have wise counselors from among the people around him, with whom he can consult about just administration. But the execution of the council should fall solely to the will of the king and not even to the will of the councils as being active. Because the councils are only there for the wise council, but not also because of the domain. My dear apostle Paul made it clear after all, and that under the government of a tyrant of all tyrants, under the Emperor Nero - that one should obey the worldly authorities in worldly matters, whether they are good or bad. Because one and the other have their power from above.

[4] The king of Greece was far from being Nero, why did the people depose him afterwards? - The people should only leave the appointment and deposition of kings to me, then it will be better off than domineering willful!

[5] If I will make a people free, I will do it, when the people have turned to me. But I will not give freedom to a proud and only domineering people for a long time yet!

[6] For it is better to be a servant in the world than an everlasting slave in spirit. - But whoever wants to go the way of the spirit, him I will know how to protect under every government as long as he does not publicly presume any dominion. But if he does so without my express command, he must also put up with being chastened by the world!

[7] So too will the Greeks sooner or later! - See, so things stand! But think about it yourself carefully, and you will find that it has to be so to humiliate the world! - So understand! Amen.

311 *A Herald of the New Revelation*

9th October 1843

Anselm Hüttenbrenner's report: "Today Jakob Lorber's mother, who came to Graz, told me that last year she coincidentally met a seventy-year-old beggar in a strange house. He always talks only about divine things, he is of great stature, gaunt, and yet friendly looking. According to his language and clothing he must be an Illyrian. When asked where he was from and where he was staying, he answered: I am actually everywhere and yet nowhere at home!"

Later (in the summer of 1843) this old man visited Jakob Lorber's mother in her dwelling and told her an old prophecy, according to which Styria was a happy country, in which in his time a man would rise from which the Spirit of God would speak.

Then he said to his mother: "Your son is this graced one! He received this grace in his sleep. Do you know how long your son has been hearing the voice of God? The mother, only halfway informed of the revelation to her son, said "I think about two years." The old man spoke: "Look, I know better! Your son is already in his fourth year of writing. And when the fourth year is completed, he will once again fall into a deep sleep lasting 24 hours and will then pass from hearing to seeing.

The old man further said: "It would be good if your son at the time of this second sleep will not be in the city where he now lives, but with you in his homeland. The mother offered the old man a place to sleep, since it was already quite dark. But he said he still had to move on, and he would be very happy if he could talk to her son Jacob. He could not come to Graz, he said, because he had no friends there. When the mother told the man about the priesthood in an unfavorable way, he referred such things to her and said that she should leave everything entirely to God. He said that God would put everything in order. One should let Him alone prevail!"

The mother, who does not fully understand the old man's Slavic dialect, believes that she has also deduced from his statements that he once served in the military. But she cannot vouch for whether she has understood correctly. Ans. H.

Question of the servant: Oh Lord! Most loving, holy Father! What about the man of whom my mother brought me the news? Can his statements be trusted?

[1] Write! Such men, young and old, several will soon be set up and filled with my Spirit. Therefore they are to be trusted.

[2] I Myself now often go along in such men and prepare the people here and there for My imminent great appearance!

[3] Verily, verily, with fire and sword will I visit the cities, the dwellings of devils and their servants. I will pour out upon them great famine, famine and pestilence, and will cause great waters to come upon the usurious land. Three times cursed be all the dresses of women, who want to entice men with them, because they are no longer aware of any intrinsic value; and three times cursed be also the man, young and old, who pays homage to the world and to women because of the fashion of dresses, and grows a large beard, a moustache, a gag beard, and a naughty boy's beard, in order to make himself conspicuous before the world and before the women! Verily, verily, I will let such men perish in My sea of wrath, and My mercy shall be as far from them as one infinity from another! No devil is worse to Me than the arrogant fashion-devil; upon him I will pour out all My

judgment in the end; for it is he who turns all mankind away from Me, and pollutes all the world with the foulest foulness of hell! Behold, now already everything strives to be dressed according to fashion; one promotes it's industry; one advances horribly! Oh abomination of abominations; Oh world, how fast you are heading for ruin! Would you not, My servant, hang fashionable garments on your body, that I might leave you and condemn you? Oh tell those who delight in this, how displeasing they stand before Me! Behold, therefore now come such men; by these the country people must be prepared here and there! But for the city dweller, the worldly priests are enough; if he will go according to their words, I will spare him; but if he will not, let him be accursed. But you, to whom I Myself preach, will lose all the more if you do not live by it. This is a most valid prophecy!

[4] Every man should speak from My Spirit, but his sight is not yet perfect. It is not correct to "sleep", because you must be able to see.

312 *A personal word about lukewarm daughters*

Supplement of an epilogue from summer 1843.

[1] Listen well! What compels your heart to a little disapproval, has already since the concert on the second floor accomplished My complete farewell, because previously My great disapproval!

[2] See, thus the better people are against Me! I wanted to make them temporally and eternally as happy as possible, and therefore I have already proved them great benefits and made the most reliable promises. But because I did not give what I have promised already the next day, they seek to compensate themselves.

[3] But let us leave them their vainly foolish world-joy, let us leave them their evening walks, which now are much dearer to them than when they have to listen to My living word every now and then, as our friend A. H. W. reads it to them. Let us leave them their Roman - but to Me above all hostile - priest-love, and also the love of such, who bring them such priests under all kinds of friendship pretexts.

[4] Understand Me - but both of us will pretty far retreat on this occasion with our grace and love and our blessing. And the consequence will then already teach them, and they will recognize, if already too late, what exchange they have made and Who has left them in both of us.

[5] Behold, I and you have therefore become to jealous T-N, because we have dared ourselves to make some unfavorable remarks to the certain ones! But from now on we want to refrain from this and leave them entirely to their sense of the world and their desire to marry - but that we will not be present at such weddings, you can be sure of that.

[6] So far I have advised A. H. W. that he would read My Word to them. He also did it honestly. But from now on I no longer advise him this, because his older daughters secretly think it is only a silly poem from you and no longer respect it, and even listen to it with a quiet aversion.

[7] If they will not approach us in the most eager way, we will leave them as they are, and will not care about them in the least. For they listen to My Word sleepy and bored; but they are more cheerful and lively in the company of those who are pleasing to them. Therefore we let them go, and we do not want to have anything to do with them, so that we no longer appear before them as jealous T-n and Fadians (*)! Do you understand me? So let it be, Amen.

Footnote

(*) Fadian: humoristic Austrian word for boring people

313 *Blessing of the visitation*

13th October 1843.

[1] Just write, write, because I already know what it is about!

[2] My dear Ans. H.-W., behold, even the hour in which you were born in the flesh is well known to Me. I have blessed you then and bless you again now, so that you always are to remain healthy in spirit as well as incidentally in the body, as much as is necessary for your salvation. But do not attach too much importance to the health of the body, because it harms the spirit more than it benefits it.

[3] Look at a fresh green nut on the tree! As long as it remains firm, fresh and green, the kernel will not become ripe. But when the outer green peel begins to tan and become afloat and dries out around the nut, it is a sign that the nut has ripened inside the peel.

[4] For this reason I also always let the ones who are Mine be bodily a little ailing now and then, so that they should not mix themselves too much with the world in a too healthy body condition. For if somebody is completely lion-like healthy in body, not the slightest thought comes to him that he will once have to leave this world of deceit after all; and he has the most ardent desire to live only eternally on earth, and never gets the holy homesickness for the eternal Father-home in the Heavenly Kingdom.

[5] But if his body becomes sick, then man remembers that there will be no staying on earth, and now and then he already begins to think a little anxiously, what there might be and come after the death of the body. And that is already more salutary to the spirit than all the innocent pleasures with a fresh and healthy body.

[6] Behold, if you want to send a son abroad, and he is doing excellently there, do you think that he will return to you? Do you think he will get homesick for his fatherly home? Oh no, you can be sure of that! For he will say: 'There I would have to be a true fool! Here I have everything my heart desires, and on top of that I am honored everywhere I go. But when I come home, I must again come to the father, asking for every little thing, and only then does he reflect, long enough, whether he should give me the requested thing or not. Here I am a respected gentleman for myself, but there at home, at my father's side, the nobody; therefore I remain here!'

[7] Behold, this is the literal utterance of that son in a foreign land, who is too well off on foreign soil! If the father will also summon him home, he will nevertheless go home, but with great unwillingness, and secondly, he will behave at home in such a way that it will be a bare disgrace. For everything will seem too narrow and miserable and bad to him, in a word, he will never do good at home! But if a son is not doing great in a foreign country, but rather quite miserable or often even wretched, he will soon act like the lost son!

[8] Hence, therefore, I also tell you this today, so that you, when I haunt you with slight bodily ailments, should remember and know that such bodily ailments are nothing but little hand tickets, by which I remind My children of their Fatherly house and of their homecoming, so that they should not settle too firmly in the foreign world! But I therefore surely do not want to call you away so soon from the foreign country, but only to remind you of your homeland! That you should measure all inconveniences of your earthly life accordingly. That is what I, your holy Father, wish you today as always in all fullness of My love and grace - therefore heed it also most livingly. Amen.

314 *The Transfiguration of Mary*

17th October 1843.

From an epilogue concerning the Assumption of Mary.

[1] Nevertheless, I want to tell you how Maria died.

[2] Mary died twelve years after My homecoming at Bethany in the house of Lazarus, Martha and Mary. John alone was an eyewitness of her passing; but her illness was the ever growing love for Me - and the flame of this love had dissolved and eternally transfigured Mary. But there is no talk of a visible ascension to heaven; Mary was - and no longer was! And that is enough for your curiosity, Amen.

315 The Lord protects His work

29th October 1843.

Oh Lord and most loving Father! How is the case to be handled with someone who, as far as I know, was a strong despiser and formal adversary of Your to us directed holy grace, mocking it as folly at all times?

[1] You can write a few words for your peace! See, therefore I always protect My work! Did I not already tell you once on the occasion when you all received a false letter of warning ^(*) how I will immediately counter all those who want to get seriously in My way? See, this is how I use to render My enemies harmless! Recently, I have given a very important enemy, who was on the verge of confronting Me very seriously, his reward; this is the second one, but he should still be smoked a bit! What I want to say with this, you will understand in the following!

[2] But I tell you: Whoever finds more comfort in anything worldly than in Me, I will from now on watch him for still a very short time; if he does not turn back soon, he shall be judged! You know what I want to say by this! Verily, verily, whoever will do to you or to someone who speaks something in My name an only reasonably stiff objection, either openly or secretly, in your presence or absence, to him I will know how to paralyze the tongue in such a way that he is certainly never to bring about an objection of any kind with it! But do not ask Me how! It is enough that I have sworn such things to you. My pity for My enemies is over; therefore let everyone be judged who wants to resist Me in small as well as in great! Amen, Amen, Amen.

[3] This say I, the Almighty. Amen, Amen, Amen.

Footnote

(*) see "Do not worry!" - Gifts from Heaven vol 1

316 *The spirit of power and strength*

[1] Those few who have banished all worldly things from themselves and then gain the spirit of power and strength, no longer fear anything of the world, openly confess the eternally living truth in them, and seize the house of the Father through the power of their faith and their love for the Lord.

(From, 'The Spiritual Sun', Volume 2, Ch.071, 20. jl.gso2.071, 20)

317 *Congratulations*

3rd November 1843, in the morning

[1] Just write, because what you want, I have determined for a long time.

[2] Hear Me, My beloved K.G.L.! In the world it is customary among you that you meet each other on your birthdays and name days with all kinds of congratulations - at present, unfortunately, far more by means of so-called visiting cards than by means of true, love-filled hearts!

[3] The children also recite verses to their parents, and not infrequently in a foreign language which the children usually do not understand, and sometimes even some of the older ones do not. What the children congratulating in English or in French feel during their miserable neglect, should indeed be equivalent to that primordial substance of which it is said that I created the world out of it. So the well-wishers are seldom the touched part of the act of congratulating, since they always commit this act more out of a certain duty than for any loving reason. Only those who are congratulated are usually also touched. And after listening to a real Turkish ode or even an honorary poem in French or English, the parents move their thumbs and forefingers, which then touches the hearts of the children!

[4] Thus also the poor often congratulate their wealthy benefactors out of pure emotion, but not from the heart, and often even pray for the preservation and health of such benefactors, but not out of free love, but out of necessity!

[5] So then in the world, congratulations are usually offered on the predetermined birthdays and name days! But besides this I now also ask the question for Myself: How am I, as the Father of you all, to congratulate you, My children?

[6] For example, by means of business cards that are not completely blank? I certainly do that every day, but one pays little attention to it. Behold, the blossoms, the foliage of the trees, all the plants of the earth, the stars of the night, the moon, the rising sun, as now also the great spiritual - these are all congratulatory cards of a much more important kind than your own printed pieces of paper! But the children have little regard for them. If I don't also not move the "thumb," then these My tickets have no value.

[7] I sure do what parents do when they are congratulated by their children or when they themselves wish their children happiness. But still I never or only very rarely discover a true, free love in My children, but mostly only a distressed love, in which the children always pin their eyes more on My thumb than on My heart!

[8] I sure see that through this the children lose in true, free love - and still I do according to the desire of the children, so that they are to be awakened through My free love to true, free love for Me.

[9] And so then I now also come to you - you My dear son, as a father with a strong heart and also moving the thumb and forefinger, since without these latter, My other great calling cards are of no great value to you either!

[10] I, your Holy Father, am thus moving the "thumb and forefinger" and blessing you with the thumb of My power and strength, so that you may become strong in love as in faith; and bless you with the forefinger to show you the right way, which shall lead you into My dwelling, into your eternal, endlessly great, holy Father-house!

[11] Accept therefore this My congratulation as an eternally alive one! for I, your holy Father Jesus, give it to you!

[12] But if you congratulate each other among yourselves, wash each others' feet, as I, your Father, wash your feet daily - i.e. do good to one another, spiritually and bodily, I will always be with you by touching your heart, thumb, and index finger. And My sun will illuminate and warm you as a great and living greetings card. Amen. I say this, your Father Jesus! Amen.

318 *The Lord as Lover*

19th November 1843

[1] Write, for I know your wish, according to which I am to make you an occasional poet again!

[2] Do you want verses or prose? If it is important to you to have an external name's day congratulation, verses would be better suited than prose. But if instead of congratulations you want an essay, that is more about the inner well-being of your client, we'll stick with prose!

[3] So you want the latter! So we also start the whole thing prosaically. And so our congratulations are very short:

[4] I am the last one everywhere! Your heart thinks of Me last. When you have finished business that day, you turn to Me, sometimes more, sometimes less scattered in the world. In the morning you may sure think of Me; but beside some empty worldly concerns. Also during the day you think of Me; but there your thoughts are not seldom like a kind of cattle feed. In short, as it would be completely fitting, you may never raise your heart's thoughts to Me, never entirely without all the world!

[5] What is that, what is the reason for that? Behold, I would sure like to tell you, but it would offend you. Therefore I tell you merely that I am quite exceedingly jealous and that I am not offended by anybody any more than when the ones who are Mine are now and then a little unfaithful to Me!

[6] Behold, he who loves Me must love Me completely! If Mine sometimes rejoice in some worldly amusement more than in My love, behold, that already offends Me! For I am a mortal enemy of all world coquetry!

