

ISSUE OF THE SINFUL FLESH AND LORD'S INCARNATION

(IS ALL FLESH SINFUL? WAS THE BODY OF THE LORD ALSO SINFUL? HOW CAN THE HOLINESS OF THE LORD AND THE SINFUL FLESH BE RECONCILED?)

- a study comprising answers from the Bible and the New Revelation through Jakob Lorber and Gottfried Mayerhofer (www.the-new-revelation.weebly.com; www.nhisnewword.org; www.new-revelation.ro)

Biblical approach:

- **THE MAN AS BODY, SOUL AND SPIRIT**
- **THE OPPOSITION BETWEEN SPIRIT AND BODY. THE SOUL 'S CHOICE**
- **THE LORD HIMSELF WAS NOT ONLY CARRYING THE SINFUL FLESH, BUT WAS ALSO TEMPTED DUE TO IT. STILL HE WAS WITHOUT SIN**
- **THOSE WHO LIVE ACCORDING TO THE SPIRIT AND NOT THE FLESH ARE SAVED BECAUSE THE LORD HIMSELF LIVES IN THEM AND CLEANSE THEM OF ALL SINS**

New Revelation's approach:

- **BODY, SPIRIT AND SOUL IN CREATION AND THE HUMAN BEING**
- **THE LIVING SOUL OF MAN - BETWEEN BODY AND SPIRIT**
- **GOD HIMSELF AS A TRINITY – FATHER, SON AND HOLY SPIRIT**
- **THE LORD CAME IN THE SINFUL FLESH TO CONQUER HELL FOREVER AND ESTABLISH A SECOND CREATION**
- **THE REAL CAUSE OF MATTER BEING SINFUL. SATAN AS SUM OF JUDGED MATTER**
- **THE EVIL AND UNFERMENTED SPIRITS OF THE FLESH AND ALL MATTER**
- **EVERY MAN'S FLESH (PHYSICAL BODY) IS IN FACT A SIN AND SO WAS EVEN THE LORD'S FLESH**
- **BECAUSE OF THE FLESH, THE LORD HAS BEEN TEMPTED ALSO, AND EVEN MORE THAN ANY OTHER MAN, BUT KEPT HIMSELF SINLESS**
- **THOSE WHO LIVE ACCORDING TO THE SPIRIT, AS THE LORD HIMSELF**

DID, ARE SAVED

- THE PLAN OF CREATION AND SALVATION REVEALED. ALL MATTER BLESSED BY THE LORD THROUGH HIS INCARNATION

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Biblical approach:

THE MAN AS BODY, SOUL AND SPIRIT

Many scriptural verses testify about the triune constitution of the human being: spirit, soul and body, for example:

23And the very God of peace sanctify you wholly; and *I pray God* **your whole spirit and soul and body** be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thess 5)

Adam was created as a living soul, thus we can understand that the soul is the man himself covered with flesh and endowed also with an inner spirit. Again we see in the same phrase the use of 'soul' and 'spirit' as distinct concepts.

The first man Adam was made a **living soul**; the last Adam *was made* **a quickening spirit**. 46Howbeit that *was not first* which is spiritual, but that which is natural; and afterward that which is spiritual. 47The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. (Cor 15)

.{26:9} With **my soul** have I desired thee in the night; yea, with **my spirit** within me will I seek thee early: for when thy judgments [are] in the earth, the inhabitants of the world will learn righteousness. (Isaiah 26)

The soul is, again, seen as the man himself in the following:

{16:8} I have set the LORD always before me: because [he is] at my right hand, I shall not be moved. {16:9} Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. {16:10} For **thou wilt not leave my soul in hell**; neither wilt thou suffer **thine Holy One** to see corruption. (Psalm 16)

Lord's 'Holy One' in man, cannot be but man's spirit, as we can discover from many verses indicating that the spirit inhabiting man is an opposite pole to the flesh, a pole of righteousness (the soul as the conscious man himself being in between her spirit and her flesh and having to chose between the demands of one or the other):

There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**. (Rom 8)

{26:41} Watch and pray, that ye enter not into temptation: **the spirit indeed [is] willing, but the flesh [is] weak.** (Matt)

Moreover, we will see that this spirit in man is, in fact, a pure and divine spirit from God, which can strengthen the soul and her heart so this can become the dwelling of Christ Himself:

16That he would grant you, according to the riches of his glory, to be strengthened with might by **his Spirit in the inner man**; **17**That **Christ may dwell in your hearts** by faith; (Ephes 3)

10If Christ is in you, though **the body is dead because of sin,** yet **the spirit is alive because of righteousness.** **11**But if **the Spirit of Him who raised Jesus from the dead** dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through **His Spirit who dwells in you.** (Rom 8)

Certainly, this divine spirit in man, which is pure life cannot ever be dead – the sense of it ‘being alive’ cannot be other than being manifest in the soul or else the soul, through her purification enabling this inner manifestation of her own spirit from God. We also observe clearly from verse 11 that there is a distinction between the Spirit of God (the Father)- the one who raised Jesus and the Spirit of God in man, the first using the last for man’s resurrection. Same distinction and relationship appears also in the following:

{8:16} **The Spirit itself beareth witness with our spirit,** that we are the children of God: 8:17} And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him,] that we may be also glorified together. (Rom)

{2:10} But God hath revealed [them] unto us by **his Spirit:** for the Spirit searcheth all things, yea, the deep things of God. {2:11} For what man knoweth the things of a man, save **the spirit of man** which is in him? even so the things of God knoweth no man, but **the Spirit of God.** {2:12} Now we have received, not the spirit of the world, but **the spirit which is of God;** that we might know the things that are freely given to us of God (1 Cor)

Consequently, in the following verses, Paul addresses this inner spirit of God (which is of God, more exactly) in man:

{3:16} Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you? {3:17} If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are. (1 Cor)

12So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— **13**for if you are living according to the flesh, you must die; **but if by the Spirit you are putting to death the deeds of the body, you will live.** **14**For **all who are being led by the Spirit of God,** these are sons of God (Rom 8)

Resuming, we now can indeed conclude that ‘the Lord’s Holy One’ in the human being, is a spirit of God indwelling the inner man, which is however different from the great spirit of God the Father. What we can call man’s spirit is, in fact, this God’s spirit in him, like a very small part of the great Spirit of God. So, the man, as soul, can freely choose to be led by the spirit of God in him or by his weak, corrupted flesh.

Now, returning to the soul... The fact that the man, as a soul can leave her material body not only forever, which happens at death, but also, temporary, could be inferred from the following declarations of Paul. And not only that, but also the fact that in Paul's case, leaving the body means being in the presence of the Lord.

6Therefore we are always confident, knowing that, whilst we are **at home in the body, we are absent from the Lord:** **7**(For we walk by faith, not by sight:) **8**We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. (2 Cor 5)

3 For **I verily, as absent in body, but present in spirit**, have judged already, as though I were present, concerning him that hath so done this deed, (1 Cor 5)

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Rev 1)

Then does the soul, beyond her obvious capacities of perception, feeling and judging, also have a body somehow similar with the physical one?...

According to the following verses from Corinthians, the soul will, at least, after the death of the natural body, receive a spiritual (celestial) body, which will fully replace the natural one.

{15:38} But God giveth it a body as it hath pleased him, and to every seed his own body. {15:39} All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds. {15:40} [There are] also **celestial bodies, and bodies terrestrial**: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another. {15:41} **[There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory.**

{15:42} So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: {15:43} It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: {15:44} **It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.**(1 Cor)

Still, considering the previous assertions of Paul, it seems that, in fact, the soul should already have her own substantial body (different from the physical body which is like another cover for this one), endowed with all mentioned capacities during the life in the flesh, which would be consistent with the countless documented testimonies concerning OBE (out-of-body-experiences) and, particularly, NDE (near-death-experiences). Surely, one can enquire why would an incorruptible spiritual body be necessary for the soul if this one already has a body of her own – but, as the soul needed the material body in order to be able to experience the earthly life, it appears sort of logical that, in order to experience heaven – the supreme spiritual realm, it should have not only a body, but a certain appropriate one (much more on this issue can be found in the second section containing texts from the New Revelation).

We thus can start imagining a spiritual heaven belonging to God, in which there's no matter, meaning corrupted, weak, natural bodies, but only spiritual, incorruptible, glorified bodies.

But what more do the Scriptures tell us about the corrupt nature of the body or ‘the flesh’, in opposition to that of the spirit?

THE OPPOSITION BETWEEN SPIRIT AND BODY. THE SOUL’S CHOICE

The letters of apostles speak in detail about the antagonism between man’s body and his inner spirit from God, depicting the first as pertaining to the realm of sin or spiritual death, and the second pertaining to God or, which is equivalent, to the realm of spiritual, eternal life.

{8:3} For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: {8:4} That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. {8:5} **For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. {8:6} **For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.** {8:7} Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. {8:8} So then they that are in the flesh cannot please God. {8:9} But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. {8:10} **And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.** {8:11} **But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.** {8:12} Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. {8:13} For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom 8)**

{6:6} Knowing this, that our old man is crucified with [him,] that the **body of sin** might be destroyed, that henceforth we should not serve sin. (Rom 6)

14 For we know that the law is spiritual: but **I am carnal, sold under sin.** 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that [it is] good. 17 Now then it is no more I that do it, but **sin that dwelleth in me.** 18 For I know that **in me (that is, in my flesh,) dwelleth no good thing:** for to will is present with me; but [how] to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but **sin that dwelleth in me.** 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 **But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.** 24 O wretched man that I am! who shall deliver me from **the body of this death?** 25 I thank God through Jesus Christ our Lord. So then **with the mind I myself serve the law of God; but with the flesh the law of sin.** (Rom 7)

A significant observation is that ‘his (God’s) spirit that dwelleth in you’ (Rom 8:12), or ‘the sin that dwelleth in me, in me (that is in my flesh) dwelleth no good thing’ ‘point to the fact that both the spirit of God and the sin in the flesh are indwelling in man – so they do not conditionally appearing in man. Thus the holy spirit sent upon the apostles and the first

Christians is also the spirit of God, but not that indwelling in man – a confusion professed by many and particularly by Jehovah’s Witnesses who deny God’s and man’s trinity.

16This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. **17**For **the flesh lusteth against the Spirit, and the Spirit against the flesh:** and these are contrary the one to the other: so that ye cannot do the things that ye would. **18**But if ye be led of the Spirit, ye are not under the law. **19**Now the **works of the flesh** are manifest, which are *these*; **Adultery, fornication, uncleanness, lasciviousness, 20**Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, **21**Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. **22**But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, **23**Meekness, temperance: against such there is no law. **24**And they that are Christ's have crucified **the flesh with the affections and lusts.** (Gal 5)

We observe from Paul’s teachings that man as a soul is placed, with his free cognition, feelings and will, between the body (which is identified with death due to sin, which has nothing good in it and gives only bad fruits – yes, all bad traits of character and all bad deeds are seen as having their origin and justification in the flesh) and the spirit (which is life, due to righteousness and gives only good, godly fruits in man’s character and deeds). Furthermore, Paul stresses the need to mortify the flesh, meaning not surrender to the temptations which manifest as selfish lusts, enslaving the soul, making her a prisoner of sin or spiritual, eternal death. (concerning the issue of sin as ‘eternal death’, please see our study – ‘Universal Salvation in the Bible and the New Revelation’)

“5 **Mortify therefore your members** which are upon the earth; **fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:** ⁶ For which things' sake the wrath of God cometh on the children of disobedience: ⁷ In the which ye also walked some time, when ye lived in them.” (Col 3:5-7)

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. **13** For if ye live after the flesh, ye shall die: but if ye through the Spirit **do mortify the deeds of the body,** ye shall live. **14** For as many as are led by the Spirit of God, they are **the sons of God.** **15** For ye have not received the spirit of bondage again to fear; but ye have received **the Spirit of adoption,** whereby we cry, Abba, Father. (Rom 8)

{6:11} Likewise reckon ye also yourselves to be **dead indeed unto sin, but alive unto God through Jesus Christ our Lord.** {6:12} **Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.** {6:13} Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God. (Rom 6)

After all these revelations concerning the sinful nature of the body of flesh, it appears natural that this cannot inherit the Kingdom of God, as it is said in the above quoted 1 Cor 12:38-44 and also in the following verses:

{6:7} Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
{6:8} For **he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting** (Gal)

{15:50} Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.** (1 Cor)

It's obvious that the man's soul can have control over his body, but this only if she obeys to God's spirit in love and humility. By not following Him and professing to be wise and not needing God's guidance, people are deemed to fall prey to the temptations of the flesh - the lusts, which enslave the human soul and gradually lead her from the natural and necessary use of the body, to destructive abuses.

...
. **22Professing to be wise, they became fools,** **23**and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.... **24**Therefore **God gave them over in the lusts of their hearts to impurity,** so that their bodies would be dishonored among them.... **25**For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen....**26** Because of this, God gave them over to **shameful lusts.** Even their women **exchanged natural sexual relations** for unnatural ones. (Rom 1)

THE LORD HIMSELF WAS NOT ONLY CARRYING THE SINFUL FLESH, BUT WAS ALSO TEMPTED DUE TO IT. STILL HE WAS WITHOUT SIN

The Lord, at His incarnation, took on the earthly flesh, which is, by its nature, weak and sinful, as any other man. We will observe that the supposition that His flesh was somehow fundamentally different than that of any other man, or that not all human flesh is inherently weak, corrupted and sinful, cannot find a real fundament in the scriptures.

{1:14} And **the Word was made flesh,** and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John)

16And without controversy great is the mystery of godliness: **God was manifest in the flesh,** justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Tim 3)

The fact that the Lord took exactly the nature of flesh and blood shared by all men, is clearly stated in the following verses:

{8:3} For what the law could not do, in that it was weak through the flesh, **God sending his own Son in the likeness of sinful flesh,** and for sin, condemned sin in the flesh: (Romans)

⁵ Let this mind be in you, which was also in **Christ Jesus:** ⁶ **Who, being in the form of God,** thought it not robbery to be equal with God: ⁷ But **made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:** ⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2:5-8)

{2:14} **Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;** that through death he might destroy him that had the power of death, that is, the devil; {2:15} And deliver them who through fear of death were all their lifetime subject to bondage. {2:16} **For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.** {2:17} **Wherefore in all things it behoved him to be made like unto [his] brethren,** that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. {2:18} **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.** (Heb)

{5:18} And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; {5:19} To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. {5:20} Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. {5:21} **For he hath made him [to be] sin for us, who knew no sin;** that we might be made the righteousness of God in him. (2 Cor)

Moreover, we can see from the Scripture that He, Lord God Himself, despite His endless holiness and perfection, was able to feel the demands of the flesh, as any human being. But how could He be tempted, if not because of His flesh, which weakness pressed upon His soul?

