

ABOUT INTELLECT, CONSCIENCE AND FREE-WILL

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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THE NEW REVELATION

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

It must be noted that the following excerpts cover just a small part of the revelations treating the proposed subjects. This amazing natural-spiritual knowledge creates a new ontological paradigm which, in full agreement with the Christian Scriptures, clarifies many fundamental issues dealt with by psychology, philosophy and religion.

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THE TRINITY IN MAN AS IN GOD

"[4] I said: "You have said that very well and correctly, but still I cannot omit to urge you to do it anyway because with those three denominations the being of God as a whole is explained and is clearly brought to the attention of the people.

[5] It is true that by that in a certain way for someone who has a less good understanding a kind of threefold divine personality will come forth. But in order to reflect in all aspects the most inner truth, one cannot express it differently than how it is.

[6] Look, man has been created totally in God's image, and whoever wants to know himself completely must realize that as one and the same human being he actually also consists of 3 personalities. You firstly have a BODY, provided of all the necessary sense organs and other parts of the body, from very big to hardly unimaginably small, which are necessary for a free and independent life. This body has, for the benefit of the development of the spiritual soul its own very natural life within that is different in every respect from the spiritual life of the soul. The body lives on material food of which the blood and the other nutritious juices are formed for the different parts of the body.

[7] The heart has a special living mechanism of its own within by which it continuously has to expand and then contract again. By that, the blood that makes the body alive together with the other juices that are made from it, will be pumped to all parts of the body. And by its contracting movement the heart will assimilate the blood again to saturate it with new nutritious foods and then pump it out again in order to feed the most various parts of the body. In these numerous and most divergent parts of the body an equal number of different nature spirits are living within, which are extracting from the blood those substances that serve the purpose and which are necessary for the nutrition and the maintenance of that part of the body that is controlled by such a spirit. Then they are assimilated into the parts of the body that are controlled by them, that means by the very spirits. In this way they are making the body more powerful and stronger, and without this continuous activity of the heart, man - as far as his body is concerned - would not be able to stay alive for 1 hour.

[8] Look, with this activity of life, the soul has nothing to do with it, because this activity has no connection with **the free will of the soul**, no more than with the very activity of the lungs, the liver, the spleen, the stomach, the intestines, the kidneys, and so much more countless parts of his body. The soul does not know these at all and he also cannot care for it. Nevertheless, the body is as a complete separate personality one and the same human being, and does and acts as if the two were totally the same personality. But then, who of you can say that the body and the soul are one and the same thing?

[9] If we consider now only the SOUL, then we will see that also he is in himself entirely a complete human being who has substantially spiritually also in himself and for the benefit of himself precisely the same parts as the body, and in a higher, spiritual respect he is using them just like the body is using his material parts.

[10] Now although the body on the one hand and the soul on the other hand represent two totally different human beings or persons, of who each has his own individual activity, they finally cannot even understand the how and why of those activities, and they are in the light of the actual purpose of life nevertheless only one human being. Consequently, nobody can claim neither of himself nor of anybody else that he is not an individual but a twofold human being, because the body must serve

the soul, and this one, with his reason and will, must serve the body. And consequently, the soul is equally responsible for the acts for which he has made use of the body, as well as for his very own acts that exist of all kinds of thoughts, wishes, desires and lusts.

[11] When we however consider more in detail the life of the soul as such, we soon will discover that also he is a substantial bodily being, who in himself stands not much higher than at best for instance the soul of an ape. Although he possesses an instinctive thinking-faculty of a somewhat higher level than a simple animal, an intellect and a higher free opinion about certain things and their interrelation would be out of the question.

[12] This higher potential in the soul that is in fact the highest and equal to God, comes from a pure essential, spiritual, third man who lives in the soul. Through him, he can distinguish that which is true from the false and that which is good from the evil, and is able to think freely in all imaginable directions and is able to will in complete freedom. As he - supported by the spirit - will direct himself with his free will towards that which is purely true and good, he slowly in the same proportion will make himself completely equal with the spirit who lives in him. Thus: strong, powerful and wise, and is then identical with him, as being reborn in the spirit.

[13] When this is the case, the soul is as good as one being with his spirit, just as the more noble parts of a perfect soul - which in fact exist of the very different nature spirits in the body - will completely change into the spiritual substantial body, which you can call the flesh of the soul, and finally will also change into the essential body of the spirit under which the true resurrection of the flesh has to be understood on the youngest, most true day of the life of the soul, that begins when a man is completely reborn in the spirit, be it already here in this life or - what will cost some more trouble and time - in the beyond.

[14] Even though a completely reborn man in the spirit is only one perfect human being, his being exists nevertheless in himself eternally out of a well distinguishable trinity.

[15] How this is possible, I will explain very clearly to you. So listen carefully."

(THE GREAT GOSPEL OF JOHN , Book 18, chap. 72 - **The Trinity in God and in man**)

The Living Soul - between body and Spirit

"[4] I said: "Friend, now again, the old, blind Roman and gentile out of you has spoken, and despite your exemplary strong and active faith and trust in Me, you have shown that you really are still not initiated in the secrets of the true, inner life of the soul.