[7] Believe Me, the slightest askance glance from those whom I have taken up to be My own already cause Me pain! If you want to know Me so well, imagine a lover who is completely passionate and jealous! He loves his bride with all the fire of his heart, and her life is entirely his own; but woe betide her if he catches her on some ambiguity! How will he make her feel this in all possible ways! However, as soon as she turns back again and confesses the lover repentantly and openly that weak askance view, the old embers return again in the lover. And he loves his bride, who has become a little unfaithful to him, even more fervently than before!

[8] Behold, I am just such a lover, too! I certainly have more patience and much more frequently forbearance than a so-called passionate worldly bridegroom. But as to the insult there, in the case of the infidelity of My brides it also strikes Me many times worse than a worldly bridegroom, precisely because I forgive so often and My brides so often repeat the worldly coquetry!

[9] Think: Every second, My brides receive from Me love, life, health and My grace! I provide them most carefully with all the benefits of life; they are eternally in My sole care! Should it not offend Me then if I must nevertheless now and then consider Myself the last among the lovers?

[10] But therefore, as the last congratulator on this your name's day, I say to you also this as My wish: that in the future, you would want to accept and receive Me as the first lover in your heart!

[11] But with this desire I also connect My Fatherly blessing - and I bless you and will bless you always, so that you will remain completely faithful to Me at all times! I will forever, never be unfaithful to. Therefore, do also remain loyal to Me, and you will find eternal life in this loyalty!

[12] This is My earnest, truest wish for you forever! Amen. This is what I say, your most loving Father Jesus!

319 *The heavenly share of love*

29th November 1843

[1] You, My servant, write a short handbill to My dear friend and brother Andr.H.-W.

[2] My friend and brother! Behold, I too am already among those who congratulate you on your name's day! What shall I wish you?

[3] Yes, if I would only wish you something and give you nothing, there I, your God, your Father, your Brother and Friend, would be no better than man, who not seldomly wish all sorts of things for each other too, admittedly only mostly earthly good things. But when it comes to giving, everyone withdraws his hand!

[4] But I will therefore wish you nothing at all, but give you that which will be most pious to you! And the gift consists in My completely relinquishing to you all your faults against Me and completely assuring you of My love and grace! But that is also already My whole binding bond, which I offer to you for this day as for all eternity!

[5] The gift seems to be simple and very small in appearance. But believe Me, your Father: you receive more with it than if I would give you all the kingdoms of the earth!

[6] Behold, everything that you now possess on earth, you will one day have to leave - and you will reach the other side in terrible poverty. You will bring no money and no bread, and no-one will give you anything for free. For miserliness continues over the grave. But in your great distress you will begin to search your pockets, and behold, there you will find only this My "love share"!

[7] This will also not be respected by the misers on the other side, but My angels will also secretly be at your side. These will recognize this share, will seize you in your great poverty together with the share, and will lead you into the great exchange house of the heavens of all heavens, in which I, your Father, full of the greatest love, will exchange the holy share with the Father's kiss and greeting for eternity, as surely as I am giving it to you here now!

[8] With this eternally true and holy assurance I bless you with My love, grace and mercy and at the same time I decide on the formula of this My everlasting main act towards you.

[9] I Myself am your prize, you My son, brother and friend forever! Amen.

320 *Parable of the fig tree*

15th December 1843

[1] See, in Luke, chapter 13, from verse 6 to 9, there is a parable of a gentleman who had planted a fig tree in his vineyard, but which would not bear fruit for three years!

[2] I tell you: This picture contains great things for everyone! Now is his time! Consider it in yourselves, and good for him who will find himself in this picture!

[3] This picture is like a secret, a hidden treasure. Blessed is the one who finds it!

[4] But this is enough for now! I tell you no more about it, and you do not need therefore to write any more. Amen.

321 Read and do!

20th December 1843

With this announcement, which followed the conclusion of the great work "Spiritual Sun", a series of "side words" began, which are called "Remembering the Spiritual Sun". They are published in the "Explanations of Scripture".

[1] My dear children! With these following 'reminders' I want to give you an important and useful rule without which you cannot gain any benefit by reading whatever good spiritual books. You may read the Holy Scripture as well as this new word a thousand times in succession, but without this rule, you will always remain in the same old spot!

[2] You may well have filled your memory by reading it several times; but ask your mind what it has gained from it, and it's blunt answer will thus be:

[3] "I am chaotically surrounded by all kinds of building materials, and there beams and stones lie mountainously one upon the other; but out of all these building materials not even some bad chaste (Austrian expression for hut) has been built, in which I am able to freely live! The building materials are constantly piling up - all precious stones and the most beautiful cedar wood lie in clumsy heaps in front of me - and I am not able to arrange them. And if I have begun here and there to create a little order, I have already added a colossal quantity of new materials, so that I must necessarily tire in my activity and at the end shudder at the sight of the size of the material to be ordered and think with melancholy of when all this material will one day be possibly ordered into a dwelling!"

[4] Behold, this is a quite thorough answer of the spirit, which every man who has read anything much must find in himself in the clearest way!

[5] If such a person has read a few thousand books throughout his life, what chaos he has in his memory at the end! And if it goes well, after such a rich reading he will, with exact necessity, produce so much that he realizes only then that he knows nothing.

[6] But what is this confession? It is nothing other than one and the same melancholic lamentation of the spirit, which thereby wants to say that, with this enormous quantity of building material, not even the worst hut one ever built, compare to be a free dwelling!

[7] So are there people who know the Old and New Testaments by heart, word by word; but if they ask them about the inner meaning of only one verse, they will know just as much as those who do not know a single verse by heart, indeed often hardly know that there is a Holy Scripture! So what good is this wonderful material to them?

[8] The Spirit dwells only in the spiritual! If not even a bad hut can be built for him out of this material in the inner spirit of truth, where is he then to dwell, where can he do his thinking, and from what point should he begin to order the material?

[9] Is it not better, then, to have less material, but to immediately build from it a small respectable dwelling for the spirit, so that the spirit then gets a fixed and free place, from which it can make it's next plans and, then can use newly arriving material?

[10] What will a field look like, even though it is the best soil, if you sow a thousand seeds, mixed together simultaneously on the same field in the greatest disorder? The seeds will rise properly; but to what use for the sower? Indeed, the yield of this field will hardly be good for a bad feeding of the cattle! The stronger plants will suffocate the weaker ones, the weeds will proliferate, and the wheat grain will only appear here and there sparingly and very stunted and atrophied!

[11] But from this it follows that everywhere wherever a benefit is to be gained, order must be brought about, without which you would muddle up thorns, thistles, herbs and turnips, which can never be of any use to you.

[12] But what does such order consist of?

[13] If you have a purified wheat, sow it in a pure and good field, and you will have a pure and good harvest.

[14] Whoever has a good building site there and has the material for it, does not wait until he has gotten together an unnecessary amount of building material before he wants to start building his house; for he will finally completely fill up the whole building site with the large pile of building material!

[15] And when the master-builder comes and asks him, "Friend, in what place do you want the house built? Surely nothing other than: "There, friend, where the great heap of building material lies!

[16] And the master builder will say to him: "Why did you let this material pile up on the building site before we drew up the plan and dug the ground? If you now want to have the house there, you must put all the material aside and clear the place completely; only then will I come, measure the place, draw up the plan, have the ground dug for it, and only at the end will I test the material to see whether it is suitable for the building of your house!

[17] See, from this parable you can already quite clearly see of how little use much reading is to someone if he does not progress with it in the true order!

[18] But what is this true order? This true order consists quite simply in the fact that everyone begins to order each new load or delivery of material as if it were a residential building and does not reach for a second load until he has processed the first one. In this way, he will quickly advance with his construction and will always have enough free space around it, on which he can pile up enough new building material in good order.

[19] Said quite understandably in German [English - tr.], however, this order consists in the fact that everyone becomes active immediately after what he has read and arranges his life accordingly. In this way, will what he has read be of use to him, but will do him harm on the contrary; for everyone should not be only a pure hearer of the word, but a doer of it!

[20] More 'reminders' later!

322 *A word to the servant*

8th February 1844

[1] What do you care if someone says this or that to you? Look upon Me, your Lord, and you will see very clearly with Me all the opposition that come to you only in the slightest measure!

[2] See the 7th chapter of John, verses 1-5, where you will see how even My most faithful brothers, the apostles, have dealt with Me, since it was not right for them that I kept quiet for a short time in Galilee and fled from Judea, where My life was sought after.

[3] I was accused by the apostles, by My most faithful brethren, of lukewarmness and losing My zeal! Would you like to be better at it than I? Look, look, how foolish you think!

[4] Behold, if you were a writer, I would never have chosen you! For the eager writers like to smuggle and sell among My real goods also their own on My account! But it is precisely for this reason that I chose you - because you are not a writer - to bring My goods once completely pure before the world precisely through this! But if it is also still misunderstood in this purity, then woe to the world of this time!

[5] I prefer zeal to lukewarmness with everyone. You, however, must be as sluggish as a piece of blotting paper, through which an impure liquid can be filtered through completely! For in your zeal you could bring so many things from your own head among what is Mine. But because I leave you no zeal of your own, but you must do everything only out of My zeal, without your free will receiving some compulsion in the process, so My product come to daylight in purity!

[6] In this you may find your excuse sufficiently. And therefore no-one is to bind himself to your, but only to My zeal! To whom that is not enough, he will not fare well!

[7] And it has to remain with what is said, for ever and ever! For no-one is saved through the zeal of My servants, but through My zeal, which is My love for you all! Amen. Understand this well!

323 Soul-vermin

16th February 1844, morning

[1] So write down a few little words, because you really want it - and you believe that without these little words, the earth will get a hole!

[2] I always sweep with big and small and young and old in all **ways**! And so then you too, little worldly Martha, listen to Me, what I tell you on this day!

[3] Behold, everything in the world passes away, only one thing remains, and that is pure love for Me and every action out of it!

[4] If you will have this love, only then will I recognize you and bless you completely! But if you want to achieve this love, you must first make your heart completely pure from every other love, which now created all sorts of small and even trivial pleasures for you!

[5] See, with what the heart is filled, the mouth always speaks, and the birds are recognized by their singing. Listen to yourself, therefore, only for one whole day, to all that comes out of your mouth, and you will see from it easily and clearly how much of the most worthless stuff your youthful heart is filled with! And as long as the heart is not purified by such a witness, there can be no talk of a pure love for Me!

[6] See, you are still an unclean soul, and would have a clean bed to sleep in; and it would disgust you greatly, if you should have to lie in a garbage bin instead of a clean bed. How much more must it then disgust Me, the Most Holy and eternally pure, if I had to take My dwelling in an unclean heart!

[7] But I do not want to tell you by this as if your heart were a dwelling place of dragons, snakes and vipers; oh no, you are far from that. But see, lice, fleas, and bugs under the dustpan are not attractive either!

[8] People are now full of "lice, fleas and bugs" in their hearts and consider such gifts to be very laudable. But I am by no means of this opinion! For I was never a friend of such vermin.

[9] But you will ask: "Yes, what are the "lice, fleas and bugs of the heart"? Just listen to Me! I will immediately describe them to you more closely!

[10] The "lice" are all sorts of silly, stupid thoughts of which the head is full! From the head these lice like to climb into the garment and become more annoying there than on the head. Thus also more often stupid thoughts rise from the head into the heart and become embarrassing worldly desires! Behold, these are the "lice" of the heart!

[11] When it gets warm and the rooms are unclean, that's when the fleas appear. And so it is also with humans! When he warms his heart, which is filled with unclean desires, by these very desires, all kinds of trivial and often dirty worries arise from it, which itch and sting the heart and jump diligently back and forth and up and down. Behold, these are the "fleas" in the heart.

[12] And what are the "bugs"? Behold, where a house is not carefully cleaned, the bugs emerge from the filth of the rooms and nest in all the cracks, disturbing the sleeping ones by their stinging and their stench! In the same way it happens in the heart of man, when he is enlivened by all kinds of thoughts, desires and worries to many a resolution and deed! These too already stink and no longer give the heart any peace. And such intentions and willful attitudes are then the "bugs" of the heart!

[13] All this is already in your heart! That is why I tell you today on this day of yours that you are to be quite attentive to yourself - and you are to get to know your own heart from your mouth and, accordingly, carefully cleanse it of all such witness, so that I then can enter it!

[14] Away with all of this - so I will come to you and take up residence in your heart! This I say and advise you, your most loving, holy Father, so that you may become to Me a quite pure and dear daughter forever. Amen.

324 *For a girl*

11th March 1844, morning

[1] Just write, I know where your shoe pinches again! For she who pleases you secretly pleases me, she also pleases me, since she holds her father in high esteem and loves him, and her mother respects him in her heart and is chaste and sometimes prays quite heartily to Me and loves Me also in secret! Therefore say to her in My name on the day of her physical birth:

[2] I, your Creator, your Father, your Redeemer, your Rebirth to eternal life, your true Bridegroom, loves you quite heartily. Truly, I love you more than a million suns with all their glory, because you love Me only a little!

[3] But truly, would you love Me as the one from Magdala loved Me - then you would force Me to come to you visibly and embrace you with all My passion and carry you through your whole earthly life in My arms into My eternal abode!

[4] Oh you My little daughter, if you knew how close I am to you and how much I love you, you would not want to endure a second more the contemplation of the world. But I hold Myself back, so that you may live in this world!

[5] But that is why I ask you, remain loyal to Me and turn your heart more and more and more to Me and love Me, your eternal Father, your true Bridegroom - and I want to make you rich out of My eternal household treasure and want to take away death from you so completely that one day, when I will take you from the earth, shall become for you an all-highest day of bliss! And you are not to feel and taste ever the violence and the even strong pressure of death in your last moments!

[6] But only this I say and advise you: Explore your heart every day in your love for Me! And if now and then you find a different love and inclination in it than that towards Me, then call on Me and show Me your heart! And I will immediately purify it for Myself and drive out of you every impure desire and lust!

[7] Do not seek to achieve anything else in the world than only My love alone, then you will always and forever be happy and blessed!

[8] Don't count the dumb years of your body and don't think that you do not seek any more happiness in the former state! Verily, I did not create you to become the martyr of a lewd man - but I created you for Me alone!

[9] I do not count the years - but direct My eyes only to the heart. If this is beautiful and pure, then you are eternally young and beautiful to Me!

[10] Therefore never believe the world! For indeed, it is now so bad, that in the best part every breath is a lie and every heartbeat a shameful deception. But do firmly trust what I tell you here! For heaven and earth are to pass away rather than a mere tick of what I have said to you here!

[11] For I alone am the eternally true, your real Father and your **real** Bridegroom, who loves you more than a million suns with all their glory!

[12] This My truest and most faithful assurance be to you, you My little daughter, you My bride, a living contract on this your day! For I, your Father and your Bridegroom, I, your Jesus, give it to you through My servant forever. Amen, Amen, Amen.