{4:1} Then was Jesus led up of the Spirit into the wilderness **to be tempted of the devil.** {4:2} And when he had fasted forty days and forty nights, he was afterward an hungred. (Matt)

{4:1} And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, {4:2} Being forty days **tempted of the devil.** And in those days he did eat nothing: and when they were ended, he afterward hungered. (Luke) //

{1:13} And he was there in the wilderness forty days, **tempted of Satan;** and was with the wild beasts; and the angels ministered unto him. (Mark)

{4:14} Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. {4:15} For **we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.** (Hebrews)

So, the Lord also took on Him the earthly flesh, which made possible for Him to be tempted exactly as any other man, but, in total obedience to the Father in Him, did not give up to any temptation and kept His absolute sinless purity, thus setting up an eternal example for all earthly humanity and, surely, His entire creation.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb 9)

{2:21} For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps:** {2:22} **Who did no sin, neither was guile found in his mouth:** {2:23} Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judgeth righteously: {2:24} Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. {2:25} For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 Pet)

Verse 2:15 of Corinthians, presented below in context, shows even clearer that in the Lord's flesh the enmity with the divine order indeed existed, but he abolished it. Thus, the Lord covered His sinless divine being with the sinful flesh exactly in order to bring redemption to it and, as we are going to see further on, to make possible for any human being following His example, to do the same.

{2:13} But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. {2:14} For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us;] {2:15} **Having abolished in his flesh the enmity,** [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; {2:16} And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (Ephes)

THOSE WHO LIVE ACCORDING TO THE SPIRIT AND NOT TO THE FLESH ARE SAVED BECAUSE THE LORD HIMSELF LIVES IN THEM AND CLEANSE THEM OF ALL SINS

The following explanations of the apostle Paul again confirm the previous assertions, as also the fact that the atonement performed by the Lord made possible for any human soul inhabiting a sinful, material body to be righteous, exactly as He was, if following not the flesh, but the inner spirit from God, meaning in all her decisions choosing to answer the demands of the spirit and not those of the flesh.

{8:1} [There is] therefore now **no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.** {8:2} For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. {8:3} For what the law could not do, in that it was weak through the flesh, **God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:** {8:4} **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit**ⁱ. {8:5} For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. {8:6} For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. {8:7} Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be.

{8:8} So then they that are in the flesh cannot please God. {8:9} But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. {8:10} **And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.** {8:11} But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom 8)

{10:3} For though we walk in the flesh, we do not war after the flesh: {10:4} (For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;) {10:5} Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (2 Cor)

24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. (Gal 5)

However, John shows that despite even their greatest efforts, the human souls cannot purge themselves completely from their sins and that this systematic cleaning from sin is, in fact, the work of the Lord in us, a work which He performs each time we are confessing our sins to Him and praying for His forgiveness:

{1:8} If we say that we have no sin, we deceive ourselves, and the truth is not in us. {1:9} If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. {1:10} If we say that we have not sinned, we make him a liar, and his word is not in us.(1 John1)

So now, we can understand that in her sincere and daily struggle to follow the spirit (and, thus, the Lord), a soul is never alone. The Lord Himself is the great support which makes the will of the soul become effective. Seeing the Lord as the one active force in this process of inner purification and spiritual evolution, we can also understand the following words of Paul.

{2:19} For I through the law am dead to the law, that I might live unto God. {2:20} I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Gal)

Finally, adding up all these observations, the conclusion would be that the Lord did indeed carry a body of sinful flesh, like any other human being. He needed this body in order to descend at this the lowest level of His creation, in order to bring redemption to all flesh and to show humanity the only true way towards salvation from spiritual death. By carrying the sinful body, He wasn't in any way affected in His perfect, divine purity, as He never complied to the passions of his body. His disciples are also meant to do the same, with His support, for the sake of their own salvation.

NEW REVELATION's approach:

Note: Please consider that the quoted texts of this study are only few of the very many that can be found in the New Revelation's books and dealing with the same subject. However, as they are all in full consistence, these suggested ones can very well offer a sufficiently clear image of the perspective offered by these teachings.

BODY, SPIRIT AND SOUL IN CREATION AND THE HUMAN BEING

The following chapter from 'Secrets of life' reveals the meaning of the body (as matter), the soul and the spirit, at the level of the entire creation.

“These three words have often been mentioned in my messages and you have already a general notion of the meaning of “body”, “spirit” and “soul”, as well as what they mean in a special, spiritual sense.

Since **in all my words there lies something infinite, and always something new and spiritual can be drawn from them**, we will try to extract from these same words another meaning, which may perhaps be just as important as the former, or even higher and more sublime.

Since my instructions are always given step by step, the explanation of **body or matter as imprisoned spirits in the same, or as my thoughts and ideas fixed in matter**, is in keeping with your former power of comprehension. Now that you have become more mature and have cast deeper glances into the secrets of my creation, I will illumine for you this word “body” from a different aspect, thus informing you of a new field for the enlightenment of your soul and the preservation of your spirit. From this you can see that, although I repeat words previously used and explained, I can always find other aspects of it apart from the earlier given explanations so that you can discover in the subject new wonders and new proofs of my love and wisdom. Indeed, if I wanted to try, turning around this word a thousand more times, I would keep showing new aspects to your surprised eyes. But to the point.

As I have explained to you in earlier messages, **“body” was always identical with “matter”, and I showed you that also in matter there is really nothing material, but only bound spiritual. Or I told you that matter constitutes my fixed thoughts and ideas which remain matter or body as long as I do not withdraw my thoughts and ideas enclosed and embodied in the same.**

All these explanations are correct, firstly, because they designate what is true and, secondly, because it was I who gave them to you.

However, if we want to understand this concept of “matter” or “body” from a different aspect, I first ask you: what does the word “body” actually signify?

Look, in order to be thorough and then move upward step by step on the great gamut of my creations and of my being itself, we must first establish the concept of a word and not

thoughtlessly stop with the utterance of the word “body” without a closer description of its nature. Well then, let us begin like the pupils as they learn how to read, with the alphabet.

The word “body” actually denotes a separate thing with dimensions according to width, length and depth, which is a complete and separate, self-contained thing amidst the limitless infinity.

Thus the body is a something that occupies a space and has an envelopment whereby its individual being is separated from the entire universal all-being.

Notwithstanding all this, a body can experience all degrees of density and weight, it can be infinitesimally fine, imponderable for you, but on the other hand be found compressed to the most solid rock like granite, called original substance of the terrestrial body. It always remains a body, a separate something, which can assume dimensions which in the volatile state are immensely great but in the solidified state extraordinarily small; they can then through the urge of attraction and annexation of similar bodies form rocks, earths, worlds, solar regions etc.

Therefore, body as a word is the expression for something that physically exists on its own and has become, separated from the all-being, an entity existing independently.

The body is divisible ad infinitum, where your eyes and instruments fail to serve you. However, it still exists with its dimensions on all three sides, albeit no longer comprehensible for you, just like the borderline where its divisibility ceases and the spiritual imprisoned in it has its beginning.

Without bodies there would not exist a visible creation!

There are bodies or substances that are transparent and imponderable, such as light and electricity; however, they are so only for your eyes, but not for the eyes of the spirits.

For your eyes everything that transmits the light-ray, not reflecting the same from its surface, is invisible. But consider, you do not see the objects or the light falling on them, but you see them only through the light-ray reflected from them.

You cannot see a light-ray fleeing out into infinity.

Therefore, when something has a body of very little density, it is nonexistent for your eye. And if it were not for chemistry, which shows you several “elements”, you would believe to be dealing only with one, as for instance with the air in which you live, which you breathe, chemically breaking it up in the lungs and extracting the vital substance contained there, then exhaling what is used up or carbonized.

All these components are non-existent for your eyes whereas for your body they are perceptible. For, if “the salt of the air” or, as you say, oxygen is lacking and only carbon is present, life ceases for you and every living being that only inhales the latter falls prey to death. The same applies to the third main element of air, nitrogen.

But in the air are contained still a great many other substances all of which have bodies but are imperceptible to your senses.

That which in the air is already denser, is found in the ether in a more refined form and the closer the air to the earths surrounded by it, the coarser and denser the particles it contains. In the water it solidifies to liquid and even to ice, since thus condensed air without warmth has become a dense, compact body.

Beginning with water, the stages of solidification progress to the most solid and heavy metals and rocks contained in the earth.

These things, extracted and separated from the all-being and called “bodies”, represent on an orderly scale the entire creation of my fixed thoughts, where, beginning with the first imponderable yet physical atom, I constructed the whole gamut of things, one more perfect than another, up to myself, throughout all the solar regions and shell globes up to my highest heaven, where even the finest envelopments of my creational thoughts have still some corporeality which, however, measured with your senses, would be something utterly spiritual!

The existence of this entire physical world is affected in the following way:

As like spirits prefer to associate, so all the elemental substances or bodies of like nature cannot resist the great urge of the force of attraction and in accordance with my indwelling creational thought join together in a certain measure, sometimes assuming definite forms thought by me, and again sometimes showing themselves to the physical eye in irregular shapes.

Thus this whole world of bodies is united through the same bond of love though each one is separate from the other, and is the visible and invisible carrier of my thoughts, or, the spark of my spirit laid into them is more or less bound within them.

That which impels these bodies to attract or repel each other in accordance with certain laws, to assume this or that form is the indwelling urge received from me, and is actually the spirit imprisoned in matter. For “spirit” (here nature spirit) or “natural force”, as you call it, are the same thing.

Spirit is the essential urge inherent in every body to preserve its form, which it has shaped according to its intelligence, for as long as the existence of the physical envelopment corresponds to the indwelling spirit.

It is the encased spirit that, beyond all transience such as your natural force, makes the body what it really is.

If the body suffers a change, the nature spirit indwelling it escapes, breaking up into spirit particles or uniting with other like (nature) spirits to form a higher spirit on the gamut of my creation, and in keeping with its intelligence clothes itself with a different body.

The formerly cohesive matter or body in changing then partly ascends and partly descends a step.

The spiritual in the body incites it to change and the spirit, following its urge, again

complies with another creational thought by leading back the matter purified to substance (soul substance) to its origin, or, uniting it with other bodies which are on a higher level, as the abode of intelligent spirits brings it closer to perfection in my great universe.

What actually is spirit?

Apart from the above-mentioned, by this word one really understands something incorporeal.

Also certain liquids when highly refined and broken up develop an ætheric fluid, either in a natural or chemical way, which can no longer be perceived by way of the coarser senses, only sometimes through the olfactory nerves.

But it is not this kind of “spirit” which I want to explain to you, for this is still a body, although of a refined kind.

What I mean by “spirit” is an efflux out of me, an offshoot of my divine strength which, however limited in its sphere of action, is nevertheless something indestructible, never-to-be annihilated.

It is these “nature spirits” that hold together the entire creation, securing its actual existence and eternal permanency, for, being emanations from me, they must be immortal as I myself am.

Spirits bound in matter or in bodies are the bottom layer of creation, its foundation-pillars, without them there would not exist a body and the light of the sun would lose itself in infinity. For only by preserving the bodies’ existence and enabling them to present compact surfaces to the light in every possible form, do they effect by means of the partly absorbed and partly reflected light the thousands upon thousands of splendors of so-called mute nature, in contrast to the enlivened, great spiritual one.

The body exists through its indwelling spirit; the spirit, as a spark of myself, then manifests on the higher levels of the living organism as a higher potency of more or less self-awareness, namely, as a “soul”.

The spirit animates the body, imparting to it the great life principle, from the lowest imprisoned spirit gradually to rise higher and with the help of an animating soul, in more highly evolved bodies to become more and more aware of its existence and able to share the joy of life also with other beings.

This is the third step in the gamut of creation, the rank of the soul-endowed beings where the spirit, already more liberated, has built for itself another intelligent abode in the matter serving as body with the help of which it can express itself better, as well as use its material abode more to its own liking.

This soul life begins with the most primitive animals, most of which, apart from the ingeniously arranged body, in accordance with their individuality have also the advantage of enjoying the freedom of movement.

Here the body appears already as servant, and not as lord, as in the mineral kingdom.

The soul uses the same for its preservation and its vital needs, of course still guided by the spirit as “instinct” or leading-string of nature whereby the spirit urges the soul now to do this and now that.

Free movement always implies a higher degree of intelligence; for, if I allow a soul to move its body more freely, I must certainly endow it with the impulse as to how, when and for what purpose it is meant to move the same.

In this gamut of freely moving corporeal beings it is now an upward movement, an attempt to reach that level where the spirit offers to the machine or the body the most sublime gift the creator could make, namely, the greatest possible spiritual intelligence. And, finally, the soul, aware of its place in creation, recognizes its origin and, having elevated the tiny spiritual, divine spark encased in the last atom to a power in full self-awareness, now gazes upward and only then begins to understand its origin and descent from the most high.ⁱⁱ

This keystone of the entire world of bodies, spirits and souls is man, whom I created in my image and placed as a compendium of everything else between two worlds, the physical and the spiritual, with the urge by means of his soul to spiritualize his physical world, to open to his spirit endowed with all divine attributes the door to the most high. And so, through the influence of the spirit, the soul may one day become a spirit and the body, instead of being its material envelopment, its spiritual one which then would represent all that the body possessed physically, thus spiritualized becoming a physical vehicle of the most sublime substance and the most glorious garment for the most noble human spirit!ⁱⁱⁱ

Here, my dear children, you have the great gamut of my creation, beginning with the first nascent atom and the most minute monad and ending with my last work, man, where the same process begins spiritually, up to my highest heavens, where **the purest spirits with the finest light-bodies use what they can of your physical substance from the space of creation, purified to the highest possible degree, as an outer envelopment of their god-souls, in the same way as you use your body which is composed of coarse substances.**

The road there is a long but not impossible one.