[5] Do you perhaps think that the soul will not be able to also view the regions of this Earth without the help of his material body, provided that he is perfected according to My order that is clearly shown to you and that he will leave his heavy body in this way?

[6] Who is it that can see now this landscape, although imperfectly, through the 2 little windows under your forehead? For sure, only your only living soul. Because the body was only given to him for a short time as an instrument in order to acquire and secure for himself, through the right use of

it, the full freedom of life and independence forever. He who feels, hears, sees, smells, tastes, thinks and wills in the body is surely the immortal being of the soul and not the dead body in itself, which apparent life would not be possible without the true life of the soul.

[7] If your soul can see now the beautiful landscapes of this Earth through your body, with all the limitations of his life, and can feel real joy about it, only by viewing the most outer form, he will feel an even greater joy and delight when he will be able to view, evaluate and understand, with his brighter eyes, not only the outer shell of the beings and things, but the whole interior in its most wonderful connection, action and meaning.

[8] Yes, he who is still so deeply buried in his flesh, so that he will feel as if pulled along into death during the certain death of his body – which is the result of his too great love for the world and the flesh – then man must of course speak as pitifully as you *have spoken now*, My friend. But once man, in whom the soul is free from the earthly dross according to My teaching and My will, and who became by that more perfect and perfected, will speak quite differently and exaltedly at the view of such environment and landscape.

[9] A natural human being, as you are still now – although you can view now with your eyes, and hear with your ears, the Lord and Master of all existence and life – if he becomes heavyhearted at the sight of a beautiful environment, because the feeling of his perishability awoke in him, then this is only very beneficial for his soul. Because that feeling is the immortal Spirit from Me in the soul of every human being, without which he would not possess a life. That Spirit cries out to the soul: 'Do not love the world for the sake of its outer charms, for they are all subject to death and perishability. Take courage and turn away your lustful eye from that which is nothing in itself. Instead of that, turn inwardly in your deepest inner self, in Me, your true existence and eternal life. Then you will not only see and recognize the dead, outer shell of the things and beings, but excellently *see and recognize* that which is in them and which is active, and how and why, and what ultimate goal they have.' (35. The heavyheartedness of the Roman at the beautiful view - THE GREAT GOSPEL OF JOHN Book 22)

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"The body of man cannot believe or will something. It only serves the soul for a short time as instrument for the activity to the outside, and consequently also for his development. The thinking, loving, willing and acting according to the truths that someone has come to know is a matter of the soul.

And a soul who is neglected here will surely fare still much worse in the great world in the beyond, because during the life in the body he has lived on the foundation of all kinds of wrong ideas, resulting in that which is false and evil. Such a foundation of life is however the same as a hardening of the love and of the will of the soul of which both actually constitute the life and the individual existence. If I then, from such a soul, would take away in one time his love and his will, then by that, also the whole soul would be taken away. [...]

[7] Therefore, such souls should be handled very cautiously to bring them gradually – without them noticing it – on the right track. But for this, surely a supreme godly love, wisdom and patience is needed, because such a soul has always to be only influenced, as it were from the outside, by bringing him by his willing, striving and acting into such situations in which he will become aware

of the fact that he will find himself to be in great errors. Once a soul becomes aware of this in himself, then also the desire will be awakened in him to know why he in a way did not end up on green grass, but only on a rather dark and unfruitful wilderness.

[8] Well now, in such a situation it is only then the moment to let such a soul meet a wise spirit who looks alike and who can then talk with him about one or the other thing. By that it will become light in such a soul who went astray, and now he perceives as if completely by himself that he ended up in great errors and he desires more and more for the true light.

[9] You can see now quite easily that a soul who is in such an already better situation begins to think quite differently, and his love and his will, as his actual I, life and existence will take spontaneously another direction. [...]

[15] I say to you: the spirit is the only living thing in man, is pure love and most gentle and is an eternal supremely well disposed feeling of that love. Thus, he who will make effort to ever more absorb this love of the spirit and its most gentle and eternal most well disposed feeling into his selfish soul, becoming therein also more and more strong, more powerful, more courageous and more compliant, will help by that the full union of the spirit with the soul. And if the soul becomes then pure love and wisdom in his most gentle and most well disposed feeling, then such a soul is also entirely one with his spirit and is therefore then also in the most living possession of all wonderful capabilities of life and existence of his spirit. And that is then certainly more valuable than having attended all the schools of the worldly scientists on Earth but remaining by that a severe and insensible human being.” (THE GREAT GOSPEL OF JOHN , Book 19, chap. 98)

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“[3] Therefore Zinka’s eyes widened when Zorel gave him an answer to his thought question: “Of course does the soul has a body, however only ethereal, but for the soul her body is nevertheless a perfect body, just as for the flesh the flesh is a perfect body. The soul body has everything whatever is present in the body of the flesh. Of course you can’t see this with the eyes of your flesh, but I can see, hear, feel, smell and taste everything; since also the soul has the same senses as the body as a means to communicate between it and its soul.