325 *Blessed commemoration of the fourth year of the New Revelation*

14th March 1844

[1] Just write, I know what you want! Do you think then that one must also come to Me in petition if one wants to receive something? Oh no! Behold, only to the heart belongs the true petition! Whoever comes to Me with it will be heard without paper, ink, and petitioned supplements! Therefore, you do not need to put a written request here and to give all kinds of exclamations, because I hold Myself only to your heart. And so write:

[2] I know that another earthly year has now passed since your calling to work in My vineyard! The anniversary alone counts for nothing with Me. For every day on which I revealed Myself to you is an equally important day of My grace to you and to My other friends. And that is why the first day is not more special than any other!

[3] But I say to you: Everyone does best when he makes his bad days annual memorial days, reconsiders his unfaithfulness to Me on such a day, turns back to Me and detests and repents of such days with their bad works, out of love for Me!

[4] He who does such things holds a true annual celebration that is pleasing to Me, and especially then, when he makes such anniversaries special days of love!

[5] Blessed is he who daily remembers My good deeds with gratitude and is otherwise without fault and sin! But 99 times good to him who repents of his erring days and improves himself! Verily, I will meet him and will receive him and will prepare for him a great banquet of joy. And there shall be more joy over one than over 99 righteous men!

[6] Such a father would have a son who would have offended him severely one day, but the son remembered the anniversary and spoke to himself: "Oh, thou fateful day! In you I have done great harm to my father; but just today I will go to him, will throw myself down before him, who has long since forgave my wrongdoing, but will still throw me down, and will say:

[7] Good, dear father! Behold, today is yet another sad day of memory for me, your most unworthy son! On this day I have committed such a great offence as to forget that you have always been my very good father! Therefore, on this very day, in the fullest contriteness of my heart, I come to you and ask you that you will never want to commemorate this vile day and that you only want to make me worthy of the least of your mercies! For the evil day shall remain for me alone an ever sad and humiliating day of remembering!'

[8] What will the good father do with such a son? I say he will speak to him:

[9] "My son, it is true, on this day you have saddened my heart. But now that you remembered this day like no-one else, and came to me and confessed your error, you have made this day such a day of joy for me as there is no other! Come, then, and let us rejoice beyond measure on this day when I have found you, my most beloved son, so perfectly restored!

[10] What do you all think, is such a festive day not worth more than a thousand others? Yes indeed, therefore it is also the same with Me! Whoever of you will come to Me in this way, I will receive him just as the Father receives his Son in this parable!

[11] So you too often celebrate such a remembrance, and I will like it better than ten thousand Sabbaths! May this be a good gift to you all on this day of My grace to you! Do so, and you will truly come to life for ever and ever! This I, the Lord, speak, your eternal protection and refuge! Amen.

326 *Wrong and right soul pasture*

25th March 1844

[1] If the lambs are on good pasture, they thrive. Their wool becomes abundant and tender, and they become fat and lively and strong. But if the lambs are in bad pasture, they do not prosper; their wool becomes poor and shaggy, and they become lean, sluggish, and weak.

[2] But what kind of case is this: If I give the lambs a good, over-fat and rich pasture; but they still run with great preference to a place where there is a bad pasture, and eat the bad grass and the steppe moss, so that they do not become fat before Me, the Lord of the flock?

[3] And what difference is there between one whom I Myself have anointed with My hand and with My Spirit to be a true servant, and those who are anointed only with the ceremony of the world as such, but have never felt and tasted My hand and My Spirit? And still the latter are considered more than one who is anointed by Myself with My Spirit! What is that then? How is that to be understood?

[4] Who then are those for whom love is a sin - and who is he who restores love to the only law and gives it to one anointed by the Spirit? And yet the hearts burn before those who are not allowed to love because they've been ceremonially anointed as "servants of the Church" - but before Me they burn much less and even less before him who is anointed with the Spirit of Love! - That is one thing that does not taste good in My mouth!

[5] And behold, I want that the lambs should remain there on the good pasture, so that they would soon bring Me wool and I would be clothed with it in their hearts, in which the flame flickers strongly back and forth, whereby I then become cold in My still strongly naked state, so that the flame turns away to those who are anointed by the ceremony.

[6] Truly, I am certainly not happy to be naked, for so I was on the cross!

[7] But this applies not only to the daughter of whom you, My servant, are thinking; but this applies to all people! But the daughter who you are thinking about out of true love for Me, should also take this to heart quite seriously, together with her brothers and sisters, and should not boast too much about what does not please Me; but should be satisfied in the fat pasture of My love! Then already a "better wool" will grow for her!

[8] But the "wool" is a living faith, which is the light from the flame of true love. But love is eternal life. And I wish all this to Marie H., as to everyone, today and always and forever. Amen.

327 *A rich scrooge in the beyond*

30th March 1844

[1] Just write a serious word about the dream vision of old C.H., to whom came a poor and very dirty spirit who was a rich scrooge in the world!

[2] This spirit, who is very badly off in his sphere, since he has nothing out of himself but night and a great desert around him, and who suffers much hunger, thirst, and cold, is of the fundamentally erroneous opinion that his money in this world, if distributed to the poor, will bring him relief. He therefore was allowed to reveal to the person (C.H.) in this respect, since he had always withheld everything from the needy any implored for support out of a most unmanly respect for his stupid and filthy wife!

[3] But that is just the plan of the spirit, which has no idea of Me yet, but only consider the forces of nature to be the all-powerful "God"! But, since he has nevertheless taken enough feeling and consciousness with him from the world to remember that one can make oneself pleasing to some possible God-being by supporting the poor, such a will has now awakened in him, which he wants to bring into execution.

[4] But since he also sees the unfeasibility of this foolish plan, he is extremely unhappy. And it will not be possible to help and advise him for a long time yet, since in him therefore also a great annoyance arises against his left behind wife, who will not give ear to this dream, since her ears are clogged with ore! But woe to the wife, when in a not too long time she will follow the man and fall into the hands of the man! And if she remains as she is now, she will not be protected from it at all.

[5] So this is the state of this spirit beyond! Truly, he is very sad and suffers much. But still a thousand times more miserable will be that of the woman, if she will not earnestly turn to Me during her lifetime and not give two thirds of her income annually to needy mankind - and this out of pure love for Me and for the poor!

[6] Verily, verily, he who has a great fortune in the world and does not distribute it among the poor brethren during his lifetime, and thereby refreshes their hearts, but does so only at the end of his world, he shall be regarded as a miser, and his legacy will never benefit him!

[7] Whoever has children in the world and is concerned only for their provision, so that after his death they may exist independently as equally rich people in the world and can have good marriages - verily, verily - so many pennies the father or mother has saved the children through the already unlawful ancestral property, so many years shall they be kept beyond in the above-mentioned night, poverty and cold, and shall not be lifted out of it until some last descendant of their tribe will carry the begging staff of poverty!

[8] If the said spirit had been an "unjust steward" in the sight of his foolish wife during his lifetime and had worked with his great fortune for the poor and not for his foolish wife and his children, things would now be better with him. For therefore he became the husband of the rich woman, that he should have used her fortune for heaven. But he forgot Mine and worked only for his wife! So now he is also looking for help there where he has worked for it! But he never worked for Me, since he was only an adversary to Me. That is why he does not recognize Me either and does not seek help from Me, the only one who can help him.

[9] What tough it would be for a rich man to give two-thirds of his income as a dowry to children of poor parents, so that these too could marry and not be exposed to fornication at the time of their carnal maturity and need? Verily, he who would do this even easily would thereby breed himself subjects for heaven, who would there produce for him a better life-harvest for him than if he cared

in the world that his children would become estate owners and therefore proud and unbridled people, who never want to let themselves be chastised by My Spirit, which nevertheless admonishes so gently and gives life to all creatures!

[10] That is My advice! But each one may do what he wants! In a short while he will already see the fruits his works will offer him in the beyond!

[11] But I still say to every rich man on this side: You can test yourself what you will reap in the beyond! Behold, if you give alms crudely, it does not hurt you, and you do not care about it. But when you are asked for guilders, you already look more closely at the beggar, and not seldom pout about it! But if someone were to say to you: "Friend, brother! You are rich, give me 1000 or 2000 or 6000 florins, for I have need of what is superfluous to you" what answer would such a pert beggar receive?

[12] But I say: With what measure you measure, with what measure you will be measured again! Even if you pray: "Let Your kingdom come! Give me the bread of life, etc.". But I will still listen to you, rich man, as you listened to the bold beggar of a thousand guilders! For I say My kingdom and My bread should surely be worth more than even many thousands of guilders?

[13] As long as someone is here, he can help himself by his fortune, if he needs it according to My will. But if he is over there, it is of no use to him, even if millions were donated to him. For every man will find his very own judgment according to his works, and not according to the works of others!

[14] But I do not need your sacrifices, you need them! Therefore sacrifice while you can sacrifice! For beyond the grave there are no more altars of sacrifice!

[15] But the poor are the sacrificial altars! Lay thereon abundant burnt offerings of your love, and you will prepare treasures for heaven!

[16] Therefore, do not ask any more how to help the deceased? For no-one can help him but I alone, when it will be time. And be it far from you to want to move Me to mercy, as if you are more merciful than I!

[17] But let each one turn away from his own door and look after his own eye; he will not need to seek vain help from worldly people one day, but will find such help from Me in abundance for ever! Amen. This speaks the eternally truthful One. Amen, Amen.

328 *The evangelical cure*

13th April 1844

Paternal health council for K. G. Leitner

[1] Just write, I know what you have! So then listen to Me this time quite obediently, you whom I love so dearly, you My friend, My brother! I know your heart; it is adorned like a bride and as well adorned as a bridal chamber, that is why it pleases Me so much to speak to you with all sorts of little crosses of the order in this your heart.

[2] I would like to enter your heart completely, as once in Jerusalem, but you always keep the door into this chamber of life, which is pleasing to Me, very narrow, so that I cannot enter with My donkey. But what is it, then, that in you makes the door into your heart so very narrow? Behold, it is the senses of your soul which make up your mind; it is too busy working, thereby depriving the heart of too much of the fire of life, and consuming it in the brain for vain things. But in return your heart then suffers a lack, and is constricted from without, because it retains too little of the fire of life.

[3] Your innermost being in your heart surely is in the most beautiful order, where the spirit dwells. But because the outer embrace of the heart is always cramped by the too disproportionate consumption of life-fire, and because the heart can at times not produce so much life-fire from the spirit as your mind needs for it's worldly function - which is not infrequently overactive - so your mind often becomes weak in all it's parts. And you then feel the lack of this fire doubly. First through a kind of clouding in the mind or in the senses of the soul, and then also through empty fears in your heart, which naturally have their reason in the fact that - through the lack of fire of life, the outer covering of the heart contracts, thereby exerting a pressure on the inner chambers of life, and begins to tighten the outer vessels, even of the carnal heart, more severely and rigorously, from which then also your physical suffering ensues from time to time!

[4] Because from the heart all nerves must first get their food, they naturally become weak when they become hungry due to the lack of fire of life. And it's twitching state is nothing but a language, a demand on the heart, and it says: "We bands and levers of organic life have become hungry and thirsty! Heart! You otherwise hospitable kitchen of life, give us food and drink and grant us fresh and strengthening air! And let us not wither away under the dust that your mind's worldly workshops produce so abundantly and destructively!

[5] But I say to you: Be attentive to the words of the nerves, and you will be healthy! And still I say to you and ask you Why do you worry and care so much in vain?

[6] I was then always at your side, and everything turned out well. And whatever I spoke to you, either through My weak scribe or through an immediate inflow into your mind, has it not gone into the most punctual fulfillment?

[7] And yet you worry again and again as if the success of your work for the world depended only on your energy! Why is that? You know after all that without me no-one can do anything! Why then do you worry in vain, when I nevertheless care for you always and everywhere and am fully active?

[8] I say to you: In the future, be carefree in all your worldly works in living trust in Me! And I will bless all your works, so that they may become better than you would ever be able to correct them yourself! Turn your back on all your business for at least a fortnight, worry about nothing, put all your worries in full trust on My shoulders, and everything will be in the best order at the right time.

[9] But live quite well and let food and drink blessed by Me also taste quite freely good! And use the evangelical cure in the morning and in the evening(*¹), namely:

[10] Take red, unstrained wine and pure olive oil and rub with on your breast, limbs, back and neck - in the evening also your head and especially the temples in faith and trust in Me, and you will soon become very strong and healthy again!

[11] But in that time you shall abstain from coffee and bad wine, because in them dwell wicked and unclean spirits, which are stormy and very troubled.

[12] Observe this recipe from the mouth of your eternal Father, your Creator and your Lord and God, now and always in carefree full trust in Me, and it will go well, better and best with you in everything, will be and will always be as eternally in My name.

[13] This your Father Jesus tells you through the mouth of the servant! Amen.

Footnotes

(*1) This instruction given to K. G. von Leitner seems to have worked well. For on his 91st birthday the heavenly father told him "Today I say to you, you can stay on earth as long as you want, or go home when you please". Leitner stayed a while longer, and then the very old went home to Eternal Love in the summer of 1890.

329 Baal service

17th April 1844

[1] You may note some points about a certain feast, which I do not want to describe in detail and which I did not consider. For what the world does in splendor, there is deepest night with Me. And I will not and may not see what is and happens there. Beyond that, everything will be revealed anyway in the most exact way what was and happened in the world!

[2] Therefore, here I will pay very little attention to what you have seen and heard, because I have seen only as much of this feast as you have seen. And so write then!

[3] You have seen the "triumphal procession", which was more glamorous than Solomon in all his royal splendor! But do you also know about such a procession that I as the Lord of heaven and earth have ever held - except for the entry on the donkey in Jerusalem and then the great triumphal procession with the cross on Golgotha?

[4] You have also seen: the "isle crowns" of the bishops, how they shone with gold! Do you think that the crown of thorns, which adorned My head at My last triumphal procession on Golgotha, also shone splendidly?

[5] You have seen the "shepherd's crooks", of which one could provide for a hundred poor people for years with the value of just one - and the precious stones with which these scepters were decorated? I had to be content with one reed, and from birth I had not even a most ordinary stone to own, that I could lay it under My head before the world in full right.

[6] Can I not also ask you here as I once asked the disciples and Jews because of John the Baptist: "What went you out to see?" I think the answer is obvious here!

[7] But is it not in Scripture: "All that is great before the world is abomination before God"? What do you think of this sentence in relation to this feast? Was it great and shining before the world? Or was it the same as that which Nicodemus once gave Me at night time out of fear of the Jews and chief priests - that is, quite small and insignificant?

[8] So the "narrow gate" is praised also in the scriptures! Have you found the "triumphal arch" through which the glamorous train passed, maybe also "narrow"? To Me it seemed very wide!

[9] When Peter cut off the ear of the servant Malchus during My last triumphal procession, I said, "Peter! Put away your sword! For whoever handles the sword will also perish by the sword." So how did you like the heavily armed guards who accompanied this procession? Was that not a handling of many swords, taken quite literally?

[10] At the triumphal arch was a "Communion picture" on loan and was placed in such a way that it had to remain unnoticeable to the procession! What do you think: Am I Myself not a similar ornament in this purely pagan sect?

[11] Yes, I'm telling you: I am even less to them! The painting has a real artistic value after all. But I have no value there at all, except when gold and silver can be won through My name!

[12] I could tell you many things, but I get too angry about it! Therefore I tell you nothing more. For this is a too great scandal before My eyes.

