

THE NEW REVELATION – LORD’S WORD ABOUT THE FREE-MASONRY



A presentation of the NEW REVELATION

Few of our fellowmen know that for more than a hundred and thirty years, there is on earth a vast ensemble of spiritual writings known as the New Revelation, whose authors, the Austrian Jakob Lorber and, later, the German, Gottfried Mayerhofer, alike all the prophets of the scriptures, sustained that they were nothing but simple messengers of God's words. The two men explained very clearly that these writings were not conceived by them, but only the fruit of a mysterious dictation perceived by them as coming from the area of their hearts. The real author

who spoke the words they put on paper, declared himself to be, in all these texts, Jesus Christ Himself.

Consequently, if we accept the hypothesis sustained everywhere in these writings that sum up more than 10 000 pages (contained in a few dozen volumes), we also admit that, in fact, we have nothing else here but what we can find in the Old Testament, where the prophets tell what they hear directly from God. But this time, in particular, although confessing about Himself as being Jahve God of Abraham, Isaac and Jacob, the author presents Himself with the name He had during His earthly incarnation, 2000 years ago.

Other notable differences between the stories of old Jewish prophets and the revelations Lorber put on paper between 1840 and 1864 and then by Mayerhofer between 1870 and 1877, refer to the incomparable quantity, clarity and consistency of the last ones. In fact, it is easy to observe that if Jesus Christ is, truly, the author of these writings, He addresses a more intellectually and morally mature humanity, according to this one's spiritual level.

But suppose we don't let ourselves so easily convinced by the fundamental affirmation of these writings – according to which they come, with no intervention, from Jesus Christ. Let's try then to get a little closer to these two people that wrote them with the greatest easiness and without any hesitation. From the first lecture, one can observe that the vastness and, most of all, the extraordinary quality of texts produced by them could immediately indicate they were true literary geniuses, matchlessly seers, theologians and mystics. However, the first one was a musician, while the second, a career officer. None of them was related, by profession, to religion, science, philosophy or literature and, as their personal contribution to the elaboration of the messages put on paper, this was totally denied by them. Both considered themselves to be just simple and humble scribes of God, receivers of His word, having no other merit but the one of committing It to paper.

Without entering an analysis of the writings, one can immediately ask if the two people could've eventually compose them in an abnormal mental condition, characterized by symptoms of hallucination. Then, we should consider that these people's psychological health wasn't doubted by any of the people around them. Moreover, psychiatric files emphasize an incontestable truth: the hallucinatory states specific to such a disorder leave unmistakable traces on the graphic and content of the suffering's writings, which get even more affected as time goes by.

As Lorber, for example, is concerned, not only his own written confessions were kept, but also affirmations of contemporary personalities who assisted, during many years, to the realization of the New Revelation's works, and these accounts present the process of writing as rapid, fluent, without interruptions or corrections and the writer as being in a calm state of inner, but fully lucid receptivity.

Either he wrote directly or dictated, at his turn, to other persons, witnesses' affirmations show that Lorber really behaved as if he had heard, in a manner inaccessible to the ones around him, a clear and uninterrupted speech. His home was searched in order to discover his eventual sources of information, but in it was not found any other book with the exception of the

Bible.

Mayerhofer let also a few written testimonies about the way this interior dictation unfolds, which clearly confirm that his writing experiences and Lorber's were fully similar.

In the case of the New Revelation, unlike that of the known Christian Scriptures, there is an incomparable possibility of validating the authors and the process of writing, because the manuscripts of the New Revelation were kept. After escaping a few times the peril of being destroyed (particularly during the WW2), they are for many decades in the care of the German Lorber-Verlag Publishing House. Hence, they can be consulted at anytime for an evaluation of the most unusual way in which they have been accomplished, and as for the authenticity of the writers, there can be no doubt there.

On the other hand, over time, the New Revelation's publishers and some of its supporters, considered that other more recent works, put on paper by Bertha Dudde, Johanna Ladner, J. Widmann and others, are a continuation of the divine messages received by Lorber and Mayerhofer, but these hypotheses still remain a reason of dispute for the followers of the New Revelation. However, without getting into more careful consideration, we could observe that from these newer writings lack the profound spiritual revelations about the natural world, the vast historical narrations and those concerning the existence after death, the scientific predictions and clear prophecies from the amazing works written by Lorber and Mayerhofer.

Returning again to these two, it's worth mentioning that none of them intended to make nor obtained any profit from putting the works received by inner Word on paper, although they both dealt with this labor until the last months of their lives.

In order to write what the Inner Voice dictated to him, Lorber gave up a life of well-being as an assistant of the director of the Trieste theater, ensuring his subsistence only from his music tutorials; thus, he managed to dedicate himself for 24 years to the writing of those mysterious revelations he received. For this fatiguing work, he was appreciate just by a few closed friends and died anonymous, as it would come to happen in Mayerhofer's case too, some decades later.

