

Christianity Unveiled: Explanations concerning **THE NEW TESTAMENT**

(Ed. 1)



Excerpts from THE NEW REVELATION of JESUS CHRIST

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THE NEW REVELATION

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

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity. The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

This teaching fully supports the Christian Scriptures, not only in spirit, but also by confirming and explaining many of their lessons, prophecies, parables and still mysterious concepts. In the following excerpts can be found some of the revelations that shed an incomparable spiritual light on the texts of the New Testament.

We address a warm invitation to all true Christians to study such texts (as also those concerning the Old Testament) and decide for themselves if - according to their love for God and neighbor, their conscience and their Scriptural knowledge - they come or not from Jesus Christ Himself.

According to our observations, the Christian Creed finds its full confirmation and perfect explanation in the works of the New Revelation and particularly, The Great Gospel of John (for a rapid study, please see: [Brochure - New Revelation - About the Birth of the Lord](#), [Brochure - New Revelation - About the Birth of the Lord](#), [Brochure - NEW REVELATION - ABOUT GOD, TRINITY AND THE SON OF GOD - ed 1\)](#)

The Christian Creed – according to the first Council of Constantinople (381)

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

by whom all things were made;

who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father;

from thence he shall come again, with glory, to judge the quick and the dead;

whose kingdom shall have no end.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

“Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse!” (Galatians 1:7-8)

Prove all things; hold fast that which is good. Abstain from all appearance of evil. (1 Thessalonians 5:21-22)

“But know and understand, man does not so much live from the bread of this earth, but rather from every word coming from the word of God!” (The Great Gospel of John vol. 9, 134:12)

"I shall now open the eyes of the unbelievers, and to those who interpret the literal meaning of My Bible, I shall explain its true meaning." (Lord's Sermons, 163)

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Introduction by the Lord to “The Lord’s Sermons”

(through Gottfried Mayerhofer)

“For many years in the churches every Sunday a Gospel from the story of My earthly pilgrimage is read to the congregation and interpreted according to the spiritual level of the preacher.

The time is approaching when a reform of the entire Christian worship will be undertaken and when, perhaps, most of the existent rites and ceremonies will be abolished leaving for the meetings of the Christian congregation only the sermon or the explanation of the Gospel, which I left you.

Through My scribe I shall now - for all present and future followers and reverers of My Word - explain in more detail a number of Bible texts from the New Testament as they have never before been explained by anybody, so that a wrong interpretation may not lead to idolatry and worship of things that at the most may be revered, but never worshipped.

This series of texts from the Gospels, which shall once more remind you of My words, shall be presented to you in the way in which they apply to your temporal life, and besides they shall show you how these words - spoken almost two thousand years ago - are coming true; for already then I said that the world and everything in it will pass, but My words will remain forever. Amen."

Destiny of Lord's teaching

"Say I: "Do not be concerned about this. **After all it is the same with all that comes ever so pure from above, whether spiritual or material. As soon as it touches the ground of the earth, it becomes defiled and impure.**

[11] This is what invariably happens to all spiritual gifts from the heavens. No matter how pure they may be in the beginning, as time goes by, they become as tarnished as all I have just shown you through the dirty worldly interests.

[12] And **the same fate also this My purest teaching will suffer; no iota of it will remain uncriticized and untouched.**

[13] They will destroy the temple which I am now building in the same way as the Romans will in the not too distant future destroy the temple at Jerusalem where no stone will remain upon the other.

[14] This My temple I shall rebuild, but never the one at Jerusalem built of rock. However, do not trouble yourself about all this, for I know about it all and why it has to happen like this.

[15] For behold, **no man appreciates the light enough during the day or the heat during the summer; but as soon as it is night, the light becomes dear, and the heat is only appreciated in the cold of the winter.**

[16] So it is with the spiritual light and the spiritual warmth. Whoever walks about freely in the open is hardly aware of his freedom, but once he languishes tied up in prison, oh, then he knows what a great possession freedom is.

[17] And look now, you My dearest Helena, the tarnishing of all that is pure is allowed because man will not recognize the value of the pure light until he is in the greatest distress.

[18] If, then, the pure light again appears in the great night, everything that is alive and breathing will become attracted by the light, just as in the winter of human lovelessness I will begin to crowd around a warm heart, as the poor who are frozen stiff by the wintry cold crowd around the fire in a fireplace." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 113)

Distortion of the pure Gospel on account of man's free will. End of the Lord's longsuffering.

"Says the speaker: "Friend, we now realize that Christ's divine doctrine could indeed be godly, and is bound to be so, although most abominably misused by Rome. But we still can't see how the Lord could have permitted this originally purely apostolic church to sink in recent centuries down to where, according to the pure Gospel, it is no church at all. Its Latin bawling, its ear-confession, its Mass sacrifices and other holy frippery, and especially its counter-natural celibacy, are phenomena which today even poodles begin to mock – not to mention other most idiotic church rites. And such grandiloquent madhouse is tolerated by the Lord, Whose doctrine is supposed to be a central sunlight[1] to the people of this Earth! Behold, this is the poodle's ominous kernel. Friend, give us some light on this as well!"

Says Bruno: "Dear friends, this you have to understand in the holy context of man's essential free will, without which he would not be but a mere animal or an automaton. Since he has to have a completely free will in order to be man, and consequently can do whatever he desires, it becomes clear that he must also, in respect of even a purely divine doctrine, have the choice of accepting or rejecting, or to regard same as orthodox or otherwise. Since this is up to man, it also became possible with time to develop the darkest papacy out of Christ's pure doctrine.

Were there not in the time of the apostles already traders making deals with Christ's miraculous doctrine, indeed, Christ Himself had one around Him, who betrayed Him! Why should not traders be found in later times to whom Christ's doctrine was a patient cow giving immense returns for puny fodder. Since greedy people were only too well aware of this, they turned divine doctrine into merchandise, trading it in every land and making the most profitable deals. This was already the first evil deed! But when the merchants (Roman parsons of every shade) saw that the stocks were not avidly selling in their pure, spiritual form – especially with the pomp and splendor-prone Asians, they soon adjusted their wares as they considered them most appealing to the people of the East. And behold, trade began to flourish again.

To this period mainly date the first brazen circumcision of Christ's pure doctrine, followed by the discovery of the purgatory, indulgences, brotherhoods and more such-like. To this second epoch belong the crusades, so profitable to the wily merchants of Rome. In later times, when people began to discern the true beneficiaries of the much-praised and energetically conducted indulgences, some curbs were considered desirable to these glaring deceptions. It also came to light how Rome's merchants had close business ties with the Caraceans, faithfully appraising the latter of impending crusades, for which reason it had to be an easy matter for the well-informed Caraceans to give the Cross-jockeys the most practicable receptions.

Once people got behind all these deceptions, one threw oneself into mysticism, or actually black magic, set up welfare institutions with miraculous images, wrapped oneself up fully in Latin, produced miracle-working relics and built great temples with many miracle-altars, traded with until this hour. But since people are again growing over the parson's heads, and no longer show respect for the man of the holy ghost, these little merchants have lost the plot. They don't know what to do to sell their embarrassing wares profitably.

"But, friends, this time it shall no longer work! The Bible, besides other lucid writings, have found strong circulation among the people. And these merchants have been too candid about their availability for money. And even Mary, who had long been the underpinnings, together with her wooden Christ, have begun to take their leave, which for these merchants is an exceptionally evil

omen. I would almost wager my combined bliss that they shall shortly stand before the people like a daughter that perpetually puts on the moral and pious robe, until caught out as a buxom whore. Or they shall have to strike good deals, which of course shall be more arguments against them.

And so the Lord shall at the right time purify His doctrine in a way that shall with the speed of lightning bounce into all the world's eyes! On the whole however, it harms no one if he permits himself to belong to the Roman woman, for I can assure you that the Lord is well-pleased with the Roman lambs. But what has not so far taken place now stands at the door!

Hence all glory to Him who constantly leads His own like the hen her chicks! I assume you are now in the clear about the woman of Rome. And so turn now exclusively to Jesus Christ, so that full light would come to you forever." (From Hell to Heaven, chapter 116)

About THE NEW TESTAMENT GOSPELS. The Last Judgment

(Received from the Lord through Jakob Lorber, on March 18, 1864)

1) The Lord: "You ought to know that the evangelist Matthew was accepted by Me when I met him as a publican (tax-collector) on My journey to Kis, where he worked in the service of Rome in a half-way station between Capernaum and Kiss. Because of this acceptance, people reproached Me, saying that I have dealings with publicans and sinners.

2) **Since this Matthew was an excellent penman and did not want to leave Me, he was accepted by Me as a scribe to relate only the facts, whilst My John had to record the Word, that is, what I taught. Sometimes Matthew wrote down for himself more spiritual parts of My sermons and then asked John to correct them; Matthew had a good memory for physical things, but a weak one for My spiritual teachings.**

3) As long as he traveled with Me, he knew only little of My family relationships, and what he did know was told to him on occasion by James, Simon and John; yet **he did not write it down on the spot, but only few years after My resurrection; when he was elected an apostle in Judas Iscariot's place.** Having composed his gospel correctly, Matthew, the apostle-evangelist, took it along on his journey to the south-easterly regions of Asia.

4) **Thereafter, five different gospel-writers appeared, named Matthew, in Jerusalem, Galilee, Samaria, Tyre and Sidon.** The one in Sidon undisputedly was the most acceptable of the five. At the great church-council of Nicaea, the other four were declared apocryphical and rejected, since they differed very much even among each other. The one offside was considered as possibly genuine, though also this is, in part, apocryphical in spite of the fact that the writer took all possible pains to represent the report as accurately as possible.

5) **In reality he wrote fourteen gospels, not just one, always in accordance with what pretending eye-witnesses had disclosed to him. On the basis of these fourteen, he wrote a fifteenth, which, according to the judgment of many experts, was the truest and most important one. This pseudo-Matthew, whose real name was L'Rabbas, is the author of our present gospel of Matthew.** The original genuine one can still be found in great collection of

books and manuscripts of every kind, in an important city of the far north-eastern mountains of India, which is perhaps the largest and richest on earth since the library of Alexandria burned down. It consists of several million books and manuscripts, which are unfortunately - not accessible to anyone but the high priests, who are under the authority of the uppermost one of Brahma. Only the Burmese have a genuine but greatly shortened copy.

6) "You would also like to know what became of the Apostle Matthew in those countries of India. He had been supported there quite well, but was not permitted to extend his teachings to others outside of the priesthood. In his old age, guided by My Spirit, he found an opportunity to escape into Burma, where he taught the Burmese all wisdom. For them he wrote the aforementioned, brief gospel. In some of the better traditions, Matthew is still called '**the Apostle of India.**'

7) From this information you can now easily understand the nature of our biblical gospel of Matthew. Likewise, you will better comprehend what is said in the 13th chapter, where it reads in verses 55-56: *'Is not this the son of the carpenter Joseph? Is not his mother called Mary? And are not his brothers James and Joses, Simon, Jude and John? And are not all his sisters with us? Where then did this man get all his wisdom?'* To appreciate this correctly, one must know what is mentioned in the gospel of John, **namely, that I once came to Nazareth and taught there in the synagogue, working many signs. Whenever my disciples and apostles began to criticize Me, I said: 'No prophet is to rise from Galilee', or in other words, a prophet is nowhere less appreciated than in his father-land. Then I left Nazareth, never to return.**

8) As regards My so-called 'brothers and sisters', they were Joseph's children from his first marriage, not the children of Mary, whose only child I was. The 'sisters' were not even daughters of Joseph's, but his poor relatives; they were called thus because they lived according to the will of both Joseph and Mary. Three of these brothers traveled with Me, namely, James, Simon and John. Two stayed home to continue Joseph's business, and cared for Mary until I gave her over to John's care.

9) You will find the same seeming contradictions in the Gospel of Luke. This evangelist wrote also the Acts, 50 years after Me. His gospel is a compendium of what he found out through an eager investigation about Me and the apostles. **He sent all his writings to Theophilus in Athens, who then wrote a gospel from Luke's gospel, enriching it with a number of additions, thereby injecting into it a number of incorrectness's, especially in a literal sense, out of which then grew all kinds of contradictions, as for instance with reference to My highly tyrannical function in the so-called 'last judgment', which is not at all in agreement with the only still most correct, brief gospel of John;** yet, spiritually it admits an illumination, about which, together with other things, we shall learn in the next Word. Let this suffice for today. Amen.

(See also Interpretation of Scriptures ("Schrifttexteerklärungen"(germ.) through Jakob Lorber)

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(Received from the Lord through Jakob Lorber, on March 18, 1864)

1) The Lord: "Yesterday I mentioned that **the 'extraordinary' last judgment' is referred to in the gospel of Matthew (L'Rabbas) and especially in the gospel of Luke.** This 'last judgment'

caused many people to turn away from My teaching to form a doctrine of their own out of pure reason, according to their mental powers and teach it to others, including how to act and live accordingly. They no longer wanted to hear or know about the teachings and prophets in the day of horror; for, without any injustice, they said: How can an endlessly wise, everlasting God, out of whose great and small creatures only love breathes perceptively, have called into existence the greater number of people for the sole purpose of torturing them in the beyond forever, after a short lifespan upon a physical globe, which is anyhow composed of death and misery - tormenting them for the sins they have committed in their bodies here on earth?

2) "Verily, I say unto you, such would not be possible even for the greatest, most wicked tyrant in the world. Certainly, it is known to come of you from the history of ancient, medieval, and present days, that excessively eager tyrants ultimately became afraid of themselves. Many of them fled for no other reason than such increasing self-fear and then usually found their destruction. In this connection I will add the information that - after certain duration of tyrannical dominion -such a scum of human wickedness became more and more possessed by wicked, unfermented demons, which they had to serve as instruments of their demoniacal vengeance, which they had fostered against a people.

3) **"If a judge would condemn to everlasting hell these tyrants who heaped one cruelty upon another, he would be a greater tyrant than they. How then would I, as such a severe judge, under the greatest pains of My body, have been able to ask the Father, the everlasting Love within Me, to forgive all those, who had ordered My crucifixion and then carried it out, because they did not what they were doing?"** Of the Pharisees, beginning with the high priest, Caiaphas - and the hangmen who fastened My body to the cross, none knew with Whom they were really dealing. In spite of all My deeds and teaching, they considered Me first as a chief magician from the school of the Essenes (this idea is still spooking around) whom they hated beyond measure, and secondly, as a Jewish rebel who gave the Romans an opportunity to rob the Jews of their freedom and ultimately even of their religious cult. The number of My enemies increased according to the greatness of My signs.

4) "As regards the hangmen: most soldiers of the Romans were hired individuals, collected from all over the nations of the Roman empire. They were more liked by the Romans, the more cruel and heartless they showed themselves in battles and small executions. A compassionate Roman soldier would have been a real absurdity for the warlike sense of the Romans. From this you can conclude that the ordinary Roman hirelings knew still less what they did than My arch-enemies; and therefore one can ask here again, whether it would really have been righteous and correct, according to My divine Wisdom, if one condemned all those men for what they had done to Me and throw them into everlasting hell torture, torment and pain. Did I condemn the left-hand thief on the cross because he jeered at Me? That is not written anywhere; but I assured the other thief who recognized Me as a righteous man and reproached the left side thief because of his mockery, still that very day, though he had robbed and murdered. (Paradise is not heaven but a condition of peace).

5) **"Where then is that so terribly depicted 'judgment day', when perhaps only a decillionth of people would get into heaven and all others into hell? How could this One, Who wrote the guilt of an adulteress into the sand of the temple and Who, on another occasion in the presence of many sinners, loudly exclaimed: 'Come unto Me, all who labor and are heavy-laden, and I will give you rest!' - indeed! How could this One have preached about such a day of terror?"** A scribe, who manifested only a halfway belief in Me, said: "Master, I recognize that You teach righteously and correctly. One cannot have anything against what You teach; yet You said

that **whoever believes in You and lives according to Your words will have everlasting life, even though he died for the hundredth time in this world.** But consider now the nations and people upon this earth, who may not have heard anything of You and Your teaching in the next 2000 or more years, how can they believe in You and live according to Your words? Will these many, almost numberless people go into everlasting death merely because they could not believe in You and keep Your Word?

6) "As it was night, I pointed with two fingers up to the firmament dotted with many stars saying: 'there, look! **That is the house of My Father! Within this endlessly great house there are many dwelling places. Those who had no opportunity to know Me here nor could listen to My words will certainly find within this great house and opportunity that is purposeful for their everlasting life. Therefore, do not worry about who, now or later, cannot learn of Me; for My Father knows them all. Out of His love and wisdom, He has not called a single one into existence for an everlasting fall, but for an everlasting resurrection.**

Your question was foolish, though it appeared to be wise. Did I condemn the bad steward, to whom all of you may be likened in a greater or lesser degree - because of his poor stewardship, since he deceived his lord and yet rendered a kind action to his debtors, though he knew that his master would dismiss him? I did not say then: 'Do not act like such a steward', but 'do as he did; and those, to whom you have given spiritual and physical aid on My account, will someday receive you into their heavenly dwellings'.

7) "**In the light of such a teaching, how does the terrible 'last judgment day' look, which the two vengeance evangelists wrote, such as 'L'Rabbas (in place of Matthew) and Theophilus (in place of Luke)? These two have sinned manifoldly against My love and wisdom. The most shocking things happened after the great church council of Nicaea on the Greek side and still more on that of the Roman archbishops. They made great efforts to paint in vivid colors the last judgment, purgatory, and hell. By borrowing from the pagan 'Tartarus' and the old Jewish 'Sheol', they made of Me, in one person, the well known 'Aakus', 'Minos', and 'Rhadamantus', who represented the office of judgment over deceased souls. Therefore, I would have to judge inexorably and mercilessly, condemn and hurl into hell forever everybody who does not obey the regulations and orders of the so-called 'Holy Father' in Rome.**

8) "**Herewith I have sufficiently shown that neither I nor any of My genuine evangelists could ever have been the inventors of such teachings; for I am not today the highest compassionate love, but tomorrow full of highest revenge, inexorably lack of compassion and eternal desire of punishment and torture for My children, on account of their sins, for which, essentially, they often have not a hundredth part of the actual guilt. I have not come to increase what was lost but, in all love, to seek it and bring it back to the light, in order that it may not remain lost. I came to earth as a Savior for the sick - not for the healthy. Should I have made the sick still sicker than they already are? That would harmonize with the doctrine and attitude of the Pharisees and especially with that of the many so-called 'Holy Fathers' in Rome, but not at all with Me, Who, as a man, never let others call Me 'good master'. I said, 'Why do you call Me 'good'? No one is good but God alone. Call no man on earth your 'Father'; for you have only One Father in heaven, and nobody is holy but your God!'**

9) "Therefore, what should one think of such a pretending 'representative of God on earth', who has himself addressed as 'Holy Father' or 'Your Holiness', and what should one make of the 'last judgment day', preceded by a special judgment, purgatory and hell, primarily propagated by the

priests? I tell you this much: **genuine and true are not 'His Holiness', the subordinate 'Eminences', the throne of Peter in Rome (which city Peter never saw); true are not the splinters of the cross upon which I was crucified, which for most wise reasons cannot be found anywhere on earth. False is also My coat, which has often been shown at Trier in Germany, and untrue the bones of those three Kings shown in Cologne or the three iron nails kept in Milan (of them there are so many in all the Roman and Greek churches that one could build a small railroad with them).** I need not say more. It may also be known to you, that **more than three heads of John the Baptist have been discovered, and also that in the supposed cave of My birth, petrified milk of My mother, Mary, is continuously being found, which is sold to pious pilgrims along with many other 'holy relics'.**

10) **"Therefore, trust only the gospel of the evangelist John: for his gospel and revelation were written with his own hand.** I have shown you what is wrong with the gospels of Matthew and Luke. **After John, Mark should be considered: for all he gives in brevity is taken from the Apostle Paul.** In regard to the most terrible 'judgment day', expected to come at the end of all times, I need not say any more. Amen."

The purest Gospels: Matthew's and John's

"8. However, before I deal with the extensive instructions to the twelve, I must mention, for the sake of a better understanding of the whole, that the Gospels, including Matthew and John, as they are these days available to you in the different languages, **are only excerpts from the original Gospel** and, thus, do not even by far contain all that Matthew and John did record. Here and there also some small supplementary sentence appears by the later collector and copyist, which obviously could have been added only later, as for instance in Mt. 10:4 the mention of the 12th apostle Judas Iscariot is followed by the sentence **"Who later betrayed him."** At the time of the selection Matthew, who wrote his Gospel in My presence, had no idea of this could not possibly have added this sentence which was done by some later copyist.

9. The Hebrew as well as Greek Bibles, therefore, always state: "Gospel according to Matthew," "according to John" and so on.

10. Therefore, no one should take it amiss if when reading Matthew and John he comes across similar texts which the actual evangelist could not have recorded in his time since the fact mentioned therein occurred only much later. Everything is rendered in the strictest order and I have mentioned this point here in the most suitable place so as to prevent in the course of time rationalistic reasoners from negative criticism.