[13] And truly! From now on I want to start to beat this sect and all who are with it, big and small, young and old! Woe now to all male and female lovers of the servants of Baal! For I now begin to wield My sword over them!

[14] Truly, those who are still rejoicing today when they are visited by the servants of Baal, these will soon be filled with great fear and grief, because they do not want to recognize Me and always seek their salvation with the idolaters! Amen.

330 *The past, future and present Christ*

21st April 1844

[1] Just write what you have! But to congratulate in a certain human way is not My business - but to teach, to train, to guide, and to direct the wayfarer to those paths that lead there into My kingdom (that is My way)! And in this way I want to give you something for your fellow now, too!

[2] Listen well, My dear A.H.-W., to what I will now make known to you through My servant! I tell you, it is necessary for you and your house!

[3] Behold, you sure have a quite firm faith; but your love in your heart is still far from being as firm as your faith - and that because you still cling your love to My visible personality and seek to hear and see Me. And only when you would have seen Me in some way, or at least have perceived Me, would your heart then also fully inflame for Me.

[4] And behold, just so it stands with your family! You all love the Christ who once taught in the world or Who you want to come back to judge the world - so you only love the past or the future Christ!

[5] But that is not enough! For in such a state I cannot approach you as your Father in the present, but only as that of the past or that of the future, and cannot strengthen you because you honor Me only in your memory, but do not love Me alive in your heart!

[6] But as memory soon grasps it's objects quite vividly and soon lets them go again completely, so it is also the case with you with Me! If you just read something edifying from Me, then you are full of love for Me - but this is not love, but only a temporary excitement of your memory. As soon as you turn around and see something else, your memory chamber in your head closes, and I am outside as if I had hardly ever been in it.

[7] You can then pay visits, communicate with the world, amuse yourselves with worldly things, chat about all kinds of things and dress your body delicately. And if any friend visits you, you can have more joy than ever before in the short-lived memory of Me!

[8] For neither the past nor the future Christ, who dwells in your memory but not in your hearts, hinders you from all this. But I say to you and your family and all of you: The past and the future Christ will be of little use to you unless you keep the present one alive in your hearts!

[9] If I would take My servant from you today, through whom I have already been sending you daily refreshments for four years and so let you be haunted only a little bit by worldliness - there you will gradually lose Me quite unnoticed from your memory, that little sparks of this memory will hardly ignite your heart for Me any more.

[10] You are now certainly always happy when you hear something from Me. But your joy is not lasting, because it is in step with your memory. And you then soon afterwards look forward to some worldly pleasure more than to Me and make plans what you will do without considering that you can never do anything without Me and are able to do even much less.

[11] And if I want to prevent you from doing so, then you can even become sad about it and say: But are we not allowed to have any joy?

[12] But I say: You are to have joy, and joy is never to be taken from you - but I should always be your greatest joy!

[13] Ask yourselves: What do you think your self-made joy offers you? How long does it last? You have once again wasted a few hours uselessly with the stupid world, stupidly chatting and laughing.

Then you stand again in the old spot! And it is only thanks to My endless love and patience that you have not come back after every worldly joy, that is, that you have encountered death!

[14] In such circumstances there is still no talk of a noticeable progress towards Me, and I still remain your "past" or "future" Christ.

[15] But I tell you all this just on this your day, so that you may come closer to Me with your whole house for the future than was the case hitherto!

[16] You know the ways to Me. If you want to prepare for yourself a present, living Christ from the past or future Christ, you must walk these paths with all seriousness, and your house with you! Thus you will bring Me from your memory into your heart and only then will that joy come over you, which no world and no eternity will be able to take away from you even for the briefest of moments!

[17] But this endless joy will not come over you until you can say with Paul: "Now it is no longer I who live, but Christ who lives in me!"

[18] Behold, all the world is My enemy; but how can anyone say that he loves Me when, on the other hand, he still offers the world his hand in greeting?

[19] Therefore, pay attention to this My new teaching and admonition, and you will soon reach that joy that no-one will take away from you! May this be My wish and My Fatherly "congratulations" for this day of yours! And My grace, love and mercy be with you forever! Amen.

331 *Displeasing worldly desire*

10th May 1844

[1] What do you always ask things from Me for?! Wait until I give them to you of My own free will. Surely you will not want to know better than I when I want to give something to someone and can do so for his own good?

[2] You have admittedly already done something today that pleased Me; and so I would surely give you something because of it, if it were here at the time that pleased Me. But I do not like this "time" in which you want something. Therefore I give you nothing either. For My consolation - and worldly congratulations of laughter and conversation, are not good together on one table!

[3] But tell your "client" that, in order to assure herself of my pleasure, it is not enough if one only reads and hears My words gladly and approvingly, but one must also turn to them alive in the heart!

[4] But he for whom worldly losses and amusements are now and then very dear to his heart, does not turn to it!

[5] Enough! I will say no more. He who honors this little, is worthy of the greater! So says the Lord! Amen.

332 Religion and revelation

21st May 1844

[1] So write a true "criterion" about religion and revelation!

[2] Religion is a reconnection of man with God, Who has created him free from Himself and has placed him as if outside Himself in the material world, for the testing and training of freedom, which alone conditions the life of the spirit, because it is love in itself, as the basic primordial Being of all existence!

[3] It is said that God, through His omnipotence, could so shape and hold mankind that they could always perfectly correspond to their Divine calling. Why then a revealed religion? Why let the creature walk freely among creatures and beings which it recognizes as little as it does itself?

[4] God could do that, but then man would not be man, but only an animal. He would be judged like the animal and would necessarily have to move within the narrow limits of eternal necessity! But would man then, according to the Creator's intention, indeed also have an independent, free life?

[5] No, he would never! For all actual, independent life must be freely acquired in itself, because every compulsion hinders freedom, and thus also judges the actual life, and exactly thereby kills it.

[6] Even love is dead without freedom! Therefore, in man, Divine omnipotence cannot be taken as the basis instead of revealed religion.

[7] The necessity of a Divine revelation based on this is the first fundamental(*3) proof of the authenticity(*4) of such a revelation. For every directed being already comes into the world with all the perfections given him and therefore needs no revelation. But it is completely different with humans! Man is born naked in his whole sphere, and therefore needs a revealed instruction, according to which he is to begin to train his quite free vital force, bound by nothing, in order to become a truly independent, free, living being.

[8] But what then is the "criterion" of the authenticity of a really necessary Divine revelation? The criterion lies merely in acting according to the revelation. The one who lives conscientiously and faithfully to a recognized revelation will attain to the inner freedom of his spirit, whether he is a Jew, a Turk, a Brahmin or a Christian - just as everyone who learns any art after a school will surely become a master, so he will study the school diligently and progress according to its principles.

[9] So it is written: He who will do according to My words will know whether they are from God or whether they are from man.

[10] Therein lies the main criterion for the authenticity of a Divine revelation! For, then, every man must be "taught by God"! He who does not learn it from God, has not and does not know it.

[11] But let all read the first letter of Paul to the Corinthians, the second chapter! There he will also find a main criterion. Let it be!

333 The sixth angel

2nd June 1844

A few days ago I, Ans. H., suddenly heard in a dream the clear words: "Now the sixth angel is here!" I thought, as I was awakened by this, immediately of the seven angels in the Revelation of John, who pour out the seven bowls of Divine wrath.

Jakob Lorber, to whom I communicated this experience, received the following explanation from the Lord, namely about the 12th to 16th verse of the 16th chapter of the Revelation of John.

- [1] This is a good question, I would like to give you some information about it!
- [2] The voice you, A.H.-W., heard in your dream was right and true. For it was the voice of My mouth. And thus the "sixth angel" is also there, pouring out his bowl.
- [3] But you do not yet understand the "sixth angel," just as you do not understand the others. Therefore I will illuminate this "sixth angel" somewhat for you, so that you may see what the work of this angel indicates. And so then listen:
- [4] This angel "poured out his bowl upon the whole river Euphrates. And the water thereof dried up, that the way of the kings might be prepared from the rising of the sun."
- [5] The "angel" is My will. And the "bowl" is My mercy. And what is "poured out" - is My mercy.
- [6] The great "river Euphrates" is the false and evil of the world, which the great whore of Babylon or the actual Antichrist has wrought among all peoples of the earth and which there completely resembles the great mountain stream of Asia, which swells up several times, floods it's banks often several cubits high and causes the greatest devastation and thus silts up the land in many places and makes it a barren desert.
- [7] And as this natural stream works evil, so also the wicked spiritual stream that proceeds from the mouth of the harlot works evil and falsehood in the land of the spirit.
- [8] So the sixth angel pours out the bowl over this evil spiritual stream so that it dries up and then the true "kings of the rising of the sun" want to reach the peoples of the earth again and will now also reach them. But these "kings" means the true and living knowledge from the word.
- [9] But will the "dragon" or the "whore" be well satisfied with it, when their main stream will dry up, when their judgment - their influence among the great of the world will be diminished, yes, will finally dry up completely, when their decree of power will be as effective among the awakened peoples of the earth as the nocturnal buzzing of a mosquito(*2)?
- [10] Oh the "dragon" will not be satisfied with this! He will be exceedingly annoyed and will send out his false prophets, as he himself is one in the fullest sense. And these will be as much as three "frogs," which croak quite violently in the swamps and morasses at night time.
- [11] Who are the "frogs," these "unclean spirits," these real "devils"? I need not list them to you by name, but I will name them to you so that you will easily recognize them.
- [12] Behold, the "frogs" are the three main societies under the sceptre of the harlot, who everywhere in the time excel and preach humility, renunciation and the most severe repentance, and call upon the "kings" and the great ones for welcome and support, so that they may then more easily rule over all creatures of the earth. For humble peoples who renounce everything and thus repent are easy to rule and grant the greatest advantages to the rulers!
- [13] But exactly these three societies are themselves the most domineering and are proverbially the "river Euphrates" over which the bowl is now poured out.

[14] They are preparing themselves for the "fight on God's day". But I will gather them all together in the place of eternal night, Armageddon. And My day will devour them forever - just as it devoured the servants of Zeus.

[15] But this great day is already there and spreads in secret and comes secretly like a thief.

[16] Bless you who have recognized Him and have long been basking in His living rays!

[17] But woe to those whom this day will meet unprepared! Verily, the depth of the sea with a millstone at their throat would be better for them than this day, which already shines so brightly for you towards eternal life!

[18] That is the meaning of the "sixth angel"! Understand it well! Amen.

334 *Jesuits, opera and the cult of the host*

6th June 1844

Oh Lord! Let me, poor sinner, ask you a few questions, so that by Your answer, oh holy Father, my mind may be enlightened and relieved!

[1] The Lord: "Ask then your questions which are not very important."

Oh Lord! What am I to think of the present predominance of the Jesuits and other orders?

[2] As much as from a snow in the month of March, which falls today and is destroyed tomorrow by the sun's rays! When the snow covers the area, it looks rather sad and it has the appearance of a deep winter. But only a few hours of sunshine, and the so powerfully threatening winter is no more!

[3] See, that is what the present institution of this Congregation thinks! Have you not seen how the parasitic plants attach themselves to a tree, as if they wanted to give the weak one a new life force?! But it is precisely them that are the full death of the tree! Do you understand this picture?

What should I, dearest Lord and Father, think of yesterday's opera, which was very uplifting from a musical point of view? How am I supposed to take it that I would not go against your mind?!

[4] This is a purely worldly thing that is none of My business! - But you can remember that: this opera, or rather musical comedy, is like any human work that always consists of garbage and gold! The "rubbish" is the material, and in the comedy, the shameful action. The "gold" is the spiritual activity before any material act - but is turned into rubbish by the action.

[5] So is the case with the music in this comedy! It is a gold with which a heap of rubbish is gilded, but which nevertheless stinks a lot through the beautiful gold, and especially for young people whose sensual nostrils are very sensitive!

[6] The plot is true in a hellish way. Because this is how purely infernal spirits does. The so-called "Don Juan" is from the third hell, his companion from the second and most of the other staff from the first! Now ask yourself whether such infernal stuff is suitable to be clothed in heavenly things?!

[7] Before the world it seems as if it is precisely here that there is the greatest harmony between the action and between the music. But right here in front of Me is the greatest disharmony between the action and between the music. Because the more cunning an action is, the less it is suitable for music!

[8] You are now thinking and saying to yourself: By such a shameful act that reaches it's infernal goal, people can only be deterred rather than led to similar acts.

[9] But I tell you: Examples are like a draught-patch, which also draws out the good juices, and leaves the bad ones the more firmly in the skin – The plaster often stops the pain, but not because of the reduction of the bad juices, but only because the plaster literally kills off the area which was formerly sensitive to pain, due to the deprivation of the good juices.

[10] And behold, it is just so that the so-called moral betterment is also achieved by the performance of infernal ways of acting! They draw the noble feelings out of the better soul, and then kill half the soul by the left behind base feelings, whose birthplace is hell. And it takes quite a lot to heal the evil wound and revive the half-dead soul!

[11] See, this is a perfect "review" of your musical comedy yesterday. The world would hardly approve of it, but alone in the heavens it is judged in this way.

[12] But if anyone sets notes to words, he should always set notes only to words from heaven, but never to words of the world. Because the notes are heavenly pure in and of themselves.

[13] But it is best to set the notes alone and listen to them in their melodic and harmonic ways. Because then they are like the speech in the heavens, which can also be heard as the purest music in a distant state!

[14] Understand and observe these things carefully.

*Oh Lord, oh holy, dear Father! What is the matter with the Feast of Corpus Christi?
Shall we celebrate it as the Roman Church wants us to?*

[15] I don't feel like talking about it! Under this feast the invention and establishment of the host and also the monstrance is celebrated! But what is the host and what is the monstrance - and what is the feast? Am I and the host one? And is the monstrance like heaven, which is My eternal throne ?!

[16] But if there were an emperor who had given all his subjects a memorial, like I did the love feast with bread and wine once - and the subjects would not be satisfied with the memorial, but would like to remodel it and shape it so that it would not have the slightest resemblance to the first, then honored this completely changed memorial more than the emperor himself and in the end would not want to regard the emperor as the emperor, but merely the redesigned memorial as the living emperor.

[17] And if the emperor himself came and asked "What are you doing? Is this my sign?" And the subjects would then mock the emperor, always rebelling against him and saying "So this sign has been given to us by the emperor, and it is the emperor himself who is alive, and there is no other emperor! If you do not recognize this sign as the real and living true one, then you are not the emperor, but only a heretical emperor, a prince of hell, and you are guilty of death by fire forever!

[18] Say! How will this reply taste to the true emperor because of the memorial? See, so this festival also pleases Me!

[19] But what would an emperor say to his servant who said to his face: "I trample your kingdom and I have you in My power!" - and then the servant would still give the emperor festivals as if he, the servant, have some hold on the emperor - will the emperor attend this festival and delight in it?!

[20] I think that the emperor will leave it just fine. But I also think that this will be the same case from my side at a very similar feast!

[21] And finally I also think that you will have enough of what has been said so far. But hide these lines well! Because they would be too displeasing to those who do not consider Me, but only consider and set the greatly changed symbol as everything!

[22] I tell you all of this as if in quiet trust. So don't share it with many! That is My good, holy will! But your friends may already know. Amen.