Endeavor, my children, to become that for which I destined you on this gamut, that means to rise to the limit of the physical-material, to **the first beginning of the spirit-world where the door to light and cognition will open spontaneously and where you will behold before you the limitless spiritual world and behind you the never-ending physical world, or “world of senses” and in the midst of all this – him, who created everything and whose only joy is when his created beings have learnt to call him, whom they call “lord” and “god” – “father”.**

Once you will be able to take in all this at a glance, he is no longer far from you, he who will prove to you despite your past sufferings and battles that without all those earthly tribulations you would not be where you really enjoy the quintessence of the world of body, spirit and soul; a fatherly love which only he can let you feel who again here with these three words wants to give you a small proof of how much he wishes, that you, following his precepts, may let go of everything worldly-physical and only strive after his heavenly bliss! Amen. (Secrets of life)

Another look at the body, soul and spirit as far as the human being is concerned, shows the distinctions between the three and the functioning of the soul in relationship to them. The fact that the spirit in man is a spirit belonging to God (or a pure spirit of God) is also stated here.

[1] (The Lord:) “Behold, the body is matter and consists of the coarsest primeval soul-substances which, through the might and wisdom of God’s eternal Spirit, are forced into yonder organic form corresponding to the shape of the freer soul indwelling such physical body.

[2] The soul indwelling such body initially is of course not much more pure than the body, because it derives from the unclean, archprimeval soul of the fallen Satan. Actually the body is for the as yet unclean soul nothing more than an exceedingly wise and well-attuned purification machine.

[3] Within the soul there nevertheless already resides the pure sparks of God’s Spirit, with which she receives a proper self-consciousness and the divine order in the voice of conscience. (GGJ Book 5, chap. 52)

[1] (The Roman) – “See, the soul as a spiritual substance is completely a person, in figure as well as in all its limbs and components according to the body! And if this would not be so, she could not make the possible perfect use of its body. The hands of the soul are in the hands of the body, its feet in the feet of the body and so forth all parts of the soul in the corresponding parts of the body. If the body becomes ill, the soul is also present in the ill body parts and endeavors to heal such. If she does not succeed therein, she becomes inactive therein and the result thereof is that such a body part becomes paralyzed, nearly without feeling and thus inactive. This is a good and true teaching of all old and new psychologists. But the question is here how such wise found out about this secret. This question can be answered quite easily.

[2] Firstly a sober thinker is guided by reason to it; for if the soul is the actual life principle of man in all his parts, it must be present in all parts of the body, since otherwise certain parts of the body would obviously not be alive and would be just as dead as the whole body is dead if the soul has left it. And as such the soul is, already based on the infallible reasons of a pure and healthy person, undoubtedly totally a person in spiritual substance and has its seat – nota bene – in the whole body. (GGJ Book 15, chap. 89)

[9] But I said: “All that will be revealed to you by **your spirit – which is actually My spirit within you** – in your soul, so that it will be fully alive within you; for if I explain it to you now, you will accept the explained facts in your knowledge and then believe that it is so because I have explained it to you so. But then you are not in the full truth by a long shot, and that is because what is explained is not your possession, but instead only His who has explained it to you out of His living treasure; but when your spirit reveals it in your soul, then the revelation is your possession and you are then in the full truth.

[10] **But the spirit, which I call your spirit, is really My spirit in you all and knows about all things and conditions just like I Myself. It can lead you into all wisdom.** But now it is not yet awake in you and effective, that means that it is indeed in itself awake and effective, but its awareness and effect is still something foreign to you and not your belonging, because your soul is not yet pure enough to fully become one with My spirit.

[11] But when I shall have ascended up into My heavens after the suffering that I have already told you about, then I will pour out the holy spirit of all truth over your souls and unite it with them. This spirit, which then will be fully one with you for eternity, will also then lead you in all truth and wisdom. (GGJ Book 13, chap. 78)

The following longer text presents the trinity in man (spirit – soul – body) with the specific attributes and activities of these parts of it, and, in the end, also the parallel trinity in God (Father – Son – Holy Spirit):

"[1] IF you just are a little observant, you will notice that with everything and every object there is a distinguishable trinity. What will strike the eye first is of course **the outer form**, for without this nothing and no object could be imagined and could also not have any existence. And when the first exists, the second one is of course **the content of the existent things and objects**, for without this, they also could not exist and they also could not have any form or outer shape. Now what is the third, which is as necessary for the existence of a thing or object as the first and the second one? Look, that is **an inner power in everything or object that keeps the content of the thing or object thoroughly together and which forms their actual being.** And since this power consists of the content and consequently also of the outer form of the things and objects, it is also the original being of all existence, no matter of what kind its nature may be. And without this power, the existence of a being or thing or object would be quite as unimaginable as without content and without an outer form.

[2] You can see now that the mentioned 3 parts are as such easy to be distinguished, since the outer form is not its content and the content is not its inherent power. And still, the 3 mentioned parts are completely one, because if there would be no power, there would be no content and certainly also no form.

[3] Now let us go back to our soul. **The SOUL must, because of a sure and certain existence, have an outer form, namely that of a human being. Consequently, the outer form is that which we call the body or also the flesh, be it still material or spiritualized substantial, no matter how.**

[4] Now when the soul - as far as his form is concerned - consists of a human being, he also will have together with the form his corresponding content. This content, or the inner body of the soul, is his very own being, therefore, the soul.

[5] And if all this is present, then **there will be also the power that consists of the whole soul. And this is the spirit which finally is everything in everything,** since without this spirit it would be impossible to have a solid substance, and without this also no body and consequently also no outer form.

[6] Although the 3 distinguishable personalities are as a whole only one being, they still have to be mentioned and distinguished each one of them separately.

[7] In the **spirit**, or the eternal essence, lives love, as the all-accomplishing power, the highest intelligence and living firm will. All this together brings about the substance of the soul and gives him his form or being of the body.

[8] Thus, once the soul or the human being is present - according to the will and the intelligence of the spirit - the spirit withdraws itself deep into the center and gives the now existing **soul** according to its deepest inner will and intelligence a free will that is as it were separated from it, and a free, as it were independent intelligence that the soul can, partly by his outer sense-organs and partly by an inner capability of perception acquire to himself and perfect it as if it would be completely the very own work of this completely free intelligence.

[9] As a result of this condition that is formed by necessity in which he feels as it were separated from his spirit, the soul is capable to receive an outer as well as an inner revelation. If he receives it, accepts and acts according to it, he will also by that become one with his spirit and therefore will more and more come to the unlimited freedom of the spirit, not only with regard to the intelligence and the freedom of will according to this enlightened intelligence, but also in the power and the might to accomplish everything whatever he recognizes and wills.

[10] Again, from this you can see that the soul - as the thought of the spirit that has changed into living substance, which is actually the spirit itself - can still in a certain way be considered as something that came forth as second from the spirit, without being something else, except the spirit itself.

[11] The fact that finally the soul becomes visible as an individual, clothed with an outer **body** that in a certain way appears as a third personality, is shown to you by daily experience. The body is for the soul an outer revelation of his deep inner spirit and has the purpose of turning the intelligence and the free will of the soul inside out, limit it, and only from then on search and find the inner limitlessness of the intelligence, of the will and its true power, and by that, as an infinite glorified and completely independent individual to become one with the inner spirit, which is the only thing that really exists in the human being.

[12] Since now, by this explanation of Mine you can hopefully clearly see how a man as such - as well as any other thing from a lower level - consists of a certain distinguishable 'three', we will pass over as a conclusion of this supremely important explanation to the **triune Being of God Himself**, so that you will be able to clearly and plainly see why I, because of the higher and inner living truth had to advise you emphatically to baptize in the name of the Father, the Son and the Holy Spirit - that means: to strengthen - the people who believe in Me and who have in fact accepted My teaching.

[13] Thus, listen again carefully to what you will hear from My mouth in order to make the whole entirely and truthfully complete.

[14] Look, as all of you very well know that **the book of the prophets says and explains that I, Jesus, Christ - also called Son of Man, although also defined and named by different names, namely as Father, Son and Holy Spirit - am the true God. And still, God is only one individual majesty in the highest perfect form of a man.**

[15] As you well know now, **the soul, His outer body and His deep inner Spirit are united in such a way that they are only one Being, or finally consist of one individual substance.** But still, they form with respect to each other a well distinguishable '3'. So are also the Father, the Son and the Spirit united, as is taught by the Scriptures of the old fathers and prophets that I have just named.

[16] Once David expressed the wish that his soul, his body and his spirit be found blameless in the eyes of God. When the words of the old, wise king sound like this, could one not ask: What? Does man consist of 3 persons or 3 men? If this is already not possible with man, by whom the splitting of the three for the sake of his development and true perfection of life is clearly perceptible, how could God, who is from eternity within Himself in the greatest perfection only One, be split into three different persons or even three Gods? (THE GREAT GOSPEL OF JOHN Book 18, chap. 73 - **The activities of the 3 bodies of man**)

Now, considering all the above concerning the triune human being, we surely can recognize here not only the mentioned fact that the spirit in man is, in fact, the spirit of God in man, but we can also add to that the very consistent fact that the soul and body are only garments of this spirit on its way to an individual and free eternal existence. This appears in a more detailed form, in the following text.

"[8] I said: "Without My love no world and thus also no human being would have come into existence. All that which is contained in the endless space of creation is My love incarnated by My will, and so you certainly also *are part of it*.

[9] My love is eternal, and thus everything that has originated, originates and will eternally originate from it, is actually also *eternal*.

[10] The living spirit in man is My eternal love and wisdom that creates, arranges and maintains everything, and this spirit is actually the true and in itself already eternal man in man, who, in order to become independent, covers himself, only in the course of time, with a soul and a body according to My eternal order in him, and steps thus into an outer visible form.

[11] Now if this is so and can impossibly be otherwise, you surely will realize that I have loved you already an eternally long time before you still were what you are now. **You are now as if a spark of life that is separated from My love and you yourself can become a big and independent flame of love that looks like Me, by loving Me above all and your fellowman, who is completely equal to you, as yourself. And if this is what you are, and will then also love Me in this manner, you will soon see into yourself how I as the Eternal Love am everything in all and again everything is in Me.**" (53. The Lord speaks about His incarnation - THE GREAT GOSPEL OF JOHN Book 21)

Another extraordinary presentation of the triune constitution of the human being, starting with the most essential natural facts and ending with the most spiritual ones, which points at the distinct nature and functioning of the body, soul and spirit of man, but also at the relationships between them can be discovered in the following chapter of the Great Gospel of

John.

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

THE LIVING SOUL OF MAN - BETWEEN BODY AND SPIRIT

From the previous quoted texts, we know already that the New Revelation confirms that the main choice standing in front of the human soul during her earthly life is that between the way of the flesh (or body) and the way of her inner spirit of God. A couple of other texts will deepen this perspective even more, revealing also the permanent support of God for even the sickest souls on their road to recovery.

[1] (The Lord:) "Behold, the body is matter and consists of the coarsest primeval soul-substances which, through the might and wisdom of God's eternal Spirit, are forced into yonder organic form corresponding to the shape of the freer soul indwelling such physical body.

[2] The soul indwelling such body initially is of course not much more pure than the body, because it derives from the unclean, archprimeval soul of the fallen Satan. Actually the body is for the as yet unclean soul nothing more than an exceedingly wise and well-attuned purification machine.

[3] Within the soul there nevertheless already resides the pure sparks of God's Spirit, with which she receives a proper self-consciousness and the divine order in the voice of conscience.

[4] Besides that, the body is outwardly provided with all kinds of senses, being able to hear, see, feel smell and taste, whereby the soul is diversely informed about the external world, good and true as well as bad and false.

[5] **Through the discernment of the indwelling spirit she (n.b.: the soul) soon feels within herself what is good or bad; on the other hand, through the external bodily senses she obtains experience of good and bad, what is pleasing and what is painful, and other impressions, and on top of that, by way of extrasensory revelation from within and from without, the soul is through the Word shown the path of divine order.**

[6] **Thus equipped, the soul indeed is capable of free self-determination within the easily recognizable divine order, which of course cannot be otherwise, or the soul could not possibly attain to an enduring, self-contained free existence.**

[7] For every soul desiring to continue to exist, must through means put at her disposal shape itself to become capable of enduring existence and, as it were, extend itself, or she could either share the body's fate, or as three quarter undeveloped, leave the body; where the latter, as fully spoilt, is entirely not conducive to the soul's further and completing development anymore; after which the soul will be forced to continue its perfecting development in a much more uncomfortable machine, usually under very sad and painful circumstances.^{iv}

[8] **The body however, in the narrowest sense, because consisting of particles still under deepest judgment and therefore capable of dying, is every person's hell; matter of all the worlds is hell in its broadest sense, into which man is placed through his body.**

[9] **Hence he who cares much for his body obviously also looks after his personal hell, feeding and fattening his judgment and death for his most personal demise.**

[10] The body indeed has to receive a certain degree of nourishment in order to be constantly capable of serving the soul for its lofty life-purpose; but he who is too anxious about the body, wrangling and working and bartering for it nearly all day and night, obviously looks after his hell and death.

[11] When the body stimulates the soul into throwing itself headlong into hedonism, than this always stems from the many impure nature or matter spirits under judgment, which actually in effect make up the body itself. **If the soul pays too much heed to the desires of the body, acting accordingly, then it unites with them and therewith descends into its very own hell and its very own death. In doing so the soul commits a sin against the divine order within her.**

[12] **If the soul persist therein with exquisite contentment, then her uncleanness rivals that of her body's most unclean and judged spirits, continuing therewith in sin and therewith hell and death. Notwithstanding her continued life in the world, like that of her body, she is as good as dead, feeling also the death within her and in much fear of same. For whatever the soul is doing in its sin and hell, she nevertheless cannot find life, notwithstanding her love for it beyond all measure. (GGJ Book 5, chap. 52)**

"[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)

"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)

[8] **The soul lives itself either through a wrong direction into her flesh or through a right direction into her spirit, which is always one with God, like the light is one with the sun.** If such a soul lives into its flesh which in itself is dead and only for a certain time, if the body is not harmed, receives a life from the soul, the soul in everything becomes one with its flesh.