However, what these two simple people who remained almost unknown in all the time since they accomplished their mission and until present, is far above the level of all known mystic or religious writings.

All fundamental questions of humanity find their answer in these writings, a living answer which can be perceived in a satisfactory manner by the human intellect, but which still has infinite deepness that touch the heart, remaining impossible to encompass by mind's representations.

But if we still hold on to the hypothesis that Jesus Christ is not the real author of these writings, then it is necessary to explain how could one or more basically lying persons, be them either Lorber and Mayerhofer or others who might have served them as source of inspiration, preach incessantly the most important values of humanity, confirm and validate the Christian Scriptures, the ideas of some great mystics, acknowledged for their inspired works, such as

Emanuel Swedenborg and Jakob Boehme, the more recent communications received by Sundar Singh, to offer a perspective of the afterlife consistent with recent, scientifically documented, stories of Near Death and Out of Body Experiences, to make amazingly exact scientific predictions and clear prophecies concerning the evolution of civilization that were confirmed, sometimes after dramatic scientific controvercies, decades after being put on paper?

What kind of occult interests should have had the author or authors of these writings that managed to join together history, religion, literature, phylosophy and natural sciences with an unknown spiritual science, in the name of One God who loved mankind so much that He decided to descend among people and even to give up the life of His body, in order to save them from the pitfall of an autodestructive, mortified existence, completely unworthy of the spiritual status given to them at their creation and to open their way to the eternal life, which belongs to Him?

The only major interest we can detect behind these writings (which is also stated in them a great number of times) is to motivate people to love God and their fellowmen, without any conditionality.

If there would still be another, in contradiction with this one, surely that would be extremely bad represented in the texts of the New Revelation.

And since the love of God and men, as in the case of Gospels and the other writings mentioned above, is the main teaching of the New Revelation, then any authentic Christian should feel stimulated to search the way in which the New Revelation confirms, purifies, strengthens and develops the lessons of Scriptures.

However, it would be best if any person, regardless of his religious apartenance or deepest convictions, would try to approach this extraordinary teaching of love and liberty, in order to see by himself if this awakens in him an inner response, a more profound recognition of his heart and conscience.

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We most gladly present here the revelations of the Lord from the Great Gospel of John (through Jakob Lorber) and Secrets of life (through Gottfried Mayerhofer) on the subject of Freemasonry.

LORD'S WORD ABOUT THE FREE-MASONRY

(Excerpts from the New Revelation)

THE FREEMASONS OF THE XIX-TH CENTURY

7 May 1870

"Do you want to know what the Freemasons are nowadays? Then just look at the present ceremonial of the Christian Church. Look, it stands only for appearance, and this is also the case with the present Freemasons. Their emphasis is on empty ceremonies and phrases. They only pretend to help mankind, for although they have had kings and emperors and other eminent personages as their members, you can see from the behavior of the same how far the rights of mankind had been their paramount concern.

What I once said to the Essenes, namely that they should do nothing secretly, but should do everything openly, should also be said to these present Freemasons. Their principle is: The human rights of equality. All are supposed to be "brothers". Indeed, this is what they were and are. But only in the Lodge proper: outside of it all equality ceases and the king is again king and the impecunious compared to him a nonentity, since he is only used as a means to an end.

Do you know what freemasonry should actually be? Even according to the articles of the present society, nothing else but the representation of the enactment of My second commandment, of neighborly love!

How beautiful and elevating it would be if they all were in this sense Freemasons; however, not only in their assemblies, but during the whole course of their life, and very much would have been gained for My Kingdom. However, as long as they merely adhere to ceremonies, these are for the most part, like church ceremonies, an empty show behind which far higher things are hidden. And so the present members taking part in these ceremonies, knowing nothing of the actual reason, have hardly ever acted according to it.

So you too, be Freemasons, however in the noblest sense of the word! Help the poor, who are your brothers. Whatever you do, do it as if in the sight of all, openly although you act in secret, for it suffices that you need not be ashamed in the presence of My all-seeing eyes, and do not bother with the other things!

If you thus build the masonry of My teaching, free and open so that everyone can see it, you have the right to carry and deserve the title "Freemasons" rather than those who merely by certain hand-signs and other empty gestures make their brotherhood known to others.

So follow My teaching, and I Myself shall be the first "Freemason" and your President (Master of the Chair) and within a short time we shall have built a protective wall of truth and love, which can be destroyed neither by time nor by elemental or political events!