335 *Printing the New Word*

9th June 1844

Oh Lord! See, I have already received so much grace from you that I cannot be surprised enough at the large amount. Also the significance of the grace given is so great and sublime that I can never measure it. - Should this holy light only remain my own and my few friends? Or shouldn't it rather be printed for all people in the world? And if it should go public, the question arises: How, when and where? Oh Lord! I sincerely ask you to let me know!

[1] I know best that what I give you is great and important, and in what way. The "how, when and where for the world" is a question for which an effective answer - as the world - is not ripe! But I tell you:

[2] The world is now like a person who has a badly upset stomach after a bad meal, so that even the very best food becomes disgusting to him. If you put them in front of him, he will immediately feel sick to the point of vomiting, and he will flee the best dish!

[3] Behold, this is exactly what My word will do to the world! The world would flee it and get annoyed with it in many ways and would condemn and curse it because it is not given for it's interests, but only for the interests of the spirit, which the world no longer has for a long time!

[4] But this My great, living gift of grace has the purpose of passing over into the world, but only when the corrupted world will feel hunger for My meal again!

[5] But now the Roman church is already causing the hunger. How? By her bad meal and by the deterioration of the soul's stomach caused by this very meal. These will then for a time flee all food and thus be put into a just hunger; but then with great greed reach for this My true heavenly bread and be satisfied with it for eternal life!

[6] See, so I want it! Because the stupid, wicked world did not yet become smart enough through all the nameless torments that it had to endure through the whore of Babel, and they still are making a courageous fuss from all sides, out of nothing but shameful, worldly considerations. Therefore I strike such a world with triple blindness, so that it may go all the more surely into the old, but now newly mended and even artfully straightened thread, so that then Babel will deal with such a captive world in a way which history has no example to show!

[7] But this I also say, that this hustle and bustle of Babylon will last only for a very short time, and soon one will discover many times what the whore is actually up to! But then ten times woe to the great whore! Every dog on the chain should fare better than the whore, if the old, but well-fastened mask is taken off of her! No-one in the world has ever experienced greater shame and disgrace, and no-one has ever had a harsher punishment!

[8] This time Babel will grow quickly, for it has a well-fertilized soil in the princes of the world. While the first path was laborious, since Babel first had to examine with it's servants how the soil is, it will now rise all the more quickly, because it knows it's territory well and, from old experience, knows what it must do to reach the desired goal of a ruler! But it is because of the speedy attainment of this goal that this ruler is just as soon brought to full ruin.

[9] And see, in exactly this sure result lies a main preparation for the revelation of this My word. Because otherwise it would have to put up with the condemnation judgment from the side of this whore, which is not in My order for this time and for all times.

[10] You of course think that the Lutherans as well as all other denominations would certainly receive this My Word in many ways with the greatest eagerness ?! I certainly know best how many

there are who thirst for it! But I say once and for all: among many millions, several thousands do not make a difference!

[11] For the better ones is now provided for everywhere. Therefore the few chosen ones need this word of Mine before the time, less than the immensely great and overly stupid world-greatness! In due time, however, it will come to all who will desire it in their hearts!

[12] But is it not in the Scriptures: "Many are called, but only a few are chosen!?" See, so it is here too! But you few chosen ones are extremely happy that you belong to the chosen ones, and rejoice in what you have received! But the world does not care whether, how, when and where it will receive it, for verily, this is by no means worthy of My favor!

[13] I tell you, whoever is worthy shall be redeemed, like Lot in Sodom and Noah in his day! For the unworthy, however, I have no other gifts than those that every earthly day brings with it! In the time of Abraham, I gave the great promise to Abraham alone, although the earth already had many hundreds of thousands of inhabitants at that time. If that was all right then, why shouldn't it be so now? But I am still the same as in the time of Abraham, and so do now as I did then.

[14] I always reveal Myself to only a few who are ripe and to whom My word does not become a judgment. But if several become ripe through My care, then I want to free them too - like the children of Abraham from the Egyptian bondage once - at the right time!

[15] So do not ask: how, when and where? But do what you have to do for now; I will take care of everything else. Without your merit and without your effort, I have given you this grace, because you have never been without sin before Me! And so your brothers also received it without their worries!

[16] So it should also go with the publication of this word! Before that, however, a great woe must come from the whore over a large part of the world. Woe to all those states that now help the harlot to the throne, and that they should secure their thrones! Verily, these will fall from their thrones greater and farther than the two poles of heaven stand apart! But don't be afraid of it! For I will always protect Mine, and never should a hair be bent on their heads.

[17] And now I think the answer to your question should be sufficiently extensive. So be satisfied with it, because more is indeed not necessary in this regard! Finally I just mention that your friends should also take this as a fully valid note. And they too should let Me worry and follow My advice, so everything will go the best way in My name. Amen.

336 Preparation for the New Word

23rd June 1844

[1] Do not ask a question, but write! For behold, you have it before you, and may as well formally write off how the Protestants are cared for in this time! Schelling(*¹), Steffens(*²), Gustav A., and suchlike several are already educated for this purpose on a higher level!

[2] But so that you may also experience here something about the nature of their spirit, a few passages from Steffen's work, in which he speaks of "false faith and true theology", should give you a light.

[3] On pages 5 and 6, since Steffens speaks of "false theology", it says:

[4] "We do not speak here of a so-called religion of reason, which wants to form itself separately from revelation. If it is not permitted to emphasize by reflection the ordering principle of the social conditions of man, separated from the historical development of gender, and to establish a natural law produced merely from the standpoints of a reflective human consciousness, then a religion that would have arisen merely from the opinion and thinking of man, is an even harsher contradiction. All religions were regarded as revelation, as a gift from higher spirits, and were religion only by this.

[5] The Christian religion is the revelation of the eternal love of God, as it was given to the believers, it is the revelation of a blessed higher life, against which all earthly appearance must pale, so that all the greatness of the earth is not worth the glory which should one day be revealed to us and which we really already have here in firm faith!

[6] A religion of reason is therefore no religion at all. And only an erring thinking can tolerate in this word a composition that cancels itself out."

[7] Furthermore, on page 109 of the same work, there is an even more important passage, which reads:

[8] "Now, when I felt bound to the innermost depths of existence, when being was bound in the most hidden mystery of existence, when thinking was bound by the consciousness of apostasy, I had to realize that only an unconditional devotion could free me. Does not speculation then come alive only when the mind sees itself entangled in indissoluble contradictions, and is it not confirmed in the higher sense by daring to leave it's narrower standpoint?

[9] Philosophy is the absolute self-actualization. Self-consciousness finds in itself all the treasures of cognition. But it can do nothing; for the formality of thought has no generating power. Will it (philosophy) not, in the higher sense, rise again more clearly in itself, when the edifying man becomes familiar with the sublime world of his own personality, when he not only thinks but also lives, where his true thinking finds an undoubted source? And so, then, absolute devotion to the will of God would be the third, highest stage of spiritual development - produced from it's strongest opposition!"

[10] See, this is an extremely good passage, but of course some highly sophisticated reviewers turn up their noses at it. But that doesn't matter. After all, there are thousands who turn to this in their thinking and also in practical experiments!

[11] Let's just go further and hear what Steffens says in his work, page 129! So the words are:

[12] "The pious Christian needs an expression which is often opposed. He (namely) desires that the Savior may take shape in him. One finds this expression mystical, fanatical, enthusiastic. How can I succeed in making you, my friends, understand that this utterance expresses quite inwardly what I would like to call the deepest bliss of love?

[13] The apostle, in representing the church as the body of the Lord, uses the members of the body which are one and all alike through the unity of life. This picture is lovely; but his own fiery words about love demand that we take it in a higher sense.

[14] The organs of the body, though incorporated into the whole, are bound in a certain way. The whole life is in every organ, but bound in the specialized form. We are free in the Savior, children of God through Him. Therefore, in Him the sanctified Person of all personality, the primordial Form of all forms, appears to us. And if we are able to surrender ourselves to Him, He also surrenders Himself to us completely, so that we, like the special ones, are Himself with Him, as well as in Him.

[15] See, this passage is even more exalted and shows the deeper thinker clearly what he has to do in order to overcome true, eternal life out of Me!

[16] But I let it go still further, and so write further what this writer says even more sublime on page 136 of his work. So the words are:

[17] "The Lord's Supper is the highest individualizing process in Christianity. Through it the whole mystery of salvation in it's rich fullness sinks into the receptive personality. The fruitful river of grace, which flows through all nature and history since those times of it's great rebirth and makes it ripe for a blessed future, takes the form of the Savior, so that all in all may be for His heart.

[18] Hence turning away from evil, unifying forgiveness, total surrender! This is love! Only a personality which completely demands the will, can be the object of completely self-sacrificing love.

[19] And eternal life through love is the innermost, deepest meaning of Christianity.

[20] That which the spirit, still slumbering in it, believes, overcomes death, and also pushes back against sensuousness - becomes through the blissful presence of the Redeemer, who is for him - complete - herein is certainty, enjoyment, nourishment.

[21] Only he who has knowledge of the nature of love - and only he who has experienced it - can understand that intimacy! Everything that we think and want, every germinating idea of the spirit, every great and glorious thing we see and enjoy - those traits of the primordial form that are mysteriously united in the earthly appearance, fettered and bound by the confused life, body and soul penetrating each other to a higher, spiritual union, confront us in the present (personal) Savior. Everything that He was and will be in the world, everything that He taught and suffered, is formed in us, so that we then internally become: His words are He Himself - are spirit and life!"

[22] From these passages you can see to a sufficient degree how I now, as I did long ago, care for the Protestants, and have cared for them and will continue to care for them, and how I am preparing them all for the great gift.

[23] You will find the style very learned. But I say to you: He who wants to win all must also be everything with all. He must weep with those who weep, joke with those who joke, laugh with those who laugh, be happy with the happy, be sad with those who mourn, suffer with those who suffer, be healthy with the healthy, sick with the sick, strong with the strong, weak with the weak, a fool with the fools, and thus also a scholar with the learned! For each one can be caught only in his weakness, which is his yoke, his net, and his entrenchment!

[24] So here too, then, one must first speak to the mostly learned Protestants, and so catch them in their entrenchment, if one wants to make them receptive to the absolute voice of the Father, eternal Love!

[25] And behold, I now come to meet all with arms spread wide open, and call out anew: Come here, all you who are troubled and burdened! I Myself will refresh you all!

[26] Therefore you shalt not be too anxious about what shall happen to your reception. For behold, I have now hired a multitude of laborers for My vineyard, who are digging up the earth and pruning the vines!

[27] Let us therefore let them finish their first work! And as soon as the time of sprouting will come, we will let the great Sun rise, whose light and warmth will give all the fruit the soon full ripeness. Amen, Amen, Amen.

Footnotes

(*1) Schelling: Friedrich Wilhelm Schelling, as son of a protestant clergyman born 1775 in Leonberg, Württemberg, died 1854 in Ragaz, philosopher

(*2) Steffens: Heinrich Steffens, born 1773 in Stavanger, Norway, died 1845 in Berlin, philosopher of nature and religion, influenced by Schelling

337 *The Lord and the Reviewer - commentary to the announcement of June 23, 1844*

24th June 1844

[1] These (*¹) cited passages (*²) with a few more, have already been sniffed out by the General newspaper of Jena in Germany by a sour reviewer who speaks the word of pure religion of reason, which reviewer, however, through such his review, has shown that despite his sharp philosophy, he will not be able to receive a higher light of the spirit for a long time and therefore also not understand for a long time what the "boy" Steffens, named by the reviewer, wrote down out of Me!

[2] Although he accuses the "boy" of Hegelianism, he does not notice that Hegel and Strauss only speak out of themselves, while Steffens and Hegel are two completely opposite poles.

[3] Of course, the super-clever reviewer finds nothing in it but a poetic enthusiasm of a mystically fanatical, youthful disposition, nothing but fog and firmament clouds of a mystical fantasy and screams and makes a great noise about it - and still so many with him.

[4] But that doesn't matter – that is why Steffens, like several others of his own kind, is still among the chosen, while the sour reviewer is not even one of the many called, but is like the parasitic plants that grow on the mighty oaks and shine there on the high branches as if they were level with or even above the oak. But when a storm comes, which the oak defies, it quickly and easily tears the loose branches of the weeds from the trunk. And loose boys then collect the scattered twigs including the fruit and use it to cook a glue as bait to catch siskins, finches, sparrows and bullfinches! Which doesn't mean to say much, because the mighty Eagle will forever know how to mock such a trap!

[5] This is also to be observed here, so that no-one would bump into it if such a parasitic plant should sometime fall into his hands from a rational review!

[6] Also this say I, the personal Savior in you and in your friends and brothers! Amen.

Footnotes

(*1) in the preceding announcement of 23.06.1844 (ed.)

(*2) from the work of Heinrich Steffens: "The false theology and the true faith" (ed.)

338 *A funny word for "little Martha"*

26th June 1844.

[1] Just write, I already know what you have again. I should be to you already a casual poet again? Well, I will do it all the same, although Mary was dearer to Me than Martha, but not any present Mary, but Lazarus' sister! For the present Marys, under all kinds of debauchery and perversions of this name, are equally debauched and perverse as their names! And so write then a funny little word!

[2] Listen, My little Martha! On this your day I say to you: You are in a situation that is full of vain plague and you equally complain about it every day! Look, that does not please Me all in all; if the mother complains about the coffee, then it also already hurts you; and if the soup is tasteless, then you will become smooth. It pinches you quite miserably when someone says something to you, which stings you a little!

[3] Look, this is not to be with great nor small, and that is why it often causes Me great suffering that you have such great joy in washing and rubbing the floor! You are sometimes completely buried in chicken manure; that sometimes brings you indeed an egg, but heaven is not there. Such a thing you had to atone for once, when a fowl has crunched your joy; you have astonished yourself very much about such bloody mark there. But such your sad hesitation came salutary to your benefit, for that took away your chicken-joy, and My heart's sorrow because of such of your joy.

[4] Now also cease in your priestly love, for it is not a spiritual urge for you; then, above all, I will well like you best! Behold, the clergy is not freed from the flesh and gives Me little joy, therefore I do not like it, when your eye stings for priests. Turn yourself in your heart to Me in joy and pain, that will be more useful to you and delight you much more, as when chaplains bend down before you and sometimes press your hands!

[5] It is admittedly no sin; but it is also not the best wind on your young life's sea, because he often drives the ship of life far around and often loses the aim of life - I tell you that very quietly!

[6] Just follow My advice and love Me indeed, then you will fare better; for I know best the dangers that often await such skippers, for where they least care, it has often already happened to them!

[7] Behold, these are your little sins, which I had to announce to you. If you will avoid them in the future - so very fine and very humble, I will take away all suffering from you and give you many joys! For I indeed love you very much, I said this to you still every year; therefore I now also tell you this like seriously good fun! But if you only take it seriously, it puts you on a good track, to which the eternal life sticks, which relieves you of all suffering.

[8] This is what I say to your day: Become earnestly faithful and free for Me, and in the future no more complaints! Amen, Amen, Amen; this says your good Father, Amen.