[9] **When the soul lives gradually more and more into the flesh, so as to finally become fully flesh itself, then she is also overcome by the feeling of destruction, which is a property of the flesh; and this feeling is then the fear which finally makes man in all things absolutely incapable and weak!**

[10] **It is however an entirely different matter with a person who from his earliest youth lived into his spirit! There the soul forever does not see any possible destruction! Its feeling is akin to the state of its eternally indestructible spirit; it can see and feel no more death, being one with its eternally live spirit, who is lord over all the visible natural world, with the result that all fear is far from the still incarnate man; for where there is no death there is no fear!**

[11] Hence man should concern himself as little as possible with the things of the world, so that his soul would become one with the spirit and not the flesh! For what does it profit a man to gain the entire world for his flesh but suffer exceeding harm in his soul? For all the world which we now see in its wide surrounding, with its passing glories shall pass like water bubbles and also this sky with its stars in due course; but the spirit shall remain forever, together with every one of My words.

[12] But it is inexpressibly hard to help people who have firmly settled into the world, for they see and plant their life into the vain things of the world, living in constant fear and being in the end utterly unapproachable along spiritual paths! However, if one approaches them along the natural and worldly path, then one not only benefits them nothing but only fosters their judgment and therewith death of their soul!

[13] **Who from the world-people wants to save his soul, must apply a great force to himself and must as much as possible start to live in self-denial with regard to worldly things. If he does so diligently and keenly he then shall save himself and enter into life; if not then he cannot be helped in any way other than great sufferings in things of the world, so that he learns to despise the world and its glories, turning to God and beginning to search out the spirit within him, to gradually unite with it. (GGJ Book 4, chap. 74)**

[2] In the first (positive) pole there is life, activity and freedom, in the second (negative) pole there is death, lethargy and judgment; and behold, this is what hell, Satan and the devils consist of – thus a corresponding description of what I have now described as the counter-pole!

[3] You see, the whole creation and everything that you can ever perceive with your senses are fixed thoughts, ideas and expressions of God – also you people in your sensual body (n.b.: see also [THE REAL CAUSE OF MATTER BEING SINFUL. SATAN AS SUM OF JUDGED MATTER](#)); and in as far as the soul is connected to the body with its nerves and blood ether, it is also responsible for judgment and thus for death, from which however it can free itself and become quite one with its spirit from God in that it strives through its free will for the purely spiritual according to the laws of God, whereby it has transformed into the free, eternal life as self-active and independent from its old death.

[4] But now make note of something very important! Perception and love determine the whole person to any good or also bad activity. If the realization is a spiritual one leading to God, the love will also tend towards the spiritual and thus to God and also become active, and this activity is a good one and its consequences are the blessings from the heaven of life.

[5] But if a person from the cradle is enriched with nothing other in his recognition than only what serves love, his love will also turn completely to matter and soon head over heels become active in order to collect even more material treasures and through them to spread all the more unpleasantness for the body. At this moment the soul then completely transforms into matter, as the counter-pole of the freest divine spirit, and forms thus with the counter-pole, as caught by the same, the counterpole. The necessary consequence of this is judgment in and through itself, the curse of life into death and in a certain way the eternal death itself. And who is guilty then – but the person himself who has done this out of his perception, love, desire and action himself!

Below, we discover that exactly 'the lazy and lustful flesh' constitutes a great challenge meant to help the evolution of the soul towards her spiritual perfection.

"[5] And look, as it is now, so it was and so it also will be in the future, because every person possesses his love, his will and his reason in freedom. Even if he understands the full truth with his reason, then he still sees, with his lustful eyes, also the world with its many enticements, and of the spiritual things which his sensorial eye cannot see and his flesh cannot feel.

[6] Besides, **laziness is very typical to man**. He often has one good intention after another, but once he should completely act upon all this, then his lazy and lustful flesh resists against it, and draws also the soul downwards to what is most important for his laziness and lustfulness. Then **to what advantage is it for the soul to have clarity in the things of the spirit when he does not want to deny himself and does not want to go in full earnest upon the ways on which he could attain the full unity with My Spirit in him?**

[7] Now you think in your heart and say to yourself: 'Lord, but why did You then cover the soul of men with this flesh if that is only unsuitable for his spiritual completion?'

[8] But I say to you that I only can certainly see best and the most clear how a soul has to be put in a right balance between the world of matter and that of the pure spirits for the sake of his short earthly test-life, because these are the conditions to acquire the full freedom of his love and his will.

[9] It has been determined in this way that for every soul, matter must have a certain overweight, so that the soul will by that be forced to become active against the small overweight of matter in order to make the right use of the freedom of his will. To achieve that, the teaching from the Heavens was given to him at all times and in all clearness, which places the soul in a completely free floating condition between spirit and matter.

[10] If the soul will then make a little effort to actively rise to the spiritual, the spiritual will then also immediately receive a great overweight, and the soul will rise with great ease above the weight of the laziness of the matter of his flesh, and will penetrate to the life of the spirit in him.

[11] Once he will have achieved that with some difficulty, the heaviness of the matter of his flesh can no more hinder him on the progress to an as high as possible life's completion. And even if, on that easy road of progress, he still will now and then bump against a little stumbling stone, then it only will cost him very little effort to remove it."

(49. The greatest obstacle for spiritual growth - THE GREAT GOSPEL OF JOHN, Book 22)

Because the whole material creation is a continuous judgment according to the immovable order of My will and My wisdom. This must be and must exist, so that the souls of men can acquire on the hard soil of judgment the freedom and the full independence of the eternal indestructible life.

[5] If I would follow your advice and would dissolve the whole material creation, then I also will have to destroy the bodies of all men. However, the body is a necessary instrument of the soul, and only with the help of this instrument can the soul – according to My highest wisdom and deepest insight – fight and acquire eternal life.

[6] **However, although the body is absolutely necessary for the soul to receive eternal life, it can however also easily be the greatest disaster for the soul, because when he will allow himself to be blinded by the necessary prickles of his flesh, give in to it and with all his love and his whole thinking and will would completely surrender to it, then he will come under the judgment of his own prince of the lie and darkness out of which it will be very difficult to be saved.**

[7] And look, **what your body is for your soul, that is the Earth for the whole human race.** He who will allow himself to be overly blinded and to be captured by the glittering of his treasures, he also will come by his own free will in the judgment and the material death of it, out of which it will still be much more difficult to be freed.

[8] However, precisely because men are now capable to draw more and more precious treasures from the Earth to acquire by that the greatest possible prosperity, pleasantness and sensuality, they have strongly intensified the activity of the prince of Hell, which is in itself the eternal judgment and consequently the death of matter and together with that the death of those souls who allowed themselves to be taken prison by the earlier mentioned reasons.

[9] **With what kind of almightiness and wisdom can you fight against it if you want it to be effective for eternity? I say to you and to you all: with nothing else except with the truth that I have taught you and with the power of extreme self-denial and the true and full humility of the heart.**

[10] **Strive only for that which you recognize as truth, and then act according to it and not out of appearance for some worldly reason like the temple servants and also many gentiles are doing. Then by that, you will have conquered in yourself the complete Hell and its prince.** All evil spirits that are present in all matter will not be able to harm you anymore. And even if an endless great number from the whole great Man of Creation would attack you, then they nevertheless will have to flee away from you as loose chaff and as desert sand for the mighty storm.

[11] **But if the treasures of the Earth are holding you captive, so that you in order to possess them, would also deny the recognized truth, then you are already conquered in your soul by the power of Hell and its prince who carries the name of lie and darkness, judgment, destruction and death.** (GGJ Book 18, chap. 60)

Finally, let's resume with another two texts clearly showing that the soul's salvation depends on her free option between body and spirit or between the natural impulses of the soul or a life of true, selfless love according to Lord's teaching and example:

Just as the sickness of the body is a disturbance in the functioning of its organs, the failure to live according to My love and My teaching is a disturbance of the functioning of the soul. The same is diverted from its real path by worldly desires or passions of the soul, such as hatred, anger, lust for power and so forth and lives a sham life, not a true life in the spirit. It lives for the sake of the inordinate longings of its material part for the body, thereby finally becoming material itself, loses sight of its own destiny and thus fails to fulfill all its duty and mission on this earth globe, which meant to be a probation school where it learns first to subdue its passions and later to eradicate them completely in order to arrive in My spiritual spheres as a spiritually pure tone.

Instead of striving after spiritual health, the worldly soul has the preferred spiritual ill-health. Although it should have endeavored to always eliminate the bad and absorb new

goodness, new life, it did exactly the opposite. Instead of passing over into life, it passed through the sickness into death! Already during its lifetime, instead of using the body for its own purpose by spiritualizing the same, it lost everything noble I had given it as an investment, its Self, embodying it within itself, forfeiting what belongs to the soul and the spirit, and has become a mere body or, in other words, has committed spiritual suicide! (Secrets of life, chap. 4)

[8] When the Spirit which I have mentioned to you before will come to you and permeate you, you will understand of your own accord all that you now see and hear but are incapable of understanding as purely natural men. **For the flesh cannot comprehend the spirit and, being dead anyway, has no life other than that which it can derive temporarily from the vital force of the soul that is related to the spirit and is able to become like it and unite with it, provided it turns its senses away from the world and only towards the innermost spiritual, in the order and manner shown by My teaching and My very own example.**”

[9] Therefore every one of you should seek to save his soul through its own power; for if it comes into judgment, will it be able to save itself then without the right means, if it cannot save itself here with so many means which are at its disposal, not thinking that it is an invaluable possession itself which, if it gets lost, cannot be bought or acquired again by any means?!

[10] **Therefore each one of you should seek to save his soul above all else! For I say to you all that on the other side it will be thus: Whoever has love, truth and thus the correct ordinance of God in himself, to him will immediately be given very much more; but whoever does not have that or has too little, from him even that little that he has will also be taken, so that he then will have nothing and will stand there naked, destitute and thus without help.**” Who will then take pity on him and pay the ransom for him?! Truly I say to you all: **An hour here is worth more than a thousand years there! Write these words deep into your heart;** but for the time being everyone should keep it for himself!” (GGJ Book 13)

GOD HIMSELF AS A TRINITY – FATHER, SON AND HOLY SPIRIT

What can be found particularly in the New Revelation is a very clear explanation of God also as a trinity. Thus, the still mysterious concepts of Father, Son (Son of God / Word of God), Holy Spirit as also the much disputed issue of Filioque (the origin of the Holy Spirit) are totally unveiled.

"The Father, I, as the Son, and the Holy Spirit are, distinguishably, one and the same from eternity. [3] The Father within Me is eternal love and as such the first cause and the actual primal substance of all things that fill all infinity.

[4] I, as **the Son**, am the light and wisdom going forth from the fire of eternal love. This mighty light is God's eternal, most perfect self-awareness His clearest self-knowledge and the eternal Word in God by which everything that exists has been made.

[5] In order to make it possible for all this to be made, also God's mighty will is needed and this is the **Holy Spirit** within God that gives the works and beings their full existence. The Holy Spirit is the great, uttered word 'Let there be!' - and what love and wisdom within God have determined, comes into existence.

[6] And behold, **all this is now within me: Love, wisdom and all might! Thus, there is only one God, and that is I, and I have assumed a human body like yours, solely in order to**

reveal Myself - as is now the case - to you men of this earth whom I have created completely in My image out of the primal substance of My love." (THE GREAT GOSPEL OF JOHN vol. 6, chap. 230)

“For see and be quiet, I am alone the Lord, and there is no other beside Me! Therefore I freely do, what I do, and no one can say to Me: do that, or don't do that!

However, what I do now and allow, that I am pursued like a weak person, I already planned before the earth was yet established, and before the sun, moon and stars illuminated the earth from the sky! **For that reason I went out of My Father, who is in Me like I am in Him! However, the Father is the highest, because he is my love, my will. Though, the spirit that goes out of me and the father causing from eternity to eternity, is the holiest. And I am all that, who is revealing this to you!** “ (Correspondence between Abgarus and Jesus)

Thus, the fact the God Himself chose to incarnate Himself on Earth in order to save humanity for eternal life is repeatedly and clearly presented in the New Revelation.

[3] It is true that to Moses, when he wanted to see Jehovah's face, it was said: ‘No one can see God and keep his life at the same time’, that means the life of his body. But at that time it was only regarding the eternal Spirit of God, since God did not yet assume a body at that time, for according to His eternal order it was not yet the time for that.

[4] But now, according to the prediction of the prophets, Jehovah has assumed the body of men of this Earth, and so between Himself, as the initial eternal Spirit, and men He placed a protective wall, so that they can see Him, touch Him, hear and talk to Him without causing damage to their life, and no one should be afraid to be annihilated by My visible presence.

[5] Although there was an endless gap between Me and you men by which even the most perfect angel spirit could not even approach Me, but now a bridge has been built across that gap, and that one is formed by the love for Me from your side, while I from My side have become a Man Myself of flesh and blood out of My eternally great and above all mighty love for you men, and have also taken your weaknesses upon Me, so that I will not be an eternally distant God, but that I can be a completely close and easy to reach Father, Friend and Brother, which you can become and stay according to the measure of your love for Me. [...] (THE GREAT GOSPEL OF JOHN , Book 21, chp. 53)

THE LORD CAME IN THE SINFUL FLESH TO CONQUER HELL FOREVER AND ESTABLISH A SECOND CREATION

However, the intentions of the Lord to save His children involved a great victory over hell or spiritual death and that, according to the following revelations, could not be accomplished

without the Lord Himself taking the sinful flesh of the earthly body upon Himself. The fact the all flesh, including Lord's, is (was) sinful is clearly stated below.

He as the primal Life of all life has Himself put on the garment of death and of sin and has hidden Himself in flesh and blood! (The Childhood of Jesus, chap. 130:20)

'See, every man's flesh is in fact a sin in itself; therefore every man's flesh must also die. Yes, I say to you: even this flesh of My body is under the debt of sin and therefore will have to die just like yours. (Childhood of Jesus, chap. 220)

We really will come into the time of the great storms, and within hardly ½ year the greatest storm will come. It will kill the **Shepherd, and many sheep from His flock will be scattered into the world. And they will be persecuted from one end of the world to the other for the sake of My name.** Only when this will happen you will entirely realize and come to know why I have rested here now for a few days.”

[4] These words of Mine brought them all in a sad mood, and also **Mary** said: “Lord, all power has been given to You, also over Satan. Let these storms not come upon Your head.”