11. However, as already earlier in this revelation, supplementary explanations will here and there be given which is all the more necessary since as a result of the transcription many an important fact was not recorded quite correctly and many a thing that did not appear authentic enough to the transcriber was even omitted altogether. Numerous things were recorded at that time, partly by eye witnesses, partly from hearsay, and thus it was for the quite honest transcribers most difficult to stick to the full truth at all times." (THE GREAT GOSPEL OF JOHN Book 1, chap. 34)

Differences between Matthew and John's Gospels. Reason why Lord's teaching is veiled in the scriptures

10. (The Lord) "What Matthew writes is specially for the benefit of this earth, whereas what you write is aimed at all of eternal infinity. For in everything you (John) write there is veiled the purely divine, working from eternity to eternity through all the already existent creations and also through those that will in future eternities replace the now existing ones. **And if you wrote into many thousands of books what I am still going to tell all of you, the world would never be able to comprehend such books which would then also be useless to the world.** [Ref. John 21:25]

11. Whoever will live in accordance with the received teaching and believe in the Son will be reborn in the spirit anyway, and the spirit will guide him into all the depths of eternal truth.

12. Now you know the reason why I do not let you write everything; so do not ask Me any further about it in future. For this must never be made all too clear to the world to prevent it from falling into an even greater judgement than is the ancient, necessary one wherein it is already finding itself.

13. I will arrange My teaching in such a way that by merely reading or hearing the Gospel no one shall get to the bottom of the living truth, but only by acting in accordance with My teaching. **Only the action will become a guiding light for everyone.**" [Ref. John 7:17] (THE GREAT GOSPEL OF JOHN vol.1, chap. 113)

Comments on the Gospels of Matthew and John and evidence concerning the New Revelation. [John 4: 54]

54. This was now the second sign which Jesus performed after coming from Judaea into Galilee.

"1. The following day in Cana I told John, who had recorded the first sign at the wedding, to record also this second sign performed in the same place. And this John also did with few words in eight verses as it is written.

2. Also Matthew asked Me whether he, too, was to record this event, but I say to him, 'Leave it. When tomorrow we come to Capernaum where I shall again teach and perform signs, those you shall then record. But add to My Sermon on the Mount also the healing of the leper at Sychar, whom I healed as I was descending from the mountain.'

3. Says Matthew, 'Lord, as far as I know two lepers were healed by You at Sychar. Which one should I record?'

4. Say I, 'Actually more than two were healed, but it is sufficient to mention the one I healed at the foot of the mountain and whom I bade show himself to the priest Jonael, whose name you need not give, and offer the sacrifice Moses has laid down for a witness. For **who does not believe Me because of the one sign will not believe if I worked a hundred signs.** Therefore, record from the many signs only the one I now told you about.'

5. Says Matthew, 'Oh yes, Lord, now I know which sign You mean. I did make a note of it, but did not write it down in detail. This I will now do and start a new chapter with it. For I divided the Sermon on the Mount into three chapters and this will now be the fourth.'

6. Say I, 'For the time being this arrangement of yours is good, but after I shall have been lifted up from this earth into My eternal Kingdom, you will have to write another four chapters preceding these. Therefore, you can already now give the three chapters on the Sermon on the Mount the numbers: V, VI and VII instead of I, II, III, and the new one the numbers VIII.'

7. So Matthew immediately arranged his notes in this way, and thus nowadays the Sermon on the Mount, although the first thing recorded by Matthew, is not contained in the first chapter, but only in the fifth, sixth and seventh chapters.

8. To be acquainted with this fact is also needed for the better understanding of the Gospels of John and Matthew, for both of them were written under My personal supervision. The object here is mainly to bring the two outwardly apparently so different records into proper harmony, because it has almost always been the case that even good interpreters of the Scripture have regarded the miracles which appear similar in Matthew and John as the same, but have nevertheless been wondering, 'How come that Matthew says this and John that although the fact seems to be one and the same?'

9. Many errors resulted from this and not seldom a complete turning away from My teaching as it is written in the Gospels.

10. Here once could say indeed, 'But why, O Lord, did You allow this to happen through so many centuries without enlightening anyone?' There I say:

11. Not a century passed in which I did not, wherever My teaching is more or less accepted, choose and awaken men to give people the facts and necessary interpretation of the Gospels. The chosen have always done that and also historically supplemented in the records what had got lost, partly through human negligence, partly through the obstinacy and not seldom evil intent of the various sectarian churchwardens and priests of the Gospel where My teaching was concerned, and only very few accepted that.

12. The churches, which in the course of time had systematically developed naturally, rejected it declaring it to be "heresy" and "devilry" because it did not suit their greedy and tyrannical purpose.

13. Scientists and artists on the other hand described such phenomena as "fancies" and "dreamy drivel" of a poor wretch who wants to be something too, but without having acquired the necessary qualities through effort, diligence, and profound study.

14. In the place, however, where the chosen and awakened prophet lived and was known he was accepted least of all and, therefore, did not have much success. For according to people's notions, as they generally are, a prophet should actually not live on earth at all, should not have a human shape, eat and drink and wear clothes, but should at least drive around in the air in a fiery chariot like Elias and from there announce to each person only what he in his self-love likes to hear and what flatters him. That would then be a proper prophet at whom all eyes and ears would be directed, particularly if during his air travels he would miraculously throw great quantities of gold and silver coins to the rich, but small copper coins to the proletarians, at the same time praising the great, rich and mighty,

but frequently severely disciplining the poor devils (proletarians), especially if they dared to grumble at the rich, great and mighty. Such a prophet would, of course, not be very popular with the poor, and they would not praise him.

15. However, if the prophet is a man like any other man, if he eats and drinks, has even a home and besides maybe follows some worldly trade, oh, that is already the end where his prophesying is concerned. He is pronounced either a simpleton or a hypocrite and has not much chance of achieving anything in his homeland.

16. Thus I have during the almost 2,000 years always made up what was missing. But who accepted it? I tell you: Always only very few and these seldom actively enough. Notice of it was taken, but that someone should have changed his way of life accordingly and then in his spirit convinced himself that the otherwise natural man was really chosen by Me to bring a new light from the heavens to men in the world that had gradually become so dark, that was never done for all kinds of idle reasons.

17. One has bought himself a team of new oxen which he has now to break in for ploughing, so he has, of course, no time. Another must cultivate a new field and cannot come because of that. A third has taken a wife and, therefore, has no longer any time or opportunity. A fourth must build a large house and has so many worries now, he cannot possibly have time. And thus everyone has some excuse and a new light from the heavens then again burns in vain during a whole century in some hidden corner of the earth. And if in the next century I again send a new light for illuminating the ancient records, it will have the same fate.

18. If this is certainly so, judging by the experience at all times, the question arises whether I can be blamed if the ancient records show to this day the same deficiencies that were already a thousand years ago discovered by idle rationalistic researchers and over-subtle reasoners as a result of which always many doubters and, finally, rejecters of My teaching and its - and My - fullest divinity have gone forth like mushrooms from the ground.

19. The reason why I am now giving a full light in this matter is so that in the end no one may be able to excuse himself as if since My bodily presence on earth I had bothered neither about the purity and completeness of My teaching nor the people who accepted it.

20. When I shall come again to earth I shall undertake a thorough sifting and not accept anyone who will come to Me with whatever excuses, for everyone who seeks in all earnest can and must find what he seeks. However, the sick sheep and asses feeding at the crib shall be administered medicine after which they are sure to become greedy for the feed from the heavens, but then they will as convalescents be fed homoeopathically for a long time. But now once more to the Gospel." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 91)

More untrue facts in the Gospels. Contradictions between them. (The Lord has already come again to this earth spiritually since the time of Lorber)

Received from the Lord through Jakob Lorber on April 24, 1864

1) The Lord: **"It is good for everybody to recognize and understand, that I HAVE COME AGAIN TO THIS EARTH SPIRITUALLY AND MOST CONCEIVABLY for the purpose of hiring and receiving the last laborers into My vineyard. Some of these are the intellectual, experienced philosophers of the world, who in this age most earnestly converge on exterminating Me. I know they exist among the churches and denominations. Others are those evangelists who became what they are now, about three hundred years after My time, through the pagan and Jewish machinations. Most of blind humanity has never probed the Scriptures to a large extent and still believes in such deplorable, fatal blundering in My name, declaring it to be God's pure Word.**

2) Because of this I will not condemn Luke, Mark and Matthew. In their time they, at least, took great pains to select the purest and best from a great amount of plentifully contaminated statements in My teaching. Regarding the material facts, the three evangelists invented part of them, and for the rest they had to accept at least some of what they had learned from people who fearlessly pretended to have been eye - or ear - witnesses of this and that. Comparing this with well-known sections in the Old prophets, they found what they had written in agreement therewith. By that the criterion was finished and valid in regard to their own script.

3) If this had remained as it was then, the nature of these gospels would be better than now; for they contained much less of the miraculous, cruel and terrible. **Therefore, about one hundred years before the great church-council of Nicaea, especially about the Christian Jews, Greeks and Romans, it was considered necessary to make additions, preferably of the kind which smelled miraculous and showed a frightening judgment face. In order to make of Me just the opposite of what I, the Benefactor of mankind, had most urgently recommended to them, namely love and truth!**

4) I have never grown violent about the true science of man. On many occasions I taught the people much about things unknown to them or concerning which they were blind. For that reason the fraud-crazy Pharisees hated Me. I cleared-up the people in everything where the Pharisees made great efforts to keep them uninformed for benefitting their wicked intentions. When - in order to stir up the people for greater readiness to make offerings - the high priest, Hannah, and even Caiphas threatened in the temple with furious voices that in the brook Kidron nothing but blood would flow for three days and the sun would not shine for one whole day, they actually succeeded in convincing the people to believe such nonsense. Fearing punishment, the people hid away in their dwellings; and when the time of punishment was over, they came out trembling in order to look at the Kidron whether any blood was still flowing. Seeing that the brook had its natural water, the people hastened to make heavy offerings in the temple, placing them before the feet of the priest. Of course, on those days the sun shone and no blood flowed in the brook Kidron, of which the intelligent Jews were convinced and concerning which they wanted to teach their common, superstitious country-folk, but with little success. In their fearful imagination these unintelligent folk saw blood flowing in the brook and did not see the sun for a whole day.

5) The common people have always been superstitious. You can tell them the strangest, weirdest fairy-tale, and they will believe you. When they pass it on to their neighbors, a little more is added to make it still more miraculous, in case the first reporter had not properly described it. Nothing

can be achieved with such folk as regards truth. Therefore, also in My days, it was extremely difficult to let such common Jews conceive of truth. A miracle which would shake them out of their spiritual sleep had to happen, so they could think a little bit about what I had told them previously. During My days, I often advised the apostles to say less about My miracles when disseminating My teaching, but rather to stress the inner depth of truth contained therein. Only John remained loyal to this admonition; the others rather started with My miracles, and only after they had ensnared the listeners, they would preach of the inner truth !

6) That passion for telling miracles increased from decade to decade, so that the number of written (and still more of the traditional) gospels grew to such an extent, that nobody could make sense of them. **Luke and the pseudo=evangelist Matthew (L'Rabbas) began to sketch their gospels only a few years after My life on earth; nevertheless, their reports differed so much, that finally contradictions appeared in important places.** In those days nobody thought of testing the writings, for each gospel-writer had his own circle of readers and listeners without being interested in other evangelists. Each stuck only to what he had written down, even finding occasional delight in what he alone had in his gospel.

7. "So it happened, that for instance, L'Rabbas (Matthew) was not so much interested in the Jesus Who had been circumcised in the temple on the eighth day after birth; neither was he particularly concerned with the three wise men from the East, the flight to Egypt and the cruel slaughter of innocent children by Herod in Bethlehem. L'Rabbas, the pseudo-Matthew heard about all that in Tyre and Sidon, also recording it, but did not put it into his gospel. In regard to places and time, however, Luke and Matthew harmonize. According to Luke, Jesus existed, circumcised in fulfillment of all Jewish laws and rituals, born in a sheep stable near Bethlehem and saluted by the shepherds; but nothing about the three wise men or the flight to Egypt. Instead, He complacently returned to Nazareth and awaited there his twelfth year without any persecution from Herod. Then He went with his parents on that well-known journey to Jerusalem.

8) With Matthew, we see Jesus being born in a real house, not saluted by the shepherds but by the three wise men from the East. According to the writings of those two evangelists, you have a circumcised Jew-Christ; in Lucas but an uncircumcised pagan-Christ! From the twelfth year of Jesus, these two gospel-writers begin to agree, except for minor details. Now ask yourself: Which of these two writers stayed with the truth? The answer is: None, for each one tells only what he has heard others say! Fearing punishment, nobody in Jerusalem dared to speak of Herod's unbalanced cruelty; however, in Tyre and Sidon, which were located in what was Coele Syria at that time, they hated Herod more than death and therefore were glad to tell about his cruelty and what caused it. **Similarly, when you read attentively both gospels in comparison, you would come upon other, quite important contradictions and not uniform statements** which could be smoothed out and corrected to a certain degree more readily than the Jewish-circumcised or pagan-uncircumcised Jesus

9) In today's time both the old and the new nonsense, which contradicts Me in every respect, must be eradicated from these gospels - including even Me - in order that the only, forever-true Gospel of John may appear in its fullest light. **Everybody will easily understand that in the light of our present four gospels and some of Paul's epistles, etc., I can no longer exist in the future, because each contradiction contained therein makes a contradiction out of Me before the scholars of the world, as well as before the presently existing churches and denominations, where each group's own Christ takes the liberty to condemn the Christ of all other sects or churches.** All who do not want to believe this should at least familiarize themselves with the Catholic formulas of conversion, especially if a Protestant wants to become a member of the

Catholic church. Then this condemnation of Christ will soon be discovered; because whoever joins must condemn to hell his Protestant parents, his birth and whatever it includes, and his Protestant beliefs. Only then he will be accepted into their 'community of the Faithful ones of Rome' with all sorts of ceremonies. This is similarly the case with all main churches and denominations. **How, then, can there ever be One Shepherd and one fold, when the Christs of the various groups are angry with each other, worse than the wild animals of the forest.**

1)) "All such animosity must disappear: To that end I have already engaged laborers in My vineyard. They work diligently and with zeal (for instance, as critics of the gospels, etc.) - **after them will soon come many who will work with still greater zeal and diligence in order that I can come to the people in truth as the true Christ and God of eternities - not as the one I am supposed to be, who, in accordance with the pleasure of each group, has nothing better to do than judging, condemning and being allowed to make only them happy in heaven who have been declared worthy and capable by their church-superintendents or other representatives of God !** For instance: according to their teaching, those who enjoy the grace of such a 'divine representative' - especially when they make considerable contributions - must also be within My grace. You will now readily conceive that such an incurable nonsense can no longer function in spite of all concordats, especially when I have appeared on the firmament as 'lighting' (sciences). **Therefore, grant the sciences their territory of action, for science is an effective sweeping instrument to remove the dirt from the world, and at the same time it is a powerful Hercules, who knows how to clean out the stable of Augias, an action which, though it is a good table of earliest pagan antiquity, can be very well applied still in our days.** Give thought to what I have shown you. Permit yourselves to become enlightened thereby because it has been given you by the only true Christ, not by any pseudo-Christ, to whom My Truth is a damnable abomination. Amen."

(see also **Interpretation of Scriptures** ("Schrifttexteerklärungen") through Jakob Lorber)

Reasons for veiling the Scriptures and allowing the various inconsistencies in them

"With God's teaching it is precisely the same as with the other creation. To the eyes of the worldly mind, it appears as a most disorderly folly. The worldly mind seeks in vain some set order, which it calls natural logic. Miraculous acts and moral precepts, often in mystical pictures, are intermingles. Here one finds a fairytale miracle, there a reprimand; on another page there appears an as such excellent moral, yet for the worldly mind, this has no connection with the other stories, parables and events, even less so than the mixed flora of a well-manured farm-meadow where a botanist finds the most heterogeneous samples for his herbarium. However, this does not in any way contradict the divine order in God's teaching; on the contrary, it confirms it. For thereby, the Deity forces man's lazy nature to continued pondering and varied searching, to find its way towards appreciating those things which first, externally, appeared like scattered as if by any chance and without any logic... Besides. God's teaching is such that every spirit can absorb from it, like a plant from the soil, the nutriment it needs, can nourish itself, grow and attain perfection." (From Hell to Heaven I, chap 114)

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"The spiritual is an independent power, in perfect harmony with itself. Therefore, it will be clear to you that when I, as the very original force out of the purely spiritual, eternal order, speak to the external world, I make sure that nothing of the actual divine-holy in its fullness is lost, but is at all times inherent in the revelation in its highest perfection.

However, as concerns the outer form of the revelation, this must adapt to the given situation. Outwardly it must, therefore, necessarily appear contradictory, whereas it is within itself in perfect harmony.

Look, for instance, at the written word of the Old, as well as the New Testament. How many thousands of branches, twigs and roots would you notice therein? Outwardly, there seem to be many contradictions. Precepts about one and the same subject vary. Prophecies about one and the same event differ with different prophets. Even the four Evangelists tell about one and the same thing, with different words. Some places where certain events happened frequently do not correspond completely, and often the dates vary too. - **Whoever seeks the inner meaning starting from the outer aspect, will surely lose his way and hardly find it.**" (The Natural Sun)

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"Know this, that no message from God may come from the heavens fully unveiled to men on earth, but every such message is always enclosed in a covering. Without such a covering, no message from the heavens, being as such purely spiritual, could be received by men. Thus, none of you would be able to absorb from the bread the for the body solely useful etheric nutrient, without the addition of the grosser matter. The bread you eat consists of numerous small husks, which are the carriers of the nutrient proper." (The Spiritual Sun II, chap. 15)

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"For if the inner meaning of such texts were not hidden as well as it is, that which is holiest therein would long since have been utterly desecrated which would be disastrous for the entire earth. As things are, however, only the outer shell has been marred while the hallowed life has been preserved." (THE GREAT GOSPEL OF JOHN Book 1, 1:2)

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"Let Me tell you this as a truth, full of light: **I could as well have come to earth in a giant human shape, accompanied with countless hosts of angels, with fire, lightning, thunder and storm and could have proclaimed the words of grace to you with a mountain-shattering voice of thunder. Not a single person among you would then been able to feel any doubt in his heart, for terror and fear would have immediately paralyzed him, rendering him unable to think at all. Would that have helped anyone towards his true inner liberation? Oh, never! That would have been a judgment for every human soul and a bondage for all minds.**

Behold, that is why I came into this world quite unknown and in lowliness, so that no human heart would become imprisoned and people would solely through the blessed power of the truth of My words and teaching recognize Me lovingly and freely arrange their lives accordingly.” (THE GREAT GOSPEL OF JOHN vol. 6, chap. 7)

The necessity of observing also the Old Scripture, as also Lord's new Word

[7] And **Ahab** added: ‘By the sick and foul fishes I understand mainly the Pharisees and all those idle Scribes who constantly proffer their old wares, praising nature and its productiveness, but despise and persecute everything ever so brilliant that this time has to offer. These too surely would be foul and sick fishes? What is there in being a scribe and Pharisee in the brain but take oneself to be measurelessly better than other men, and to even receive sacrifices and tithes from those men, probably better brothers and sisters, yet having a hollow, stone-hard and unfeeling heart?

[8] Therefore I believe that in future, he who is initiated into the Kingdom of Heaven in his heart according to Your Word shall surely have to discard the old, spoilt and foul doctrinal junk of the Pharisees, laying an entirely new foundation for Your teaching, for Your teaching is wise and just, and therefore diametrically opposed to that of the Pharisees.

[9] Well do I know indeed that Moses and the other prophets prophesied out of Your spirit, but how distorted are they now. And since You are now here Yourself to reveal Your will to us, what for still the foul and sick Moses, as also all the prophets?

[10] Who in his heart according to You, o Lord, has actively become a learner in the Kingdom of Heaven, no longer needs a Moses and prophets.’

[11] I said: ‘You are quite right in what you are saying, except for a small detail which consists in the fact that **a true teacher of the law, that is one who has become a learner in the Kingdom of Heaven, must be like a wise householder who produces from his store both old and new to offer to his guests for their enjoyment. Or should one, when the new wine is filled into the skins, pour out the good old wine, or throw out the old grain when the new crop has been gathered into the barns? Therefore, a true teacher of the law, a learner in the Kingdom of Heaven, must know and observe the old Scripture as well as My new Word.**’

[12] Says **Ahab**: ‘But surely only Moses and the prophets, excluding the no doubt partly distorted laws of the land, the empty rules of divine service, which can no longer be of any use since all of us are politically subject to the Roman laws anyway?’

[33] I said: ‘That goes without saying. **What has to be omitted from the ancient law for the sake of true love of one’s neighbor, you find already written down.** Here are now My two friends from Sychar who are witnesses to My extensive Sermon on the Mount which deals with all these things.’ With this Ahab is quite satisfied.” (THE GREAT GOSPEL OF JOHN vol.1, chap. 199)

True and false gospels. The inner living gospel. To speak and to act is better than to write.