339 *Practice makes perfect*

29th June 1844

[1] Give therefore to him that thirsts a little, this good drink. For I gladly give everything to those who look forward to My gift. But to those who fear My gifts, I do not give so gladly, because I Myself, through some secret pressure of conscience, do not want to have anybody misled in his freedom!

[2] My little daughter is also a little afraid, but that is why I gladly give her something, because she loves Me in secret!

[3] But let that be the gift! Listen to Me, you My dear little daughter!

[4] If a man who is ill and hungry, and would like to be healed and be satisfied, and has a good medicine and a table full of the best food before him, but does not take medicine and does not eat of the food, but only smells both the medicine and the food, and thinks that even the smell alone will heal and satisfy him, do you think, My daughter, that this man will be healed and satisfied by the mere smell of medicine and food?

[5] Oh no! He will only get weaker and weaker and will finally die of hunger, just as one who had nothing to eat! For the fragrance strengthens and blissfully satisfies the healthy and satiated man, but where the stomach is still empty, the mere fragrance is obviously too little!

[6] See, My dear little daughter! So now there are sick and hungry people in large numbers in the world. These people are calm and have good and honest morals, but they make their own stupid laws in their nature, according to which they find the best taste and greatest pleasure in everything good and true. But still they don't want to bite into what is good and true themselves!

[7] They also resemble those who always love and admire the artists. But in no case do they want to become artists themselves; for there they consider the effort and then do not have the courage to put their hands to work. They would very much like to be artists themselves, too, when they hear other artists or look at their works - if only becoming an artist were not connected with so much effort!

[8] But for this reason it is also said: "Many are called, but only a few are chosen."

[9] Behold, so it goes with all that is of the spirit. I tell you: there is not enough seeing and hearing. To the artist this is certainly enough to strengthen him, but the layman will reap little for himself in a concert!

[10] And so it is with My gifts too! They should not only be read but also practiced at work! Only then will they bring true living benefit to the reader and listener.

[11] If you therefore only diligently practice living love for Me and become a true virtuoso in it, you will only then see alive in yourself how great each of My gifts is for ever!

[12] This is My desire for you, My little daughter. Obey Me actively, and you will have life for ever. Amen.

340 *Giving is more blessed than receiving - A motto of the Lord*

6th July 1844

Oh Lord! When your Paul gave a farewell address to Miletus, he said to the elders that they must remember the word of the Lord Jesus: "It is more blessed to give than to receive. (Acts 20:35)

Since this supreme word does not appear in the four gospels, I ask you, oh most loving Lord, that you would tell us on what occasion You pronounced this heavenly Father's word!

[1] My dear A.H.-W.! How can you ask about it? It must be clear to you that in the course of thirty-three years I will certainly have spoken more than is contained in the four Gospels! So Paul may well have taken any little word from Me that I spoke, although it is not to be found in the four Gospels, but in deeds and parables.

[2] But that you may yet satisfy your desire for knowledge, know that this little sentence was My usual motto, which preceded every action as well as many a speech. Therefore I cannot indicate to you here either any particular occasion on which such a little sentence would have been pronounced especially. For with Me everything I spoke and did was, after all, a most abundant gift to man. Therefore this little saying also always preceded. And the evangelists did not include it in their report because it was too commonplace for them from My mouth!

[3] But at that time Paul could well have known about such a peculiarity of his Lord, and therefore, in his farewell discourse to the somewhat hard-hearted people of Miletus, he announced it to you all for strict observance.

[4] Oh ye also, let it be taken up and felt alive in you, and feel it alive, how much more blessed it is to give than to receive! Then you too would make this little sentence a living motto for yourselves!

[5] But since you are far more interested in receiving than in giving, you may not feel the great bliss of giving either. But it should not be like that among those whom I have called and chosen!

[6] I therefore say: You also choose this motto of Mine, and you will thereby be My true disciples and children always and forever. Amen.

341 *Miracles of God - from the "Household of God"*

14th August 1844

[1] If it is always possible for Me, the Lord, to receive the greatest world menagerie day after day, then it will certainly have been possible for Me to receive Noah's menagerie in the ark for about half a year! That in the same time My angels visibly performed the maintenance service for the pious Noah and also for many other people, that makes no difference to the usual everyday exaltation of My creatures; because that is always the same business for the angels out of Me, and visibility makes no difference at all.

[2] If people were just as pious at this time as Noah was, they would often see how many angels are fully active day and night in order to maintain My great world menagerie.

[3] But if one would say, "How then, in Noah's time, were even the purely evil people able to see how the angels led the animals and carried their food in great numbers?"

[4] Then I say: My mercy always does this before a general evil of the world, which stupid people always prepare for themselves as a result of their great ignorance in all things of the world! At and before every misfortune, people are always admonished by extraordinary phenomena to leave the place and to go trustingly under My protection, where certainly nothing of suffering would happen to them.

342 The richest prince - A parable on the question of pre-existence

15 August 1844

Question of Ans. Hüttenbrenner: Oh Lord, have I ever had an existence somewhere? Didn't I already think, feel and act before my mother received me?"

[1] Listen, My dear friend A.H.-W., you often say: That is a ticklish question! And behold, therefore I also have to say to you: That is a very ticklish question!

[2] A yes, a no, both would be equal here, because you would like to believe the one as well as the other, since in this earthly state of yours, neither for nor against this, any plausible proof can be given to you and in consideration of your free spiritual well-being, may also not be given!

[3] But I will give you a picture for it! If you have wisdom, you will be able to take much from it! And so listen then:

[4] Behold, there was a great prince, this one had an abundant land of gold, silver, precious stones, fields, meadows, animals and forests of the best kind. And this land also had a righteous population.

[5] But next to him was another prince, whose land was far poorer in all the treasures indicated. And so there were a lot of smaller principalities around, and all of them were much poorer in everything than the land of this one rich prince.

[6] This prince, however, did not pay attention to his treasures, however great they were, but his attention was always directed to the goods of the much poorer princes and how he could get hold of them!

[7] Among these princes lived an exceedingly wise man who possessed nothing but his great wisdom. But he was nevertheless the richest of them all, for without his advice, none of the princes dared to do anything.

[8] This man was once asked by the rich prince what he should do to take the goods of others, so that he could save the great treasures of his country, which he did not respect, for himself?

[9] And the wise man said to him. You know what? See, I have good advice! If you want to further your unjust desire, be like me! Give everything you have to those from whom you want to take everything, and you will be like me, who have nothing, but still have everything. And you will be able to dispose of everything like me, who also had everything, but for that very reason gave away everything in order to gain everything a thousandfold!

[10] This speech of the wise man pleased the rich prince exceedingly, and he acted immediately according to his words!

[11] And when he therefore summoned all the princes to cede his land to them completely, they asked him in amazement why he was doing this.

[12] And he, the great prince, said: Because for this very reason I have come upon the true wisdom, in which all these treasures are contained a thousandfold. When the other princes heard this, they said: If so, then you are already truly a superior man, and we want you to rule over all of us!

[13] But the prince said: Not so, my friends, I have only taken the first step in the school of wisdom! Let me first complete my course, and you take my goods! If I return from the school completed, then I will be a true leader for you!

[14] With this the other princes took over the rich land. The rich prince, however, soon went to the school of wisdom to become the wisest man.

[15] Behold, this is a secret image, in it lies the answer! Strive after this image, and in all things light will be yours forever. Amen, Amen, Amen.

343 *Holy doctrine of life*

15th August 1844

- [1] Do to people everything you want them to do to you.
- [2] Behold, therein lies all the justification of a good deed! And it belongs to the right virtue to comfort the afflicted, to raise up the broken spirits, to help the needy, to lift up the fallen, to redeem the prisoners in spirit, to strengthen the weak, to show the erring the right way, to avoid all annoyances and build the same into others so that if someone has a treasure, he does not keep it for himself, but divides it down to the last drop.
- [3] For verily no-one will inherit My kingdom until he has given up all that he has! And verily, who of you does not first become as worldly and spiritually poor as a dungeon, will not come alive in My kingdom!
- [4] For if someone does not first become a stranger in the world, he will never be at home in My kingdom.
- [5] But if someone thinks and speaks: "Lord, if I am at rest in the world through a ministry or a fortune and am provided for my bodily needs, then I will, oh Lord, dedicate all my time to You! Then I say: Friend! According to My eternal order, I can by no means use your time! For I Myself have not taught that one should first seek the worldly provision, and when one has found it, then only My kingdom - but just the other way round! For it is said: Above all seek the kingdom of God and his righteousness, and all else will be given to you!
- [6] But for this reason a man must first give up everything of himself, if he will reap My kingdom. Give everything away and distribute it among the poor and follow Me, so you will reap My kingdom.
- [7] With this it is now sufficiently shown what it takes to know when one acts in and out of "My kingdom" and when I really enjoy a finished work!
- [8] If you do good and ask whether it please Me, then you have My kingdom flowing into you outwardly, but not yet inwardly for a long time.
- [9] But if you also had My kingdom inwardly as I gave it to you from outside, in order to block the prospect of the world for you - then you would not ask after an action whether it is an inspiration from Me, thus righteous and pleasing to Me, but if you had acted out of all angelic love and wisdom, you would only say: "Oh Lord! I am a lazy and useless servant!"
- [10] Behold, this is what the right "kingdom of God" looks like! And so you must act out of My love - then everything will be good, right and entirely pleasing to Me.
- [11] Besides, your act was well and right and a good virtue. But put no value on it within yourself, if you want Me to look at it! Do not boast about it anywhere either, if you want My honor! For what your right hand does, not even tell the left! Then I will accept your work and will honor you, because you gave Me honor.
- [12] But above all seek My kingdom alive in you in the aforementioned way - then you will always know from where and from what you have acted and for whom!
- [13] May this doctrine be sacred to you forever! Amen. This say I, your good, holy Father.

344 Cherubim and Seraphim

25th August 1844.

Oh Lord! What is the difference between cherubim and seraphim?

[1] The cherubim mean and are the eternal outflow of divine love and the seraphim are the outflow of divine wisdom; this is the difference. Therefore one said since old: This one is love-glowing as a cherub and wise as a seraph. Thus, through the cherubim, divine love is understood, and through the seraphim, divine wisdom, in all it's heavenly work.

Note: In the work of the afterlife, 'From hell to heaven' (Robert Blum jl.rbl1.127,07), Volume 1, Chapter 127,7 ff. the Lord speaks to a blessed spirit:

[2] "It is a real joy to Me that you let feelings sprout in your heart that are worthy of My love and bear much resemblance to the great flaming thoughts of the cherubim and seraphim who praise Me and who are the bearers of My will in eternity. But as sublime as such thoughts and feelings are, whose depth and size only few spirits are able to grasp, so I still prefer it when My little children quite heartily call me 'Father' and My friends say to Me: Dear brother' - as if the greatest angels of praise sing Me with the deepest wisdom songs and sink together completely exhausted in the end, so that they come to insight and see after their great invocations, that all their greatest and most flaming thoughts are not even able to touch the hem of My garment, while My very simple little children can play blissfully with My heart and mind and live with Me at all times and enjoy at My table the bread of real life!

[3] Behold, those who sing of My greatness, power and strength and praise the eternally infinitely great God, they are outside of Me and see Me more or less as you on earth have often looked at the starry sky and sung exceedingly exalted - but thereby did not know yet what the stars you sung about are and what is in them. But who say to Me: Oh dear Father! Oh you, My divine Brother!' - they are with Me and even in Me. They sing and praise Me like true little children their only true father and no longer look at My greatness, power and strength from some sort of holy shy distance, where a great chasm always separates them from Me, as you once were from the stars you sang of - but they are themselves on the stars with their Father in the full enjoyment of that holy reality, which is hardly suspected by the great singers.

[4] Do you now notice this important difference? Yes, you notice it already! And because you notice it, you are already much happier than you were before; and that is good and right and most pleasing to Me, because it is therefore in My order. Soon you will be able to see and enjoy at My side the magnificently great works full of wonder upon wonder. If you would ask there always with great sublimity: Who feels it deeply enough, and who feels fully what God is? Behold, My dear little children would laugh at you and tell you - But childishly weak brother Thomas! What nonsense are you raving about there? Who can ever feel and sense deeply enough and completely what God is in Himself? How can the finite ever grasp the infinite? Behold, this is a vain rhapsody! God is the Father of us all, and we love Him above all things, and He is with us and guides us, and we see Him how dear and endlessly good He is! And that is indeed far more. To love God as the holy best Father above all else, is endlessly worth more than we want to fathom Him! What is more worthy of a man: To immerse oneself in great thoughts and, if a poor brother passes by the great thinker, not even notice him for all his great thoughts - or leave the great thoughts to God the Holy Father and with loving eyes obligingly meet the poor brothers? Let us therefore leave the great to the great! But we remain so beautifully small together only in love, and we will be happier than the great happy ones!

[5] See, Thomas! So would all the brothers talk to you, and you could not disagree with them. But that's why we stay together so beautifully small. For in order to see the whole sky, one does not need to have eyes as big as the sky itself. You can do the same with your ordinary little eyes! Do you understand that?"

345 On a request for notification of the received revelation

25th August 1844.

[1] Oh yes, to him who thirsts, drink shall be given; but there are also spiritual drunkards, to whom it is not good to hand out such spiritual things, because then they become stupid and often evil like evil fools. But in most cases the pearls are to be withheld from the pigs!

[2] But if you want to be of use to someone who seems suitable to you, you do best if you give him oral corrections and only then let him read something or better read it out yourself, when you have fully recognized him in your spirit, because otherwise reading could do him more harm than good!

[3] But preaching is better than reading, because it penetrates better than something read and also sticks afterwards. Experience of all times will show you the reason!

[4] Therefore do you also afterward occasionally, and it will be well and right. Amen. That say I, Who has also preached in the great time of times. Amen, Amen, Amen.

346 The robe of Trier

31st August 1844

„Lord! Most loving Father! What about your alleged body robe, which is now being shown in the city of Trier for very significant monetary sacrifices and for eternal indulgences? Oh Lord, the matter strikes me as very strange! Is there something in the robe itself? And how did this most sacred relic come to Trier? "

[1] Listen! If also the garment was real, then Christ would not be in the robe! But if, on top of this, the coat belongs to the fifteenth century and was made in Trier itself, when then, as an ostensibly found, extraordinary relic(*¹), certain monks brought it from Jerusalem through Rome to Trier with great sacrifice, and so Christ is certainly not at home in it - what will that be? I think it should really be unnecessary to describe this matter in more detail!

[2] What do greedy people do when they want to become rich and thereby powerful, but cannot become it in an real and honest way? See, there they begin to lie, cheat, steal and finally rob and murder!

[3] So it started here with a mighty lie and an even more mighty actual deceit! This will soon be followed by theft, robbery and murder!

[4] They will build Me a magnificent cathedral! But when did I ever ask for it? Is it not only the heart of man in which I dwell, when it is loving and freed from all the world? What is the cathedral good for, and especially since deceit is it's cornerstone?!

[5] But I say: This cathedral will nevertheless be good for something - namely, a very powerful general stumbling block, and will be a new testimony for those who do not believe history, as Rome once did in the darkest times in My name - I say, worse than once Babel and the Gentiles!