[5] **I** said: “These are things that I alone can understand. Do not say anything about it anymore, because death and the judgment of the world and its matter must be conquered forever.” (GGJ Book 22, chap. 87)

[1] (The Lord) – “**However, nobody of you should ever think as if I had once created hell! This is distant from Me and from you all! You also should not think that it is a place where the malefactors of this earth are punished! It has formed itself from the many human souls, who on this earth in the flesh spoke travesty against every divine revelation, denied God and only did what pleased their outer sensuousness, and finally demanded divine admiration and taught all people through their servants, that they themselves were gods and that all people should worship them, like Nebuchadnezzar did in Babylon. Again did they invent idols and forced the people to worship those and bring them great offers. Who refused, was gruesomely tortured.**

[2] From this you can see, which power hell exercised over the world and that it now was high time that I Myself had to come down to matter, to break through this old, but necessary judgment with all My fullness and by that build a dam for the self-created hell, which it will never be able to break as it was the case until now.

[3] **I, the most Holy, had to clothe Myself with the unholiness of the human or creatural weakness, in order to be able to get close to hell as a strong hero, to conquer it. I now have come close to it, am in its midst, and all devils and Satans flee before Me like loose chaff in a gale.**

[4] **And thus I have shown to you in an example, what hell is, what it did, partly still does, and what salvation is.** (GGJ Book 16, chap. 11 RELATION BETWEEN HELL AND THE WORLD)

[4] I selected this Earth however because its children are the last and lowliest throughout all of infinity, and therefore **I put on the garb of the deepest lowliness,** to make it possible for all the creatures of My most endless creation to come unto Me. From the lowliest planetary inhabitants to those of the highest arch-primordial central suns, all are to be

enabled to come unto Me along the same path. (GGJ Book 3, chap. 16)

[1] (The Lord) – “All the infernal spirits know quite well to disguise themselves. Outwardly they often appear to be angels, but internally they are similar to tearing beasts. Their ability to disguise goes so far, that they even could deceive angels, and I mainly have come to this earth in the flesh, to forever build a dam for the hell, which in all eternity can never be overpowered.

[2] I as God from eternity could of course destroy with My will hell, but with it also the whole creation. But then what? Start a new creation? Yes, yes, that would work; however, a new creation of physical worlds is in no other order thinkable, than is the present one, because matter is the firm and necessary judged means, for a being destined to become similar to Me in everything, as fully isolated from Me, to undergo a will freedom trial, to attain the true life independence.

[3] It is therefore better to let everything prevail, but in a well separated order. This could only be established thereby, that I Myself have become a man, have Self penetrated all matter and thereby have enabled all its still so old, judged spiritual content to become blessed.

[4] And this is the second creation, which I already have foreseen from eternity, without it never a person of this earth or from any other earth could become completely blessedly; since prior to this My descent to this earth, I forever was an invisible God, as it also says in Moses, that nobody can see God and live. But from now on I am a visible God for everyone, and everyone who sees Me, lives and shall live forever.

[5] Redemption firstly consists of My teaching and secondly in this My incarnation, through which the so prevailing power of the old hell is totally broken and defeated.

[6] This already the prophet Isaiah has indicated, when he in chapter 63, verses 1-9 says: ‘*Who is He who comes from Edom, sprinkles the garment from Bozra, honorably walking in His clothes, in the greatness of his power?*

[7] *I, who speak in righteousness, am mighty to save!*

[8] *Why are You reddish in Your garment and Your garment as the wine presser of a winepress?*

[9] *I treaded the winepress alone and no one from the people with Me! Therefore I crushed it (hell) in My rage (justice) and crushed it in My fury (the highest order of the divine wisdom). Therefore victory is sprinkled on My garment (the truth of the teaching and belief); since the day of My revenge is in My heart, and the year of My released has come. Hail brought Me My arm (the human side of the Lord); descending to earth I conquered it (hell). He spoke: See, My people are those children (deceived by hell), therefore I became their Savior, and because of My love and My mildness I have delivered them.’*

[10] And further you find in the same in its 59th chapter: ‘*He saw that nobody was there (which means no love and no truth) and was surprised, that no representative had been there; therefore His arm (the human side of the Lord) brought Him hail, and justice raised Him up (the divine order in the human side of the Lord). Therefore He dressed Himself with justice as an armor and the helmet of heil on His head and put on the garment of revenge (truth) and covered Himself with zeal like with a coat. Thereupon a Savior came for Zion!’*

[11] In Jeremiah you read (chapter 46): ‘*They are despaired; since its (the hell) heroes are beaten. They fled to escape and did not look back. The day (to the honor and praise) of the*

Lord Jehovah Zebaoth, a day of revenge, on which He will take revenge on His enemies and His sword feeds and satisfies itself.'

[12] And in the 45th Psalm, verse 4-8, you read the quite striking words: '*Gird the sword (also the human side of the Lord) around the loins, Mighty! Your arrows (the truth) are sharpened. Nations (of hell) will fall under You, who are out of the heart enemies of the king (the good and true). Your throne (the church of the Lord) for the future and eternity! You loved justice; therefore God has anointed You.'*

[13] There are many more such places where it is shown that I mainly have come in the flesh into this world, to stop the immense infringement of hell forever." (GGJ Book 16, chap. 10)

And, indeed, many verses from Psalms, Isaiah, Jeremiah and other prophets seem also to prophecy about the Lord conquering hell and defeating Satan's power over humanity.

The Great Gospel of John offers also a couple of very profound, but understandable explanation of Lord's atonement – He took all judgment or the souls of all people upon himself through His physical body, which once resurrected to eternal life, opened the way to the same for all human souls.

[4] I said: "In My Word, which is My Spirit and My love, I shall from now on remain with the men of good will until the end of the world. You can all be assured of this.

[5] But not ever in this My physical body composed of matter, which I shall finally transfigure in accordance with eternal decree!

[6] For **I have through this body taken upon Myself all judgment and death, and this body must for three days be given over to death so that henceforth your souls will have eternal life.**

[7] For **this My body is the representative of your souls. It must give up its life so that your souls may live, and this given up life will be to the benefit of your souls forever.**

[8] But on the third day also this My body will resume life, wholly transfigured, and the abundance of My eternal Spirit will then penetrate you and lead you into all truth.

[9] Only in this truth will you, like My body, be transformed in your hearts and your souls, and you will yourselves take freely and independently the eternal life from the abundance of My Spirit. Only then will you become, be and remain truly God's children forever.

[5] I, as the sole supporter of all being and life, must now also redeem that which, eternities ago, had fallen to judgment and death through the firmness of My will and must, through the very judgment and the death of this My flesh and blood, penetrate into the old judgment and death. Thus I can, for the sake of the material side of things which as such has matured, loosen and undo the fetters of My own divine will so that henceforth all created beings will be able to pass from eternal death into a free and independent life.

[6] And it is exactly for this that the Son of Man has come into the world to look for what was practically lost from eternity, to redeem it and render it suitable for eternal bliss. [...]

[10] God's Spirit and will are now being appeased and, as it were, made pliable and loosened up in this My body, thus in matter. Once this has been accomplished, this My matter must, in the greatest degradation and humiliation possible, be detached and then

broken and the Spirit of God that dwells within Me and is at one with My soul must awaken and enliven this broken matter, purified through the fire of His love, and it will then rise as a conqueror over all judgment and death.

[11] I have told you in advance that at present you will not yet clearly understand how and why this must – and will – happen. But you can conclude from this that **such an act, however abhorrent it may look to a mere human eye, is yet necessary if all creation is to be led back in the proper course of time to a free, independent, pure life in God.**

[12] Now that I have unveiled this sufficiently for you to understand, you will inwardly see – since you now understand who the little ones really are – **that it is the Father's will that not even the least and most insignificant of them should ever be lost.** (GGJ Book 13, chap. 42)

I have accomplished the work of reconciliation, of love and forgiveness. The world is cleansed of all impure dross of selfishness. And even if afflictions and catastrophes destroy man's physical body, they cannot harm his spirit and soul. This part of man is standing above the ruins of the world with arms outstretched towards the divine Saviour Who - as once on earth - is calling to all: "Come unto Me all ye that are heavy laden that I may take off your burden and refresh you! Come, you fighters for love and wisdom, receive the crown of life; the realm of spirits is open to you and you may see the hosts of angels rejoicing and praising the Lord with the same words as once before: "Glory to God in the highest and peace to men on earth!" For He came into His own and His children have recognized Him. Amen. (Sermons of the Lord, chap. 5)

THE REAL CAUSE OF MATTER/ FLESH BEING SINFUL. SATAN AS SUM OF JUDGED MATTER

The New Revelation shows also on many occasions that the matter is nothing else than the imprisoned spirit of the first created spirit, the great Lucifer and his followers. This is therefore the reason why matter is, inherently, deceiving and sinful. By the way, the famous image of Lucifer being cast down to the ground or in the earth (Isa 14:12, Rev 12:3-4/ 9) and of the chained fallen angels (2 Pet 2:4) are quite easy to be comprehended considering this perspective.

Let's observe that in accord with the following disclosures, the souls of individual beings coming to life in the material creation are also parts of the spirit of Lucifer, because they are, in fact, higher stages of matter that are used by the individual spirits from God (divine sparks) for their development and final return to God as perfect and independent beings.

“[04] And yet there were at the end of yonder endlessly long developmental periods of the primeval spirits those who, although comprehending God's correct educational paths, chose in the end to not want to know anything of these ways, but instead chose the much shorter one on account of temporary advantages, deviating from the path well-mapped-out by God, entering upon the path of their very own self-destruction.

[05] **Because the principal spirit of light, indwelt by countless other spirits of light, each one imbued most richly with countless intelligences, said to himself: „What more do I need? Within me lie all attributes as within God, and God has placed all power within me. Now I**

am strong and mighty over everything. He has given away everything He possessed, and I have taken over the lot. Now God has nothing left, whilst I have everything; and we are going to see whether the advantages of transgressing the given commandment are of all that short a duration after all. We should think: with our present all might and omnipotence, we shall be able to quite handsomely prolong the supposed brevity of that span to eternities. Who shall be able to prevent us from doing so? Besides ourselves, infinite space, now populated by only ourselves, carries no higher might and intelligence than our own; who should be able to contest our advantages?"

[06] Behold, thus thought and spoke the spirit of light to himself and thereby to the host of subordinate individual spirit crowds. - **No sooner said than done, and the result was his self-arrest within his inertia, within which he had gradually solidified himself; and the outcome of that again was the creation of matter,** likewise along the lines of divine order, because the predictable consequence of potential non-heeding of God's commandment was foreseen with the same certainty as the freest state of yonder spirits who fulfilled God's commandment upon and within themselves.

[07] And in this way through the fall, firstly the principal spirit and with him his related deputies made themselves captive in the most stubborn and grueling manner. But for how long it shall please him to tarry within such captivity none but God knows, throughout all of infinity, and not even the angels.

[08] However, this is certain, **that from this lost son of light the individual spirits are awoken again by the power of God and are placed into the flesh as children of the world, and the opportunity will be given to them, just like the children from above, to rise to the highest perfection as children of God.**

[09] **All matter therefore is individual spirit, who as soul in each individual person, can be reborn in the soul's spirit to attain eternal life.** However, once all individual spirits are lifted from a world, then the full end of such a world has become a reality.

[10] But with a world like this earth, this takes a pretty long time to accomplish; nonetheless, finally the end will come." (THE GREAT GOSPEL OF JOHN vol. 2, chap. 231/ Book 5 chap. 73)

Whatever happens, does happen for his sake: The lost one is being sought and the very sick is offered medicine, but his will remains and must remain free, for interfering with his will would mean to transform the entire almost endless material creation including all its elements into the hardest rock wherein no life can move.

The entire material creation is the most comprehensive judgment of the Great Spirit, who is split up into countless worlds that, with their endless number constitute his complete being. From this one being goes forth countless myriads upon myriads of beings, as most men of this earth, who through God's power, might, love and wisdom are transformed into complete, godlike beings, and this is a certain conversion of the one great spirit. (GGJ, Book 4, chap.5)

[8] Men and spirits however are distinguished from each other, in **that a spirit like these three angels had from primordial times used his freedom wisely within My order and had thereafter not ever sinned against it, but a proportion of spirits, too vast for your understanding, had misused their free will and therefore plunged into the threatened judgment. And from such spirits, of which this whole Earth and all countless worlds, such as sun, moon and stars consist, go forth by way of an unalterable natural law, the natural men of this Earth as well as those of all other worlds.** And this along the familiar way of generation and subsequent birth, having to therefore first be reared and later instructed in humanhood and, after shedding of the body, developed into pure and completely free spirits.

[9] **Since the flesh of man is given him and therefore to the spirit raised up from judgment, mainly to undergo a free will test as if in a separate world, you can now easily understand that for the perfected spirits, a body of flesh would be quite superficial, as the flesh is only the means but not and never can be, the purpose, as everything is to ultimately become purely spiritual and never material again.**

[10] I say unto you: this Earth and this whole, actually physical Heaven such as suns, moons and worlds, shall once pass away, after all the spirits held captive within them shall through the way of the flesh have become pure spirits, but the pure spirits remain forever and shall not and cannot ever pass away, just as I and My Word cannot. Tell Me whether you have now understood this.’ (GGJ Book 2, chap. 65)

The following adds to the previous revelations, the important disclosure that Satan (as spirit) was banned in the earth, which is another strong argument for Lord’s incarnation taking place on our planet.

In an earlier (the preceding) word I have mentioned a fallen angel who pulled along an uncountable number of other spirits in his fall. In “The Household of God” I explained to you also that then all his soul substance was taken from him, divided into particles and bound in matter, and is now returning to Me gradually on the road of perfection; furthermore, that **all those born on this earth, except for spirits from other worlds, who had been transplanted here in order to become My children, are parts of the fallen one that also have to take the same road as all spirits bound in matter.**

I also said that **this very same fallen angel spirit was banned to where My plant nursery for My heavens is located, namely, into the earth, and that he is there most active, in opposition to Me and My ordinance.**

Look, all this I have explained to you earlier, and also the “why” – why the greatest temptations and dangers must be exactly where spirits and souls have taken on the task of attaining to My Kingdom, carrying right through hell and damnation the cross of suffering and love in My honor and to shame My great adversary; and that despite all seductions and seeming comforts heaped upon his future pupils by Satan, so as to ensnare them, while later making them pay for every pleasure and every comfort with a thousand torments of hell, there are still souls on this earth who defy all his temptations, turn their back on all his grand promises, do not want to belong to him but solely to Me and amid suffering and

conflict hold high the banner of faith, humility and love!

When Satan apostatized from Me, I had to leave him and his whole following their individual freedom, which every spirit needs so that as a free spirit he may become worthy of Me.