"[...] the truth can be very well recognized at its fruits. The lie builds its houses on loose sand, but the truth on rocks, and there, hell cannot undertake a campaign against it, for, as the darkness of the night can never become daylight, so also the lie can never become truth. **Then 10.000 false gospels can be written, but always only the one will be and remain the only true one which according to My promise will reveal itself alive in man, if he will live and act according to My words. And until the end of all times that LIVING GOSPEL will also be the only touchstone that is capable to distinguish a written real gospel from a false one.**" (THE GREAT GOSPEL OF JOHN Book 19,27 :18)

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"[1] Also the disciple John asked Me if he, since there was still time for that, had to take notes of what has been said and of what had happened.

[2] I said: "Whatever Matthew wrote down is enough, because not everything is meant for the people, and still less for those human pigs, about which I was just talking. After Me you will surely have time enough to write down from the Spirit what you have heard and seen from Me.

[3] Because in the distant future I will also awaken helpers and by the spirit in their heart I will dictate to them everything what has happened now and what has been taught since the time that I have began My mastership and made you as My first disciples, and also what will happen next and still a lot of other things. And since this will be possible to Me in the distant future, it will be all the more possible with you to dictate by the spirit of your heart everything which I consider necessary to write down.

[4] However, in the beginning you should not keep yourselves too busy with writing, but more with speaking, so that the people can in the first place hear what it is all about.

[5] Once the **people have been informed and have formed congregations in My name**, then after that you can also write to such congregations if you are at work in other places. But you do not have to write a letter to the congregation where you are preaching. However, if you will leave it, you can also leave a written remembrance behind.

[6] But warn the congregations very explicitly that they should not idolize such writings that are left behind, like the Pharisees and Jews are doing with the books of Moses and the prophets. Because these are now deeply bowing before the closet in the temple in which these books are kept, and they pray to the tables of the law and think that they present God the right honor by this. Oh, what a blind fools. **What is more and better: to worship the tables of the law, thinking to show the right honor to God, or to observe daily the laws that are written on the tables? The second, which would be the only correct one, is actually not practiced by any temple servant and not by a single Jew, but the first one, which is worthless, they practice very conscientiously because it certainly costs them less effort.**

[7] That is why I am saying this now to you, so that firstly you would not write too much but talk more, and so that in the future they would not do with My teaching what the temple servants and

arch-Jews are doing now with the books of Moses and with the tables of the law and the prophets, even by attributing certain magical effects to them which those books have never possessed. Therefore, try to avoid this carefully.

[8] Further, for the present time, you should not write too much to prevent that the writing spirit among the people would not be too much awakened the first time. It is better that men would act more according to My teaching than that they would write it down after hearing it, for if the writing spirit is awakened too early among the people, then in a short time after Me you will see countless written gospels that will come up, even under your name, and you will be very busy to refute all those writings coming from false prophets. Therefore, rather talk much, but write little. **But when the right time has come, then also much has to be written.** Did you all understand this well?"

[9] Now Simon Judah said: "Lord, then it finally would be better not to write anything down, or else everything should be written down very accurately, so that only one Scripture would exist from Your mouth of which only later authorized and complete copies for other people can be made. For I imagine that in the course of time certain people will perhaps also write down wrongly and incorrectly the word that we will proclaim, and in this way, a great number of false gospels can come up, and the people will later no more know which gospel is the right and true one, and that will then also lead to all kinds of different directions of faith."

[10] I said: "Simon Judah, I do not reject your vision, and I also do not say that it is not wise, but what I have advised to you is and remains for the moment the best.

[11] No matter what you do, you cannot prevent for the future times that next to the true and real gospel also a great number of pseudo gospels will develop, and for the later descendants who will obtain one or the other gospel it will be always difficult to determine if it is real.

[12] That is why you should now proclaim My Word more with the mouth. Then the real believers will come by themselves to the living word from Me, and then they will not have to examine one or the other written gospel to know if it is real and true.

[13] But if immediately after Me, instead of speaking much, you would only write much, then surely your writings will be copied all the sooner by other people, with all kinds of omissions or also additions, and in that case the people will soon have to wonder if those writings are really and trustworthily yours. However, if you will teach personally, and if necessary also through signs make yourselves known as such, then no one will ask you if you really are My true disciples and if your words are actually Mine.

[14] Oh yes, when you will have proclaimed Me often and have baptized many in My name, and because of that, **already many have come to the inner living gospel**, then, as said, you can also write, so that the descendants can have a witness in your writings that I was and how I was your Lord and Master, and how you were My disciples. **But these your writings should then also be kept and guarded only in that congregation, where through action the inner, living gospel will continue from father to son and further on, and so you will remain in the heart of the people, not solely as writing apostles but as living acting apostles as a true and eternal witness.**

[15] If this is not so in a congregation, then those writings should not be given for preservation, for they would not be of any use for the members of the congregation, because their descendants – who are **dead as far as the spirit of the heart is concerned** – will be no more capable to examine the

veracity of it and be no more capable to discern a false writing from within, but would only determine this according to the majority of votes in their generally blind assembly, just like it is now the case in the temple with the Pharisees and high priests. However, what are the many votes of blind people compared to the one truth? I say to you: if one person who lives from within and is full of light tells the truth, what can the countless many assembly votes still do against this one truth?

[16] **There is only one truth, and this can be spoken out and be proven by one person as well as by myriads of angels. But when the worldly wisdom resists it because that truth is not beneficial for its worldly advantages, is that then a reason to assume that the truth has less value?**

[17] The lie can represent itself in a large assembly of people by countless votes, but for this reason it still will never become a truth.

[18] Therefore, do not worry about what is better, the proclaimed or written word, for the truth can be very well recognized at its fruits. **The lie builds its houses on loose sand, but the truth on rocks, and there, hell cannot undertake a campaign against it, for, as the darkness of the night can never become daylight, so also the lie can never become truth. Then 10.000 false gospels can be written, but always only the one will be and remain the only true one which according to My promise will reveal itself alive in man, if he will live and act according to My words. And until the end of all times that living gospel will also be the only touchstone that is capable to distinguish a written real gospel from a false one.**

[19] Thus, **you should recognize it at the fruits, for no figs can be harvested from thistles and no grapes from a bush of thorns.** From this, it will be easy to see if someone is My disciple or not. **My disciples and also their disciples will love one another, just like I also always love you, but the false disciples will hate one another openly or secretly.** Because in this consists the actual black and bad fruit of the lie, that it always hates itself, because the one lie never wants to yield to the other, but the truth continues to search its own and loves it more and more, just like one light never darkens the other, but only makes it more and more clear and finally leads to a united very bright light.

[20] So the light has a great love for still more light, but the lie hates the lie, because it fears treason in it. Look, this is an important criterion by which one can distinguish very well, even with a blindfold, the truth from the lie.

[21] **That is why one will be able to always distinguish easily the false gospels from the real ones, because the false ones will mutually persecute and hate each other, but the real ones will love each other as twin brothers.** They will search for each other and will also quickly and easily find each other.

[22] I think, My dear Simon Judah, that I have now spoken to you clearly enough. But determine for yourselves if you also have well understood Me."

[23] Simon Judah said: "Lord, this time You have again spoken exceptionally clear to us, and I have understood You very clearly in every respect, and all the others certainly also. But from these sunny clear words of Yours I also understood that one cannot contradict You in any way. But so it is also completely right, for if one could do that, You would not be the Lord and Master from eternity. And

these words of Yours must also remain as a continuous guideline. We thank You all of us for this so clear lesson.”

[24] I said: “Then hold on to this, or else you will fall without being aware of it.” (THE GREAT GOSPEL OF JOHN Book 19, chap 27)

Spiritual interpretation of the introductory words of the biblical Gospel of John (John 1:5)

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

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

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

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

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

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

6. The correct translation shall read thus, In the primordial essence, or also in the primal cause (of all life) was light (the great holy creative thought, the existential idea). This light was not only in,

but also with God, that is, The light came forth from God as substantially visible and was thus not only in, but also with God and, as it were, flowed around the primordial divine essence. Thereby the basis for the eventual incarnation of God was given, which becomes plainly evident in the following text.

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

8. In God was the light; the light flowed through and around God, and God Himself was the light.

2. The same was in the beginning with God.

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

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

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

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

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

4. In Him was life; and the life was the light of men.

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

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

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

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

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

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

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

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

5. And the light shines in the darkness, and the darkness does not comprehend it.

21. Therefore, this primordial light may shine in such night as brightly as it may, but since the night, although it has also originated from the light is no longer able to see properly, it does not recognise the light coming into such night in order to transform it once more into the true original light.

22. Thus also I, as the eternal primordial essence of all existence and as the original Light of all light and life, came into the world of darkness to those who had come forth from Me, but they did not recognise Me in the night of their weakened feeling of exaltation.

23. For this 5th verse points out how, in accordance with the original standards and circumstances, I have come into the world created by Me and out of Me as fully the Same that I was from eternity and the world fails to recognise Me as its very own fundamental existence.

24. But I, as the First Cause of all existence, could not fail to foresee in My eternal, primordial light how through the constant conflict the feeling of exaltation, as the primal light within men, kept growing ever weaker and as the vital light also dimmer, finally to end in darkness, and that therefore men, if I came to them in the image they had been given out of Me would not recognise Me. At least very many would fail to recognise Me, especially if I came to them as a *Deus ex machina* (*a suddenly appearing God*) unexpectedly and without warning in a limited human form, in which case I would have to blame Myself that men could not possibly recognise Me because they would not be prepared for My advent in this way.

25. I did, indeed, realise this from eternity and, therefore, had this My advent, already beginning with men's first coming into existence, independent of Me, right to the time of My actual arrival, foretold to men through many seers who did not lose My light in the conflict. They faithfully described the circumstances and even the place and time of My advent. At the time of My actual arrival I caused great signs to take place and awakened a man, in whom dwelt a high primordial spirit, that he might announce to all the blind people My advent and full presence on earth. (THE GREAT GOSPEL OF JOHN Book1, chap. 1)

The detailed history of the Lord described in John 1:6 - 2:25

John the Baptist bears witness to the Lord. [John 1. 6-13]

"6. There was a man sent from God, whose name was John.

1. This man, who preached repentance by the Jordan and baptised the converted with water, was called John. In this man dwelt the spirit of the prophet Elias, and this was the same angel spirit who in the very beginning defeated Lucifer and later on the noted mountain wrestled with Lucifer for the body of Moses (as Michael).

7. The same came for a witness (from above) **to bear witness of the light that all men** (benighted men) **through him might believe** (i.e. through his light might recognise the primordial light that had come to them).

2. This one came as an old as well as a new witness from above, that is, from the primordial light as a light that he might bear witness to the primordial light, of the primal essence of God, who now took on the flesh Himself and in the full likeness of the human form, Himself as a man, came to His human being, who are out of Him, in order to once more illuminate them in their night, thereby to return them to His primordial light.

8. He was not that light (out of himself), but was sent to bear witness to that light (that is, he bore witness to men's benighted feeling of exaltation that now the primordial light Himself had descended from His eternal height to men as a lamb in humility to voluntarily take all their weaknesses (sins) upon Himself thereby to give back to men the original light and make them His equals).

3. This man was, of course, not the actual primordial light itself, but like all beings only a partial light out of the primordial light. But because of his extreme humility, it was granted to him to stay united with the primordial light.

4. Since he was, thus, in constant contact with the primordial light and was well aware of the difference between It and his own light - although having gone forth from the primordial light, but not being that light, but only a light derived from it that he might recognise it and bear true witness of It - He bore valid witness to the primordial light thereby awakening in men's hearts sufficient of the true light to enable them to recognise, even though initially only faintly, but gradually more strongly and clearly, that the primordial light, now clothed in the flesh, is still the Same that gave all beings and men their independent existence which they may, if they so desire, keep for all eternity.

9. That was the true light, which enlightens all men who come into this world.

5. Not the witness, but his testimony and He of whom he bore witness, were the true primordial light that from the very beginning has illuminated and animated all men coming into this world and continues to animate and illuminate them. Therefore, it says in verse 9 that the true and proper light is and was the one that created all men in their very beginning for a free existence and now came to abundantly enlighten this existence and render it once more similar to Himself.

10. He was in the world, and the world was made by Him, but it did not recognise Him.

6. It has already been plainly discussed in verse 5 how this world, that is, benighted men who with their entire being have gone forth from Me or, which is the same, from the primordial light (the word) could fail to recognise Me or the primordial light, notwithstanding all the forerunners and proclaimers of My advent. However, it has to be specially mentioned that in this case under 'world' is not to be understood the earth, as carrier of souls under judgment which actually constitute matter, but only those people who, although partly derived from this matter, no longer belong, or are supposed to belong, to this primeval soul matter under judgment once they have

been made independent beings, for it would really be asking too much if I demanded of the stone, which is still in an extreme state of judgment, to recognise Me. This can justifiably only be expected of a liberated soul in which My Spirit is dwelling.

11. He came unto His own, and His own would not receive Him.

7. Thus, as already mentioned, not the earth, but only men in their soul and spirit nature are here to be regarded as actually the Lord's own - My own, because they are, as it were, themselves primordial light out of My primordial light and thus at one with My fundamental essence.

8. But since in this particular existence, which within them expresses itself as the feeling of exaltation, they are weakened and because of which weakness I came to them as into My original property and am still coming, they failed to recognise Me as a result also themselves and their very own fundamental essence which cannot ever be annihilated since it is basically My essence.

12. But to all who did receive Him, He gave the right to become children of God, because they believed in His Name.

9. It is obvious that, with all those who did not receive or recognise Me, the original order was disturbed, and with this disorder there remained a state of suffering, the so-called 'evil' or 'sin'; whereas with many others who did receive Me, that is, who did recognise ME in their hearts, this evil had to vanish, since they were once more united with Me, as with the original order and primal might of all existence, finding therein themselves and My primordial light as the light within them and in it everlasting, imperishable life.

10. But they also found in such life that, thanks to it, they were not only My created beings, which was expressed by their lower life-consciousness, but that - since they carry My Self within them which only through the might of My will was given independence of Me - they are indisputably My very own children, because their light (their faith) is equal to My very own primordial light, wherefore it carries within the full might and power that dwell within Me and this might gives them the full right not just to be called My children, but to be it in all fullness.

11. For, faith is such a light and My name, toward which the mighty beams of this light are directed, is the power and might and the actual nature of My primal essence through which everyone accomplishes within himself the proper and fully valid sonship of God. That is why it says in verse 12 that all who will receive Me and believe in My name shall have the power within them to be rightly called 'children of God'.

13. Who were not born of the blood, nor of the will of the flesh, nor of the will of a man, but of God.

13. This verse is but a closer definition and explanation of the previous one, and in a smoother diction ten two verses together could also read, But those who received Him and believed in His name, to them He gave the right to be called 'children of God', who were not born of the blood nor of the will of the flesh (desire of the flesh), nor of the will of a man, but of God.

14. It goes without saying that here not a first birth as flesh from the flesh is meant, but only a second birth from the spirit of love for God and from the truth of living faith in the living name of God Who is called JESUS-JEHOVAH-ZEBAOTH. This second birth is also called 'the rebirth of the spirit through the baptism from the heavens', this being a good definition.

15. The 'baptism from the heavens' is the complete transition of the spirit and the soul with all its desires into the living spirit of love for God and the love in God Himself.

16. Once such a transition has taken place of man's own accord and all his love is now dwelling in God, then through such sacred love the whole person is dwelling within God where he is brought to maturity and strengthened as a new being and thus, after attainment of proper maturity, reborn of God. Only after such a second birth, which is preceded neither by the desire of the flesh nor man's procreative will, has man become a true child of God thanks to God's grace which is a free power of God's love in the human heart.

17. This grace is actually God's mighty prompting in the spirit of man through which he is drawn by the Father to the Son, that is, to the divine primordial light and thus which is the same, attains to the proper and living mighty wisdom of God." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 2)

Toward spiritual rebirth; first and second grace. [John 1, 14-16]

14. And the Word became flesh, and dwelt among us, and we saw His glory, a glory as of the only begotten Son of the Father, full of grace and truth.

1. Once man in this way attains to the true sonship of God into which he is as if born of God, the Father or the love within God, he attains to the glory of the primordial light in God which actually is the divine primal essence Itself. This essence is the actual Son begotten of the Father just as the light rests latent within the warmth of love, as long as love does not stir it up and radiate it out of itself. Thus this holy light is actually the glory of the Son from the Father which is attained by everyone who is reborn and becomes equal to this glory, which is forever full of grace (God's light) and truth, as the true reality or the incarnated word.

15. John bears witness to Him, and cries, saying, 'This was the One of whom I said; After me will come the One who has been before me, for He was there before I was.'

2. To this again John bears true witness and immediately after the baptism in the river Jordan - in order to give Him a worthy reception - he draws people's attention to the fact that the one whom he had just baptised is He of whom he had spoken to the people all the time during his sermons on repentance, that He who would come after him (John) had been before him. In a deeper sense this means as much as; This is the original fundamental light and First Cause of all light and existence that preceded all existence, and all that exists had come forth from it.

16. And of His fullness we have all received grace upon grace.

3. This primordial light, however, is also the eternally great glory in God, and God Himself is this glory; this glory was from eternity God Himself within God, and all being have received their existence and their light and independent life from the fullness of this glory.

4. Thus all life is a grace of God filling the life-bearing form through and through. Because in itself it is the same glory of God, the primal life in every human being is a FIRST GRACE OF GOD, but this had been harmed by the weakening of the feeling of exaltation by the lowly feeling of coming into existence and the thereby resulting inevitable dependence on the primordial light and First Cause of all existence.

5. Since this first grace within man was in danger of being completely lost the primordial light itself came into the world and taught people to once more leave this first grace to the primordial light or rather to completely return into this primal existence there to receive a new life for the old light. And this exchange is the RECEIVING OF GRACE UPON GRACE or the giving away of the old, weakened, quite useless life for anew, imperishable life in and from god in all fullness.

6. The first grace was necessity in which there is neither freedom nor permanence. But the second grace is complete freedom without any compulsion and, therefore, since not urged or coerced by anything also forever indestructible. For where there is no enemy, there is also no destruction. By enemy is to be understood all that in any way impedes a free existence. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 3)

About law, judgement, grace and salvation. [John 1, 17,18]

17. For the law was given through Moses, but grace and truth came through Jesus Christ.

“1. The law had to be given to the first life, namely, in the beginning already to the first man in the course of things through Moses who in this verse is also mentioned as a representative of the law. But since the law is an impediment rather than a furthering of life, no one could ever gain the true freedom of life through the law.

2. The first ideas of creation were placed in an isolated as if independent existence by a positive ‘must’ from the immutable will of the primordial might. Therefore, as concerns the separation and forming of the existence limited by space and time, this was accomplished by an immutable ‘must’.

3. Now the entity, man, was there, in his inner being to a certain degree the Deity Itself or, which is the same, the primal essence of God, only separated from his First Cause, although conscious of it, but still bound in a limited form and restrained by an immutable ‘must’. The thus placed entity did not relish this state, and his feeling of exaltation came into a mighty conflict with his inevitable limitation and separation.

4. Since in the very first line of beings the conflict kept growing in intensity, the great fundamental law had to be tightened to hold the beings temporarily in a firm judgement which

consisted in the manifestation of the material, solid globes and the thereby effected greater division of the primordial beings.

5. In the second line of beings man appears, clothed in the flesh, standing on the ground of his first judgement. Notwithstanding his now threefold separation from his First Cause, he still soon recognised Him again within himself and became defiant, arrogant and disobedient to a mild law, no longer given with a 'must', but only a 'you shall'.

6. But because he refused to submit to this mild 'you shall', he was given a more severe and mightily sanctioned law, and the sanction promptly effected when this second 'shall' was disregarded (see the deluge and similar cataclysms!)S

7. After this disciplining the Divine Being descended to the earth in Melchisedec and guided men, but they soon began once more to fight and had to be bound through new laws and returned to order, so that they were left with only a kind of mechanical movement limiting all their inclination.

8. Thus through the law a wide gulf had been created and no spirit or entity was able to leap across it. This is caused the prospect and the inner awareness of an eternal existence of the inner, thus considerably limited, life to become seriously doubted.

9. Following this limitation the divine primordial being then appears in its own fullness, namely, in the person of Christ.

10. Thus the original grace returns once more, takes all the weaknesses of the human life upon Himself, giving men a new grace, a new life full of true light and showing them in this light and through His example the right way and the true purpose of their existence.

18. No one has ever seen God; but the Son within the Father's Bosom, He has made Him known.

11. Only now those who recognised Him obtained true knowledge of God and were for the first time able to see and recognise God - whom previously no being could ever see in His fullness - beside and outside of them and through Him also themselves and the freest destination of their own life.

12. And now also the insurmountable gulf that had been created through the law was once more abolished and every man could and can now at any time free himself from the burden of the law, if he exchanges his old nature for the new one out of Christ, wherefore it is also said that one should put off the old man and put on the new one. Or, Who loves the old life will lose it, but who flees it shall receive it as a new one. That is the annunciation from the bosom of the Father and the living Gospel of God.

13. The phrase, however, 'Who is in the bosom of the Father', means as much as, 'the primordial wisdom of God or the actual innermost essence of God is within love just as light dwells in warmth, originally arises and goes forth from the love of mighty warmth and, finally, by its existence again creates warmth and this again always light. In the same way from love, which is equal to the Father and basically the Father Himself, goes forth the light of divine Wisdom, which is equal to the Son or the actual Son Himself, who is not two, but fully one with what is called 'Father', just as light and warmth or warmth and light are one, since warmth keeps producing light and light keeps producing warmth." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 4)

John the Baptist's testimony of himself and the Lord [John 1, 19-30]

19. And this is the testimony which John gave to the Jews when they sent priests and Levites from Jerusalem to ask him, 'Who are you?'