[4] The senses of the body are the leading reins in the hands of the soul to control her body for the outer world. If the body would not have such senses, it would be totally useless and an intolerable burden to the soul. (THE GREAT GOSPEL OF JOHN Book 8, 83:3-4)

INTELLECT – the earthly intelligence of the brain

22] The earthly intelligence of the brain can therefore never accept and understand something purely spiritual, because it has been given to man only for the necessary care for his body. Such a thing can only be done by the divine spirit in the heart; it must therefore be practiced from early on. Once it has reached some degree of solidity, the correct order in life will

have been as good as established; and so just try to unfold what I demand of you, and your spirit will gain a great advantage!" (THE GREAT GOSPEL OF JOHN vol. 3, chap. 182)

Necessity of a proper development of the intellect

Lord's advice of the necessity of a proper development of the intellect. Examine everything and retain what is good and true

"4. Say I, 'You I have prepared through word and teaching. When I came to you a few days ago you took Me for a very wise and highly accomplished physician and when you saw Me accomplish unusual deeds, you began to take Me for a prophet through whom God's Spirit acted. But being a man of much experience, you felt prompted to find out how I had achieved such perfection. Thereupon I revealed to you what man is and what is in him, besides what can become of man when he has fully recognised himself, achieving fullest life-liberty of his spirit therewith!

5. But then I also showed you how God Himself is a Man and whence you too, as well as all beings like you, also are men. I then also showed you confidentially that I Myself am that Man and that every man is called to become and be forever what I Myself am. You were astonished, knowing from then on Who I am.

6. And behold, this was a purposeful preparation of your soul and spirit, so that you could now watch Me create an earth, or men from stones, without being harmed. Because you accepted freely, and that in a fully scientific way, that God can be a Man and man can be a god! And so it can no longer trouble your soul and spirit to fully comprehend that I alone am the One true God and Creator of all things from eternity.

7. But it is quite different with other people, who on the whole are not accessible to the scientific approach. These only have faith and otherwise little understanding.

8. The faith of the soul however is nearer to life than the most perfect intellect. If the faith is a coerced one however, then it also becomes a shackle to the soul. If however the soul is shackled, then there can be no talk of the development of the spirit within it.

9. But where, as in your case, the intellect first was brought to the right insight, there the soul remains free and takes for itself light from the intellect to the extent of her tolerance and digestive capacity.

10. And thus **through a properly educated intellect, a true, full and living faith develops**, from which the spirit within the soul receives the right nutrients, becoming steadily stronger and mightier, - which can be perceived by any man whose love towards Me and neighbour gets steadily stronger and mightier.

11. But as stated, where man's intellect quite often is undeveloped, man having only faith, which in its confined state is as it were only an obedience to the heart and its will, such must then be approached with caution, for it to not go numb with delusion, or be hideously side-tracked, as it is only too obviously and unfortunately the case with all heathens and others at this time.

12. And you will now see why I called you down from the rock before, when you intended revealing Me to the people. Hence no blind should lead another, but rather one of penetrating intellect, - otherwise they both fall into the abyss.

13. I say unto you all, be assiduous and acquire a proper knowledge in all things! Examine everything you encounter and retain what is good and true and you shall find it easy to grasp the truth and enliven the formerly dead faith, making it into a true lantern of life.

14. I say into you and hence also to all: if you want to reap the proper benefit from My teaching, then you must first understand it and only then truly act in accordance therewith!

15. Just as the Father in heaven is perfect in all things, even so you too must be perfect, - otherwise you cannot become His children!

16. You have read Matthew's Scripture and My sermon on the mount therein; there I taught the disciples to pray and that with the invocation 'Our Father'.

17. He who says such prayer in his heart, yet does not understand it in the right sense, is like a blind who praises the sun, yet is not able to see or form a concept of it in spite of its mighty light. He does not of course sin therewith, yet it is in reality of no account to him, for he still remains in the same darkness.

18. Hence, if you want to truly educate a human heart for life, then do not overlook the proper development of the intellect, or you should make a blind worshipper of the sun out of him, which is fit for nothing." (THE GREAT GOSPEL OF JOHN Book 2, chap. 55)

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"18] I could very well tell you and others, and you would also understand Me if it was necessary; but your soul would store it just as well as everything else for your brain alone, where it would then be of no use to your soul. For what the soul stores in the palace of its brain, dies and passes away in time along with the brain; what use then can the spirit draw from what has happened and what has stopped existing?!

19] But if you develop such a thing from your heart, it will then remain there for ever in something that is eternal, namely your spirit, and likewise through that forever in your soul; but what the brain seizes, passes away, and nothing is left of all the worldly wisdom in the soul when it one day leaves the body.

20] Therefore you must all take everything to heart and bind it in your heart and reveal it; for what the brain creates is suitable only for the passing life on this world and for the mortal body.

21] Soul and spirit do not need this; they need no earthly clothing, no house, no field and no vineyard. All cares from the recognition of the brain is directed at the covering of the bodily needs which unfortunately have such a high degree among the people that they can never be counted and even less achieved for the largest part of humanity.