[6] For they had some kind of secret fear of one or the other idol! But those do not have the slightest fear because they have no faith and no trace of love; but they make themselves My masters. I must be what they use Me for, for their big gold and silver bags. My word is forbidden and poor mankind is offered the lowest and most stinking rubbish! What is that?

[7] Behold, the "prodigal son" must now deal with the pigs and must not even enjoy the most miserable meal of grains with them! So the enemy must rise so that he may make the last fall the eternal ruin of his miserable nature!

[8] But you rejoice in this, for this too is the "fig tree" that becomes "juicy", begins to sprout it's buds and shows that it is now very near the door.

[9] Oh woe to you who lie and deceive without aim or measure! In the near future, mighty "thieves, robbers and murderers" will come over you, will take you like raging animals as their hunted prey and will not even spare the marrow of your bones!

[10] Oh see, not even the worst whore does what they again do! Therefore they should find their own wages!

[11] But now nothing more! But don't talk about it! For it is not praiseworthy for those who have heaven to consult about what hell is! It is enough that you know that the robe is false and thus without Christ for all eternity.

[12] But as now this robe, so is the whole church, which shows it for dear money, like a juggler his arts!

[13] Now you know everything! Hence no more of this "abomination of desolation!" Amen.

Footnotes

(*1) The so-called Holy Robe in Trier, allegedly brought to the church of Trier from the Orient by the Empress Helena, was first exhibited in Trier in 1512. Such an exhibition also took place in 1844 and led to the German-Catholic counter-movement founded by Ronge. Supposedly real robes are also kept in Argenteuil, in the Lateran Church in Rome and in other places.

347 *The best cure*

13th September 1844

[1] So tell the kind-hearted K.G.L.: The cure of faith out of love for Me, the Father over life and death, yes, the cure out of true faith in love for Me, your Father, is the very best!

[2] If you believe in your heart that I can and want to help you always, if you only always have need of only My right and true help, and when you always turn to Me alive and full of confidence that I help you - then you are also to be helped always!

[3] But with Me and with world's art you are not to seek help at the same time, because there the world's art can only spoil just as much as I help you.

[4] You have the health recipe (* 1) completely from Me anyway. If you stick to it, you will have little to do with the world doctors.

[5] But smear the small rash with warm tree oil in My name, when it will show itself again - and then it should already get better! But abstain from hot drinks and sour food in the cold and wet times! And keep yourself moderately warm, so you will have little catarrh to endure.

[6] But with this you also receive My blessing and remain faithful to Me in your heart. And I, your holy Father, will protect you and shield you in all things. Amen!

[7] I tell you this, your most holy and loving Father.

Footnotes

(*1) see "The Evangelical cure" (Gifts from heaven vol 2)

348 *Only My reward lasts forever!*

10th February 1845, Greifenburg

To Julie Martha H. on her name day

[1] So you may talk to the one you came to Me for: One says in the world: Playing lyre is better than celebrating. But so it shall not be with Me; because with Me, the one applies as little as the other.

[2] The kingdom of heaven suffers force at all times; those who do not seize it by force will not possess it! That is why playing lyre is of no more use there than the complete celebration. Who, however, plays lyre around My kingdom, who in his worldly zeal does only so much for Me that he just does not completely forget of Me and wants to drag Me along beside the world, but when he often completely forgets of Me in worldly affairs, it is he who celebrates!

[3] But I am not throwing My kingdom on the back of the lyre player as of the reveler; but whoever wants to possess My kingdom, which is eternal life, must approach it completely earnestly, without playing lyre and celebrating. Otherwise he will also overtake the wages of the lyre players and revelers, which shall be like the harvest of him that sowed the seed on the way, upon stones and among thorns.

[4] So you may announce this to your girlfriend and say that this is My unified and eternal wish and will, that she and her brothers and sisters should not turn to playing lyre or even less to celebrating; for all the world's pay is small and lasts short, only My reward lasts eternally!

[5] But what have you, if you have served the world for a few pennies all day long? I tell you, the next day will take it away from you again, and this so on until the end of your life on earth - and on the last day of farewell from the world, you will stand barer than a prayer house mouse! What about you then?

[6] Therefore rather gather treasures for yourself, which neither rust nor be destroyed by moths and which will not consume the days of the earth, so you will find a rich treasure in My kingdom on the day of parting, on the day of resurrection, forever. Amen! This says the Lord, the Truthful One forever. Amen, Amen, Amen.

349 *What you do to the poor, you do to Me!*

11th February 1845, Greifenburg

To Andr. H. W.

[1] My dear Andr. H.-W., what you do to the poor and what you do to My servant, you do this as completely directly to Myself; because in the poor I Myself am poor in the world, but in My servant I dwell for all of you as in the fullness of the power of the Word out of My eternal love and wisdom, which admittedly goes hand in hand with poverty in the world - when and where it comes, but is the richer in the spirit of eternal love from Me!

[2] If this love is also imprisoned in the dungeons of the world, which are the hard hearts there, it serves all of them nevertheless for the redemption from eternal death. And if this love is also poor before the world, yet it gives everything to all. Will it also be despised and ridiculed, it nevertheless hands out the greatest honors for eternity. Will it even be killed by many, it still, however, gives life to all. Will it be torn apart and martyred, thus it nevertheless gives everything it gives, perfectly! For crooked things it gives straight, for unequal things the same, for uneven things the even, for bitter things the sweet, for vinegar the best wine, for night the day - and so everywhere the good for the bad and the noble for the base!

[3] But if love already gives good for bad - what first can you, a giver of good, expect from this My love? Therefore do to My servant who has this My love in him what he desires, so your reward shall also be exceedingly great in this My love in the servant forever. Amen! This says the Eternal Love. Amen, Amen, Amen.

In the garment of poverty the Lord often comes to His children

[1] Do good to everyone! No-one is too small for you, no-one too great, for in the Kingdom of God, there is full equality of all statuses, of all nations. Only in the garment of poverty does the Lord very often come to His children on earth, but they do not recognize Him because their concepts of God in and of themselves are already arrogance. ('From hell to heaven' (Robert Blum), volume 2, chap. 275, 15; 276, 13. jl.rbl2.275,15; jl.rbl2.276,13)

350 *Word of comfort in troubled times to K.G. Leitner*

17th February 1845

[1] What is a man looking for down here, that he so much shakes his mind for this? What can the cold season offer to the helmsman who fruitlessly shatters his rudder against the ice floes? What can the wise man blow over icy mountaintops as if he wanted to sweep the ether of the heavens with his breath and rein in the elements like an unwashed wagoner rein in his miserable cart?

[2] Oh behold, My dear friend of the heart, all this is vain. Who do you think can defeat Me?! What use is it to the wise fool, as he writes and says today: "Tomorrow everything shall be white"? But it is in My sole power to make everything black! Do you think he will rise beside Me, the Lord?

[3] They say I have become deaf and blind. But that is not so! Because see, if the thief wants to get into the house, he is on the lookout beforehand and is silent and does not make himself known - and then he listens to and overhears everything most carefully and waits for the moment that would be the most favorable for his undertaking. And when everyone in the house is asleep, he breaks in and chokes and takes his loot.

[4] Good for those who watch! They will surely know the Lord of Glory, whether He is a thief or whether He is the true Lord! But woe to those who sleep! The one who comes in the night will do to them what the thief does when he breaks into the house at night!

[5] Consider these few words, My friend of the heart, when the silent, dead world annoys you - and you will find a mighty strengthening! For you will see from this that the one who seems to be far from you in some dark hours, is closest to the world just there where it imagines Him to be the farthest! Let this serve you as a sun in the night! Amen.

351 Letter to Andreas Huettenbrenner in Graz about the beginning of the writing down of the exchange of letters between Jesus and King Abgarus

27th March 1845, Greifenburg.

I want to share with you an exchange of letters between King Abgarus and the Lord Jesus, which happened during the earthly lifetime of the Lord. And so you hear the two letters!

Thus the letter of Abgarus to the Lord reads:

Abgarus, prince in Edessa, to Jesus the good savior who appeared in the land around Jerusalem, all well-being!

I have heard about you and about your recoveries as you perform them without medicines and herbs. For the word goes, that you make the blind see and the lame walk, and cleanse the lepers, and cast out unclean spirits, and heal them that have long sicknesses, and at last even raise the dead. Having heard all these things from You, I have therefore concluded with myself that one of both must be true: Either you are God, descended from heaven - or you, who do these things, are at least a son of the great God!

I therefore entreat you through this letter to come to Me to heal the sickness I have!

I have also heard that the Jews murmur against You and want to do evil to You. I, however, have a small but well-ordered city, which will be sufficient for both of us. Therefore come, You my most esteemed friend Jesus, to me and remain with me in my city and in my country. There You shall be carried by everyone on hands and in heart. I await You with the greatest longing of my heart!

Sent by my most faithful servant Brachus.

Answer of the Lord to this letter of King Abgarus:

[1] Abgarus, you are blessed because you have not seen Me and yet believed! For behold, it is written of Me that those who have seen Me will not believe in Me, so that those who have not seen Me, may believe and live forever!

[2] But as to that, because you wrote to Me that I should come to you, since I am persecuted here in the land of the Jews, I tell you: It is necessary that all this - for whose sake I have come into the world - be fulfilled in this place on Me, and that I, after all this will soon be fulfilled on Me, will ascend to Him, from whom I have gone out since eternity.

[3] But be patient in your slight illness! When I will have been taken up into heaven, then I will send a disciple to you to heal your sickness and give you and all who are with you, true health!

Written by Jacob, a disciple of the Lord Jesus Christ, and sent through Brachus, the king's messenger, from the region of Genesareth.

Dearest friend and brother in the Lord! I believe you will prefer this communication to all the Swiss turmoil, which contains nothing significant for heaven. It was indicated to me that there are six more such letters between Jesus and the king Abgarus. When I come back to Graz again, I want to share them with you along with many other things ... J. L.

352 *Bless the enemies and keep the friends in your heart*

28th April 1845, Greifenburg

Anselm H. on his name day. My dear, faithful Ans. H. W., thus speaks the Lord:

[1] My love, grace and mercy to your house always; because you are a busy citizen of My kingdom, which is eternal life! But you sometimes have a fierce temper in your house, and at times you let your heart be cheered up by the empty sight of a slender city lass. Alone, I tell you: All this is not good in My Father's House; for in all this there sticks earthly interest of the world, and this is not suitable for the house of the Lord of all life, for the house of the eternal Father! Therefore let go of this, and you will come many steps closer to Me!

[2] So you also have a desire to find out from the newspapers what is going on in the world, and in doing so you often become a partisan, wish victory to your party and defeat to the party opposing you. But I tell you that also such things are not good there; for if your party is defeated, you will be full of anger and wrath. And behold, this is not fruitful for a heart in which My love shall dwell; for this must embrace friends and enemies with equal fervor - just as the sun radiates its warmth and light over everything, whether it is good or evil.

[3] Behold, all people are more or less sinners and are unjust in their judgments. But if you want to be just, injustice of people need not annoy you! Bless the enemies and keep the friends in your heart, and you will be like Me, who blessed those on the cross who have crucified Me!

[4] This instruction is a precious gift to you - follow it, and you will have great benefit temporally and eternally.

[5] My love, grace and mercy to your house - and a little cross, which I will send you out of My love. Amen.

353 *My love is the most powerful, true remedy*

15th September 1845, Greifenburg

To C.L.. But thus says the Lord:

[1] Listen, you My weak son of My mercy! Do you want to reach true health - as of the spirit and thus also temporally of the body, so anoint your heart diligently with My love, grace and mercy and incense your breast with the eternal incense of living full trust in Me, your eternally living Almighty Father, then you will get to true temporal and eternal health!

[2] Yea, do not believe in your breast that I can help you only through a blessed medicine, but rather believe that I can also help you freely as everyone else.

[3] If you seek help from Me only and actively, you will become completely healthy; for there you will carry in My love the most powerful remedy against every evil in your own breast, which remedy is the only universal remedy!

[4] For behold, all earthly medicines are in regard to their effect the same as a fight of the spirits of hell among themselves and are therefore always a true malum contra malum(*¹). But My help is in every respect a true bonum contra malum(*²), therefore that true remedy by which man alone can be healed from all evil from the ground, for ever!

[5] But if you already have too little living trust in Me and seek My blessing more in nature than in Me, the Originator of nature, then you may well use the "evangelic cure" (*³), but with the greatest calmness of mind, so it will certainly also become better with your nerves, to which you only very rarely give strengthening mountain air to consume.

[6] Get away from your world business for a few weeks and make a journey into My free creation, that will strengthen you in everything. For behold, in the cities of the world I am like a very small, often completely dried up brooklet; in the free land I am like a river, and over the mountains, I am like a sea - and that because of people.

[7] Therefore go to the river, go to the sea, if the brooklet sometimes runs dry for you! There you will find much healing and strengthening. Yes, I told you all that you should like to go onto the mountains. Why do you follow my advice so little and would rather be sick than healthy in spirit and body!

[8] My teaching is always a salutary teaching, whoever follows it, will never suffer need and will never have to complain. You too, therefore, follow My teaching exactly! Do not hang too anxiously on the welfare of your body, but always be full of trust in My name with a cheerful heart, then you will be healthy temporally and eternally, Amen - in My name Amen, Amen, Amen.

Footnote

(*1) "Evil against evil"

(*2) "Good against evil"

(*3) see "Gifts from heaven", Vol. 2

354 *Take Me as your truest Father into your heart*

28th December 1845, Greifenburg

To Elise H.

[1] I know about your day and that of your birth, but you also know that I am an enemy of congratulations. That is why I also send you this little word as late as possible after your day and tell you also further nothing in it than that I fully love you! With which little word you, My dear daughter, can also be completely satisfied.

[2] For a short time you will indeed receive a small cross, which will indeed not be studded with earthly diamonds, but it will be all the richer in those of My Fatherly love and grace! Take Me completely into your heart as your truest Father, then you will hardly notice the burden of the small cross.

[3] Abstain from the world, which has nothing but death and destruction for sale, and hold fast to My heart - and do not doubt that it is I who tell you this, so you will be blessed in Me, your Lord and Father, temporally and eternally!

[4] Put all your worries and unnecessary, sometimes oppressive thoughts on My shoulders, then everything will go well, and we will always reach the right goal!

[5] But whatever smiles at you in the world, let that flee from the heart; for where you now step in the world, I tell you, there all is mask, behind which is all sorts of bad vermin! - I tell you: The world was not worse even in Noah's time, as it is now in very many plays!

[6] In all love for Me, take this so quite lively to your heart and bear everything patiently and calmly gently, so you will grow like a cedar in My grace!

[7] But do not complain about the world either, but sacrifice everything to Me! At the right time I will do and shape everything as it will be most right. Behold, the world has its course, the heaven its own, and no day is like another. All this is thus in order; because also in all the world, the prophecy must be fulfilled, as it was fulfilled in Me!

[8] But therefore also everyone who loves Me may be in fullest rest in his heart; for he can literally grasp it with his hands that My eternal order predominates everywhere. Life is a continuing struggle; therefore do not let the world struggle become a horror to you; because if you are in My love, you will have little to do with this fight! I alone am for all who are Mine the omnipotent fighter in eternity.

[9] But with this I also give you My living blessing and My grace, Amen.