"1. This verse deals with a purely external fact and therefore has no deeper meaning. Just one thing can be plainly understood from this mission, that at this time the feeling of exaltation of the Jews began to sense already that the primordial light or the primordial life of God was beginning to draw close to men on earth and would already have to be on earth; and it presumed that this primordial life of all life might be dwelling within John and he be the promised Messiah.

2. That is why - due to the above mentioned assumption rather than John's reputation as a preacher - they sent emissaries to ask him who he was, whether the Christ or Elias or another prophet.

20. And he confessed, and did not deny it, saying, 'I am not the Christ, the promised Messiah.'

21. But they went on asking, 'What then? Are you Elias?' And he said, 'I am not.' - And they asked, 'Are you a prophet?' - He replied, 'No!'

3. The reason why they asked John whether he was either Elias or another new prophet was the fact that their prophetic Scriptures stated that Elias would be the forerunner of the promised Messiah and prepare all Israel for the great advent of the Messiah! - Besides, at that time also other prophets would be appearing who, too, would precede the Messiah as heralds. This was known to the emissaries from Jerusalem who were well versed in the Scriptures and so they asked John all these question; but he confessed that he was none of these.

22. Then they said to him, 'Then who are you, that we may give an answer to those who sent us? What do you say of yourself?'

4. Thus they had to continue asking him, who he actually was.

23. John said, 'I am the voice of one crying in the wilderness, preparing the way for the Lord, as predicted by the Prophet Isaiah.'

5. Whereupon John confessed that he was but a crier in the wilderness preparing the way for the Lord, as predicted by Isaiah.

6. Here the question would be justified, why John had chosen the wilderness for this work where, one must assume, not many people would be dwelling; that it would be more advisable to make a forerunner in more densely populated areas. What use could the most powerful crying be in the dead wilderness where the sound of the call would lose itself before it had reached any ear? Even if it did reach a human ear, that why that would be far from sufficient in a matter so vitally important for all men.

7. In answer to this question it must be pointed out that the term 'wilderness' did not so much refer to the small desert of Bethabara beyond the Jordan, but rather to the spiritual desert in the human hearts. The desert of Bethabara, where John actually lived, preached and baptised, had been chosen only to show man symbolically what it looked like in his heart, namely, quite as arid, empty and bare of noble fruits, but full of thorns and thistles, all kinds of weeds, vipers and other vermin. And in such a human desert John appears like an awakened conscience, which spiritually he also represents, and preaches repentance for the remission of sins, thus preparing for the Lord the way to the hearts of people who have become arid like a desert.

8. Now there still remains the question why John denied being Elias or a prophet since, according to My own testimony, he was one as well as the other, for I Myself told My apostles and also other listeners to My teaching quite plainly, John was the Elias who was to come before Me, if you will accept this.

9. The reason for this denial was that John here describe himself only according to his active, new calling and not the previous one given his spirit within Elias when he was living on earth. Elias had to punish and destroy the Moloch, whereas John had to call people to proper repentance, bestow the forgiveness of sins through baptism with water and prepare the way for Me. And in accordance with such activity he presented himself only as that which he now in fact was.

24. And the ones who had been sent were of the Pharisees.

25. And these continued to question him, saying, 'If you are not the Christ, nor Elias, nor a prophet, why then are you baptising?'

10. Since he was baptising, which was allowed only to the priests and the prophets proven to be called for this, the priests and Levites, who had been sent to him by the jealous Pharisees, asked him why then he baptised people if he was neither one nor the other.

26. John answered them saying, 'I baptise only with water, He (the Christ about whom you are asking) is standing among you, but you do not know Him.'

11. But John said, 'I baptise only with water, which means, I wash hearts that have become unclean for a worthy reception of the One Who, as it were, has been in your midst already for quite some time, but Whom you do not recognise because of your blindness!'

12. Here also all those who seek Me, the Lord, somewhere outside are represented by the emissaries who travel over lands and seas asking all the sages, 'Where is Christ, when and where will He be coming?' - The true One Who built a dwelling place for Himself in their hearts, and Who can be found only there, (Oh, these deluded seekers!) Him they do not seek, at least not at the only place where He must be sought and can be found.

27. He is the One who is to come after me, who was before me, whose shoe's latchet I am not worthy to unloose.'

28. This took place at Bethabara beyond the Jordan, where John was baptising.

13. What a most humble witness John bears before the priests and Levites, since he quite aware Who had come to the earth in Christ. But what is that to the so worldly wise priesthood! They ignored John's truest testimony, for they did not care for a humble, poor and unpretentious Messiah, but wanted one to whom everyone would succumb in fear and terror.

14. At his first appearance - naturally nowhere else but in Jerusalem - descending visibly from heaven shining more brilliantly than the sun, accompanied by myriads of angels and taking residence only in the temple, the Messiah would have to immediately abolish and destroy all the then existing potentates, also promptly render the Jews completely immortal, provide them with all the money on earth and fling at least some hundreds of apparently superfluous mountains with thunderous noise into the sea, at the same time also executing the poor, dirty rabble! Then they would have believed in Him and said, 'Lord, you are so terribly strong and mighty; all have to bow deeply before you and throw themselves into the dust, and the high priest is not worthy to unloose your shoe's latchets.'

15. But Christ came to earth quite poor, insignificant apparently weak, did not work any sign before the eyes of the prominent for almost 30 years. He worked hard as a carpenter with Joseph and frequented the company of the lower classes. How could, in the eyes of the proud and so very wise Jews, that be the so long awaited Messiah? Away with such a blasphemer, such a magician who accomplishes his feats with the help of the chief devil! Such an uncouth and vulgar carpenter who somewhere with the help of Satan has learnt to practice magic, who walks about barefoot, is a friend to the lowest rabble and walks around with them, accepts harlots and eats and drinks in the company of publicly known sinners thereby plainly opposing the law, - how could he possibly be the Christ, the promised Messiah?

16. This was the opinion of the eminent and wise Jews about Me during My full presence in the flesh on earth. And exactly the same view is still today held concerning Me by millions, who will on no account even hear of a meek, condescending God Who keeps His word.

17. Firstly, their God has to dwell high above the firmament and because of His infinite sublimity hardly exists. He is not expected to create lesser things than suns if He wants to be a worthy God. Secondly, He may not dare to assume any form, least of all a human form, but has to be some incomprehensible absurdity.

18. Thirdly, if Christ could possibly be God, He may make Himself known through the inner, living word only to members of the profession, to certain societies, councils, extraordinary pietists, zealots surrounded by a so-called halo and models of virtue, promptly endowing such a blessed one with the power to move mountains. Otherwise there cannot exist any divine messages or revelations by Christ.

19. The Lord Jesus may never make Himself known to a layman or even a sinner, for in such a case the revelation is already under suspicion and is not accepted, just as I Myself was not accepted by the eminent Jews, because in their proud and ambitious eyes My appearing was by far not sufficiently divine and noble. However, that does not matter. What matters is only John's testimony.

20. The world does not change and continues to be the desert of Bethabara where John bore witness. -But I, too, do not change and keep coming to men to suppress their pride and enliven true humility and love in the same way as when I came to the Jews. Blessed are those who recognise and

accept Me as did John according to his testimony about Me before the eyes and ears of the proud priests and Levites greatly annoying them.

29. The next day John sees Jesus coming towards him, and says, 'Look, that is the Lamb of God, which carries the sin of the world!'

21. The next day, with these emissaries still at Bethabara, there to find out what this John was doing and what he was mainly preaching about, John again bears witness to Me, and that on the known occasion of My coming to him from the desert asking him to baptise Me with the water of the river.

22. Already as I am approaching him, he draws the attention of the leader of these emissaries, who during the night had pondered on what he had heard from John, to Me, saying, 'Look, the one approaching is the Lamb of God Who has taken all men's weaknesses upon His shoulders, so that all men who accept Him will receive a new life from Him and have the power within them, because of such a new life, to be called children of God. For Jehovah does not come in the storm or the fire, but He comes only in the gentlest rustle.'

30. 'This is He of Whom I (yesterday) said, after me a man is coming who has been before me; for Hew was there before I was.'

23. Here John repeats once more what he had said to the emissaries about Me the previous day. On the one hand, he testifies of Me that I come to men, as it were, as a mirror of man's true and indispensable humility proving by such humility that I come to help men in their weakness and not in their presumed strength, which they do not possess at all. On the other hand, John also testifies that the one he calls the Lamb of God is still He who preceded all existence, for the expression, 'He was before me' means that John - for a moment recognising the high spirit entity within him - intimates to the emissaries that, although the same primordial spirit of the same nature dwelt within him, yet he was brought into a free and completely independent existence solely by the power of the First Cause - the original Source and Creator - dwelling in this Lamb and not by his own power. With such a bringing into independent existence - a true act of the First Cause - also the first cycle had begun, prior to which there had not been anything in the whole of infinity, except the First Cause Jehovah and, in fact, exactly the Same as now visibly before their eyes in this Lamb of God wishing to be baptised by him (John). (THE GREAT GOSPEL OF JOHN vol. 1, chap. 5)

John baptises the Lord. [John 1, 31-34]

31. 'I myself did not know Him before, but that he might be revealed to Israel I came to baptise with water (the ones waiting for Him)'

1. Naturally, the emissaries thereupon asked John, 'Since when have you known this strange man, and how was what you have just said about him made known to you?' - Here John replied

quite naturally that he, as a man, had not known him either, but that his spirit had revealed this to him and induced him to prepare men for This One and to cleanse them with the water of the Jordan of their gross contamination through sins.

32. And John testified further, saying (after the baptism); ‘(As I baptised Him) I saw the spirit of God (as evidence for me) descending from heaven just like a dove that gently lowers itself, and this spirit stayed above Him.’

2. Here John makes known that he, too, is seeing Me for the first time in person before him, and that My Spirit within him has revealed this to him. Naturally, the emissaries observed this man during the short performance of the baptism with water, which John had initially refused to perform on me with the significant remark that I should baptise him rather than he Me. But when I insisted that it had to be done in this way, John gave in and baptised Me. But he saw what I Myself had revealed to him through My Spirit within his spirit as I had sent him to Bethabara, how the Spirit of God, that is, My very own eternal, primordial Spirit, descended upon Me from the heavens full of light like a shining little cloud in the way a dove descends, and stayed above My head. At the same time he heard the familiar words:

3. ‘This is My beloved Son, or this is My light, My own primordial essence in which I, as the eternal, primordial essence of love, am well pleased. Listen to him!’

33. ‘I would not have known Him either: but He who sent me to baptise with water, said to me; upon whom you will see the spirit descending, and remaining upon Him, He is the one who will baptise with the holy spirit.’

4. That is why John says, ‘I would not have recognised Him either.’

34. ‘And I saw it and am now testifying that this is truly the Son of God.’

5. Only after this baptism does John tell the emissaries what he had seen and heard and insist that the Baptised, Whom he had already as He was approaching announced as the revealed Lamb of God, was truly the Messiah for whom all Israel had been waiting. This is truly the Son of God, that is, God’s actual primordial fundamental essence within God.

6. He, John, had seen with his own eyes God’s Spirit descending upon Him and remaining above Him. Not as if this man had only then received that spirit, but this manifestation took place as evidence for him (John) since he had not known Him before.

7. Here the question arises whether these emissaries from Jerusalem had not perceived these things with their own eyes and ears. The answer to this is always one and the same: These things shall be revealed only to the babes and the simple, but to the worldly wise they will remain hidden and veiled.

8. Thus the emissaries from Jerusalem also saw here nothing but the baptism with water and were quite annoyed when John told them what he had seen and heard. They did not perceive any of this and, therefore, abused John saying that he lied to them. However, several of John’s disciples who were present joined them and testified that John had spoken the truth.

9. But the emissaries shook their heads and said, 'John is your master and you are his disciples, wherefore you are confirming his statement. We are learned and wise in all things of prophets and recognise from your words and actions that you and your master are fools, that you do not see and know a thing and with your foolishness drive many people crazy, and that to such an extent that this matter has already for some time been regarded as a nuisance by the high priests of the temple. It would be best to put a stop to your activities by force.'

10. This angered John and he said, 'You snakes, you vipers' brood: Do you think you can thereby escape retribution? Look, the axe with which you would like to destroy us is already laid to your roots; see how you can escape perdition. Unless you repent in sackcloth and ashes and let yourselves be baptised, you will face destruction.

11. For truly, this was the One about Whom I had told you: After me will come the One Who has been before me; for He was there before I was. From His fullness all of us have received grace upon grace.'

12. Following these forceful words, some remain with him and have themselves baptised, but most of them leave greatly enraged.

13. These verses deal with purely historical facts and do not have much inner meaning which can be easily recognised from the previous explanations. Here it must be pointed out that such verses are all the easier to understand if given with the then well-known circumstances. For at the time, the evangelist recorded the Gospel it was customary to omit as unnecessary sentences dealing with all kinds of generally known circumstances and record only the main sentences, leaving all secondary details 'between the lines,' as you would say today. In order to throw more light on this for that time most noteworthy matter, we will have a closer look from this angle at the three following verses and the style of that time will become quite clear and recognisable. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 6)

Examples and explanations concerning the style of the evangelists. [John 1: 35-37]

35. The next day again John was standing (at the river Jordan) with two of his disciples.

1. The original text, for instance, of verse 35 reads: 'The next day John was standing again with two of his disciples.' Here arises the question: Where was he standing and were the two disciples together with him or were they standing in a different spot, only at the same time? - One must notice right away that neither the place nor the action of the two disciples has here been stated.

2. Why has the evangelist failed to mention this?

3. The reason why has already been indicated for, especially at the time when it was customary to write like this, it would have been quite certain and obvious that John was standing at the river Jordan under a willow waiting for someone to come to be baptised. And since he had several disciples who listened to his teaching and also recorded it, usually two, but when there was much

work more were with him, assisting with the baptisms and probably also baptising in his name and in the way he did it.

4. Since at that time all these circumstances were only too familiar to the people around John, they were not recorded. It was then customary to write like that, but also necessary due to the lack of writing material, wherefore only the main point was recorded and by beginning a sentence with 'and' it was indicated whether the apparently separate sentences were related to each other or not. For this reason such conjunctions were seldom put in letters before the main sentences that had reference to each other, but certain known signs were used.

5. Although this explanation is as such not an evangelical one, it is still necessary since without it the Gospels would today be hard to understand; not only their external, historical meaning, but even less their inner spiritual meaning and least of all the prophetic books of the Old Testament in which instead of completed sentences only corresponding metaphors are given and there naturally cannot be any question of stating whatever circumstances there might have been. Now that we are acquainted with these rules of ancient times, we should have no difficulty in connecting the following verses and texts, reading them more correctly and at least throwing more light upon their natural, historical part. We will make a short analysis of verses 36 and 37 and the principle in question will become quite clear.

36. And as he again saw Jesus walking (on the bank of the Jordan, he said: 'Look, there is the Lamb of God.'

6. The original text of verse 36 reads: 'And as he saw Jesus walking, he said: 'Look, there is the Lamb of God.''. The 'And' here indicates that this text has some connection with the previous one and historically states that Jesus, after He had received the baptism with water, for a while still remained in the neighbourhood of John and was therefore seen by John's two disciples as well as by John himself walking on the bank of the Jordan.

7. As John catches sight of Him, he immediately concentrates all his thoughts upon the one subject and speaks with great enthusiasm as if to himself: 'Behold, there is the Lamb of God!' Today he would have expressed himself roughly like this: 'Look over there! On the bank of the river the supreme God-man is still today walking as unassuming and humble as a lamb.' But John omits all these details and says only what we read in the verse.

37. And the two disciples heard John speak thus (and left John forthwith), and followed Jesus.

8. Verse 37, actually representing the continuation of the two previous ones, for the above mentioned reason, begins again with 'And' and simply states what happened, just referring briefly to the reason why.

9. The original text reads simply like this: 'And two of his disciples heard him speak and followed Jesus.' In our time its meaning - read as follows: As the two disciples who were with him (John) heard their master speak thus, they left him forthwith and joined Jesus, and since Jesus was now leaving this place, they followed Him.

10. All that was mentioned in this expanded text must also have taken place on this occasion since otherwise the action could not have been carried out. However, as already said, in accordance with the then customary style of writing, only the two concepts 'hearing' and the ensuing 'following' are mentioned whereas all connecting sentences were omitted as self-evident. Whoever understands this given procedure will at least be able to better understand the historical part of the original text and thereby find it also easier to comprehend the spiritual meaning." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 7)

The Lord's first disciples: Andrew and Simon Peter. [John 1: 38-42]

38. But Jesus turned, saw the two following Him and said to them: 'What are you looking for?' They said: 'Rabbi (which means: Master), where are You staying?'

1. This text also is a sequence to the preceding ones and has historical rather than spiritual meaning: for with it begins the familiar, still quite material, taking on the apostles, and that in the same region where John was active at Bethabara, a most miserable country town inhabited by poor fishermen. This is also the reason why the two disciples immediately ask about My lodging; actually, in which hut I live.

2. Since I had been staying in this area prior to the baptism for about 40 days preparing my human person for the beginning ministry through fasting and other exercises, it is historically also quite clear and certain that I had to have some place where to stay in this desolate and barren region which I considered the most suitable for My purpose.

3. The two disciples knew that I had already for some time been living in this region. They may have seen me there a number of times without, however, suspecting Who I was. Therefore, they promptly asked, not where I originally came from, but where I was staying in Bethabara which consisted mainly of the poorest fishermen's huts constructed from clay and reeds and often even not high enough for a man to stand upright therein.

4. And so I, too, lived in a similar hut which I had built Myself rather deep in the desert. The hermitages which exist in practically all Christian lands date back to that.

39. He said to them: 'Come and see!' So they went and saw where that was and stayed that same day with Him. It was about the tenth hour.

5. Thus this shelter was not far from the place where John was operating. That is why I said to the two disciples: 'Come and see!', where upon the two followed Me forthwith. We soon reached My hut and the disciples were not a little amazed that God's Anointed was living in just about the most unassuming hut which, besides, was situated in the most desolate part of the desert.

6. This, however, did not take place at the time during which nowadays the Christian communities usually have their 40-day fast, but about two months later, and as for the time of the day that we reached the hut it was about the tenth hour which according to the new style would be

about three in the afternoon, for in those times the sunrise determined the first hour of the day. But since this does not always take place at the same time, the hour of the day mentioned then does not coincide exactly, but only roughly, with the time according to afternoon that I reached the shelter with the two disciples. - As these two disciples spent this day with Me until sunset, the question will arise in every inquiring reader's mind what the three of us did from three until about eight o'clock in and at My hut. For nothing has been written about that anywhere. Here it is obvious that I instructed these two concerning their future vocation and how and where I would begin with My ministry, also how I would, in this neighbourhood, still take on further men as My disciples, who were inclined and willing similar to them. At the same time I commissioned them to find out from their comrades, who were mostly fishermen and confer with them whether any of them would be inclined to join Me. This is what we discussed during that time. But as it became evening I let the two go and they returned - partly very happy, partly pondering - to their families, for they had wives and children and were wondering what to do with them.

40. One of the two who had heard what John had said (about Jesus) and then followed Jesus was Andrew, a brother of Simon Peter.

7. One of the two, called Andrew, has soon made his decision and wants to follow Me at all costs. Therefore, he immediately goes to find his brother Simon who was somewhere attending to his nets.

41. The first thing he did was to find his brother Simon. He said to him: 'We have found the Messiah!' (Messiah means as much as: the anointed.)

8. When after while he has found him, he hurriedly begins to tell Simon that he has, together with another disciple, who had not made a firm decision to follow Me, found the promised Messiah.

42. (Simon wishes to see Jesus) and Andrew takes Simon to Jesus. When Jesus saw him, He said: 'You are Simon, Son of Jonas; from now on you shall be called Cephs (that is, Peter the Rock)!'

9. When Simon hears about Me, he expresses the keen desire to meet Me as soon as possible, for he had not been present at the baptism. Andrew says, "Today it cannot appropriately be done, but tomorrow morning you shall be with Him!"

10. Upon this Simon, who whatever he was doing kept dreaming of the Messiah and believed that the Messiah would help the poor and completely eliminate the hard-hearted rich, says, 'Brother, we must not waste a moment; I shall immediately leave everything and follow Him to the end of the world should that be His wish. Therefore do take me right away to Him, for I feel this strong urge and must still today see and speak to Him. The night is not too dark and it is not far to His hut, so let us go to Him immediately! Who knows, we might no longer find Him tomorrow?'

11. Giving in to this urging, Andrew leads him to Me. As the two are approaching My shelter at an already rather late hour, Peter stops about 30 steps away from it in a state of exaltation and says to Andrew: 'I have a peculiar feeling. I am seized with a sublimely sweet awe, I hardly dare to take another step, but I still have this keen urge within me to see Him!'