To seek God is not a task for the intellect, but for the heart. The influence of love on the mind

“[11] God is in Himself the highest, endless, most powerful love and therefore can only be found through love! [12] In the beginning love drove you to it, although you imagined to sin by loving Me; and look, you found Me. I came to you more than half the way, just as your father Ouran. But likewise everyone that wants to find Me should seek Me, and they will find Me as you have found Me.

[13] But those who seek Me with their arrogant intellect will never find Me in all eternity!

[14] For whoever seeks Me with reason, resemble a man who bought a house about which he had heard that there was a great treasure hidden under its walls. When the house became his, he began to dig in it one moment here, the next moment there; but he didn't make any proper effort, only dug a shallow hole and thus did not find the treasure which was buried deeply. Then he thought: Aha, I know what I will do; I will begin to dig around the house from the outside and will certainly find the trail of the buried treasure much faster!

[15] And so he began to dig outside the house, and of course did not find the treasure in that it had been buried deep in the middle of his house, and the further he dug new ditches away from the house for the sake of the treasure, the less he found the treasure for whose sake he had bought the whole house. For whoever seeks something there where it is not and can never be, can also impossibly find what he is seeking.

[16] Whoever wants to catch fish, must reach into the water with a net, for no fish swim in the air. Whoever wants to dig for gold must not seek it with a net in the sea, but in the depths of the mountains.

[17] You cannot see with the ears and hear with your eyes. Every sense has its own goal and therefore has been determined for a certain purpose.

[18] Likewise the heart of a person who is closely connected to God has alone the goal of seeking God and also finding Him and then taking a new, indestructible life from out of this God once found. But whoever seeks God with his other senses can find Him just as little as a man who binds his eyes can find and see the sun with his ears or nose. (THE GREAT GOSPEL OF JOHN Book 5, chap. 96)

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[1] Raphael says: “But friend, you are getting a little annoyed about something that you are only accusing me of doing; how can you think of me that I am an opponent of the correct understanding of man?! If I say to you that you should now find the Nazarene here with your sharpness of understanding, I did not want to suggest with that that a very bright understanding is not satisfactory by a long shot, but instead above all the mind, love, the action of seeking and finding Him must take over, who is the highest love Himself! Intellect must certainly not be lacking; but first of all must be love! Without that pure Intellect can do nothing in itself! (THE GREAT GOSPEL OF JOHN Book 11, chap. 53)

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[1] (The Lord): “But love, again, is a result of the stimulation of the inner life which has been acted on by something.

[2] The inner life is love, thus a fire possessing warmth. If this fire is acted upon by a thing which itself has fire within and is thus nourished, as the fire in the hearth is nourished by good firewood, it will begin to burn more vigorously, and there will be more stirred-up vital warmth for the inflammable substance. Thus, the flames will grow stronger and their light brighter, and the soul will soon obtain much light on a matter previously quite unknown to it. Thereby the love for the object will keep growing, and one will not give it up until it has become thoroughly familiar and one is fully aware of its worth and all it contains. But this happens only when the love for the object

keeps getting greater and more intense.

[3] However, if the life is not stimulated by something, it remains cool and is not in the least interested in the ever so memorable thing, just as the flame does not lick at the logs of wood which are too far removed.

[4] Therefore, before man can think living thoughts of warmth about something, he must be stimulated by it. The cold truth, being a glimmer of the remote stars, can never arouse the inner life because its inner warmth is thereby not increased, but diminished.

[5] Up till now you have only searched with the icy-cold intellect, the lever to your search being your equally cold reason which accepted nothing as truth unless it could somehow be perceived through one of the senses.

[6] Thus, you were looking for God with the abacus held in your hand, trying to find the A but could not even find the basic lines of this significant letter. You were looking for plants on the snowy and icy expanses of the North but could not find anything whilst the brightness of the snow rendered you nearly blind.

[7] By the snowy and icy expanses I mean here the cold, calculating intellect and the still colder, calculating reason which, since it is grossly material, cannot possibly be aroused by anything purely spiritual and is thus incapable of an inner spiritual contemplation.

[8] Many a thing struck you as peculiar, as for instance the incessant repetition of the same forms in nature, which to you appears to be creative. You were thinking in terms of an exponentiated intelligent life force fully aware of itself, which is forever consolidating itself and, being able to penetrate and seize everything, again and again conjures up the same forms out of the crude forces. You used to regard the whole earth, the moon, the sun and the stars as a temple which was finally even inhabited by invisible magi. In India you found many a seeming confirmation of this belief, and for this reason you were amongst those mainly responsible for establishing your magic chamber at Essea.

[9] Since you did everything with the cold intellect, never allowing your heart's understanding to awaken, you did not find the ground of life, no matter how closely you approached it with your reason, and became again immersed in the cold and dead matter, trying to find salvation therein both for yourself and for all other people.

[10] Things have been progressing for you successfully for quite some time, for you were – and still are – a head of this institute, which is quite apt to plunge the ignorant into the darkest superstition and the better – and thinking – part of mankind into the crassest and crudest materialism. To be sure, you have destroyed many a living heathenish temple without, however, building something better in its place. You had death within you and even greeted it as a welcome guest, for with you nonexistence counted for more than all life.