355 Apparitions of the blessed

26th January 1846, Greifenburg

From a letter to Andreas Hüttenbrenner.

It is better for us, as long as we still have to live and work in the body, if the citizens of heaven do not often appear to us, because they both disturb our freedom and not infrequently make us sick in body and unfit to serve our neighbor and finally also rob us for our faith that we are to live forever and to gain experiential knowledge wherein is not life, but death. For it says in the Scriptures: "When you shall eat of the tree of knowledge, then you shall die."

It is therefore only seldom permitted by the Lord that the blessed can return to their earthly friends on earth. And if it does happen now and then, it happens only for the sake of an extinct faith, in order thereby to help it up in such an extraordinary way. And then also only the chosen ones get these visions, because the visions can no longer harm them; but the others make more fruitful use for their faith.

Your friend Jakob Lorber, who always blesses them and loves them eternally.

356 I will bless those you bless!

12th February 1846, Greifenburg

To Julie H.

[1] Your joy is righteous, that I rejoice Myself in your joy. Therefore I will also bless those you bless! Little Martha is also quite dear to Me, for her soul is freer with Me than those of many others who pray much through the mouth but little through the heart. Therefore tell her that I completely love her. And this My insurance shall be her most valuable binding tie to her earthly name celebration!

[2] What she will ask of Me, that I will also give her, when she will remain in love to Me. Amen.

357 *Your measure in My kingdom*

21st April 1846, Greifenburg

To Anselm H. on his name day

[1] You whom I created in the mother's womb to a good vessel of clay, water and spirit, whom I took from the breath of My heart, behold, I am your God and your divine Father! What did you give Me before for this, that I have formed you? I did it freely and never had an advisor, nor a helper - so I created everything, like you, without advice, help and payment.

[2] But since My love and wisdom already did such great things to man, why then do the created ones value themselves among themselves? He who says, this one is better and that one more excellent, he preempts Me; for the judgment on a work hits the workmaster and not the work.

[3] But how do the people - such a father, such a mother? Don't they say: Behold, my son, you are of better birth! The common lass is not good for you as a wife; take a peer for yourself! And you, my daughter, what have you to do with this man of low and poor status? Behold, there are the noble and the rich, for whom your hand and your heart were created. What do you think this classification concerns Me, the Workmaster, or the human being, who are all equally My Work? I think that the judgment is Mine!

[4] The consequence of this will be a great examination beyond the grave; because I as the eternally infinitely most perfect One cannot take it upon Myself that My works thus reproach Me as imperfect through such judgments.

[5] Therefore I tell you: If you want to see heaven's most perfect on earth, then look to the least - for the highest on earth will be the lowest and most miserable over there.

[6] If you want to have a standard that can show you your measure in My kingdom, then seek who is equal to you - from what house shall your son take the daughter once, and of what importance shall the man be for your daughter? But ask yourself strictly in your heart and you will find it exactly, how much is still left in you before the innermost part of My kingdom. For there it is not much to say - look, all people are equal to Me, and the lowest is nearest to My heart, but this must be living truth in spirit, ensouled with the firmest will; then also My kingdom is alive in man.

[7] But where still as always designed degrees about the value of people (understand it well, people and not robbers, fornicators, adulterers, thieves, misers, manslayers, and the like, who are not people, but devils) appear in the heart, where nature still resists it, there My kingdom is still as many degrees away, by the degrees somebody considers himself better and more exquisite out of whatever considerations.

[8] Until someone will not have reached the very lowest level in all outer interests of his heart, he will not be able to enter My kingdom; for I have chosen the most humble for Myself!

[9] Behold, this is a good teaching and gift - it is the most infallible, straightest and therefore shortest way to Me, which as a gift is probably best suited for your day. Receive it alive in your heart, so it will also bring you the living fruit of My word in you. And will you have My word, then you also have My kingdom eternally, Amen. This says, He who formed you in the womb of clay, water and spirit. Amen, Amen, Amen.

358 *In the cross germinates eternal life for soul and spirit*

11th September 1846, Greifenburg

To Carl R. v. Leitner

[1] Hear Me, you My friend and brother, from your well-decorated heart! Don't make much of your somewhat weakened foot, with time it will get better. Behold, all I give, is good; but the best of all My gifts is the cross, because in it, true eternal life for soul and spirit germinates!

[2] If the trees foliate a lot, then little or no fruit will appear; but if the trees look more lean and sickly, they give a lot of fruit. Behold, therefore it is the same with man as long as he lives on this earth. If his body is completely fresh and healthy, he feels little of a need for Me and soon lets Me be, as the world says, a so-called 'good man'. But in the case of a minor physical illness, especially if the earthly doctors cannot remedy it, man is again attracted to Me as with a bond and again begins to seek help from Me, which is very healing for his spirit. For so this one again begins to grow from within and works on future fruit shoots for eternal life, which in itself is much better than a completely healthy body with a near dead spirit, from which no fruit for eternal life buds.

[3] Behold, for this reason I also leave your little foot malady to you, which indeed consists in nothing else but only a very light ribbon, which I have wrapped very gently around your foot, so that I have, so to speak, a handle in My hand to lead you truly on the leading string over the plague regions of the world, to eternal life! Therefore also this little ribbon is a little bit stubborn and can neither be smeared away by an ointment nor washed away by a bath!

[4] This serves for your reassurance and for your great consolation, so that you do not become fainthearted at times, if I sometimes hold the ribbon a little tighter. But you think thereby always, if you feel a slight discomfort in your foot: Now again My good Father in heaven has tightened the ribbon for My salvation! Therefore, to Him all My love!

[5] If you will do this more often in the heart, I will also release the rope on the foot more and more and on the other hand will grasp more firmly the bond of the heart, but the washing of the feet comes first at the rebirth of the spirit!

[6] Therewith, My blessing, My love, grace and mercy be to you forever, Amen.

359 *The unpleasant future*

9th December 1846

[1] So your friend and brother asked what the future would bring? Of course, this is a very vain question. But nevertheless, I want to give an answer to it. Now see, there it is already:

[2] Time is and remains "time", just as the world continually remains "world". Those who expect better times and a better world, are very mistaken in their earthly pious expectation! Because the world has always been bad and will be until the end of time.

[3] Therefore, in the world, time can bring nothing but evil to the world! But for him who is with Me and I with him, neither the world nor it's loose time will be able to harm him - as the thousandfold experience has already adequately taught you all.

[4] It is with the world near, as with hell. In it only it's own find hell, but not so My angels, who mostly find themselves there to restore or punish the evil spirits.

[5] From this, however, it can easily be seen for those who understand the spirit that the good in the world can always expect only good, just as the bad can always expect only bad.

[6] He who walks in My ways will not hit a stone with his feet; but if someone just wants to test the ways of the world a little, they will surely come across a good stone at the first step.

[7] But what do you ask: "Will we get war? Will the Poles rise up? What will France and England do? What will Austria, what Prussia, what will Russia do? Oh, these are vain questions!

[8] Do you then also still believe in a predestination of the fates of the people? Should I say and firmly determine, so and so it will be to this or that people! If I would do so, would there be love in Me, and patience and mercy? Or is there then love in the judge who breaks the staff over a transgressor of the law and then says to him: "Tomorrow you shall die"? That would be all the more most unloving of Me, if I would thus like to proceed with the sinful people of the world, since, as the eternal Omnipotence, yet eternally a peculiar power, can never defy Myself.

[9] Behold, in the world I leave all things free, which only ever have the name human. Why? You have known that for a long time.

[10] Would be just of Me if I would now determine quite firmly: "On March 21, 1847, an extremely bloody war will begin and will last for ten years throughout Europe"? But if people were to improve in one or the other, and I still let this scourge come upon them - would I then be a just judge and a Father for every human?

[11] Oh see how vain your questions are! I see in your hearts a desire for war, by which you would like to see arrogant rulers humiliated! But what would be the fruit of that? One man will sure be humiliated, but thousands will be enraged because of it in their sensual frenzy, and will then play an even much worse game with poor and weak mankind than any present ruler, who may well think himself as a mighty one, but who is nevertheless obliged to keep himself within certain limits, because he does not completely trust other powers and his people. But if one or the other will test his power, then all suspicious fear will also be banished, and he will then rule his subjugated peoples with an iron scepter, which would bring with it much lamentation, howling, and gnashing of teeth.

[12] He who seeks and wants light, he will have it; whoever wants peace, should gain it! The good and merciful will find goodness and mercy, as the wicked find his merciless judge. But you should not care at all about it, your question should only be: "Lord, Father, are you with us?" And then I say to you: "Yes, My children!" Then let Austrians, Russians or Chinese move into Cracow, and it will be all the same for you!

[13] Whatever happens, Mine will always be under My almighty protection, be it in the world or in hell. But the world and it's sister, hell, will always remain what it is - until it is judged.

[14] But I know very well why I let this or that come to one or the other people. But it is enough for you to know that there are no evil gifts from Me - the Father of all people - given to children, whatever they may be, least of all to those who seek, recognize and love Me. Amen! That for your instruction and consideration!

360 *To the silver wedding*

10th December 1846

[1] So write a short word that your and My friend celebrated a festival in a good way, which gave him and his family a rare joy.

[2] I do not have any joy in any festivals that people celebrate on earth. But when celebrations are rarely celebrated by those who are marked in My heart, then of course I am also there, as at the wedding at Cana in Galilee, and transform the water of the world into the invigorating wine of the spirit.

[3] I did not fail to do this with our friend either - and I visibly indicated it by the fact that I brought you to this house at this time and was there with you, and visibly came there with you. And how you found acceptance there, so I also found very pleasing, not only spiritually, but even physically - which, however, is to be understood according to the Gospel:

[4] He who professes Me in his faith and does according to My word, receives Me spiritually and I am with him spiritually. But whoever accepts a brother in My name out of love for Me, accepts Me in the brother bodily.

[5] The accepted brother is then no longer who he appears to be from the outside. But the accepted brother is then bodily Me in the fullness of My love, grace and mercy. In love I am because love was shown to the brother; in grace it is I because the brother was welcomed with an open heart; and in mercy it is I, because there not just one, but several brothers who hungered found a merciful welcome to satiate their bodies.

[6] But if anyone thinks and says: "If the brother received is a weak, sinful and mortal man, how does my presence in the flesh rhyme with such a sinful brother?" I say, how did it rhyme in Zacchaeus' house?

[7] It rhymed by the fact that the physician is always concerned only with the sick and not with the healthy, who do not need him - and has nothing to do with them.

[8] But how could a sinner be My servant if I were not with him and in him? But if I have chosen only healthy people, that is, non-sinners, to be servants, ask yourself: where on earth would I find them ?!

[9] Therefore do not look at the brother's sin, but look at what he needs, and in every sinful brother, you will find a "house of Zacchaeus", into which I will move and where I will have lunch at the sinner's table.

[10] And look now, you A.H.-W., at your wedding feast I showed you the grace that I brought your brother back to you from afar and came with him bodily into your house!

[11] But it is not only in this one brother that I came and am coming, but also through every poor man who enters the corridor of your house, according to the degree of your mercy.

[12] Nevertheless, this brother has the advantage that he always has the word from Me, which gives life to the heart and the spirit. But as he gives, I give it. And who gives him something, he gives it directly to Me.

[13] Even if his flesh is sinful, as all flesh is, yet to Me, his Spirit is sanctified, before whom all the treasures of the heavens are opened up for an announcement to those who seek them in their hearts.

[14] But from this you, A.H.-W., will see how I was present in the brother in the flesh at your wedding. - But just as you remained a brother in the brother's work and drew him again to your table, so also am I the old man with you today as always and ever and will be your good spirit every

day until you once will become Mine eternally with your whole house. For I do not want to separate your house - if your love for Me continually increase until the end of time.

[15] But let that be the emblem of your so-called "silver wedding", that you grow in love and increase in humility and patience! - For behold, these are my basic properties even in the highest measure eternal!

[16] So when you think of your so-called "silver wedding", remember it strongly in your heart at all times, you will always celebrate a worthy feast before Me, and My blessing will be with you and will remain with you forever. Amen. Such then to your active memory!

361 Proverbs of the Lord

15th December 1846

Some sayings of the Lord, which do not appear in the known four gospels, but were nevertheless used by the Lord very often:

- [1] Giving is more blessed than receiving.
- [2] Let us be enemies of all wrongdoing and make war against it.
- [3] Those who desire to become acquainted with Me and to take part in My kingdom, must accept Me under tribulations and sufferings.
- [4] If I saw you already gathered around Me as table companions and bosom friends and you do not want to observe My regulations, then I would send you away. "Away from Me," I would say, "you are none of My business, you wicked ones."
- [5] The Lord once said to Peter: "You will be like sheep among wolves!" To which Peter replied: "How now when the wolves tear the sheep apart !?" The Lord replied to him: "So when the sheep are dead they have nothing to fear from the wolves. And so you too must not fear those who kill you because they can no longer harm you. But you rather fear him who can not only kill the body, but also cast the soul to hell!"
- [6] Keep your body clean and the seal (of baptism or the Spirit) intact, so that you may receive eternal life.
- [7] Become skillful changers and practice usury with My talents!
- [8] With what you will be found busy when I meet you, on that I will judge you.
- [9] Ask for the great, and the small will be given to you as a gift! Or: Ask for the heavenly, and the earthly will also be given to you!
- [10] I am weak for the weak, hungry for the hungry, and thirsty for the thirsty.
- [11] Those who appreciate it enough, will get an important place in the kingdom of God. And whoever manages this well, will find true peace.
- [12] You never have cause to be happier than when you see your brother act lovingly. (This is what the Lord said to His disciples very often).
- [13] When someone asked the Lord when the kingdom of God would come, He replied: "When one day the two - the external and the internal, will be one!"
- [14] Salome once asked the Lord in her simplicity: "How long will people on earth have to die?" The Lord said: "As long as people are born into the world!" Since Salome now counted on her merits for never having given birth to a child, the Lord replied to her: "But the proverb says: 'Eat whatever herbs you would like, but leave the bitter ones behind.'!"
- [15] Once the Lord said: "I have come to destroy the works of women." When asked about the meaning of these words, He declared: "The works of women are sensual desires. And everything that they produce, their effects : becoming and dying - I will one day abolish."
- [16] Woe to those who allow themselves to be given as if they did not have it themselves; or, if they could live without it, would still prefer to take from others! But woe even more to those who have a lot and yet do not want to give to those who do not have!
- [17] Once the Lord said to the disciples: "Just as the Son of man did not come for many, but only for those who hear His word and live according to it - so I do not send you to many, but only to those who will accept you and listen to you."

[18] He that strives for the higher, shall receive the lower. But he who strives for the lower, will receive the higher.

[19] If you take no care for the little, who will I give you the greater?

[20] Finally the Lord said to the disciples: "Remain twelve years around Jerusalem! If someone from the Israelites wants to be converted, namely by accepting Me and therefore believing in God, his sins will be forgiven. After twelve years, however, pass this invitation on to all other nations so that one day no-one can say that he has not heard anything about it!"

[21] Once, someone gave a very sensible speech before the Lord. When the speaker was over, the Lord said: "I would desired to hear something like this for a long time, and it has never been so dear to Me!"

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