12. Here I step out of My hut to meet the two brothers, which means that I saw him. It goes without saying that under 'being seen by Me' is to be understood My readiness to come to meet one who, like Simon, comes to Me above all in his heart. Therefore, he is immediately recognised by Me, that is, accepted and a new name is his first share in My Kingdom. Here Simon is promptly given the name Cephas, or the rock in his faith in Me, for I had seen long ago by what kind of spirit Peter is, and was, animated.

13. The way I addressed him was for Peter or Simon sufficient proof that I surely was the promised Messiah. From then on he never yielded to any doubt in his heart and did not ever ask Me whether I was the right One, since his heart was the only sure and valid witness for him. - both men now stayed with me until the morning and afterwards did not leave Me anymore. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 8)

Further callings: Philip and Nathanael. [John 1: 43-51]

43. The next day Jesus decided to go again to Galilee, and he finds Philip and says to him: 'Follow Me!'

1. In the morning I tell the two, 'My time in this desert has come to an end. I shall go to Galilee whence I have come. Will you come with Me? I leave the decision to you for I know that you have wife and child whom it is not easy for you to leave. But no one who leaves something for My sake will lose what he has left, but will regain it many times over.'

2. Says Peter, 'Lord, for your sake I would give up my life, not to mention my wife and child. - They will survive without me, for I am a beggar and cannot provide them with much bread. Our fishing brings hardly enough to feed one person, let alone a whole family. My brother Andrew can confirm this. Although we were born at Bethsaida, we had to come for food to these desolate banks of the Jordan, which are comparatively rich in fish, where we have now also been baptised by John. Our father Jonas is still strong and so are our wives and sisters. Added to this the blessing from on high, and they will manage.' - I commended both of them, and we started on our way.

44. Philip came from Bethsaida, from the town of Andrew and Peter.

3. On the road, which for a while still followed the banks of the Jordan, we meet Philip, who was also born in Bethsaida, and was now in the early morning fishing for his breakfast in the waves of the Jordan. Peter drew My attention to him and said, 'O Lord! ^%This man suffers much and is very poor, but still the most honest and righteous man, full of true piety in his heart. Would you consider letting him come with us?'

4. Upon such a loving suggestion by Peter I say only, 'Philip, follow Me!' Without hesitation he throws his nets down and follows Me, not even asking whither. Only on the road does Peter tell him, 'The One we are following is the Messiah!' But Philip says, 'My heart already told me that the moment He called me so lovingly.'

5. Philip, however, was unmarried and staying with the poor fishermen as a teacher, because he had quite a good knowledge of the Scriptures. He was personally acquainted with Joseph of Nazareth and thus knew me also and many a thing that had happened at My birth and during My early years. He was also one of those who were secretly hoping for the Messiah in My person, but since I, from My twelfth year onwards did not perform any miracles and lived and worked like any other ordinary person, also the first amazing impression that had been created by the circumstances of My birth had with many people got completely lost. Even those who had been most excited said that My birth had become so memorable thanks to the as such strange coincidence of various circumstances and phenomena with which My birth was surely not connected in any way. Beside the highly gifted nature of My early years had so completely disappeared that in the years of My manhood not a trace of it could be found. - But Philip and a few others secretly still held on to a certain hope concerning Me, for they knew about the prophecy of Simeon and Anna at the time of My circumcision in the temple and thought a lot of it.

45. Philip finds Nathanael and tells him: 'We have found the one spoken of by Moses in the law, and by the prophets: It is Jesus, son of Joseph from Nazareth.'

6. When Philip, who followed Me, meets Nathanael, for whom he had been looking on the road, sitting under a fig tree repairing his fishing-tackle, he says to him with fervour, 'Brother, I kept looking for you along the quite long road and now rejoice with all my heart to have found you; for look, we have found the One spoken of by Moses in the Law and by the prophets. It is after all Jesus, the son of Joseph, from Nazareth.'

46. And Nathanael said to him: 'Can anything good come from Nazareth?!' Says thereupon Philip: 'Come and see for yourself!'

7. Nathanael thereupon says with just a trace of resentment, 'Everybody knows the miserable hole Nazareth! - Can anything good come from this hole? - And (in a way quite obviously) least of all the Messiah.' But Philip says, 'I am aware that in this respect you have always been my opponent, although I have presented my arguments to you a hundred times. But now do come and convince yourself and you will admit that I have been completely right.'

8. Nathanael rises thoughtfully and says, 'Brother, that would be a wonder of wonders, for the rabble of Nazareth is surely the worst in the world. With a piece of Roman tin you can make a Nazarene into whatever you wish. In this place there has not been any belief for a long time, neither in Moses nor in the prophets. In short, you can make a Nazarene into whatever you want to, and the word, 'This one or that one is even worse than a Nazarene' has already become an old saying. And you say that the Messiah whom you want me to meet is from there? - Oh well, nothing is impossible to God. We will see.'

47. When Jesus sees Nathanael coming, he says aloud: 'Look, a true Israelite: There is nothing false in him!'

9. With these words Nathanael follows Philip to Jesus who meanwhile had sat down for a little rest about a hundred paces away. When both men were already close to Jesus, He says aloud, 'Look, a true Israelite; there is nothing false in him.'

48. Nathanael asks Him: 'How do you come to know me?' Jesus replies: 'I saw you under the fig tree before Philip spoke to you.'

10. Nathanael is amazed at his so very true statement coming aloud from My mouth and promptly asks, 'How do you come to know me to be able to say this about me? Only God and I myself can know my innermost nature, and I was never a boaster nor did I brag about my virtues. How then can you know what I am like?' - but I look at him and say, 'I saw you under the fig tree before Philip spoke to you.'

49. 'Rabbi,' says Nathanael, 'you are truly the Son of god: you are king of Israel!'

11. This My statement about him amazes Nathanael and deeply stirred in his hearts he says, 'Master! Notwithstanding the fact that you are a Nazarene, You are truly the Son of god! Yes, You are without any doubt the for a long time longed-for king of Israel who will liberate his people from the clutches of the enemies. O Nazareth, O Nazareth, how small you were an how great you are now becoming! The last will be exalted to become the first. O Lord, how quickly You granted me faith! How did this happen that all doubt has left me and I now fully believe that You are the promised Messiah?'

50. Jesus answers, saying to Nathanael: 'You believe because I told you: I saw you under the fig tree (before Philip spoke to you). (But I tell you), you shall see greater things than that!'

12. I answer Nathaniel's question first with the words stated in verse 50, thereby pointing out to Nathanael that he now, to be sure, believes that I am the promised Messiah, but was compelled to believe by discovering in Me the omniscience only God can possess. I also add that in future he will be seeing greater things, whereby I wished to say as much as: Now you believe thanks to a miracle, in future you will be believing freely.

51. And Jesus adds: 'In truth, in very truth I tell you all, from now on you shall see heaven wide open and God's angels ascending and descending upon the Son of man:'

13. And in truth, in very truth I tell you: From now on you will be seeing all heavens wide open and God's angels ascending and descending upon the Son of man, - which is to say as much as: In future, when through Me you will attain to the rebirth of your spirit, the doors of life will be opened. Then will you, angels yourselves, see those men who through me were made angels in the rebirth, and thereby also 'children of God,' ascending from death to eternal life. On the other hand you will also see many primordial angelic spirits descending from all the heavens to Me, the Lord of all life, there to follow the example of the Son of man, according to John's example and testimony.

14. So his is now the right interpretation of the first chapter, but let no one think that this is a comprehensive interpretation. Oh no, not at all; but hits gift is a practical signpost with the help of which everyone of good will can be guided into various depths of divine wisdom, enabling him to see and recognise much of life's true meaning in every single verse. Besides, as already said, this gift

is a true guiding principle by which everything can be evaluated and directed." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 9)

New disciples: James, John and Thomas. [John 2:1-5]

1. And on the third day there was a wedding at Cana-in-Galilee and the mother of Jesus was there.

1. The 'And' here already appearing at the beginning of the first verse of the second chapter proves that these two chapters are closely connected. Hence it appears that this wedding in a family who is on very friendly terms with the house of Joseph takes place already on the mentioned third day, namely, counting from the day when I left Bethabara with my so far only four disciples and together with them spent a full day at the house of Joseph - who was no longer alive at that time - with the mother of My body who, helped by My other brothers, made every effort to show us the best possible hospitality.

2. In her heart Mary did realise that now the time had come for Me to begin My mission as the promised Messiah. However, wherein My work would consist she did not know either. At this stage she, too, believed in the complete expulsion of the Romans and the restoration of the mighty throne of David and its stable and invincible divinely glorious dignity which would never end.

3. The good Mary and all My earthly relatives still imagined the Messiah as a conqueror of the Romans and other enemies of the promised land. Indeed, the best of them had a similar idea concerning the promised Messiah, just as at the present time many otherwise honest people have quite a false notion about the millennium. But the time had not yet come to give them a different conception.

4. Thus, since My own house, beginning with Mary, had this notion about the coming Messiah, it can rightly be assumed that other friendly families could not have a better one.

5. This is also the reason why many families paid much attention to Me and, of course, to those whom I called My disciples. As a result also James and John decided to become My disciples, in order to rule the nations of the earth together with Me, for they had already forgotten many a thing I had rather clearly predicted to them in My childhood.

2. Jesus and his disciples were also invited to the wedding.

6. In all the better houses in the neighbourhood of Nazareth, practically in all of Galilee, I was considered to be a soon-to-emerge liberator from the Roman yoke, although this had been the case only for the few months since I had begun to make certain preparations thanks to which - like many a thing that had sunk into oblivion during the past 18 years - also certain prophecies concerning My person were beginning to come to life again in the houses of friends. Therefore I was invited with My disciples, My mother Mary and many other relatives and friends even to quite a notable

wedding in Cana, a little old town in Galilee not very far from Nazareth, where there was much gaiety, so that the four disciples from Bethabara remarked to Me:

7. 'Lord! Things are much more pleasant here than at Bethabara. Poor John, too, might be very glad if for once in his life he could partake of a meal like this here, instead of his desperately poor fare, which consists mainly of slightly scaled locusts and the honey of wild bees.' (There exists in this region, as also in Arabia, a species of pigeon-sized locusts which are prepared and eaten similar to crabs in this country - Austria.)

8. To this I replied, 'At this stage you cannot understand as yet why John has to live in this way; he has to live thus, otherwise the Scripture would not be fulfilled. But soon he will have a better life. Jerusalem will not allow him to continue his in the desert much longer. From now on he will grow less, so that another one may grow greater.

9. But what about the disciple who came to Me first with you, Andrew? Will he follow or will he stay at Bethabara?' Says Andrew, 'Look, he will come, but he had to make some arrangements first.' - Say I, 'That is good! For where there is a Cephas, there must also be a Thomas.' Says Andrew, 'Yes, that is his name. An honest soul, but always full of scruples and doubts. However, once he has grasped something he will never let it go, although he has an extremely generous heart. Because of his generosity he has been given this nickname. - He is coming, Lord, shall I call him in, this Twin?' Say I, 'Yes, do that, - for whoever comes in My name, shall be invited to the wedding.'

3. And as the wine gave out, Mary said to Jesus: 'They have no wine left!'

10. According to the custom of that time, every guest arriving had to be welcomed with a cup of wine. Mary had already noticed for some time that the supply of wine had given out and she realised that the newly arrived guest could not be received properly according to custom. Therefore she said secretly to Me, 'My dear son, that will be embarrassing. The wine has given out. They have none left. You could create some (at least for the newly arrived).'

4. Jesus answered: "Your concern, mother, is not mine. My hour has not yet come."

11. Whereupon I gave a most ambiguous answer in front of all the guest, but, of course, in a very gently way, saying to her because of the custom of those days, especially around Nazareth, 'Woman(mother), that is none of our concern. - It is not yet my turn as an invited guest to supply wine; My time has not come yet.' - (At that time and in that region every invited male wedding guest had to make a voluntary gift of wine. However, a certain order had to be observed according to which the gifts of the closest relatives had to be consumed first. Once these had been used up also the gifts of the guests who were no blood relations were used in order of precedence.) But Mary knew that the available wine had given out. So she turned to Me and, as it were, suggested that I skip the customary order, especially since a new guest was arriving for whose welcome not a drop of wine was left. The mother was very particular in observing the good old custom on such occasions. Although I did not appear too cooperative in this matter, My mother knew Me and that I never refused to fulfil any of her wishes.

5. His Mother said to the servants: "Do whatever He tells you."

12. And so, fully relying on Me, she turned to the servants and said, 'Do whatever my Son will tell you.'

13. This is as far as the historical part of this verse in the second chapter is concerned. But contained in this historical event or, as it were beyond it, a spiritual and therefore prophetic meaning is also present which with the help of an inner reasoning power is very easy to discover.

14. Who can fail to observe that there exists one of the most striking correspondences between this wedding, which took place on the third day after My return from the desert Bethabara, and My resurrection which occurred also on the third day after My crucifixion?

15. Thus through this wedding an indication was prophetically given as to what would happen to Me after three years; and - in a somewhat wider concept - that after three years I would certainly and surely, as an eternal bridegroom, be holding a true wedding with all My followers and those who truly love Me in their rebirth into eternal life.

16. In its general practical sense, however, this story of the wedding which - this must be understood, - took place three days after My return from the desert, points to the three stages through which everyone has to pass in order to attain to the rebirth of the spirit or the eternal-life-wedding in the great Cana of the heavenly Galilee.

17. These three stages comprise: First the mastering of the flesh, then the cleansing of the soul through the living faith which has, of course, to prove itself as alive through works of love, as it would otherwise be dead, and finally the awakening of the spirit from the grave of judgement, for which in the raising of Lazarus from the dead surely the clearest analogy is given. Whoever will ponder a little on this little explanation will find what follows easy to understand.

18. After here having unfolded the spiritual meaning of this wedding story, that is, what is in general meant by it, let us now return to the wedding and look at the different correspondences in this story. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 10)

The wine miracle: Symbol of the rebirth. Peter's confession and toast. [John 2: 6-11]

At Cana in Galilee

6. There were six stone water jars, placed in accordance with the Jewish rites of purification: each of these jars held from 20 to 30 gallons.

1. After Mary had told the servants, 'Do whatever He will tell you!' I told the servants to fill up with water these six stone water jars intended for the Jews' purification which, however, was no longer observed much by the Nazarenes and Canaanites. Thus these jars, each of which held from 20 to 30 gallons, were placed here on display rather than for a specific purpose.

7. Jesus said: "Fill the jars with water!" And they filled them to the brim.

2. The servants complied promptly, but rather in the belief that the newly arrived guest might wash and cleanse himself in accordance with the old custom. The guest entered and was placed at the table without having cleansed his hands beforehand. Having noticed this the servants discuss this with each other, wondering, 'Why did we have to fill these heavy jars with water? This guest did not use it and only caused us unnecessary work.' - Hereupon I say to them, 'Why did you not query this earlier, but now grumble about this work? Did you not hear what Mary told Me, namely, that there is no more wine for the guests? Although My time has not quite come yet, neither according to the customary order nor spiritually, I have still - in order to reveal the glory of Him Whom they call their God, but have never recognised as yet - changed the water in the jars into wine, not through some kind of magic, but solely through the power of God within Me.'

8. And Jesus continued saying to the servants: "Draw some off and take it to the steward of the feast!" And the servants did so.

3. 'Now fill a cup and take it first to the steward of the feast (the cook) to try; let him give his opinion about it.' - The servants, quite bewildered at the transformation of the water, immediately take this wine to the cook to try.

9. When the steward had tasted the wine which had been water, not knowing, as did the servants, where it came from, he called the bridegroom.

4. The cook is quite astonished, sends immediately for the bridegroom and says to him, 'You probably do not know the customary order?'

10. And says to him: "Everyone serves the best wine first and only when the guests have drunk freely he serves the poorer sort but you have kept the best wine till now!"

5. 'Does not everyone serve the best twine to the guests first and only when they have drunk freely and their palate has become somewhat dulled the poorer sort? - But you have done just the opposite.'

6. But the Bridegroom replied, 'You talk like a blind man about colour! Look, this wine was not pressed anywhere on earth but, as once the manna, it came to our table from the heavens. Therefore, it must surely be better than any other wine on earth.'

7. Says the Cook, 'Do you take me for a fool or are you one yourself? How can a wine come to your table from the heavens?! Jehovah Himself or His servant Moses would have to be sitting at the table.'

8. Said the Bridegroom, 'Come and see for yourself.'

9. The Cook follows the bridegroom into the dining hall and looks at the six jars seeing that they are filled with the best wine. Thus having convinced himself of the miracle he says, 'Lord,

forgive me my sins. Only God can do a thing like this, and He must be here among us, for such a thing is impossible to a human being.'

10. Now this wine was served to the guests and having tasted it they all said, 'Such a wine is not pressed in our lands. This is truly a heavenly wine. Glory to Him Whom God has given such might.'

11. Thereupon they toasted Me and the newly arrived guest Thomas and welcomed us.

12. Now all the people present at this wedding believed without a doubt that I was surely the promised Messiah.

13. But Peter says to Me secretly, 'Lord, let me go away again. For You are Jehovah Himself as was prophesied by Your servant David in his Psalms, but I am a poor sinner and absolutely unworthy of You.'

14. Say I to him, 'If you feel unworthy of walking at My side, whom do you consider worthy of it? Behold, I have not come to the strong assuming such could be found anywhere, but I came to the weak and sick. One who is healthy does not need a physician; only the sick and weak one does. So stay with me and be of good cheer, for I have forgiven you your sins long ago, and even when you will be sinning at My side, I will forgive you that, too; for, because you have recognised Me and are already a rock in your faith, you shall be perfected - not in your strength, but in your weakness - solely through grace from on high.

15. These My words brought tears to his eyes and Peter says with great enthusiasm, 'Lord, - if all should leave You, I shall not leave You, for Your holy words are truth and life.'

16. Having said this Peter rises, takes the cup and speaks, 'Blessed are you, Israel, and three times blessed are we, for we are witnesses to the fulfilled promise. God has visited His people. That which was hard to believe, is now fulfilled before our senses! Now we must no longer cry from the depth to heaven, for the Highest has descended to us into the very depths of our misery. -Therefore all glory be to Him Who is among us and has provided this wine thanks to His might and grace that we may believe in Him and from now on shall honour God in Him!' -Thereupon Peter drinks the wine and all drink to him, saying, 'This is a righteous man.'

17. But I say to Peter secretly, 'This was not given you by your flesh; but the Father Who is within Me has revealed it to your spirit. But from now on keep silent still; a time will come, however, when you shall shout so that all the world may hear you.' -Then quiet reigned once more among the guests and because of this act they now all believed in Me and regarded Me as the true Messiah Who had come to liberate them from all enemies.

11. This deed at Cana in Galilee is the first of the signs by which Jesus revealed His glory. And His disciples now firmly believed in Him.

18. This was the first remarkable sign, which I gave before the eyes of many at the outset of My great work of salvation, and in this sign I showed - through veiled - the great work that was to follow. However, not a single one of the entire company comprehended this - for, as my fasting in the desert prophetically pointed to the persecution I would be suffering from the temple in Jerusalem and the baptism by John to My death on the cross, thus this wedding pointed to My resurrection and the sign became a model of the rebirth of the spirit to everlasting life.

19. Just as I transformed the water into wine, also man's natural being ruled by the senses shall be transformed to spirit through My Word, provided he lives according to it.

20. But everyone should in his heart follow the advice Mary gave the servants when she said, 'Do whatever He tells you!'; then I shall do to each one what I did at Cana in Galilee, namely a proper sign by which everyone who lives according to My Word will find it easier to recognise the rebirth of the spirit within himself. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 11)

Call to the sons of Zebedee: James and John. Beginning of the Lord's ministry. [John 2:12-13]

In Capernaum and journey to Jerusalem.

12. After this He went down to Capernaum with his mother, his brothers and his disciples, but they did not stay there long

"1. Seven days after this wedding, I left Nazareth and went with Mary, My five brothers - two of whom also belonged to My disciples - and with the disciples I had so far taken on down to Capernaum. This town was then quite an important trade centre situated on the border of Zebulon and Naphthali and also in the middle of these two provinces on the Sea of Galilee, not far from the spot where John was baptising on the opposite bank of the Jordan in the region of Bethabara, as long as there was sufficient water in this often quite parched riverbed.

2. One may ask what I was actually seeking in this town which had already become quite heathenish. One should read the prophet Isaiah 9: 1, etc, where it is written:

The land of Zebulon and the land of Naphthali on the way by the Sea beyond Jordan and heathen Galilee, the people who walked in the darkness have seen a great light: a mighty light has dawned upon them who were walking in the shadow of death.

3. And if one has found this text in Isaiah and knows that I had to fulfil the Scripture from A to Z, it will be easy to understand why I went from Nazareth to Capernaum. Besides, in this region two more disciples had to be taken on: James and John, sons of Zebedee. They were also fishermen fishing in the Sea of Galilee not far from the mouth of the Jordan and also not far from the spot where Peter and Andrew worked, both of whom were also entitled to fish in the Sea.

4. When I had also taken on these disciples and they had recognised Me from My words and the mighty witness of those who were with Me, I began to teach the people properly, calling them to repentance since the kingdom of Heaven was upon them. I went into their synagogues teaching there. Some believed, but many were annoyed, wanted to lay hands on Me and throw Me into the Sea from a cliff. But I eluded them with all those who were with Me and visited some small settlements on the Sea of Galilee, proclaimed the Kingdom of God, healed many sick, and the poor and simple believed and received Me with goodwill. Some of them joined Me and followed Me everywhere like lambs follow their shepherd.