[11] Why did things take such a turn with you? Because you have never had any love in your heart. You have never kindled the living fire within you into an ever so moderate flame. Never having activated the outer side of your heart, how could you possibly have stimulated the inner and innermost life-elements of the spiritual part of the heart, which would soon have made your heart

beat with the flame of true life and illumined your consciousness to the point of clear self-recognition, which leads to the recognition of God." (THE GREAT GOSPEL OF JOHN Book 11 , chap. 56)

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Follow My tenets and My words and you will, not with the intellect, but with the heart, read from the whole of nature surrounding you and realize that it is your Father, who from all objects and from all the corners of your heart calls out to you: There is only One God, One Creator and One Lord! But also only One Father, who with His will, as the universal vital salt, awakes, inspires and guides everything, so that it may ultimately, as an entity originated in the spiritual self of His Being, be able to return to that source! Amen." (Secrets of life, chap. 17)

CONSCIENCE – a spiritual organ in the heart of the soul

Conscience – a inner voice in the human heart

(Lord to Cyrenius) "You are greatly concerned about it and I have, therefore, seen to it that what is important has been recorded in your rolls. But any such record is of no more benefit to life than a dead road-sign is to the wanderer on the many roads and in the mazes of this world; but what can help everyone and give him wisdom, vigor and life, is written into every man's heart in a wholly indelible manner, so that this writing of the eternal law of life and its inward and outward relations is read aloud in man's heart whenever one of his actions is contrary to the divine order, admonishing the soul to return to the original, divine order.

If man follows **this inner voice**, he is instantly on the right road. However, if he does not heed it, but acts in accordance with the raging passion of his flesh, he will only have to blame himself, if he is swallowed up by the judgment taking place within him." (THE GREAT GOSPEL OF JOHN vol. 3, 193:13-14)

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"I Myself (the Lord) and love towards Me and all men must be the foundation of conscience, otherwise mere moral emulation would be spiritually dead." (THE GREAT GOSPEL OF JOHN vol. 1, 63:19)

Raphael's description of the conscience and angel's influence upon man

"[8] For behold, every human being has a **spiritual organ within his heart** which is always open and completely accessible to us, angels of God. This organ invariably represents the simple concepts of good - bad, true - untrue, right - wrong.

[9] If you do always what is good, true and right, we touch the positive and good part, and within you the gratifying feeling is aroused to have acted and spoken well and truly.

[10] But if you have somehow not acted and spoken well, we excite the counterpart of the organ; the uneasiness will come over you and tell you that you have left the divine order. And this organ is in the moral language called the conscience.

[11] You can quite faithfully depend on this voice; it will never deceive you, except someone would allow that organ to become deadened to the extent that it became in the end too material to perceive our touch, which would mean anyway that the spiritual part of the man is as good as lost." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 232)

FREE-WILL – fundamental attribute of the soul

How God gave all spiritual beings created by Him free-will and the conflicts arising from the two types of creation's self-conscience

"1. In the beginning was the Word, and the Word was with God, and the Word was God.

[1] This verse has already been the subject of a great many misrepresentations and interpretations. Yes, even atheists have made use of this very text to dispute My deity all the more surely since they in general denied the existence of the deity. However, we are not going to once again present such false concepts whereby the confusion would only be increased, but shall bring light into the matter with the shortest possible explanation. This as itself light within the primordial light will automatically fight and conquer all misconceptions.

[2] A main reason why such texts are not understood is unfortunately the very poor and incorrect translation of the Scriptures from the original tongue into the tongues of the present time. But this is for the best. For if the inner meaning of such texts were not hidden as well as it is, that which is holiest therein would long since have been utterly desecrated which would be disastrous for the entire Earth. As things are, however, only the outer shell has been marred while the hallowed life has been preserved.

[3] The time has come to show the true inner meaning of such texts to all who are worthy of participating in this knowledge, about the unworthy will have to pay dearly, for in these things I will not be trifled with and I shall never take part in a trade.

[4] Now the explanation shall follow this necessary prelude, but I will still add that here only the inner meaning pertaining to soul and spirit is to be understood and not the innermost, purest heavenly meaning. This is too holy and can be bestowed only on those in the world without harm who seek it through living their life in accordance with the precepts of the Gospel. But the inner meaning pertaining to the soul and spirit may easily be found, sometimes already by means of the correct translation in the respective vernacular of the time, which shall become evident in the explanation of the first verse.

[5] The expression 'In the beginning' is most incorrect and greatly obscures the inner meaning, for thereby even the eternal existence of the deity could be questioned and disputed, which was also done by some of the older philosophers from whose school the present-day atheists have actually gone forth. But if we now render this text correctly, its cover will be found to be only very thin and it will not be difficult to discover the inner meaning quite clearly and sometimes very accurately through such a thin cover.

[6] The correct translation shall read thus: In the primordial essence, or also in the primal cause (of all life) was light (the great holy creative thought, the existential idea). This light was not only in, but also with God, that is, The light came forth from God as substantially visible and was thus not only in, but also with God and, as it were, flowed around the primordial divine essence. Thereby the basis for the eventual incarnation of God was given, which becomes plainly evident in the following text.