The conversion to Me must occur from within and voluntarily, not under coercion. For this very reason I must tolerate the behavior of this My greatest adversary including his brood and let them do as they like, as long as they do not interfere with My established order.

The fact that whatever they do, the result will always be the opposite of what they originally had intended, is the triumph of the good cause since also the evil, even the worst that creation has to show, must and can only contribute towards its (and their) own betterment and the furthering of what is good generally.

For this very reason Satan with his realm is banned to that place where he has a chance to try everything possible to defend his life-theory against Mine. Indeed, he was even permitted to personally tempt Me during My earthly sojourn, Me, who was not a created spirit, but the Creator of all that is created (including himself). Since I did not avoid him when he met Me as a man, exposed to all human passions, he dared to tempt also the Most High, which was allowed him. But with what result you know, namely, that he might gradually realize on a great and on a small scale that all his effort is in vain and that through so many eons he has been resisting in vain the One who had created him and who, would he return today repenting, would receive him with open arms like a “**prodigal son**”, as I have already told you in “The Twelve Hours”, and that it will not happen all at once, but gradually and with certainty. (G. Mayerhofer – Secrets of life, 3)

[6] Look, **that which endless space contains as matter is judged and therefore fixed by the power of God’s will. If this would not be the case, there would be no sun, no moon, no Earth and certainly not any created being in the great endless space.** Then there would be only God, contemplating His great thoughts and ideas.

[7] However, God had placed His thoughts already since eternity as it were outside of Himself, and by His almighty will He has provided them with a body. These embodied thoughts and ideas of God are however strictly speaking no bodies, but they are spiritual things that are judged, and vessels for the ripening of an independent being. Thus, they are created beings, intended to exist continuously forever out of themselves and out of their own power, next to Me, the Creator who is visible to them.

[8] **All creatures, as judged spiritual beings are, compared to the already pure and free spiritual, still impure, unripe and therefore not yet good. And compared to the spiritual, pure and good they can still be regarded as bad and evil as such.**

[9] **Thus, by ‘Satan’ you should understand the whole material creation in general, and by ‘devil’ the separated specific parts thereof.**

[10] When a person in this world knows God’s will and lives according to it, he raises himself out of the imprisonment that is inherent to all that which is created and passes over to God’s freedom that is inherent to that which is not created.

[11] However, a person who does not want to believe in a God and consequently does not want to act according to His will that is revealed to man, sinks more and more and deeper into the created material and becomes spiritual impure, evil and maliciously judged, and consequently a devil. Because all that which is merely created and judged is – as already said – in relation to the pure and free spiritual which is not created, impure, bad and wicked. However, not because God could have created something impure, bad and wicked, but simply and solely because in the first place it necessarily had to be something that is created for the sake of existence, gifted with intelligence and power of action and at the same time with a free will, and in the second place because, in order to acquire independence in himself, he independently has to make use of that which was created and given and must as it were make it his own property.

[12] **For God however, there does not exist anything that is impure, bad or evil, because for the pure everything is pure. Everything that God has created is good, and therefore for God there is no Satan, no devil and consequently also no Hell. Only that which has been created as such is all that, as long as it has to remain something created and judged and as long as he finally, in possession of the free will, wants to stay either good or bad.**

[13] So when it is stated in the Scripture that Satan in the form of a snake has seduced the first human couple, it actually means to say that the first human couple who knew God's will very well, have allowed themselves to be enchanted by the material world and that the lust and the voice of their judged flesh said: 'We want to see what will happen when we will act contrary to the well-known will of God. For God Himself has given us freedom to act. Therefore we cannot lose anything of our insight, but only win. Because God surely knows what can happen when we act freely. We however do not know it. Therefore, let us act only once according to our will, then we will know by experience that which God knows alone.'

[14] And look, **then both of them ate from the forbidden tree of knowledge by way of wanting to experience it themselves, and by that they sunk one degree deeper into their judged matter, which regarding to the free life of the spirit is also called 'death'.**

[15] **After that, they realized very well that in their flesh bondage of judgment and death that, because of a growing love for the world, can also bury the free soul in judgment and bondage. And so, they lost the pure paradise that consisted of the full union of the soul with his spirit, and then they could not find it completely back on their own, because their soul was wounded by the sting of matter and it took a lot of effort to maintain himself above the judgment of the created bondage, as this is now the case with all the people. And therefore I came into this world, namely to show the people again the true way of life and to give them back the lost paradise through My teaching.**

[16] This was also the same with **Job**. In an earthly way Job was an extremely happy man and possessed many things. He was however also a wise man and very dedicated to God, living strictly according to the law. However, his extreme wealth made his flesh more lusting and made high demands to the spirit in him.

[17] The judged spirit of the flesh said in a way to the soul: 'I want to see if by my earthly pleasures and sorrow I cannot draw you away from your God and if I cannot exhaust your patience in such a way that I can put you under my coercive judgment.'

[18] This gave Job a mighty battle to fight, because on the one hand all earthly pleasures were at his disposal, of which he indeed enjoyed, but they did not rule over his soul and he remained united with the spirit.

[19] **Since in this way the evil spirit of matter could not achieve anything with the soul, his soul was tempted by all kinds of physical miseries that are symbolically described in the**

book. But Job endured them all with patience, although he now and then grumbled and was lamenting his misery. But he finally always recognized, that before, God has given him everything, has taken it away and was able to give it back to him, and even more than what He has taken away from him, because of the full strengthening of his soul in the spirit.

[20] Now, when this is so, then who was Satan who tempted the pious Job so much? It was the judged spirit of his flesh. This means the different lusts thereof.

[21] But a certain personal primordial Satan and primordial devils did in reality not exist anywhere else except in the judged worldly matter of all kinds. However, the reason why Satan and the devils were presented by the old wise men by all kinds of dreadful visions is that the soul had to be able to imagine through all kinds of terrible images what kind of misery a free life must suffer when he will allow himself to be recaptured by the judgment of matter. (GGJ Book 18, chap. 82)

[1] I MYSELF caused Satan to appear in an image for My first disciples and they were extremely frightened. Something similar happened also a few times with the first fathers of this Earth. But during that time no explanation in words was given because the elders who were wise from the spirit, understood very well the symbolic image by way of the inner correspondences and therefore they said: **‘It is terrible to fall into the hands of the judging God.’** That means to say: **it is terrible for a soul, who has already come to complete self-consciousness to let himself be captured again by the unchangeable law of the coercing judgment of the godly will in matter.**

[2] The fact that this is described as something terrible for the soul, can be learned by everyone from the experience of a dying person who did not attain to the complete rebirth of the spirit.

[3] Because why is such a soul so much afraid of the death of his body? Because he – still being entangled in the coercing judgment of the body – thinks that he has to die together with the body. That this is the case, you easily can see with all those who hardly believe, or not at all, in a continuance of life of the soul after the death of the body, because their soul is completely or for the greatest part in the judgment of his flesh, and consequently he also has to experience its death as long as by My will he is not completely separated from it.

[4] Since you hopefully well understand now how things are with Satan and his devils, it will also become clear to you that things cannot be different with Hell. It is just **like Satan who is in himself the eternal coercive judgment, thus the world and the matter thereof.**

[5] And why is Satan also called a prince of darkness and the lie?

Because all matter is not that which it seems to be. And he who in his love will grab it and allows himself to be captured by it, is then also clearly residing in the kingdom of the lie and, regarding the truth, in the kingdom of darkness.

[6] He who for instance loves too much the so-called treasures of the kingdom of the dead matter and keeps them for what they seem to be and not for what they truthfully are, is by that already residing in the kingdom of the lie, because his love – the foundation of his life – is as it were completely blinded and sunken down in matter and will have great difficulty to raise himself up again out of such a night towards the light of the full truth.

[7] However, he who only considers gold as a corresponding form of expression which represents the good of the love in God, like pure silver represents the truth of the wisdom in God, knows therefore also the real value of gold and silver and is thus residing in the Kingdom of the truth, and his soul is not entangled in the treacherous appearance of the judgment thereof.

[8] So also, with the elders and all prophets, gold, silver and the different kinds of precious stones had only the true meaning. But as matter however, they did not have any value, and for this reason they also could not become a danger for a soul. Through the discernment of the true value of the matter they discovered also easily and quickly for what it could be suitable and be useful and they derived the true benefit from it.

[9] **However, when in course of time the people bestowed any value to the matter because of their glitter and nice appearance, they passed over to its judgment, became spiritually blind, hard, greedy, stingy, untruthful, quarrelsome, deceitful, proud, malicious and lusting for war and conquest, and they therefore fell into idolatry and paganism, and consequently also in the actual Hell out of which they could not be delivered without Me.**

[10] **For this reason I had to cover Myself in matter and by that in the judgment, and I have to break through it, so that by that I will become the entrance gate to eternal life for all the people who had fallen if they want to enter life through this gate. Therefore, I am also the door to life and Life itself. Whoever will not enter inside through Me, will not attain to life in the light of eternal truth and freedom, but will remain captured in the judgment of matter.**

[11] Now there is another question that comes up by itself, which sounds like this: **are there really no personal Satan and personal devils?**

[12] And I say: Oh yes, they exist here indeed, still living in the flesh, and even more so in the big world in the beyond, who always intent to exert a bad influence in the world on this side, and this on one hand because of the raw nature spirits who because of their predestined ripening still remain in all kinds of matter. And further also directly by secret whisperings, arousing and enticements. They notice very well the different weaknesses with men and their inclinations, control and stimulate them to burning passions.

[13] And once a weakness of a person has become a burning passion, he is already completely in the condition of the judgment of matter and its evil spirits, and then it is difficult for him to loosen himself from it.

[14] **Satan is the total sum of the total judged matter, and concerning his personality, strictly speaking it exists nowhere, but they have to be considered as an assembly of devils of all kinds, not only of this Earth but of all worlds in the endless space of creation, as also all the numerous many shell globes all together are finally representing an immense great Cosmic Man, according to My explanation that I already have given you.**

[15] **Of course, on a smaller scale, an assembly of devils of a celestial body is also a Satan, and on the smallest scale every separate devil is it also in itself.**

[16] **However, as long as there were no men on a celestial body, there also were no personal devils, but only judged and unfermented spirits in all the matter of a celestial body. Matter is everything that can be observed with your sense organs.**

[17] **But you also can trust that now no devils on any other celestial body are more evil and more malicious than precisely in and on this Earth. If it would be allowed to them, they would terribly harm the Earth and its inhabitants, but they are not allowed to. And in order that the devils would not be able to do that, they are for this reason also afflicted with complete blindness and consequently also with the greatest foolishness. And their assemblies look like the guarded institutions on this Earth in which the fools and madmen are detained, so that they cannot harm other people. (THE GREAT GOSPEL OF JOHN Book 18 chap 83)**

[3] I said: “You easily can say that because until now you still do not understand and realize what has to be understood by Hell and the prince of the lie and darkness.

[4] You are right when you say that I have the power to destroy Hell and its prince with all his devils, but if I would do that then you will have no more Earth under your feet, no sun, no moon and also no stars. Because **the whole material creation is a continuous judgment according to the immovable order of My will and My wisdom.** This must be and must exist, so that the souls of men can acquire on the hard soil of judgment the freedom and the full independence of the eternal indestructible life.

[5] If I would follow your advice and would dissolve the whole material creation, then I also will have to destroy the bodies of all men. However, the body is a necessary instrument of the soul, and only with the help of this instrument can the soul – according to My highest wisdom and deepest insight – fight and acquire eternal life.

[6] However, **although the body is absolutely necessary for the soul to receive eternal life, it can however also easily be the greatest disaster for the soul,** because when he will allow himself to be blinded by the necessary prickles of his flesh, give in to it and with all his love and his whole thinking and will would completely surrender to it, then he will come under the judgment of his own prince of the lie and darkness out of which it will be very difficult to be saved.

[7] And look, what your body is for your soul, that is the Earth for the whole human race. He who will allow himself to be overly blinded and to be captured by the glittering of his treasures, he also will come by his own free will in the judgment and the material death of it, out of which it will still be much more difficult to be freed.

[8] However, precisely because men are now capable to draw more and more precious treasures from the Earth to acquire by that the greatest possible prosperity, pleasantness and sensuality, they have strongly intensified the activity of the prince of Hell, which is in itself the eternal judgment and consequently the death of matter and together with that the death of those souls who allowed themselves to be taken prison by the earlier mentioned reasons.

[9] **With what kind of almightiness and wisdom can you fight against it if you want it to be effective for eternity? I say to you and to you all: with nothing else except with the truth that I have taught you and with the power of extreme self-denial and the true and full humility of the heart.**

[10] Strive only for that which you recognize as truth, and then act according to it and not out of appearance for some worldly reason like the temple servants and also many gentiles are doing. Then by that, you will have conquered in yourself the complete Hell and its prince. All evil spirits that are present in all matter will not be able to harm you anymore. And even if an endless great number from the whole great Man of Creation would attack you, then they nevertheless will have to flee away from you as loose chaff and as desert sand for the mighty storm.

[11] But if the treasures of the Earth are holding you captive, so that you in order to possess them, would also deny the recognized truth, then you are already conquered in your soul by the power of Hell and its prince who carries the name of lie and darkness, judgment, destruction and death. (GGJ Book 18, chap. 60)

But in order to become a lord over nature, true man must not subject his soul to nature but put himself in the spirit above all the nature of matter and the flesh **For in the nature of all matter lies the judgment, the weakness and death. Only in spirit lies eternal freedom, the true life and all powers and sovereignty.** (GGJ Book 18, chap. 40)

THE EVIL AND UNFERMENTED SPIRITS OF THE FLESH AND ALL MATTER

Further on, in perfect consistency with the idea of all matter being the divided and judged satanic soul, we can observe a presentation of all nature, including the human body being composed of judged, raw, unfermented spirits opposing the divine order and having to follow their own path of development. In paragraph [4] there is another explanation of why ‘for the pure everything is pure’, which also can get us closer to the understanding of the extraordinary event of a holy God appearing in a body of earthly, sinful flesh.

[1] But I said to them: “My dear friends and brothers, wine, enjoyed in the right measure, is a proper strengthening and makes the body limbs strong and healthy; but if drunk excessively, **it awakens the evil spirits of the flesh** and dazes the senses. **The evil spirits then awaken the desire of the flesh, which is called lewdness and bawdy, whereby the soul becomes impure for a long time, also ill-humored, argumentative, sluggish and often nearly like dead.** Therefore also in drinking wine keep the right measure and you will have peace in your flesh!”