5. In Capernaum I stayed only for a short while since there was as good as no belief there and even less love. This town was a place of trade and mercenary spirit, and where these rule, faith and love have been completely abandoned. Thus where this is the case, there is little or nothing for Me to do.

13. As it was near the time of the Jewish Passover, Jesus went up to Jerusalem.

6. As the Jewish Passover feast had come, I went up to Jerusalem with all who were with Me. But one must not imagine the Passover feast of the real Jews at the same time which is now set for the similar feast by various Christian communities, sometimes already for the month of March. This was almost three months later! For at the Passover, Jehovah was offered thanks for the first harvest of the year consisting in barley, corn and wheat. On that occasion the new bread was already eaten which, according to the Law, had to be unleavened bread, and no one in the land was allowed to eat leavened bread during this time.

7. Therefore, this feast of the unleavened bread could take place only when the newly harvested corn could already be ground into flour and not at a time when the corn had only been sowed. In a good year the corn in Judea ripens 14 to 20 days sooner than here. However, even in Egypt the corn and wheat are hardly ever harvested before the end of May, let alone in Judea where it is considerably cooler than in Egypt.

8. But the time of the unleavened bread had come and, as already mentioned above, I went with all who were with Me up to the Jewish capital, which was also called "The City of God", for the name Jerusalem means as much as "City of God".

9. During that time many people always came to Jerusalem, including many Gentiles, who brought and sold various goods, as utensils, woven articles, cattle and fruit of all kinds. This feast had in those days completely lost its sacred aspect and greed prompted even the priesthood to lease for this time the courtyards and entrance halls of the temple to the traders, where Jews or Gentiles, for a considerable sum, so that such a temple rent for the duration of the feast amounted to 1,000 pieces of silver, which in those days was an immense sum and comparatively more than nowadays 100,000 florins.

10. I went up to Jerusalem at the time of the high priest Caiaphas who knew how to hold on to this naturally most lucrative office for more than a year. For the observance of the Mosaic Law had in those days degenerated into the emptiest possible ceremony, and no priest had actually more regard for it than for the snow that had fallen a hundred years ago. On the other hand the useless, empty ceremony had reached its peak in serving to bully the poor people excessively.

11. He even leased some spots in the inner part of the temple to dealers in pigeons and to some small money-changers. These latter carried small coins, for which those how needed smaller coins could for a certain exchange premium change their silver coins, Roman gold coins and the Roman cattle money (pecunia); for the Romans had a special kind of money for the purchase of cattle. Depending on what animals was embossed on such a coin, the same animal had to be available for purchase with that coin provided its owner had it for sale. For such cattle money it was possible to obtain from the bigger or smaller money-changers also another type of money in circulation, but at a higher premium." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 12)

The cleansing of the temple through the Lord. [John 2:14-17]

In Jerusalem, the Passover

14. There he found in the temple the dealers in cattle, sheep and pigeons and the money-changers.

“1. When on My arrival in Jerusalem I found that because of all the animals and their dealers some people hardly dared enter the temple as it sometimes happened that an ox went wild hurting people and damaging sacred articles, and people visiting the temple could often not bear the stench and noise and not seldom lost all their important belongings, this disgraceful situation had now become unbearable to Me. And Peter and Nathanael remarked, ‘Lord, have You no lightning and thunder left for this? Just look at it! The poor people are crying in front of the temple. They have come from distant places to honour God and because of all the oxen and sheep they cannot even get in. And many, who with great effort and danger managed to enter the temple and get out again, are complaining that inside they have been robbed of everything and almost suffocated by the stench. Ah, this is really too much and too evil! -Such a terrible nuisance should be stopped at all costs; this is even much worse than Sodom and Gomorrah.

2. These words were heard by a stranger, an old Jew who now steps up to us and says, ‘Dear friends, you do not know everything; but I myself was three years ago working as an ordinary servant in the temple where I learnt about things that made my flesh creep.’

3. Say I, ‘Friend, keep it to yourself, for I know about all that has taken place. But be assured, things have gone too far and still today you shall see God’s might and wrath in action in the temple. But do move away from the gates of the temple for a while, so that you may not be harmed when God’s might will be driving the offenders from the temple. After that they will no longer dare to perpetrate such sacrilege.’

4. Hereupon this Jew went away praising God, for after hearing Me speak thus he took Me to be a prophet, joined a group of his friends and told them what he had heard from Me. This group, consisting of several hundred people of all ages, rejoiced and began to praise God aloud for having again awakened a might prophet.

15. And He made a whip of cords and drove them all out of the temple together with their sheep and oxen. He upset the tables of the money-changers scattering their coins.

5. But I said to Peter, ‘go over there to the rope-maker, buy three strong ropes from him and bring them here.’ This Peter did immediately and brought Me three strong ropes which I promptly braided together into a strong whip. Holding this whip in My right hand I said to My disciples and all who were with me, ‘Follow Me into the temple now and be My witnesses, for God’s might and glory shall again manifest through Me before your eyes.’

6. Then I went ahead into the temple, and as I walked all in My path retreated, and all those who followed Me had a free passage although the ground was full of dung and dirt.

7. When I arrived in the last hall of the temple, where the main dealers in oxen and sheep had their animals for sale on the left side, whereas the money-changers were occupying the right side through all three halls, I took up My position on the gate-steps and spoke with a voice like thunder,

'It is written,' My house is a prayer house, but you are making it into a den of thieves. Who has given you the right to desecrate God's temple like this?'

8. But they shouted, 'We have purchased our right at a high price from the high priest and are under his protection and that of Rome.'

9. Say I, 'You are indeed under such protection, but God's arm is against you and your protectors. Who will protect you from Him if His arm is stretched out over you and your protectors?'

10. Say the dealers and Money-changers, 'God is dwelling in the temple and the priests are of God. Can they go against His will? He whom they protect is also protected by God.'

11. Say I in a very loud voice, 'What are you saying, you foolish perpetrators? Although the priests are still sitting on the chairs of Moses and Aaron, they no longer serve God, but they serve the mammon, the devil, and their right and your right is a right of the devils and not ever a divine right. Therefore, get to your feet immediately and vacate the halls, or else things will go bad with you.'

12. They began to laugh and said, 'Just look at the impudence of this lowest of Nazarenes. -Do throw him out of the temple right away.' Then they rose and wanted to seize Me.

13. Here I raised My right hand with the cord-whip and began to swing it over their heads with divine might. Everyone hit by the whip was immediately seized by the most violent, almost unbearable pains. This also applied to the cattle. There immediately arose a terrible howling from both men and beasts and there followed a stampede of the cattle, and whatever got in their way was trampled down. Also the dealers and buyers fled with terrible screams of pain. But I upset the money-changers' stalls, scattering all the money they contained, and the disciples helped Me with this work.

16. Then he turned to the dealers in pigeons, "Take them out," he said, "You must not turn My Father's house into a market!"

14. Then I entered the temple where still many dealers in pigeons with their cages full of all kinds of pigeons were waiting for buyers. Since these dealers were usually poor people and not greedy for profit and the sale of pigeons in the temple was an old custom, although in ancient times only in the first hall of the temple, I only warned these poor, saying, 'Take them out and do not turn My Father's house into a market. The place for this is in the outermost court. -Thus the temple was now cleansed.

17. His disciple recalled the words of Scripture: "Zeal for thy house will destroy Me."

15. This act caused a sensation and the disciples feared secretly that now the priesthood would soon have us seized by the Roman guard as rebels and we would hardly be able to escape the most humiliating calling to account and punishment. For it is written: "The zeal for thy house will destroy me."

16. But I told them, 'Do not worry. Look into the halls and you will notice how the servants and priest are eagerly busying themselves with picking up all the money-changers' scattered money to fill their own money-bags. Because of those who have suffered losses they will be interrogating us by whose authority we did this, but secretly they do not mind at all, for this act yielded them about 1,000 shekel of gold and silver and a big amount in other money which they will never return to the owners. At present they are also too busy and have no time to call us to account. Besides, they will not easily accept complaints in this matter, just as the ones who suffered the losses have learned their lessons and are not likely to bring an action against Me. Therefore, set your minds at rest.

17. The zeal for My house will indeed destroy Me, but not yet for quite some time. At the most some of the Jews here will question Me, who I am and on what authority I did such a thing and will ask Me for a mark of authority. But I know that things will have to happen in this way, and that there will be no danger for us. Just look toward the curtain. Some are already standing there who want to question Me in their own interest, and they shall get the proper answer without delay.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 13)

The Lord's prophetic allegory about the destruction of the temple and its re-erection in three days. [John 2:18-22]

18. The Jews challenged Jesus: "What sign can you show us as authority your action?"

1. As I was still talking with the faint-hearted disciples, some Jews came up to Me and said, 'You have now performed a mighty act. Men and cattle fled from your hand like chaff in a storm, and no one returned to pick up his scattered money. Who are you, and what mark of authority (by the emperor, they meant) can you present to us which gave you the right to do this?! -don't you know the inflexible severity of the laws which could destroy you because of this?'

19. Jesus replied: "Destroy this temple and on the third day I will raise it again!"

2. Say I, 'Unless I knew them, but did not fear them, I would not have done it. -But you demand of Me an official authority and I tell you that I do not have that. But do destroy this temple and on the third day it will be raised again, perfected.'

20. Then the Jews said: "It has taken 46 years to build this temple, and you want to raise it again alone in three days?"

21. But they did not know that the temple He was speaking of was His body.

3. This My decisive statement amazed the Jews and they did not quite know what to say. After a while one of them remembered that the building of the temple had taken 46 years and provided

many thousands of hands with permanent work. So this historically versed Jew turns to Me and says, 'Young man! Did you realise what a foolish thing you have just said? Look, all of 46 years were needed for the building of this temple and many thousands of hands were fully employed, and you want to do that quite alone without the help of others? Oh, oh, oh, what a testimony you have given yourself, and that even in the temple where one should speak particularly sensibly.

4. Your earlier action has surprised us very much and we, as elders of Jerusalem, were already beginning to deliberate out of what power you performed this really most commendable act, whether a worldly or prophetic one, and so we also questioned you about it. If you had told us in wise words, which we do understand, that you are a prophet awakened by God and did this through the might of God, we would have believed you. However, contrary to all expectation, you gave us instead of wise words an indescribably outrageous, boastful and foolish answer without even a grain of truth, and we now regard you as a person who may have learned a little bit of magic in some pagan school and now wished to show off here in the City of David, being either in the pay of Rome or secretly hired by the Pharisees, priests and Levites, for these would have reaped the best temple-harvest today thanks to your act of magic. We truly regret to have been so mistaken in our judgment of you.'

5. Say I thereupon, 'I too regret with all My heart that I had to find you so terribly blind and deaf. For the blind do not see anything and the deaf and dumb do not perceive anything. I work a sign before your eyes which prior to Me no one has worked and speak the fullest truth and you accuse Me of being either a foolish braggart with some knowledge of pagan magic wishing to show off here before you or being a magician in the pay of Rome or in the despicable pay of the temple-priests. Oh, what an insulting accusation! -Look, over there is a considerable crowd of men who have followed Me here from Galilee. They have recognised Me, although you maintain that the Galileans are the worst kind of Jews with the least faith, but these still recognised Me and are following Me. How then could you not recognise Me!'

6. Say the Jews, 'We did not want to recognise you and therefore questioned you, for we are neither blind nor deaf as you think. But you have us an answer which with one's natural reason one cannot interpret other than we told you openly We are of good will, why then, should you be a prophet, do you fail to recognise this? We are wealthy and honourable citizens of Jerusalem. If you were a true prophet, it would be good for you to be in our midst, but you do not realise this and are therefore not a prophet, just a magician who desecrates the temple much more than those who were earlier driven out by you.'

7. Say I, 'Go and discuss this with those who have come with Me; they will tell you Who I am.'

8. Now the Jews go to the disciples and talk to them and they tell them what they heard of Me on the Jordan, the witness of John and what they have seen and experienced at My side, but admit that they do not understand what I had said to the Jews.

22. After His resurrection His disciples recalled what He had said and they believed the scripture and the words that Jesus had spoken.

9. For they themselves understood it only following My most extraordinary resurrection after three days and at the same time also the Scripture which had said this of Me.

10. Hearing all this from the disciples, the Jews returned to Me and said, 'According to all that which we have now heard from your most sincere followers you would evidently be the Promised. - The witness of John, whom we know, speaks mightily for you and so do your deeds. Your words, however, are exactly the opposite to all the other points. -How can the Messiah be a God in his deeds, but a fool in his speech. -Do explain this to us and we all shall accept and support you in every possible way.'

11. Say I, 'what could you give me that you had not first received from My Father Who is in heaven? But if you did receive it, how can you now speak as if you had not? What do you want to give Me that is not already Mine, for I and the Father are not two, but one. I tell you: Nothing but he will is yours, everything else is Mine. Give me your will in the proper love of your hearts and believe that I and the Father are fully one, then you will have given Me everything I can ask of you.'

12. Say the Jews, 'So show us a sign and we shall believe that you are the Promised One.'

13. Say I, 'Why do you want a sign? Oh you wicked generation! Don't you know that signs do not awaken anyone, but judge him? But I did not come to judge you, but that you may gain eternal life if you believe in Me in your hearts. There will indeed be many signs, and some of them you will be seeing; however, these will not give you life, but death for a long time.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 14)

The Lord sees through the malice and deceitfulness of the Jews. [John 2:23-25]

23. While He was in Jerusalem for Passover, many believed in Him when they saw the signs He performed.

1. "I tell you: It is now Passover and I shall be staying in Jerusalem during this time. Follow Me where I shall be and you will be seeing a great number of proper signs. But see to it that these signs do not bring you death.'

2. The Jews were astonished at these words, but I left them and with My disciples walked out of the temple into the open. The Jews, however, followed Me secretly, for they did not have the courage to follow Me openly since I had spoken of 'My signs causing death'. They did not understand that this meant the death of the spiritual element, but were thinking of the death of the body, and like all the rich on earth they were great friends of the earthly life.

3. However one of them joined Me outside the temple and said, 'Master, I have recognised you and want to be with you. Where are you staying?'

24. But Jesus would not trust Himself to them; He knew them all so well.

25. He needed no evidence from others about a man, for He Himself could tell what was in a man.

4. But I saw that he was not sincere and that his wish to find out where I was staying was dishonest. Therefore I said to him - as I did later on to a number of similarly self-interested priests - the familiar words, 'Foxes have their holes, the birds their roosts, but the Son of Man has nowhere to lay his head, least of all in this city. But go first and cleanse your heart and then come with honest intention, not with treachery and you will see how you can hold your own at My side.'

5. This Man said, however, 'Master, you are wrong concerning me and my friends. If you have nowhere to stay, come to us and we shall put you and disciples up and provide for you as long as you wish.'

6. But I saw clearly that this man did not have honest intentions and said, 'We cannot trust you, for you are friends of Herod and like him are keen on spectacles, particularly if you can watch them free of charge. But I have not come to this city to entertain the friends of Herod with comedies, but to announce that the Kingdom of God is close and that you therefore, should repent so that you may participate in this Kingdom. Behold, that is the purpose of My presence here at this time, and for that your lodging is not needed. For he who lives in a house can leave it only through the door which is fitted with lock and bolt and by which a guest can also be made a prisoner. But whosoever says in the open is also free and can go where he wants.'

7. Says the Jew, 'How can you offend us like that! Do you think we no longer know about the sanctity of the right to hospitality? If we invite you as a guest into our house, you are most sacred therein and woe betide him who should lay violent hands upon you. Thus with us the right to hospitality is upheld and respected above all. How then can you be suspicious of this established order in our houses?'

8. Say I, 'With this domestic order in your houses I am quite familiar, but that does not mean that I do not know the other one as well. As long as a guest is in your house, he enjoys the right to hospitality, but when he wants to leave the house, myrmidons and soldiers who have been sent for receive the guest outside the door and put him in chains. Tell Me, is that also part of the old custom of hospitality?'

9. Says the Jew, somewhat embarrassed, 'Who can claim this of your houses with a good conscience?'

10. Reply I, 'The One Who knows! Has not a man been thus delivered into the hands of the judges a few days ago?'

11. Says the Jew even more embarrassed, 'Master, who told you that? If this did take place, tell me, has not that criminal deserved it?'

12. Say I, 'With you many things are considered a crime which are not a crime with God and with Me, because the hardness of your hearts considers many a thing a crime for which Moses did not give a law. Those are your laws which as far as I am concerned do not make a man a criminal. For your ruling are a sin against the laws of Moses. How, then, can he be a criminal who offends against your rulings, if he observes the laws of Moses? Oh, I tell you: All of you are full of malice and disgraceful deceitfulness.'

13. Remarks the Jew, 'How can that be? Moses gave us the right to introduce laws for special occasions, and thus our well-considered laws are as good as laws of Moses. Therefore, is not he who disregards them quite as much a criminal as the one who offends against Moses' laws?'

14. Say I, 'With you indeed, but not with Me. -Moses demanded that you should love and respect your parents, but you say, and the priests even bid you do this, "Who instead sacrifices in the temple, for him it is better as thereby he redeems himself from this law." But if now a man faces up to you and says, "You are deniers of God and miserable deceivers, abolishing because of your greed the law of Moses, substituting another for it by which you torment poor mankind!" -behold, therein also that man had offended against you, and at the threshold of the door you delivered him to judgement. Tell Me, had this worthy man deserved it or are not you by far worse offenders against Moses?'

15. Here the Jew became angry and walked away to his other companions whom he told all that he had heard from Me. They shook their heads and said, 'Strange. How could this man know about it?' -But I left that spot and went with My followers to a small inn outside the city where I stayed for several days. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 15)

The spiritual meaning of the wedding of Cana

Second Sunday After Epiphany

The Wedding in Cana

John II, 1-11: " And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. "

"This chapter of John begins with the wedding at Cana in Galilee, where I performed the first miracle by transforming water into wine.

With this event, which took place at the beginning of My teaching years (although I had not yet begun to teach publicly), I wanted - particularly through the combination of circumstances at this

wedding - to draw the attention of many toward Myself, because within a short time My way of living in obscurity was to come to an end.

The marriage ceremony is, of course, a frequently performed act and, although it holds much spiritual meaning, most people regard it as completely material and celebrate it in that manner.

Had this been only such a wedding, one would not have found Me there. However, I had much greater things in view which had to be achieved through not too conspicuous events. The Jews' attention was to be gradually drawn to My forthcoming teaching and activities.

As concerns this act and all of the following, their spiritual repetition in these present days must be understood in a greater and deeper sense, because now also the periods of time will be greater than during My short years of teaching and sojourn upon your dark earth. Then I had been given only a short time to achieve great things of eternal duration. Now, when the future perfection of mankind's spiritual education is at stake, the stream of events is flowing more slowly, but all the mightier, - overcoming all the obstacles, which might arise against My plans until My final Advent.

Reverting to the wedding at Cana, I must first explain what a wedding actually is, how it is celebrated by you and how I would like to have it celebrated, so that you may later recognize its spiritual significance for all mankind, and that the union of two people has in its correspondence a deep significance for all men.

A wedding is the conclusion of a previous agreement by two people of different sexes who, attracted to each other, yield to the impulse of their souls and are resolved not to relinquish during their lifetime this once-begun spiritual bond, but - becoming more and more one with each other - to bear joy and sorrow jointly. Therefore, since they are of one mind, the marriage is sealed through a legal act, and as a result the individual ceases to be that but prefers now a joint life, the life of the family.

Such an act between two souls, who have found each other, and their permanent bond is to be valid not only for this short life on earth but also for the life in the beyond where both partners, thanks to their striving for the same goal, unite more and more and, finally, become - as you say - like "one heart and one mind".

Such a union should be founded on true spiritual and moral love, the basis for a family life with mutual respect. Through My established natural law, the Law of Pairing, I purposed not only the living together of two individuals, but wanted also fruits to be propagated out of such love, which were to reproduce and ennoble the better mental qualities of the one and the other.

Thus the Marriage Law, which I implanted in nature as an urge for propagation, was the cause for an everlasting gamut from being to being right up to Me. That was what I wanted, and what have you people made of it? A market with human flesh and the selling of souls.

It was certainly not the physical-material aspect which made Me accept the invitation to this wedding. On the one hand I wanted to comply with the wishes of the mother of My flesh, but on the other hand I intended already there to lay the foundation stone for My great spiritual realm. That I made wine out of water, and a wine which the wedding guests declared to be the best, is in its spiritual correspondence of particular significance for the present time.

Behold, what I told you about the marriage bond of two people shall now take place spiritually between the various Christian sects, based on the teaching of love as defined in the Gospels. They, too, are to unite through love to one only family. Approaches are already made and spiritual communication is improving. The small differences in opinions and interpretations of the ever invariable Bible, which were the cause of the division, are gradually beginning to diminish and will one day disappear altogether. At the present time preparations for a life together are being made and will be leading to the celebration of a union, a marriage, for which it is truly the highest time.