[7] Who or what actually was this light, this great thought, this most holly fundamental idea of all future substantial, utterly free existence? It could not possibly be anything else but God Himself, since God, through God and from God nothing but God Himself could manifest in His eternally, most perfect being, and thus this text may also be read as follows,

[8] In God was the light. The light flowed through and around God, and God Himself was the light.

2. The same was in the beginning with God.

[9] Now that the first verse has been made sufficiently clear and can be comprehended by anyone with some measure of enlightenment, the second verse is self-explanatory and only bears witness to the fact that the above described word or light or the great creative thought did not come later into existence out of the primordial being of God, but is as eternal as God, itself God, and therefore does not contain within itself any process of coming into existence. That is why the explanation – by way of giving witness – follows, The same was in the beginning, or in the primal Cause of all existence, and in all later existence, as the First Cause itself with, in and out of God, thus itself God through and through.

3. All things were made by Him, and without Him was not anything made that was made.

[10] This verse confirms and substantiates, as it were, what had already in the first verse plainly presented itself as the 'word' or 'light' in the primordial essence of all being or coming into existence, completely present, but not yet fully manifest.

[11] Accordingly, this third verse in its correct rendition should read as follows: All existence came into being from this primal existence which in itself is the eternal First Cause of its existence through and through. The light, word and will of hits existence set its very own light, its eternal idea of creation, out of itself into a tangible, visible existence, and there is nothing in the entire eternal infinity that did not go forth from the same First Cause in the same way assuming a manifest and visible existence.

[12] Whoever has now fully comprehended these three plainly explained verses must find the meaning of verse 4 quite clear.

4. In Him was life. And the life was the light of men.

[13] It is obvious that the First Cause of all existence, the light of lights, the original thought of all thoughts and ideas, the archetype as the eternal original form of all forms, firstly, could not be formless and, secondly, could not be dead, since death signifies the very opposite to all existence in whatever form. Thus there was a most perfect life in this word or light or in this great thought within God, fundamentally God Himself. So God was from eternity the most perfect fundamental life in and out of Himself through and through, and this light or life called forth out of itself all created beings, and this light or life was the light and also the life within the creatures, within the human beings that had gone forth from Him. Thus these creatures and human beings were a complete image of the primordial light which gave them their existence, light, and a life very similar to the eternal primordial existence.

[14] The primordial life in God is and must be a perfectly free life, otherwise it would be as good as no life at all. This same life must be one and the same life in the created beings, otherwise it would not be life and, thus, without life also would be without existence. It is obvious that the created beings – men – could only be given a completely free life, which has to be aware of itself as a complete life, but also had to realize that it was not a life that had come forth from itself, but had come forth as fully equal out of God in accordance with His eternally almighty will.

[15] This perception had to be present in all created beings, just as the one that their life and existence must be completely equal to that of God, as otherwise they would not have any life or existence.

[16] When we now consider this circumstance more closely, it becomes evident that two feelings must meet in the created beings, namely, in the first place, the feeling of equality with God or the presence of God's primordial light within them, and then, resulting from this light, also the feeling of having been created at some time through the primordial will of the Creator.

[17] The first feeling makes the created being without fail equal to the Creator and, as if it had come into existence out of itself, completely independent of the eternal First Cause as if comprising it within itself. The second vital consciousness, necessarily arising from the first, must still consider and regard itself as having been called forth from the actual First Cause, an only in the course of time freely manifested being, and thus most dependent on the First Cause.

[18] Now this humbling realization turns the initial feeling of exaltation also into a feeling of humility, which for the feeling of exaltation is a most necessary and unavoidable matter as will be plainly shown hereinafter.

[19] The feeling of exaltation puts up a mighty resistance to such humiliation and wants to crush the other feeling.

[20] Such a conflict then causes anger and finally hate against the First Cause of all that exists and resulting from that against the lowly feeling of humility and dependence, whereupon the feeling of exaltation becomes weak and benighted and the primal light within the created being gives way to night and darkness. This night and this darkness is then hardly able to recognize the primal light within itself and, as blind but still independent, distances itself from the First Cause of its existence and creation unable to recognize the same in its delusion." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 1)

Man, as God's complete image, must also have a perfect free will

"[2] He who has not yet created a sun, a moon, a habitable Earth, plants, animals and men, knows certainly not how all these creatures have to be guided, sustained and brought to their ultimate goal. I, however, know all this and have established an eternal order, without which nobody could achieve anything.

[3] **Man, as My complete image, must also have a perfect free will** by which he has to – as far as his spiritual part is concerned – transform and strengthen himself, and make himself free from My omnipotence, so that one day he may stand next to Me and live and act as a strong, free, independent and arbitrary being.

[4] Look, all creatures are subject to laws, which are established by Me. Also man, where his body is concerned. Only the soul and the spirit of man are not. That is, as far as his will and the freedom of learning and the realization of everything are concerned. The form and the structure of the soul in all its parts is of course also subject to laws which are established by Me, but only in such a way, that, precisely because of the free will in man, **he can become either very noble and strong or very ignoble and weak.**

[5] But the free will of man would be of little or no use at all if he would not have the possibility to learn and to recognize freely, and from that, a reasoning that shows to the will what is good and true and what is wrong and bad.