This for your enlightenment on freemasonry and its members, and how they should really be, but unfortunately are not. And so enough of it for today. Amen." (Secrets of life, chp. 1. The Freemasons)

THE LORD INITIATES THE SCHOOL OF FREEMASONRY FOR THE ESSENS

(THE Lord addressing to his Essens disciples) "[1] Hereafter establish a school, teaching disciples how to honor the Sabbath; and keep it for a couple of hours yourselves every day, and you shall soon perceive the great blessing there within yourselves!

[2] Should you found a school and build a large house for it, the walls of it should be free from any barriers and any locks! Become true freemason of your schoolhouses and the prophet schools will become your new achievement; however, your main concern should be directed to faithfully keep My teaching already given to you and to be given, and not, as the Pharisees and elders are doing, mix your own doctrine to it! Your current doctrines must be completely eradicated from the very foundation and My word must fully take its place, and this in free deed, otherwise My spirit could not become effective after the promise which was given to man by the mouth of the prophets!"

[3] The Essenes thank Me for this instruction, and promise in all earnestness to abide by it all, to the letter; but would I nonetheless always provide them with proper protection and sufficient strength to set these purely divine works in motion, not only for themselves but for many other people thirsting after it, beneficially and curatively for all times!

[4] Say I: "There shall be no failure on My part ever, but see to it that no seniority squabbles arise among you in future. Let the most experienced among you be the leader certainly, but let him not presume to be more than the least among you! But this is not to say that the weaker ones should deny him due respect. He is to be loved and respected, and his advise followed as if law. But let him beware who would lay hands on him! Verily, such I shall regard with wrathful eyes!

[5] But if elect a principal and leader to your concern, then pray that no one unworthy is given that office, for a bad and unwise leader for a society is like a bad shepherd for his flock: When seeing the wolf approach he flees, leaving the sheep to the wolf; or he becomes a wolf himself, turning into killer of his lambs, as are now the Pharisees and their High Priest. They go about in sheep's clothing, but are ravenous wolves within! They hardly feed gnats but ask a camel for what they spent on a gnat!

[6] Wherefore be not like them! They reside in chambers or stone that are well protected and regarded at all times, so that none can approach them, and must not, lest anyone find out about their deceptions. And should someone courageous dare to penetrate

into such Temple chamber, he would be declared a profane of the holy of holiest and forthwith stoned!

[7] Wherefore I said unto you that you should build you schoolhouse free and open, so all can come and go as they want. Let every secret vanish from your school! Whoever wants to, let him be initiated to his grasping capacity, for with My doctrine I am not you selling you a cat in a sack. I tell you all things openly and clearly, not acting secretly, except where cleverness dictates it for some man's benefit. Hence let you too be open towards everyone in whom you see good will! Be nevertheless clever, because openness need not extend to where precious and costly pearls are cast before swine!

[8] I would still have much to say unto you, but you would not be able to grasp it yet. But when the spirit of the full truth shall have been awakened within you then it shall lead you into all wisdom. And this spirit is God's image within your heart, and you shall yourselves awaken it through the correct honoring of the Sabbath. Say whether you have now comprehended all this!"

[9] Say the awe-struck Essenes: "Yes Lord, who should not understand Your holy word? For these are not words like those of men! Your words are substantial throughout – they are completely light, warmth and life! When You speak, oh Lord, then we feel an actual coming into being within us as if every word out of Your mouth an immeasurably great new Creation comes into being – and we feel an infinitive new being coming into being within us!

[10] We understand nevertheless the essential meaning of Your holiest word although we shall never attain to their ultimate effect; for we vitally sense it within us that the words pronounced by You here pertain not only to ourselves but apply to the whole of eternal infinity! Oh rejoice Earth, chosen from among countless worlds for treading of your ground with His, letting His holiest voice resound in your air! – Oh Lord, how many beings shall go forth from Your every word and from every breath of Your mouth!? Oh, permit us to laud, love, praise and worship You; for it is due to You alone!" (The Great Gospel of John Book 4, chp 92. THE ESSENES ARE COMMISSIONED TO START A FREEDOM'S SCHOOL)

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"[1] HE who can see well, can, if he sees a splinter in the eye of his brother, indeed say to him: 'Brother, allow me that I remove that splinter from your eye.' But someone who carries not only a splinter, but even a whole beam of sins and foolishness in his own eye, let him try to remove the beam from his own eye. Only after his own eye has become pure, he can also help his brother to remove the splinter from his eye.

[2] He who teaches his fellowmen, should not only teach with wise and well-assembled words like the Pharisees and other false prophets are doing, but rather by his deeds and works, then he will move his fellowmen to a true and living observance. But if he teaches this or that and acts himself in contradiction with his teaching, he is like a wolf in sheep clothes who gathers the shortsighted and credulous sheep around him, giving them wise lessons, only to make them a willing prey for his mouth.