Once this unification nears its goal I shall again change the present water of faith into My spiritual wine of love. And as once the steward at the wedding asked, those who have been waiting will then ask: "Why did we drink the poor wine first and save the best until the end?" - And I shall reply: "Because earlier you were incapable of properly appreciating My wine of love and the result would have been misuse. But now when you have drunk your fill of the poor man-mixed wines, now, when your drinking-urge has calmed down and you are able to distinguish good from bad, - now I am coming to give you something that is not new to you but actually the same wine you used to drink, only purified - a divine drink, which only those deserve who have left sensual and material matters far behind, who have recognized their spiritual nature and crave only for spiritual drink and food."

That is where all actions of men strive. They are now fed up with the poor brew offered to them as a divine drink. They feel that there is something better. Each and every one believes the other has what he lacks. This seeking and questioning is removing the obstacles of religious fanaticism making a union possible. Then I shall come and there will be only *one* shepherd and *one* flock.

This is the spiritual meaning of the wedding in Cana.

Remember these words and watch the religious movements to come and see how like-minded spirits find each other to celebrate the wedding day when all, united, will strive towards Me to earn *that* name which I have reserved for those who practise My teaching and have adopted the basic principle of My entire spiritual and material creation, in order to become worthy spiritual *children* of the heavenly Father.

Amen." (Lord's Sermons, chap. 8)

The spiritual meaning of the cleansing of the temple

"1. As told here, this is a rather brief account of the historical, natural course the two events recorded in the second chapter had taken, for some other things had happened here and there which were insignificant and would only prolong this account unnecessarily and besides would not render the matter more important or provide any deeper knowledge. So only a brief explanation of the spiritual meaning of the second event is required, and this second chapter may be considered finished as far as the two main events are concerned which are described to the reader and hearer.

2. The spiritual meaning of the first event at Cana-in-Galilee has already been given, so that only the spiritual meaning of the second event must be dealt with. And this is as follows:

3. The temple represent man in his natural-worldly sphere. In the temple, as also in man, there is the Holy of Holies. Hence also the exterior of the temple should be kept hallowed and pure so that the innermost, as the Holy of Holies of the temple as well as of man, many not be desecrated.

4. The Holy of Holies of the temple is, to be sure, covered by a thick curtain and only the high priest may on certain occasions enter the Holy of Holies by himself. But the curtain and also the rarely allowed visit to the Holy of Holies is a protection against its desecration. For if someone sins with his body he not only defiles his body, but also his soul and through it his spirit which in every human being represents, and really is, the innermost and holiest. This Holy of Holies in man, just as the same in correspondence in the temple, has been placed as the same in correspondence in the temple, has been placed deeply behind a thick curtain, and only pure love for God, which in every man is God's truest high priest, is allowed to penetrate into this Holy of Holies unpunished and lift the curtain. If, however, this sole high priest in man becomes defiled by attaching himself to impure worldly things, making common cause with them, how can the Holy of Holies remain undefiled if it is visited by an unclean high priest?

5. If, therefore, in the temple as well as in man everything has become unclean, man is no longer able to cleanse it, for if the broom is full of filth and dirt, how can it be used for cleaning a room? Then, I am afraid, I Myself must take this work in hand and cleanse the temple by force, and that through all kinds of painful experiences like various illnesses and apparent accidents, so that the temple might be cleansed.

6. "Dealers" and "buyers" are the low, unclean passions in man, the cattle offered for sale represents the lowest animal sensuousness and at the same time also the resulting great foolishness and blindness of the soul whose love may be compared to that of an ox that even lacks the sensual procreative and sexual love and is only motivated by the grossest polyp-like gluttonous love and whose cognition is equal to the well-known intellectual power of the sheep.

7. And what do the money-changers and their money dealings denote? -They denote and represent in man all that emerges from man's already quite brutish self-love, for the animal loves only itself, and a wolf will devour another if he is hungry. These "money-changers", or such brutish self-love, must therefore also be painfully and forcefully removed from man, and everything that animates this love must be upset and scattered.

8. Why not completely destroyed? Because also this type of love must not be deprived of its freedom, for the noble seed or the grain of wheat will grow best in a field well manured with such dung and yield a rich harvest. If all the manure were removed from the field to cleanse it, as it were, from all the dirt, the grain of wheat would prosper only poorly and be sure to yield a very bad harvest.

9. The dung which is initially carried onto the field in heaps has to be spread so that as to serve the field. If it were left lying in great heaps, it would suffocate everything where it is lying and be of no use to the other parts of the field.

10. This is at the bottom of the story of the cleansing of the temple in the Gospel. And because of this I only scattered the money of the money-changers and did not destroy it completely, which I could easily have done.

11. What then do the pigeon-dealers inside the temple denote who too had to withdraw and return to the places originally allocated to them?

12. They are to be understood as the external virtues consisting in all kinds of ceremony, custom, courtesy, etc, in a purely worldly sense which, however, men's blindness raises to an inner life value and tries to make true life to strike roots therein.

13. The pigeon is a creature of the air, and since it was used in the orient often as a carrier of mail, especially in matters of love, and because of that already with the ancient Egyptians as a hieroglyph represented tender and nice conversation, it served as a symbol for such conversation in the temple and was at the same time an ordinary and correspondingly symbolic sacrificial creature, which was usually sacrificed in the temple by young married couples when their first child had been born, as a sign that they now had done away with such external messages, niceness and ceremonial airs and passed into true, inner, life-giving love.

14. However, according to the order of all things the outermost belongs to the outermost. The bark being something quite dead, must never be contained in the marrow of the tree, but everything that belongs to the bark must also be deposited in the bark. The bark is most useful to the tree when in a proper measure in its rightful place. If someone would push the bark into the marrow of the tree having first removed the marrow, the tree would soon have to dry up and die.

15. And thus as an indication that men should not make external virtues a matter of inner life, whereby noble man would become no more than a conversation-puppet (warehouse), these pigeon-dealers, as in a broad sense all formalities, endeavouring to raise their merchandise to the status of inner life-values, were also expelled from the temple by My and ordered to their proper place, only in a somewhat gentler way.

16. So this is the spiritual meaning of the cleansing of the temple; and from the correct and unchangeable correspondence between man and temple, it can also be recognised that no man, but only God alone, as eternal wisdom, who sees and knows everything can ever act and speak like this.

17. But why does not the Lord remain in the temple after such a sweeping?

18. Because He alone knows what man's inner being must be like so that He may take up permanent residence in man. Besides, after such a cleansing, man must not be deprived of his freedom lest he become a puppet.

19. Therefore, the Lord cannot yet entrust Himself to such a forcefully clean swept inner man, for He alone knows what is required for a full restoration of the inner man. That is why the sweeper walks out of the temple and, as if accidentally, flows from the outside into man's within not submitting to man's request to stay with and within him which would only support man's indolence. Man has to awaken to complete spontaneity, thereby only becoming a perfect man, which will be described in detail in the next chapter." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 16)

Debate and explanations related to the Sermon on the Mount

(Chapters 40-45 from The Great Gospel of John, vol. I)

The priests criticize the misunderstood sermon on the mount. Nathanael's profound explanation on behalf of the Lord.

"1. When the sermon had ended many were shocked, and mainly the priests and some of the people said, 'Who can attain to salvation? We teachers of the law also preach properly and justly as once Moses proclaimed from the mountain the commandments to the people. But all that is like dew and a gentle evening breeze compared to this strict teaching and mightiest of sermons. There is hardly a tenable argument against such precepts, but they are too severe and hardly anyone will be able to practice them.

2. Who can love his enemy, who do good to the one who harms him maliciously and who can bless those who hate him and speak only bad about him? And if a person wants to borrow something from me, I must not turn away and refuse to listen to him nor steel my heart against his words, even if I see clearly that the borrower will never be able to return what he has borrowed? Ah, what a silly thing! If the lazy ones and the shirkers hear about it, will they not promptly go to the wealthy and borrow from them as long as they possess something? Once they have in this way - and nothing is easier than that - lent everything to the poor, who can never return what they have borrowed, and in the end have nothing left themselves, the question arises: Who will in the future be working and from whom will the poor then receive a loan?

3. It is only too obvious that with the observance of such precepts, which oppose the nature of all human institutions, the world would in no time become a real desert. Once the world is a desert, where will men receive any education, since all schools just come to an end if no one has the means to establish and support them?

4. This teaching will not do at all. The bad people and enemies of the good and their good works must be punished and who slaps my face must be slapped back at least twice, so that he will no longer wish to slap my face again. The careless borrower must be put in a work-house to teach him to work and in future earn his living by diligently working with his hands. The very poor may ask for alms and they will not be refused. That is an ancient but very good law under which a human society can well exist. But the precepts this alleged Christ has now given are too impractical for human life and cannot possibly be adopted.

5. I did not want to mention all the other things, absurd as they sounded, but the suggested self-mutilation in case of vexation through parts of one's own body and besides the evidently recommended idleness, according to which no one should be concerned about anything, but only keep seeking the Kingdom of God, as all else would be given him from above! -Let us try this only for a period of a few months, during which people do not touch anything or work, and we shall soon see whether fried fish will be swimming into their mouth.

6. And how stupid is the recommended self-mutilation when limbs cause vexation. If we let someone with a sharp axe in his right hand cut off and fling away the left, what will he do when afterwards the right hand vexes him, - how will he cut that off, and how tear out the eyes and finally, without hands, cut off his feet that might still annoy him? Ah, leave us alone with such a teaching! This would not be good enough for a crocodile, let alone for man. If you think only a little

of the consequences, it will become clear to you that such a teaching can be nothing else but the result of some ancient Jewish fanaticism.

7. And if all the angels descended from the heavens and taught men such ways of attaining everlasting life and the use of such means for gaining heaven, such stupid teachers should be thrashed out of the world so that they may swallow their stupid heaven. - But what inconsistency. - "A tooth for a tooth" and "an eye for an eye: he considers unjust and cruel, preaches utmost gentleness and tolerance, even opens the gate for all thieves by saying: "If a man demands your shirt, let him have your coat as well." What a teaching! -But on the other hand people are to tear out their eyes and cut off hands and feet. - Which one of you has ever heard a greater nonsense?

8. Here the Priest steps up to Me and says, 'Master, your deeds prove that you can do more than any ordinary man, but if you are able to think correctly, which I do not doubt since at the house of Irhael I heard you speak quite wisely, then revoke certain most impracticable precepts of this your sermon. Otherwise we must, notwithstanding all your deeds, which are truly worthy of a Messiah, regard you as a fanatical magician taught in some ancient Egyptian school and expel you from here as a real Messiah-blasphemer.

9. Just have a closer look at your mighty teaching, and you will see that your teaching is quite useless for gaining everlasting life and cannot be followed by anyone. For, if a person is to win heaven in such a way, he is sure to forgo heaven. It would be preferable not to have been born than thus to win a heaven which one can enter only as a mutilated cripple. Tell me honestly whether you understand this or whether you are really serious about your teaching.'

10. Say I, 'You are a high priest, but you are blinder than a mole under the earth; what can be expected of the others? I gave you metaphors here and you swallow only their material part which threatens to suffocate you. You do not seem to have the least idea of the spirit I put into these metaphors.

11. Believe Me, we are quite as wise as you imagine yourselves to be and know very well whether or not a person could and should mutilate himself to gain everlasting life. But we also know that you do not grasp the spirit of this teaching and will not be able to grasp it for quite some time. We shall not, however, revoke our words because of that. Although you have ears, they do not hear the right thing, also you have eyes, but they are spiritually blind and, notwithstanding your open ears and eyes, you do not hear and see anything.' " (THE GREAT GOSPEL OF JOHN vol. 1, chap. 40)

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"1. Says the High Priest, 'Yes, yes, you may be right therein to, and I will not, and at this stage also cannot, contest whether - and what kind of - spiritual is contained in your educational metaphors. One thing, however, you cannot dispute that if I, for instance, wish to pass a teaching to someone which I want him to understand and practice as my disciple, I must surely give the teaching in such a way that my disciple will understand it in its true sense. Once I know that my disciples has fully grasped the inner truth of my teaching, I have every right to demand of my disciple to act according to my teaching.

2. If I give someone a teaching in metaphors, which as such are impossible to practice, and if my disciple then asked me: "What does that mean? How am I to take my own life in order to win life? How am I to kill myself, so that as a dead man I may receive a new, even an eternal life, out of death?", then I shall say to him, "Look, friend, you must understand this in such and such a way. For, behold, between the given metaphor and the truth it contains there is this and that spiritual correspondence, and you have to arrange your life in accordance with this correspondence, not with the external picture.

3. Look, Master, then the disciple will understand it and, as already mentioned, I have then every right to demand of him to become active in the spirit of the truth of my teaching. But can I, without being a fool, expect him to act according to my harsh metaphor? And if I in all earnest did demand that, I would appear to all thinking people as a man who carried water in a sealed up vessel and when a thirsty man came to him requesting a drink, the water carrier promptly passed him the sealed up jar, saying: "There you have the jar, - drink!" The thirsty man then tried to drink, but could not find an opening and asked the carrier: "I can I drink from it since the jar is sealed up from all sides?" - and the carrier told him: "If you are blind and cannot find the opening, swallow the whole jar and you will thus also swallow the water with it."

4. Tell me, you otherwise dear and wise Master, what the thirsty man would have to say to such a carrier? I think he could in this case justly call such a water carrier a fool.

5. This does not mean that I want to call you exactly a fool, but if you say that because of our spiritual blind-and-deafness we cannot grasp the spirit of your teaching, your teaching would still be like the water in a sealed up jar with the thirsty man would in fact have to swallow together with the water, a demand which could only come from a prophet who has escaped from an asylum. - Regard this matter as you please. As long as you do not add a sufficient explanation to your teaching, which in some of its points holds much that is good and true, I and many clearer thinking people abide by what I have expressed, You will never live to see that, because of your teaching, we shall promptly begin to cut off our hands and feet and tear out our eyes. We shall also continue to work as before and gain our bread by the sweat of our brow, and the one who will deceitfully offend against us, shall not be spared a just punishment.

6. To the thief who steals a shirt from us we shall not give our coat too, but he shall be seized and thrown into prison, where he will be given sufficient time to repent of his wrong action and live a better life. If you are truly a wise man gone forth from God, you must also be convinced of the sacred need to preserve the Mosaic Law, which God Himself proclaimed under lightning and thunder to the Israelites in the desert. If, however, you want to break the law with your teaching, take care that you can face Jehovah!

7. Say I, 'I am of the opinion that the lawgiver is entitled to either leave the law alone and fulfil it himself according to the spirit and truth or abolish it completely under certain conditions.'

8. Says the High Priest, 'This now sounds peculiar from your mouth. This morning I would have revered such a word from your mouth, for then it really seemed to me that you were indeed the Promised. But after the teaching you give us you have in my eyes become a madman, whom it pleases to present his fixed idea to us as the promised Messiah's wisdom. Therefore, you had now rather explain your harsh teaching, as without sufficient explanation no one could ever grasp it and act according to it.'

9. Say I, 'So tell me then what confounds you so much in My teaching, and I shall solve the problem for you.'

10. Says the High Priest, 'I have already mentioned that several times, but to show you that I am very reasonable and moderate, I tell you now that I accept all the other points of your teaching as good and wise, but I cannot possibly accept the tearing out of eyes and the cutting off of hands and feet. Think it over yourself whether it is possible to tear out one's eyes. Also, will not the one who himself cuts off one of his hands or feet soon bleed to death? And once he is dead, what fruits of betterment will he then be able to produce?

11. Look, that is the impracticable point of your teaching which can never be reasonably complied with and if there ever should be any fools who do comply with such teaching, they will not achieve any betterment thereby. For if someone should survive, who will not praise God because of the misery such a teaching claimed to be from God has caused him.'

12. Say I, 'Very well, your request is fair enough and it tell you: Among all the priests since Samuel you are the wisest, for you have an honest heart and do not basically reject My teaching, but only wish to have it explained. Therefore, I will also give you a light. This light will not come from My mouth, but from the mouth of one of My disciples. Do now turn to one of My disciples, which will prove to you that My teaching is already understood by people without My explanation.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 41)

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"1. Here the High Priest turns to Nathanael and says to him, 'Following your Master's direction, I now happen to turn to you. Will you, therefore, explain to me at least the most difficult point of the teaching of your master. But please do use only clear and pure words, for with a haze over a haze, a room cannot be illuminated. And now do speak.'

2. Replies Nathanael, 'Are you of such a closed mind that you cannot grasp a clearly given teaching in its true sense? Have not practically all the prophets predicted that Christ would open His mouth to speak to the people only in parables?'

3. Says the High Priest, 'Yes, you are right, that is how it is written.'

4. Continues Nathanael, 'Well, since you as one versed in the Scripture know that why then do you call the Lord a fool because according to the Scripture He opens His mouth in parables? You may, of course, implore the Lord for a light to help you understand them, but not call Him a fool if you do not understand His allegorical speech, since you are still ignorant in such divine matters.

5. Behold, all things in nature have their order and can exist only in their specific order. Thus have also the things of the spirit their specific order, beyond which they cannot exist nor be imagined or expressed in words. However, between the natural and the spiritual things, since the former have gone forth from the latter, there is and exists an exact correspondence which, of course, only the Lord knows in all detail.

6. Thus, when the Lord tells us - who are all still within the fixed order of natural existence - of purely spiritual things, He can do so only by using metaphors. To be able to understand these properly, we must strive to awaken our spirit through observing God's commandments. Once this

awakening has taken place, openly then shall we understand all that the Lord has said and revealed in such a corresponding parable, and that is wherein his divine Word will for ever differ from our human word.

7. But now pay good attention. What the eye is to the natural man, is to the spirit the ability to view the divine and heavenly things, which alone suit the nature of the spirit for its most blessed, everlasting existence.

8. However, since the spirit, according to the most necessary divine order, has to be for a certain time imprisoned in the matter of the flesh of this world, so that it may become firm in its freedom and almost total independence of God without which it would never be able to see God, let alone exist in, beside and with God (but when the spirit is maturing within matter and becoming firm in freedom and independence of God, it is exposed to the quite unavoidable danger of being swallowed up by matter and perishing together with it, from which death an awakening to life in God is and must be extremely hard and painful) - the Lord said, not to the physical man, of course, but to the spiritual man: "If your eye offends you, tear it out and fling it away, for it is better to enter the heavens with one eye, than hell with both," which is to say as much as: If you find the light of the world too tempting, make an effort and turn away from such a light; which would draw you into the death of matter. Deprive yourself as spirit of the empty gratification that enjoyment of the world can offer and turn with your soul to the purely heavenly things, for it is better for you to enter the realm of eternal life without much worldly knowledge than be swallowed up by the death of matter - too worldly wise on the one hand and too little spiritually wise on the other hand.

9. If the Lord here spoke of two eyes, hands and feet, He thereby did not mean the two eyes and the two hands and feet of the body, but only the obviously dual ability of the spirit to see, act and progress. He does not warn the flesh, which has no life, but the spirit not to concern itself with the world, when it feels too much attracted to it. In that case it is better to enter eternal life without knowledge of the world than be in the end swallowed up by the necessary judgement of the world because of too much worldly knowledge.

10. The spirit shall, of course, also see the world and get to know it, but it shall not take pleasure in it. Once it begins to feel that the world attracts it, it should promptly turn away from the world as danger is already threatening. Behold, this necessary turning away is expressed by the corresponding picture of the tearing out of an eye and He who is able to give us such an appropriate metaphor must surely be well-versed in all man's spiritual and material circumstances. In my opinion, this could be possible only to Him through whose power, love and wisdom all things spiritual and material have been created. I think you will now have understood me and realise how flagrantly you have sinned against the One Who carries yours as well as all our lives in His almighty hand!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 42)

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"1. Here the High Priest, as well as many others, is quite startled and says after a while, 'Yes, yes, now I do understand it. But why did not the Lord speak right away as plainly as you have now spoken? Then I would surely not have sinned against Him.'

2. Says Nathanael, 'If a seven year old boy would ask me that, I would not be at all surprised, but I do wonder how you, one of the principal sages of this place, could ask like that.

3. Would you not also like to ask the Lord why he put into the grain of seed the limitless forming and developing ability of the tree that will be going forth from it? Why the tedious development of a tree from the grain of seed and following that the long wait for the ripe fruit? Just look how foolish you still are!

4. The Lord's word and teaching is like all His works. He gives us His teaching in seed-pods. These we have first to sow into the soil of our spirit, which soil is called LOVE. Then the seed will sprout and grow into a tree of true knowledge of God and ourselves, and from this tree we shall then in due course be able to gather fully matured fruit for eternal life.

5. LOVE IS THE PRINCIPAL THING; without it no fruit of the spirit can thrive. Sow the wheat into the air and see whether it will grow and bear fruit for you, but if you put the grain of wheat into good soil, it will grow and bear multiple fruit. The right love, however, is a proper soil for the spiritual grain of seed which we receive from the Lord's mouth.

6. This is the reason why the Lord has now for all of you abolished the harsh Mosaic law of punishment, so that you may soon grow richer in good soil in your hearts. For he who punishes according to the law has little or often no love at all and the divine word-seed will, therefore, develop in him only poorly. The one who is being punished is anyway in the judgement in which there is no love, since judgement is the death of love.