[6] Only when man has gathered knowledge and has sharpened and awakened his intellect, the revelation of the divine will is added, which shows man the true way to eternal life and God. Then man can either accept this revelation or not, since also in relation to God he must have a completely free will, or else he would not be a human being but an animal that has no free will but only an instinct which it cannot resist." (THE GREAT GOSPEL OF JOHN Book 17, 40 - THE GUIDANCE OF HUMANITY. KNOWLEDGE, INTELLECT AND FREE WILL)

In this world, the freedom of life is being tested. Not God but His Order in each man judges him

"[5] I said: "If you truly believe in Me, you also must not try to anticipate My wisdom, which guides and settles all things in the world, but you must unite your patience with Mine and think: in this world, where the freedom of life is being tested, order is once and for all times such that every man may do what he wants. Because only by the complete freedom of will he can fight for the eternal life of his soul. And as he has a free will, he also has a right thinking-faculty and a free intellect with which he can distinguish and evaluate all that which is good and true and he can also act accordingly, because the powers have been richly given to him.

[6] When man distinguishes that which is good and true, but still voluntarily is acting contrary to it, he is building his own judgment and his own Hell and is therefore already here on Earth a complete devil. And look, that is the punishment which man is giving to himself, without My willing it.

[7] Therefore, do not busy yourself with My great patience and love for men, if they be good or bad. I only warn them when they are on the wrong path. But despite My omnipotence I cannot grab them and bring them back on the right path of life, because that would mean that I would take away

their free will, which would mean the same as if I would take away the life of the soul and that of the spirit within.

[8] Therefore, everyone has to walk as it pleases him. It is for man more than enough that he knows the ways and the fixed consequences that he can expect, if they are good or bad. Because every man who came to use his reason and his intellect knows the things which are right and good according to the revelations from the Heavens, and also that which is wrong and bad. The choice to act accordingly is completely up to his free will.

[9] If you understand this well, you cannot complain about My patience and tolerance, because on this Earth, which is a house of education for the future true children of God, it must be so and can impossibly be otherwise.

[10] Where people are called to become complete spirits and beings equal to God, also the opposite direction must be possible for their freedom of will to have free allowance to become a complete devil, who however by his own fault will have to bear in a miserable way that which he has caused by his own will.

[11] Therefore, I will judge and punish no one by My omnipotence for his bad deeds, but this does the one himself and also the unchangeable law of My eternal order, which has been made known to everyone by the way of the light of the many revelations, already since the first beginning of the existence of man on this Earth.

[12] If you have understood this now, then train yourself also in patience, and have therefore also in yourself true compassion, not only with the sick bodies, but even more with the sick and blind souls of the people. Then you will come in the least difficult and fastest way to the true and complete equality with God and become like the angels in Heaven." (THE GREAT GOSPEL OF JOHN Book 18, 21 - The free will of man. Man's impatience and God's tolerance)

The proportion between spirit, soul and body

"[7] Yes friend, on My part, the proportion between spirit, soul and body is perfectly and accurately weighed with each human being. It is only the illusionary wisdom of men, that old inherited sin, which has changed the good proportion into a bad proportion.

[8] Take for instance the old myth about your Prometheus and his self-created daughter Pandora. Who is that Pandora actually?

[9] *Look, this is an image which stands for the illusionary wisdom and the nosiness and worldly lust for pleasure of men by which he is chained to the hard matter. Even if from time to time an eagle comes to him from the heavens, and strongly warns him that he should release himself from matter, then this is of little use. For as soon as the eagle went away for a while, the liver in the soul of man – which is the symbol of his worldly lusts – is again completely enlarged, and the eagle from the heavens must eat it again. Do you understand this image?*

[10] *Moreover, look to what Moses himself said in a clear image about the first human pair, and you will find therein exactly the same thing.*

[11] And if this is so, then it is not because of Me that the people became worse, because I laid in the soul a little advantage for the world, but gave him on the other hand at the same time a complete light from the Heavens, with which he can overcome that small preference for the world with little effort." (50. How to save materialistic souls - THE GREAT GOSPEL OF JOHN Book 22)

Reason of God restraining His omnipotence. Only the truth makes the man free

"[8] But every person has a completely free will according to which he can freely do what he wants, and therefore it is logical that his obedience depends on it. God Himself can and may never ever force him with His omnipotence, but He only can put man into such situations that by means of experiences he comes – as if he achieved it himself – to a more pure understanding and this way He can guide his will by his own intellect.

[9] But if God would, by His omnipotence and out of His wisdom guide the will of man, then man would not be more than an animal. He even would be a little below it, for even to an animal a little freedom of will has been given – as experience can show you – and also an intellect and a memory. It can feel hunger, thirst and pain and therefore it is also able – although still vaguely – to think, judge, and by its sound, facial expression and movements it can make known what it needs and wants.

[10] However, if man is – as far as his will is concerned – purely dependant on God's omnipotence, he would be almost like a tree that has to grow and exist the way it was put down by God's will.