[3] Will it then be of any use to such a wolf-teacher if he secretly perceives his injustice and says to God: 'Lord, forgive my sins, for I have often sinned against Your sheep', but would still remain the old wolf? O, this asking and praying will absolutely be of no use at all, for he is still the old wolf. He should desist completely from being a wolf and

become a lamb, then he will have forgiven his sins himself, and then they will be forgiven in Heaven.

[4] If your brother has offended you and done you evil, you have, by the love in your heart, the fullest right to forgive the sins of your brother that he has committed against you, and if he would then kindly come to you, would thank you for your love and would seriously promise to do you good, then the sins that he has committed against you are also forgiven in Heaven, even if you do not let yourself be indemnified by him.

[5] But if that brother does not perceive the injustice that he has committed against you and perseveres in his evilness, then your love and patience will be highly accredited to you in Heaven, but the brother will retain his sins as long as he has not entirely forgiven them himself, which happens when he recognizes them completely as sins, abhors them in himself, lays them off entirely and does not commit them again.

[6] Since this is now so and can impossibly be otherwise, then how can some of you, Essenes, say to the people: 'We are chosen for the people by the highest God as His representative and have the right to forgive the people their sins and vices that they have confessed to us, which is also valid in Heaven if the one who confesses his guilt, does the penance that we have imposed upon him and who brings this or that offering, by which especially the latter is regarded as important? And when I Myself cannot forgive the sins of any person before he has forgiven himself in the manner that has been shown to you, then how can you replace God by forgiving the people – in return of an offering – their sins that they have never committed against you?

[7] Yes, as good doctors you can indeed in all earnest want from people who are looking for your help to confess all their sins and infirmities to you, so that then you can give them the right advice for the future, and if it is strictly observed, give them also the desired healing of their soul and their body. But also in that case you should not be a sin-forgiving representative of God but only helping brothers and friends of fellowmen who are suffering in body and soul, then their sins will also be completely forgiven in Heaven if they will follow your advice precisely and will have completely forgiven their sins themselves.

[8] So if in the future you truly want to help people, then teach them most of all how they have to help themselves, for if there is no serious preceding self-help, then also no help from God is possible. This is especially the case for the soul of man who has become weak and sick through all kinds of sins and who is often already completely dead. Because of his free will and good intellect that soul is – as far as God is concerned – left on his own and he should purify himself of all dross of matter and its judgment, so that after that he can also be purified and strengthened by the Spirit.

[9] So lay off all your old foolishness and empty deceits and make yourselves free from it. Purify your souls by that, then I will also be able to say to you: 'Now you are also pure in My eyes'. Then I will strengthen you by My Spirit, and this will then awaken you for a higher active power and will make you true, complete human beings.

[10] Now that you know this and have heard it from My mouth, act accordingly, otherwise My most truthful and living words will be of as little use as your empty, untruthful and dead words have ever been for men.

[11] My words are indeed the power and life from God Himself, but they only will become part of your life by the fact that you act accordingly. Therefore, be always true

doers and not only hearers of the word that I have spoken to you, then also in Heaven all your sins will be forgiven and I will then always be able to help you. Did you well understand this?"

[12] The chief of the Essenes said: "O Lord and Master in Your godly Spirit of eternity, who would not have understood this? Because this truth is as light as the sun at bright daylight, and in its light we have only now perceived what man should do and how he should live and act to truly be a person according to God's will and order. We will therefore from now on also not only be hearers, but until the end of times of the Earth also be and remain very fervent fulfillers of Your holy word.

[13] Our old sinful stronghold must be materially and spiritually broken down to the ground and destroyed, and in place of it we will build a stronghold that will be free and open on all sides. In the future the firm walls of our old stronghold should not protect us anymore against all kinds of enemies, but only the power and eternal might of Your godly word.

[14] And if ever Your teaching should become polluted among the people by all kinds of false teachers and prophets, then within our free walls and in our heart it still will remain in meaning, understanding, spirit and complete deed as pure as it has come in a godly pure way from Your holy mouth into our heart and our soul. O Lord and Master, do speak out Your almighty 'amen' over it, then we Essenes will as future free masons and builders¹ of Your godly stronghold among the people on Earth also remain its most loyal guards."

[15] I said: "Yes, over this I do speak out the great 'amen' from the mouth of the Father who has send Himself in My person from Heaven to you, and tomorrow you will already discover the result of the great 'amen' that I have now spoken out. But let us now consider the work of today as finished. However, he who still wants to ask something, can ask, and I will answer him." (The Great Gospel of John, Book 20, chp. 42)

For more information about the New Revelation, please check :

www.new-revelation.ro or www.hisnewword.org

To download the NR works, access: www.franky1.com or

<http://www.scribd.com/collections/3068529/THE-NEW-REVELATION-GOD-S-NEW-WORD>

¹ 'And builders' was added by Lorber afterwards.