[2] Says Peter: “Lord, are we possessed too, since You have spoken of evil spirits in our flesh?”

[3] I said: “Indeed; since **the flesh and the blood of every person are full of natural evil spirits, which are called evil, because they are still standing in judgment; and if they would not have been in the judgment, they would not have been your flesh and blood.** When however your body will be taken away from you, it soon afterwards will be dissolved, and its spirits will then be guided towards a freer destination.

[4] **However, not only in your flesh, but also in all elements are such spirits, which for a long time to come cannot be called good. Only for him who already became clean through Me, for him everything is clean and good through the destination it carries in itself from God.**

[5] See, a stone which lies totally dead on the ground, is only seemingly dead! Just offend it by immense hitting and rubbing, and by flying sparks it will tell you that it consists of purely judged spirits! And if you place it in a hot fire, it will become soft and start to flow. And if not so, how otherwise would people produce their expensive glass?

[6] **Thus, the evil and unfermented nature spirits exist everywhere, like there exist bodies, water and air, and the earthly fire is nothing else than a redemption of the already ripper spirits, which thereupon are already guided again towards a higher destination.**

[7] Nevertheless, there exist a great difference between those evil spirits who often possess people and the unfermented nature spirits, of which the whole earth in all its parts and elements consists of; however, they still have this relationship and mutual relation, that a person, who does not awakens the nature-spirits of his body too much, is also not that easily possessed by real evil human soul spirits, regarding his body.

[8] However, therefore I warn you to be aware of all passions, since they are in itself a result of the awakening of the various flesh- and blood spirits. Once they are too awake,

then soon they are joined by still unclean souls of deceased people who are quite often present in the lower regions of the earth; and if that happens, then such a person is in all seriousness possessed. Do you understand this?" (GGJ Book 15, chap.58)

EVERY MAN'S FLESH (PHYSICAL BODY) IS IN FACT A SIN AND SO WAS EVEN THE LORD'S FLESH

Finally, we can find in the following excerpts a clear affirmation of the fact that all flesh is a sin/ sinful and that the Lord's was no exception. It is also highlighted that this wearing of the sinful body does not imply that the soul with her spirit (called here as a unit 'the spirit') is to be mandatorily affected by it, but it only depends upon her free choice.

See, **every man's flesh is in fact a sin in itself**; therefore every man's flesh must also die.

Yes, I say to you: **even this flesh of My body is under the debt of sin** and therefore will have to die just like yours.

But this sin is after all not voluntary, but only one under judgment and is no debt whatever for your free spirit. For that reason your worth is determined not according to your flesh, but entirely according to your love - which is free. And it will not be said in the world of the spirit: How was your body, but: How was your love?

(The Childhood of Jesus, chap. 220:13-17)

[2] From this you can see, which power hell exercised over the world and that it now was high time that I Myself had to come down to matter, to break through this old, but necessary judgment with all My fullness and by that build a dam for the self-created hell, which it will never be able to break as it was the case until now.

[3] I, the most Holy, had to clothe Myself with the unholiness of the human or creatural weakness, in order to be able to get close to hell as a strong hero, to conquer it. I now have come close to it, am in its midst, and all devils and Satans flee before Me like loose chaff in a gale. (GGJ Book 16, chap. 11)

BECAUSE OF THE FLESH, THE LORD HAS BEEN TEMPTED ALSO, AND EVEN MORE THAN ANY OTHER MAN, BUT KEPT HIMSELF SINLESS

In the final chapter of 'The Childhood of Jesus', Lord's temptations in the flesh (which, logically, were possible not because of any weakness of His divine, perfect soul, but exactly because of the flesh being sinful); we also have here revealed what were His perfect ways to defeat them are clearly depicted.

An Exemplary Life of The Soul

JUST HOW did the Lord Jesus live from His twelfth to His thirtieth year?

He constantly felt the Presence of the almighty Deity within Himself as a living Power; He knew within His soul that everything in the whole creation was and eternally must be subservient to

His slightest wish.

Moreover, He felt the greatest urge within His soul to rule over everything.

Pride, a desire for power, for complete freedom of will, for a life of pleasure, for women and for other such infirmities, as well as anger were the chief weaknesses of His soul.

But He fought against all of these powerful and deadly inclinations of His soul from the will of His soul.

He humbled His pride by means of want; but what an indeed harsh measure this was for Him to whom all things belonged, and He nevertheless might not call anything "My own".

He tamed His desire for power through the most willing obedience toward those who like all men were like chaff before Him.

Although it was an infinitely difficult thing for Him to do, He assaulted His eternal, supreme freedom by submitting Himself to men as a slave-like servant to perform the lowliest tasks.

He fought against His most powerful urge to lead a life of pleasure by frequent fasts - from want as well as from the free will of His soul.

He combatted His desire for women through repeated hard work, through simple fare, through prayer and through keeping company with wise men.

Indeed, in this matter He had to carry an exceptionally great burden, for His appearance and the sound of His voice were most captivating,

for which reason the five truly beautiful daughters of Cyrenius were one and all violently in love with Him and vied amongst each other to please Him the most.

Such love did indeed please Him; but for all that He had to say to each at all times: 'Noli Me tangere!'

Furthermore, since He saw through the malice of men at a glance and saw their cunning and hypocrisy, their dishonesty and selfishness,

it is easy to understand that He was quickly aroused and could very easily be hurt and angered;

but here He tempered His divine character with His love and His thereupon following compassion.

And thus He practiced all manner of most arduous self-denial throughout His whole life, so He thereby might rebuild the eternal order which had been shaken to its very foundation.

Thus it can easily be seen how' it was that Jesus as a human being spent these eighteen years amid constant temptations and the combating thereof. (The Childhood of Jesus, chap. 300)

[5] I said: "I know your good zeal for Me, and I praise you as a real friend of My heart, but about that first time I really do not like to tell more than what I have already done – *a time in which I was guided by the Spirit of the Father in Me to a desert at the Jordan, where I fasted for 40 days and nourished Myself by necessity with roots and wild honey, and where I, when My body became very hungry after 40 days of fasting in this way, I was tempted 3 times by an evil spirit, a devil of the first degree.* And it would not make a hair's breadth of difference for the salvation of their soul if men would know more about it."

[6] **Philopold** said: "But Lord and Master, how could You let Yourself be tempted by an arch-devil, and how was he able to approach You even a little bit? Because between You and a devil there is such a great gap that is set by Your wisdom and might over which an evil spirit can

eternally never come across. Who was that extremely daring spirit actually? O Lord and Master, now that You have told me already so much, tell me something more and more precisely about it.”

[7] I said: “**Although there are no originally created arch-devils as you imagine, but still, everything in the material world is in its original element as if an originally created arch-devil, and therefore it is the same if one says that he is tempted by the world or the material lusts of the flesh, or by this or that arch-devil. And therefore, he who let himself be captured too much by the world and its flesh, his soul is also a personal devil and continues to live after the dead of his body in a constant connection with the evil, still unfermented material spirits, and his striving remains then evil like his love, and he tries to continually satisfy his evil love.**

[8] Those kind of devils can of course not come across the immeasurable gap between Me and them, but **since I Myself have come now into this world which is full of judgment and thus full of devils, I have, from the deepest depth of My mercy, built a bridge over the mentioned gap by accepting for a certain time a fleshly body, without which bridge no human being of this Earth could ever attain to the true and full blissfulness.** So it is obvious that a devil, just like a man, no matter how evil he is, can approach Me over this bridge and can also tempt Me in his complete blindness and can persecute Me in the most terrible way, although they can accomplish nothing against My might, but can only ruin himself more and more. This you surely will realize.

[9] And look, friend, so it was also possible for a devil to tempt Me during that time you mentioned. (GGJ Book 20, chap. 2) – *followed by detailed description of the temptations, confirming the scriptural texts, in verses 10 to 23*

THOSE WHO LIVE ACCORDING TO THE SPIRIT, AS THE LORD HIMSELF DID, ARE SAVED

In the previous chapter from ‘The Childhood of Jesus’, it is also revealed how the soul of man should face her temptations and trials and overcome them through self-denial, in order to release the inner spirit of God. This is what the Lord Himself did, uniting Himself fully with His inner spirit or the Father in God as an example to follow by all humanity.

And He Increased In Grace And Wisdom

NOW IT IS WRITTEN in the Scripture: And He increased in grace and wisdom before God and men¹ and remained subservient and obedient to His parents, until He began His ministry.

Question: How could Jesus, as the only eternal Supreme Being, increase in grace and wisdom before God and men, when He actually was God from eternity; and how especially before men, since He was the infinitely most perfect Being from eternity?

To understand this correctly, Jesus must not be looked upon exclusively as the only God; but He must be seen as a man in whom the sole eternal Deity imprisoned Itself as seemingly inactive, just as the spirit is imprisoned in the nature of every man.

And what every man must do according to the divine order to free the spirit within

¹ Luke {2:52} And Jesus increased in wisdom and stature, and in favour with God and man.

himself,

that the man Jesus also had to do in all earnestness in order to free the Supreme Being within himself, so that he might become one with Him.

Now every man must carry certain weaknesses within himself, which are the common bonds of the spirit by which it is confined as though within a tight shell.

These bonds can only be burst asunder when the soul, which is entwined with the flesh, has so strengthened itself through the proper amount of self-denial that it is stable enough to perceive and to hold the free spirit.

This is why man can only become aware of his weaknesses by suffering all manner of temptations and thus discover how and wherein his spirit is fettered.

And when he thereupon denies himself in his soul in these very matters, he thereby frees his spirit of its bonds and binds his soul therewith.

And when, in the course of time, the soul is bound with all the former bonds of the spirit, the completely unfettered spirit quite naturally unites with the entire, now strong soul, and the latter thereby enters into all perfect, heavenly power of the spirit and thus becomes wholly one with the spirit forever.

For the loosening of one bond after the other constitutes the soul's increase in spiritual strength, which is God's wisdom and God's grace.

God's wisdom consists in the clear beholding of God's eternal order within the self, and His grace in recognizing His eternal light of love, by means of which all of the endless and innumerable things, the conditions of their existence and their paths are illuminated.

And as is the case with man, so it also was with the God-man Jesus.

His soul was like that of every man and was fettered with all the more weaknesses because the most powerful Spirit of God had to bind Himself with the mightiest of bonds so He could be contained within His soul.

Thus the soul of Jesus also had to withstand the greatest temptations and deny itself in order to take the bonds off its God-Spirit and to gird itself therewith for the infinite freedom of the Spirit of all spirits, so it could become wholly one with Him.

And in just this did the increase in the wisdom and the grace of the soul of Jesus before God and men consist, and that in such measure that the God-Spirit gradually and ever more and more united Himself with His in fact divine soul, which was called the Son of God. (The Childhood of Jesus, chap. 299)

Further on, in the same 'Childhood of Jesus' we also receive an explanation of the essential fact that the love for God (or the love of man's inner spirit) is what makes man sinless. By this love, God works in him, as Paul declared and man is enabled to follow Lord's example in all the days of his life. Human flesh stays sinful, but that is not a voluntary sin and, as it is, will not be imputed to man as a debt in any way.

'O You almighty Lord of my life! How can I, a great sinner, really be worthy of such infinitely great compassion and grace from You?'

And the little Child affirmed: 'Jonathan, ask yourself how you can possibly love Me so mightily in your heart when you are such a great sinner?'

Is love toward Me not holy in itself, as I am holy in My divine Being?

How then can you, as so great a sinner, be capable of enduring such holy love in your heart?

Does not every man become sanctified and wholly newborn by means of love toward God in his heart?

Now if you are filled with this love, say, what accordingly is in you that you call sin?

'See, every man's flesh is in fact a sin in itself; therefore every man's flesh must also die.

Yes, I say to you: even this flesh of My body is under the debt of sin and therefore will have to die just like yours.

But this sin is after all not voluntary, but only one under judgment and is no debt whatever for your free spirit.

For that reason your worth is determined not according to your flesh, but entirely according to your love - which is free.

And it will not be said in the world of the spirit: How was your body, but: How was your love?

'Behold, if you throw a stone into the air, it does not remain in the air but soon falls back to the earth again.

Why so? - Because it is attracted by the matter of the earth as a love under judgment, which wholly constitutes the stone itself.

Why then do not the clouds and the stars fall from heaven? - Because they are attracted by the love of heaven!

Consequently, if your heart is full of love toward God, the eternally Living, where indeed will this love draw you, since it alone is free and alive in itself?' (Childhood of Jesus, chap. 220)

Another text pertaining to the Great Gospel of John puts some of the most famous assertions of the Lord from the Scriptural Gospels in the perspective of man's choice between the judged life of matter (flesh) and the life according to the spirit or eternal life. In our opinion, the following paragraphs affirm the essential of everything quoted here from both the scripture and the New Revelation. One can also discover here that the destiny of matter itself is to be redeemed by the human soul carrying it, once united with her inner spirit.

Everything that is human in this world in a person – his flesh and its various needs from pure earthly considerations – is under judgment, therefore hell and Satan, who is the epitome of all judgment, death, night and falsehood, for the whole so-called life of matter is merely a phantom-life and of no value at all.

[2] He who sinks back into some aspect of matter is also Satan, insofar as he seeks his salvation in matter and its phantom-life.

[3] If anyone wishes to break free of Satan in his flesh, let him deny himself and take up this cross that I already carry in spirit and follow Me! For I say to you: Whoever wishes to save his (earthly) life will lose it (spiritually); but whoever loses his (earthly) life for My sake shall find it (spiritually)!

[4] For what will a man gain by winning the whole world with all its treasures while at the same time he loses his soul? Or what can a man give that will free his soul from the bonds of matter, judgment and death?

[5] For indeed it will come to pass that I, now the Son of Man, shall at some future time return in the glory of the Father with all the angels, whose power you know. **But then, as now, He will only be able to help and reward every man according to his own works. Whoever will be found dead will remain dead until such time when all those who have remained in the graves of judgment will be raised, too. Even then, every man's judge will be forever his**

love, will and conscience.

[6] But those who live according to My words and do deeds of true self-denial and inner free love will never see or feel death. Verily, to My great joy and yours I can say to you that there are some of those who are standing here who shall not taste or feel death and shall be witnesses of everything until they see the Son of Man coming in His kingdom with whom they will reign forever! But for that much love for God and for one's fellow man is required."