[11] From this you can already see that things are quite different with the right development of a human being than with the sudden calming down of a storm at sea. If men had to be treated in this manner, it surely would be foolish of Me to speak with you out of My wisdom and to teach you according to the truth. For in that case, at once I also could put the thoughts full of light into your soul and then force you by My might to will and to act in no different way than precisely as I want. But would that be an advantage to anyone if I made of him a pure machine of My almighty will?

[12] But no matter how malicious and selfish your priests may be, they also are completely human beings with a complete free will and therefore they can do what they want, and this all the more since your worldly laws are not binding them, and on the other hand because, the way they are, you can use them well for the people.

[13] But whoever wants to free himself from their yoke must search for the truth and hold on to it. For it is only by the truth that every human being has found in himself that he can become completely free of the yoke of darkness, which is a product of the 1.000 headed superstition or delusion.

[14] Once you have understood this, you also should act according to it, then firstly the priests will not be able to harm you and secondly they themselves will stop when they cannot find any response for their foolishness in your field of truth which is full of light." (THE GREAT GOSPEL OF JOHN Book 18, 33 - The free will of man)

The support of each man's guardian angel

"11. But this much I can say to you for now, that although God can know anything He likes in spite of man's freedom of will, yet when He chooses not to know, so that man would act freely, then He will also not know. Do you understand that?!"

12. Says Matthew, 'Lord, if so then man's life on earth is most dangerous indeed! Which moderately knowledgeable person does not know the many enemies which confront poor mankind everywhere with all sorts of adversities, causing man's demise therewith?! If without knowing so You permit this to go on just like that, then the health of the soul should fare badly!'

13. Say I, 'Not quite as badly as you think! Because firstly everyone shall be living in accordance with his beliefs and loves; and secondly man is free to at any moment call upon God for protection, and God shall turn His countenance towards him who pleads and help him in every adversity!'

14. Besides, everyone has been assigned a guardian angel anyway who has to guide him from his birth to his grave. Such a guardian angel always influences a person's conscience and only begins to keep further and further away from his ward when the latter, guided by his self-love, has voluntarily relinquished all faith and all love for his neighbour.

The free and honest appeal to God or following of God, coming from love

"15. Thus man on this earth is by far not as forsaken as you think, for everything depends on his free will and actions whether he wishes to be supervised and guided by God or not. If he wishes it, God will wish it too; but if he does not wish it, he is absolutely free as far as God is concerned and God does not take any further notice of him, except that he receives what according to universal order every natural man is destined to have as the natural life and what is needed to support it. But that is as far as God will and can go with such a person because of his inviolable freedom. Only when a man with his heart's free will seeks and implores Him, God will always come to meet such a man on the shortest possible way, provided he seeks and prays in downright earnest.

16. But if a person only seeks and prays tentatively in order to convince himself whether where God and His promises are concerned there is anything to it, he will not be considered by God or his prayer granted. For GOD IS IN HIMSELF THE PUREST LOVE and looks only upon those who come to Him in their heart's pure love and seek Him for His own sake, wish to learn to know Him with gratitude as their Creator and have the fervent wish to be guarded and guided by Him personally.

17. Oh, as concerns those who come to God in this way, He knows every moment only too well how things are with them, and He teaches and guides them personally in everything. However, of those who will have nothing to do with God He certainly does not take any notice." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 92)

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"4. Say I, 'This is up to you, because no one shall on My part be coerced into anything! Whoever receives Me, let him do so, and whoever wants to follow Me and My teaching, let him do likewise! Because I and My kingdom are voluntary and hence need to be gained in all freedom.

5. Only the freest self-determination counts with Me. Whatever is over or under that is without worth before Me and My Father, Who is in Me, as I am within Him.
6. Every compulsion other than from the very own heart is foreign and cannot possibly be of any value for a person's very own life according to My eternal and, thus, freest order.
7. Of what use would it actually be to you if you claimed some work of art, which was created by another hand, to be your work? If then someone came and asked you to reproduce all the world by the one who ordered the work, a liar, cheat and boaster with another person's success.
8. Thus also the full cultivation of his own life has been put into every person's very own hands.
9. That which before God's eyes will once at every individual person's great life-trial be recognised as foreign to him, will be of no value to him and will be taken away. Then it will be said: Who has, will keep what he has and will be given even much more, but who does not have his own, will forfeit what he has, since it is not his own, but only something foreign.
10. I tell you that it is now not even necessary that you go with Me, but if following an inner prompting you want to do so out of love for Me, you will thereby not only lose nothing, but gain tenfold in everything. For whoever does something out of true love for Me will here be rewarded tenfold, but once in My Kingdom a hundredfold, also a thousandfold and endlessly.'
11. Says the innkeeper, 'Lord, if this is so I shall definitely go with You, for my own heart prompts me to do so and, therefore, I will strictly follow my heart.'
12. Say I, 'Very well, do that and you will be living according to your heart which is the sole proper life, for every other kind of life that does not stem from the heart is not life, but a death of every man's own life. I as the sole Lord over all life, am telling you this.' » (THE GREAT GOSPEL OF JOHN vol. 1, chap. 93)