[7] Truly, if there is any father or mother here who only care about looking after their children well in this world, and do not pay attention to the higher value of the life of the soul of their children, have dug themselves and their children a grave for eternal death; for whatever is of the world is also of Satan, thus of judgment and the death of matter!

[8] Truly all matter is determined to be awakened through the power of another worldly pure spirit^{vi} to be resurrected from the long judgment; but then matter must transform according to its well-engrained free intelligence into the correct form and wisdom of its other-worldly spirit, which is a light from God. If this does not happen by the matter, the other-worldly spirit returns to its source and the matter that should have been awakened forever falls back once again into its old judgment and will have to wait there until once again another worldly spirit awakens it to a new test life. (GGJ Book 12, chap. 66)

Needless to say, the main conclusion of all these New Revelation teachings concerning the issue of the sinfulness of the flesh and Lord's body is the very same one indicated at the end of the biblical approach. Many other texts from the New Revelation deal with the issue of 'resurrection of flesh', as also with that of the last mentioned (universal) spiritualisation of matter, but for now, these are beyond the scope of this study.

Finally, we add a very important chapter, bringing even more essential light to the issue of matter as the divided and judged soul of the first great fallen spirit and of the necessity of Lord's atonement:

THE PLAN OF CREATION AND SALVATION REVEALED. ALL MATTER BLESSED BY THE LORD THROUGH HIS INCARNATION

[3] Now here is the moment to understand the following and explain very clearly who and what Lucifer actually is, how one should visualize him and how he can be overcome in every individual, for only when these most important questions are correctly and clearly answered is it possible to understand the creation, My descend *to this Earth*, and My suffering and dying. So, while putting aside every *other* opinion, let the world listen to the great secret of My plan of creation and salvation.

[4] When the deity had found Himself through processes that will always remain hidden to you, and became aware of His creative and all-encompassing Spirit, a mighty surging and pushing arose in Him and He spoke in Himself: 'I want to put My ideas outside of Me, so that I will be able to see from this what My powers can do.' For as long as there is no activity, the deity can only know Himself in a small measure. It is only through His works that He becomes ever more aware of His power and rejoices in it (just like every master *artist* can only see from his own products what is in him and rejoices in it).

[5] So the deity wanted to create, and spoke then to Himself: 'In Me there is all power of

the eternities. Let us therefore create a being who is equipped with all power, equal to Me, but in such a way that he will have the qualities in him in which I can recognize Myself.' And a spirit was created who was equipped with all the power from Me to make visible to the deity the powers that are in Me.

[6] In this spirit, the deity Himself wanted to determine the fixed point of His own active power – just like a human being, when he walks, will only find a fixed point of support on the firm ground of the Earth to activate his power to move forward. The resistance of the Earth itself is good, it is even the means by which the power actually appears and by which a moving forward can take place. This power that was delivered, which was placed in the new spirit that came into existence, was the antipode – wanted by the deity – which means the contrast of all those qualities that you call divine. That *antipode* is therefore not undivine, but makes it only possible to spread the right light of knowledge.

[7] Because it must be possible for every quality, when perfect, to be viewed from two sides. My perfection can be found where both sides fall into one point. Descending and ascending from this center point, they both lose themselves into infinity.

[8] Take love for example, the highest law and the most noble quality in the center of My heart. Everyone will easily perceive that a very loving person can increase further in his love, for it is clear that already on your Earth a more loving person can always be found. And nevertheless you will see that very loving people will also have the right antipode in them by which they are also capable to refuse, out of love and for wise reasons, all kinds of wishes if by that they were to harm those who came asking.

[9] If a being were created and placed on that border from which he freely can develop himself into both directions, it is easy to realize that he more and more will be able to develop the possibility in himself to refuse. He will by that separate himself more and more from the middle border and will finally loose himself into the most endless depths of the antipode, meaning in extreme hardening. Thus, when you look at a bad person you always can imagine a person that is worse, with less love, who will lose himself in egoism because of the extreme separation.

[10] Now, if I created a being who possessed all – mind you, without exception – just poles of My divine qualities, it does not mean that I completely did away with them, so that I as God would in a way only exist out of one half. It only means that I created a being whom I placed on that mentioned border, equipped with My almightiness with which he thus was active and whom I gave the freedom to develop himself upwards or downwards. And from that complete power I let him work freely.

[11] That first light of knowledge – meaning the knowledge of the possibility to develop oneself upwards or downwards – should keep the being in the center out of his free will, be active from there in very close connection with the divine initial Spirit and always create new beings with his own creative power, so that the Creator as well as the creature could truly delight in it and savor in that joyful activity a higher degree of blissfulness.

[12] Now if I tell you that the name of this first created spirit was 'Lucifer' (meaning 'Bearer of light'), you will also understand why he was named that way and not otherwise. He carried within himself the light of knowledge, and as first spiritual being he was well aware of the limits of the inner spiritual polarities. Equipped with My complete power, he now called other beings to life who were equal to him in everything. They also felt the deity and saw the same light of knowledge lighting up in them, and they also were active with their own creative power and were equipped with all the power of My Spirit. However,

special powers of My initial Spirit were expressed in them, this means that for what concerns their character they became similar to My 7 most important qualities, and so their number was 7.

[13] One should not think that the 6 other qualities were then lacking if their character was similar to one of the 7 qualities, but their being possessed a special characteristic which made them the carrier of that special quality which they particularly developed, for already in the very beginning I took care that My created beings would depend on each other by necessity – the best way to prevent them from becoming proud regarding each other.

[14] Lucifer, who surely knew that he represented the antipode of God in himself, thought now that it would be possible as it were to suck up the deity, and he fell into the misconception that he, as a created and so a finite being, could absorb the infinite into him, for also here the law was valid: ‘No one can see God (the infinite) and keep his life at the same time’. As a result of that, he could feel the essence of the deity and hear His commands as long as he was standing in the right center point, but he never could see Him personally.

[15] Now because a finite being can and will never understand the infinity, and can by that, regarding this point, easily fall into errors and by going down harden himself in these, Lucifer fell, despite all warnings, into the delusion that he could absorb and capture the deity. Through that, he left his right position, distanced himself from the center point of My heart and fell ever more victim to the wrong wish to gather around him his beings – who existed by him but out of Me – in order to rule over the spaces that were inhabited by all kinds of beings.

[16] Now there was a discord, that means a separation of groups which finally resulted in the withdrawal of the power that was given by Me to Lucifer, and with his followers he became powerless and his creative power was taken away.

[17] Of course, the question came up: ‘What will happen now with that multitude of fallen ones who were as if dead, that means without activity?’

[18] There were only two ways. The first way was: to destroy Lucifer with his followers and then create a second one who would probably be subjected to the same error since a more perfect spirit, completely set free out of *Me* and therefore not dependent of My will, could not be created. To create machines without will that execute what I command was not difficult. But to acquire the light of self-awareness was up to now the only way. Since also the other spirits were created by, that means via Lucifer, and who remained loyal to Me, they belonged to his sphere. A sudden destruction of Lucifer would thus also have resulted in the destruction of all living beings.

[19] Imagine a person who put his children and grandchildren around him who spring from him as mediator, but who actually still owe their life to Me. If the deeds, thoughts, and so on, of this person were destroyed forever, then also his descendants would be destroyed since otherwise the remembrance to him would still live on in them. Only a complete erasing of everything that ever came into contact with him – independent whether this was good or bad and deserved to be destroyed or not – would make a complete forgetting possible.

[20] But why should Lucifer deserve this since his fall took only place because of a misconception by which the possibility existed to do away with that misconception? Why would those beings who remained loyal have deserved their destruction? And finally: where would be My wisdom if since the very beginning I would not have known and

foreseen about the possibility of the fall and that therefore to repeat the course of creation had to be excluded? And most of all: where would be My love if it would not hold back a destruction but rather find ways by its wisdom to bring the lost beings back to the light of knowledge so that as a result they would remain in the right balance of the polar qualities?

[21] So only the second way remained which you can see before you in the material creation.

[22] Imagine a person who absolutely does not want to realize that the king of the country is a mighty ruler since he, although equipped with all power and authority by that king, never saw him personally. He rebels against him and would raise himself to be king. In order not to bring the subordinates to ruin who remained loyal to him, the king grabs him, removes his splendor, takes away his authority and throws him in a locked chamber, just as long as it takes to let him come to reason, and he will do the same with the followers. They will be freed according to how much the followers will do penance, realize their error and firmly adhere to the king who shows himself now also visibly to them.

[23] This weak earthly image shows you what I have done, because the material creation means that imprisonment. However, to understand the following you must awake the feeling of your soul, because the human reason falls too short to understand this.

[24] A soul is composed of numberless particles of which each one of them comes from an idea that originated from Me, and once he has found himself he cannot become anything else anymore than what he is because he then corresponds to the character that he accepted. When a crystal is crystallized, its characteristic cannot be changed anymore, and it crystallizes either as rhomboid, hexagon, octagon, and so on, *according to the form* of its nature, that means depending on how the parts accumulated around its life's center.

[25] Now when there has to be a change because the crystals did not end up completely pure, they have to be dissolved by warmth (love), to crystallize them out again during the cooling off of the warm love water which is the same as giving up their will. Now again new, beautiful crystals will form, and every careful chemist will in this manner know how to obtain the most beautiful, clearest and biggest crystals that correspond to his purpose.

[26] Look, such chemist am I. I dissolved the crystals that became impure (Lucifer and his followers) in the warm water of love and I let those souls crystallize out again to make them pure. That this happened by the ascension through the mineral kingdom and the plant kingdom up to man is known to you. But as the soul of Lucifer encloses the whole material creation, also that has to express itself in the form of a human being. That is why always all unions of spirits unite in one person, expressed by the leader of that union, and they form what is called his sphere. There is nothing similar on the material level which expresses this clearly. That is why I say: open up the feeling of your soul.

[27] Now it will also be clear to you that Lucifer thinks that he must act the way it happens, so that matter could be created – a misconception because it is not matter that is the end goal of My creation. But the only goal for the beings who were placed outside of Me is to know the truth in freedom, to love and to understand the deity. Matter is only the means for that. Lucifer wanted to hold on to this second misconception and lost himself in the outer limits of his polar qualities while he lied to himself that he had to maintain matter because of that. Enough freedom was given to him to penetrate matter, that means to consciously contemplate in himself so that he as very first created spirit would realize what kind of suffering he caused to his companions and that by that he may turn around. But this he did not do and only from then on he wanted to rule as a king of matter that

belonged to him. That is why he darkened as much as possible the human crystals, which came to development again, to maintain his kingdom, because the battle with God seemed great, exalting and life sustaining to him.

[28] The human crystals that also had to be set free again in order to attain to the goal could be inclined to him or to Me, and during their life they repeatedly fell into his nets. Look at paganism in which he let himself be honored as king, and *honor* his polar qualities, which also contain great wisdom, as gods.

[29] Now one will ask: Why did I allow all this? This remains incomprehensible when one does not look at the final goal, and that is: to freely recognize oneself in God.

[30] If it pleases a leader of a nation to live wrongly and he drags his followers with him, what is the quickest way to reach the goal to bring the right light to all? Indeed, when the leader of the nation himself will give up his wrongdoings, because his followers will quickly follow him. But by trying to turn his followers away from him individually, just as long as he will stand alone, the goal will be much more delayed.

[31] For Me it is always: take on the kernel, and if it cannot be changed, then make a detour.

[32] Since during the imprisonment – think now about the image of the king – the reproach was always made: ‘If I just could see the king, I would believe in him’, this became the reason for My incarnation, firstly for those who fell, and secondly to make the deity personally visible to those who did not fall, and so to award their faith.

[33] Herein lies the secret of My incarnation which had to break through matter that otherwise had to become harder and harder in case Lucifer would lose himself ever more in the hardness of his antipode. Therefore, My incarnation made this to stop and showed very precisely the way to be free from idol worship and the worship of the polar qualities. And also, firstly proof had to be given that death, by which people became attached to matter and its pleasures, can be overcome as the highest *goal* that can be reached, and secondly that life does not take place in matter but in spirit, and that the first *mentioned* is only a prison for the last *mentioned*.

[34] It is obvious that I prepared the most suitable country, people and family where My offering would certainly succeed, for otherwise Lucifer would have been able to conquer Me, and the history of the Jewish people is an answer to the question where this has to happen. (The Great Gospel of John, Book 25)

[2] I said: “[...] You certainly have heard, how **by Me the entire matter has been blessed and sanctified, since also I Myself have clothed Myself in matter**?! You affirm this in your soul! See, before My coming to this earth, as you know, a curse was more or less lying on the same – not because God condemned it, but because by self-love, selfishness, haughtiness and imperiousness as a lumped spiritual it became self-condemned!

[3] There existed and still exist in matter different degrees and levels between a lot, more, less and nearly no hardness. The harder any matter is, the wilder and more impure it is, since the lumped spiritual in it consists in the same ratio out of even more of the well-known weed. (GGJ Book 9, chap. 43)

ⁱ The Lord being the first example of the reborn in spirit among the earthly people, ‘the firstborn of the dead’

ⁱⁱ This should be the spiritual rebirth – unification of divine spirit in the heart of the soul with the soul (**‘And, finally, the soul, aware of its place in creation, recognizes its origin and, having elevated the tiny spiritual, divine spark encased in the last atom to a power in full self-awareness, now gazes upward and only then begins to understand its origin and descent from the most high’**)

ⁱⁱⁱ Purpose of man’s existence – destiny of his soul and body (**‘This keystone of the entire world of bodies, spirits and souls is man, whom I created in my image and placed as a compendium of everything else between two worlds, the physical and the spiritual, with the urge by means of his soul to spiritualize his physical world, to open to his spirit endowed with all divine attributes the door to the most high. And so, through the influence of the spirit, the soul may one day become a spirit and the body, instead of being its material envelopment, its spiritual one which then would represent all that the body possessed physically, thus spiritualized becoming a physical vehicle of the most sublime substance and the most glorious garment for the most noble human spirit!’**)

^{iv} Reference to life on the moon after the shedding of the body (see The Earth – through Jakob Lorber)

^v See the parable of the talents [Matt 25:14-29]

^{vi} This pure worldly spirit is probably a human soul which uniting herself with the inner spirit, would also spiritualise the material body.