7. Therefore, it is better if you do not immediately see your fellowmen's faults, but are forbearing and patient. And if they in their weakness ask something of you, you shall not withhold it from them, so that love may keep growing in yourselves and also in your weak brothers. Once this is present in abundance in you as well as your brothers, the divine seed will thrive within you and the weak will then in his strength look upon you with good will and reward you many times over for what you did for him when he was weak.

8. But if you are stingy and hard where your weak brothers are concerned, you yourselves will never attain to a divine fruit within you and the judgement of the weak will in the end drag also you into destruction.

9. When the Lord said, "Give the one who asks you for your shirt also the coat," He only meant to point out that you who are rich and have many possessions should give abundantly to the poor when they come to you. Thereby you will also gain much soil in your hearts and thus be blessed with the possession of such true soil, and the poor will truly bless you, for from your hearts they will receive the most effective sermon of God's true Gospel and thereby become strong for your own eternal support. But if you give miserly and calculate when and how much to give, you help neither yourselves nor your poor brothers, and because of it these will never become a support for you.' "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 43)

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"1. Says the High Priest, who has listened to this speech most attentively, 'Everything is now in order and I think that I understand all this pretty well. There is just one thing I still want to mention: The Master actually speaks only of tearing out the right eye and cutting off the right hand. Only in my searching zeal I added also the feet, but look, you have now also explained to me the cutting off of the feet just as you did the eye and hand about which alone the Lord spoke as far as I

know. You said that there existed correspondence only in the Word of the Lord Who speaks to man's spirit. How come then that you found also correspondence in my addition?

2. Says Nathanael, 'You are wrong. The Lord spoke also of the right foot, but He hinted to the scribes to omit that about the foot because those who have directed their inner vision heavenward and have activated their love-will - which corresponds to the left arm as the hand of the heart - in accordance with God's will after getting rid of the right arm or right hand - by which the purely worldly motivation is to be understood - no longer need to rid themselves of the right foot. Once the eye is in the right light and the hand, or rather the will, is acting correctly, the progress into the regions of eternal life is automatically there or the right foot, denoting worldly progress, already automatically severed and a special effort is no longer needed.

3. You Samaritans could as well start with the foot, for although your sight is now directed toward the divine and your hands are engaged in the right action, your foot or your eagerness for progress is directed towards the world. You expect of the Messiah something quite different from what you should expect of Him in accordance with the predictions by all the prophets, and that, spiritually seen, is your right foot which you should sever, so that you can set out on the right road to the Kingdom of God. Only because of you the Lord had spoken also of the right foot, but did not have it recorded because the future followers of the Lord's teaching will know very well where and wherein the kingdom of the Messiah is and consists and what has to be done to enter it. Is there anything else you wish to query?

4. Says the High Priest, 'Now everything is clear to me as far as I am able to grasp it but, notwithstanding the fact that I now do understand it, I must add that your teaching, the way it is given, is a severe and hard to understand teaching and you will find that many will be taking offence at it.

5. Not that I wish to make a bad prophet for you, yet I tell you that with the arrogant Jews you will not achieve what you have achieved with us, notwithstanding our stupidity in many points. We do believe now, although still as if in a dream. The prominent Jews, however, will not believe you like this. They will ask of signs and my in the end even persecute you because of the signs. We did not ask you for signs, but you nevertheless worked them voluntarily.

6. We do not believe you because of the signs, which partly could also be worked by men, but purely because of the teaching since it has now been explained to us. Therefore, you should stay with us, for with the proud Jews and Greeks you will have little success." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 44)

Nathanael's apostle-confession about the imitation of the Lord according to the new teaching of love from the sermon on the mount

"1. Says Nathanael, 'This far I had to instruct you, from here on everything is in the Lord's hand. What He wills, we also shall will and do, for all of us are spiritually still very poor. Therefore, we must remain with Him, so that we may gain the Kingdom of Heaven. We will bear together with the Lord all suffering and persecution, so that with and in Him we shall have the proper comfort. In His name let us be meek in all our thoughts, opinions, wishes and desires, also in all our actions, so that we may be able to take real possession of the true soil which is THE PURE LOVE OF GOD IN OUR HEARTS.

2. We shall not shun the land where conditions are harsh and unjust either; we shall be hungry and thirsty for true justice, since we have the One with us Who can truly satisfy us everlastingly.
3. And we ourselves will be most merciful towards everyone, be he just or unjust in his dealings with us, so that in the eyes of the Lord we may be considered worthier of God's great mercy.
4. We will also everywhere, just as here before you, guard our hearts as much as possible against impurity, so that the Lord may not turn away from us when we face Him. For with an impure heart one cannot approach God and in spirit contemplate in all truth His countenance and the abundant wonders of His works.
5. If we are of a pure heart, we must be peaceful, patient and gentle toward everyone, for an angry heart can never be pure, since anger always grows out of the ground of pride. But if we are of a peaceful heart, we may confidently approach as children the One who brought us the SONSHIP OF GOD and taught us Himself to pray to God as our Father.
6. It is of no importance, my friend, if, as you believe, we shall be persecuted in other lands and places on account of our most righteous cause, for we have Him and through Him the heaven of heavens. And thus we are happy already here, supremely happy, whether people love us or scorn and persecute us for His sake, because He is Lord over all and over everything. We serve Him above all, whom all the heavens obey and are always prepared to serve, as we could convince ourselves yesterday and on earlier occasions, and this alone is our highest reward and greatest honour. Therefore, do not be concerned about us, for we know and recognise what we have to reckon with.
7. The High Priest was quite surprised at this speech so full of determination and said, 'Truly, if I were not needed here and did not have wife and children and some other responsibilities, I would go with you.'
8. Says Nathanael, 'We have left wives, children and other things and have followed Him, and our wives and children are nevertheless living. I tell you what I think about this: Whoever cannot in this world, for the love of Him, leave whatever it may be, is not worthy of His grace. Whether it offends you or not, this is the position. My heart tells me so, and in the heart everything is truth once the spirit within it has awakened to the living thinking in God. He does not need us, but we do need Him.'
9. Have you ever helped Him to raise the immense sun above the vast horizon and spread its celestial light across the wide earth? Or have you ever seen, let alone forged, the shackles the Lord puts on the winds, how He constrains the lightning and the mighty thunder and the sea in its depths? Who can claim ever to have helped the Lord in anything? And if this is so, who, when he is called by the Lord to follow Him, can still think of his wife, his children and his things and not follow unconditionally - Him, the Lord of all life, of all the heavens and all the worlds, for whom we have waited so long to come and who has now come exactly in the way all the prophets and patriarchs had predicted?'
10. Says the High Priest, 'If I only were not the high priest, I would in truth do what all of you have done. But I am the high priest and since you, as I have heard, will stay here only for one more day, these people, who are so weak in faith, need me like the eye for seeing. So you will understand that I have to remain here, not so much because of my wife, my children and things, but rather because of these weak believers, who for quite some time yet will be unable to completely

relinquish their set idea of old about the nature of the Messiah and the purpose of His coming. It will cost me a great effort, but what can I do?

11. I now believe firmly that your Master is the promised Messiah, but what about my flock? You have seen how already during the sermon many left. These are of a vexed unbelief which they will now diligently spread and many who still remained and yesterday fully believed have now their doubts, too, and do not know what to believe.

12. Imagine what a job I, being an oracle to all of them, shall have! But if I do not convert them, they will remain to the end of the world whatever you can imagine, but not what they are supposed to be. And look, that is the main reason why I have to stay here, and I am convinced that the Lord will not deny me His grace because of it. Even if I am not bodily in His company, I shall remain so spiritually forever and endeavour to serve Him as a most faithful servant and shepherd in full accordance with His here proclaimed teaching, and I think that He will agree to this.'

13. Say I, 'Yes, I would like that and it suits Me very well. You shall be an excellent tool for Me in this community and your reward in heaven shall once be great. But now evening has come and let us go home again. So be it!'

14. Following these words we walked down from the mountain and homewards. There was still quite a crowd around, although earlier, when I ended My sermon, many had left full of unbelief and vexation." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 44)

Explanation of the Lord about 'eating His flesh and drinking His blood'

"[2] I said: "Indeed, because **bread and flesh are one and the same, as well as wine and blood, and whoever will in My word eat the bread of the Heavens and will drink the wine of life by acting according to that word, thus by doing the works of the true, most unselfish love for God and his fellowman, will also eat My flesh and drink My blood, for as the physical bread that is eaten by men is changed in man into flesh and the wine that is drunk changed into blood, so will also in the soul of man the bread of My word be changed into flesh and the wine of the active love be changed into blood.**

[3] But when I say: '**Whoever will eat My flesh**', then by that is also indicated that he has not only taken My word into his memory and into his brains, but at the same time also into his heart, which is – as I already said – the stomach of the soul, and he also did the same with the wine of the active love, which is by that no more wine but already the blood of life, because the memory and the reason of man are in relation to the heart, just like the mouth is in relation to the physical stomach. As long as the physical bread is still between the teeth in the mouth it is still no flesh but bread, but when it is chewed and comes into the stomach and is there mixed with the stomach juices, then it is, what concerns its fine feeding particles, already flesh, because it corresponds to the flesh. So also with the wine or with water, which certainly contains also wine substances, because without water, which is carried by the Earth to feed all plants and animals, the grapevine would die. As long as the wine is kept into the mouth it will not change into blood. However, in the stomach it very soon will be changed into it.

[4] So whoever hears My word and keeps it into his memory, keeps the bread in the mouth of the soul. When he seriously begins to think about it with his reason, he chews the bread with the teeth of the soul, because the reason is for the soul what the teeth in the mouth are for the physical man.

[5] When My bread, thus My teaching, is chewed by the reason, or has been understood and accepted as the full truth, it also has to be accepted in the heart by the love for the truth, and by the firm will it has to be changed into deeds. When this happens, then the word is changed into flesh and by the serious decisive will into **blood of the soul, which is My Spirit in him**, without which the soul would be as dead as a body without blood.

[6] The serious decisive will corresponds to a good digestive capability of the physical stomach by which the whole body is kept healthy and strong. When the digestive power of the stomach is weak, then the whole body is already sick and weak and will even become sick from the best and purest food." (41. Explanation of the Lord about 'eating His flesh and drinking His blood' - THE GREAT GOSPEL OF JOHN Book 21)

Explanation of Mt. 8:20 ("foxes have their holes, birds their nests, ...")

"18. However, before I had boarded the ship with the disciples a teacher of the law from Capernaum came up to Me and said, 'Rabbi, allow me to follow you where you are going.' [Mt. 8:19] But since I saw that his secret motive in wishing to follow Me was by no means an honourable one, and that he was not much interested in My teaching and all My deeds, but only wanted to be provided for and if profitable commit secret acts of treachery, I shook My head and said to him, 'The foxes have their holes, the birds under the sky have their nests, but the Son of Man has in this world not even a stone belonging to Him upon which He may lay His head.' [Mt. 8:20]

19. And the man understood Me, turned away and went home. For thereby I gave him to understand that he, too, was a cunning fox and had his hole (a paid position) and that birds of his kind living under the sky, i.e. a feeding and resting place, where they consumed their prey, but that with the Son of Man nothing is to be found of all the worldly deceit, not even a so-called political emergency-trick (stone), upon which one could occasionally rest the head of one's mind. The teacher of the law, as already mentioned, did understand Me correctly and quickly returned to Capernaum without any further argument." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 102)

Explanation of Mt 8:22 ("let the dead bury their dead")

"1. Before we boarded the ship, one of My disciples came to Me asking for My permission to bury, before we left, his father who had died so suddenly the previous night [Mt. 8:21]. I, however said to him, 'You better follow Me and let the dead bury their dead.' [Mt. 8:22]. And the disciple immediately refrained from his request and followed me into the ship, for he understood that it is better to be concerned with life than with death - a futile concern - indeed, best suited for the dead, for all those who make much of funeral pomp are more or less dead. They pay their respect to death and the honour of death is most important to them.

2. Man's true death is selfishness and its spirit is pride which above all craves for glory. Thus, the pompous funeral of a deceased is nothing else but the last display of pride of a person who has been spiritually dead for a long time.

3. When the disciple had grasped the full depth of the truth I spoke to him, he followed Me into the ship without misgivings, as already remarked and we quickly sailed off with a good wind, escaping the growing onrush of the crowd." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 103)

The parable of the bride and the bridegroom (Mt. 9:15)

"3. And I say to him, 'Friend, you were with John when the news was brought to him that I was baptising and that many were following Me! Say it aloud in front of everyone - what was John's reply?' - Says the disciple of John, 'Here John said and replied, "A man can take nothing unless it were given him from heaven; you are my witnesses to my having said that I am not Christ, but only sent before Him: He Who has the bride is the bridegroom; the bridegroom's friend however is with him and listens to him and rejoices with the bridegroom's voice. This my joy now fulfils itself. He must wax but I wane. He Who is from above is over all, but he who is of this earth is only so and speaks only of this earth. Only He Who comes from Heaven is above all!"

4. Here John paused, relating all that he had beheld and how he had witnessed of Him, but regretted, with a deep sigh, that his testimony, being totally true, was not accepted by anyone. But he who nevertheless accepts it, let him tightly seal the immense actuality of God, for fear of the world.

5. Although he knows it that He Who was sent of God Himself speaks only the pure Word of God, he nevertheless does not dare to confess it before the world, fearing the enemy of God more than God Himself, on account of his miserable body, which also is of the world, thus paying tribute to the world. Of what good is it however to know God's true measure, yet stick to the measure of the world? God however never gives man the spirit by the world's measure; let those be condemned therefore who have recognised God's spirit, yet stick to the measure of the world, having no life eternal within them!

6. Only, continued John, he who believes in the Son has life eternal within him; because the son Himself is the life of the Father! He who does not believe on the Son therefore has not eternal life and the old wrath of God remains upon him.

7. Behold, this is what John said at the time; yet right up to this hour none of us has been able to fully grasp its meaning. That much we gathered indeed - that he meant you; but how all this relates - how should we have been able to grasp and fully understand it?

8. Say I, 'Now then, since you heard this about Me from John, you must know that I am the bridegroom Who John meant! But if I am the self-same Bridegroom, then surely these will be My wedding-guests?'

9. Says John's disciple, 'Where then is the beautiful heavenly bride? How are you a bridegroom without a bride?'

10. Say I, "These My wedding-guests are also My bride at the same time. Because those who hear My Word, preserving it in their heart and acting accordingly truly are My bride, as they are also My wedding-guests! How could and should the wedding-guests suffer among themselves even whilst the Bridegroom is with them? But comes the time when the Bridegroom is taken from them, then they shall also be fasting. [Mt. 9:15]" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 123)

The parable of the new and old garment and the new wine in the old skins (Mt. 9:17)

"1. Say I, 'My teaching is like a new garment; yours however is the old, torn and damaged, wherefore, it was for you also quite in order to go catch fish today, on a Sabbath, in spite of Moses and John! My teaching therefore is a new one and one cannot take parts of it to patch up your old, torn garment therewith. And even if done, it would only result in bigger tears than they were already, because the new patch shall come off the old, brittle garment, aggravating the damage.

2. My teaching furthermore can be likened unto a new wine that can't be poured into old skins, or they would be rent, spilling the wine; but to preserve both wine and skin, one pours it into new skins. Do you understand this?" [Mt. 9:17] (THE GREAT GOSPEL OF JOHN vol. 1, chap. 124)

The parable of the pipers and related (Mt. 11:15-19)

"6. Since the invited returned the tax-collector's friendliness in this manner, the latter turned to Me and said, 'Lord! What ought to be done about these fools? I want to do them a good turn and they curse me for it! Please tell me whether God hears the curse of such fools, for the chastisement of those cursed by them!'

7. Say I, 'Oh yes, but not to the detriment of the ones cursed by them, but only of the cursers. Who has ears to hear, let him hear. [Mt. 11:15] I will tell you how things actually are with them. Do you think they observe the Sabbath because this was bid by Moses? Or do you think they fast because of that?

8. I tell you: In their hearts Moses and the prophets are not worth three stater, but they wish to be seen as Aaron's worthy successors by the people who pay the tithe and good money.

9. How can I describe this miserable generation? Are they not like the little children sitting in the market-place and calling out to their playmates [Mt. 11:16] "We piped for you and you would not dance; we wailed and you would not cry." [Mt. 11:17] But I do here not regard the Pharisees and orthodox Jews as such little, but those who are here with us, for they are the ones who yesterday wanted in their heart to keep these fools and total deniers of God here, and the fools have scoffed at them and Me. The sailors wanted to take them across the Sea to Capernaum since there was a good wind, but these fools did not trust the sailors. They went, and a bad storm drove them again back here. Now you have invited them to the midday meal, and they curse you.

10. You dear little children who are here before Me sitting at the true market of life, I tell you: Do not pipe to these fools any longer, for they are lame in their spirit and, therefore, do not want to dance. Thus also refrain from wailing, for their hearts are stones and have no moisture.

11. John, about whom we yesterday talked so much and to whom I bore a most fair witness, came and led such an austere life that he hardly ate and drank anything except for locusts and wild honey which he laboriously got himself from earth-holes. And these people, as well as others of this kind of rabble, told him to his face that he was possessed by the devil [Mt. 11:18] who fed and supported him by night.

12. And has not John piped and wailed more than enough like no one before him? But behold - these and many of their kind would neither dance nor cry.

13. Now the long since promised Son of Man has come into the world in Me. This one eats and drinks. And what do they say now? Yesterday you heard it yourselves what they thought of Me when they shouted: "Look at him! A glutton and a drinker and, besides, a friend of tax-collectors and sinners."

14. But I tell you: Such wisdom has to have itself justified by its children [Mt. 11:19], that is, its own children declare them to be fools, and thus the wisdom with which they have served us has become justified in its children; but so has Mine, for its children recognise and accept it, and thereby both kinds of wisdom, the false and the true, have been sufficiently justified." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 147)

The parables of the kingdom of heaven, the sower and the seed (Mt. 13:3-23)

"3. To begin with, I compared Myself to a sower, saying, 'Behold, a sower went out to sow good and wholesome grain [Mt. 13:3]. And as he sowed, some seed fell upon the wayside, and the birds came and devoured it [Mt. 13:4]. Some fell on stony ground, with little soil and sprouted quickly, not having depth or weight of soil over it [Mt. 13:5], but when the sun came up glowing with many beams, the sprouts that sprang up in the cool and moist of night, withered and dried, being without roots [Mt. 13:6]. Some fell among thorns, and these, with their more abundant growth choked them [Mt. 13:7]. And some fell on good soil, bearing fruit, some a hundredfold, some sixtyfold and some thirtyfold [Mt. 13:8]. He who has ears, let him hear!' [Mt. 13:9]

4. Here I was about to carry on without a break, but some of the disciples, not comprehending these parables themselves, stepped up to Me and said, 'Why do you suddenly now speak to them in parables? [Mt. 13:10] Those of us who have been around You for quite some time now, hardly can understand them?! Do you not see how they are shrugging their shoulders, some even thinking that You are either having them on, or speak of indifferent things on account of the Pharisees, and that everybody knows that grain should not be sown along the wayside or upon stony ground or upon thorns! We do indeed grasp what You are getting at, but those on the shore really think You are having them on! Or can You be seriously instructing them in a way not comprehensible to them?'

5. Say I to the disciple, 'What are you talking about, interrupting Me. I know why I speak to those people in parables which they are not to understand. To you it is given to understand the mysteries of the kingdom of God; but to these it is not given [Mt. 13:11]. For it is thus: he who has, to him it is given, that he may have in fullness. But he who has not, from him shall be taken what he has! [Mt. 13:12] For which reason I as Lord speak to them in parables. For, having eyes, they see not and having ears, they hear not; for they do not comprehend it [Mt. 13:13].

6. All the things I have worked here! And for what do they take Me? They all are blind and deaf. A parable for them you saw yesterday, with the blind and mute. As was he in body, so are they in their soul; wherefore I speak to them in parables, that it may be fulfilled what Isaiah prophesied: "With the ears you shall hear yet not comprehend, and with seeing eyes you shall see and yet perceive nothing! [Mt. 13:14]

7. For this people's heart is obstinate and their ears dull and their eyes slumbering, lest with their eyes they might see, with the ears hear and with their heart understand and be converted, and I could help them! [Mt. 13:15]

8. But blessed are your eyes for seeing this, and your ears for hearing it! [Mt. 13:16] For verily, I say unto you: many prophets and righteous men desired to see and hear what you see and hear, yet did not see or hear it. [Mt. 13:17]

9. But I have said, that, unto you it is given to understand the mystery of the kingdom of God; yet I perceive that, basically, your understanding is not much better than those on the shore. Let you therefore hear what the parable of the sower signifies, it being thus: [Mt. 13:18]

10. If anyone hears the Word of the kingdom of God that I speak but does not understand it in his heart, which with its worldliness is trodden smooth as a roadway, then the wicked one soon sees the Word not fallen in the earth but unto the trodden world-smooth outer and exposed surface of the heart, easily plucking off what actually is sown in the heart, yet clinging to the world-smooth outer surface; and behold, such man is like unto a wayside unto which the grain i.e. My Word, has fallen [Mt. 13:19]. And of this variety there are many standing at the shore!

11. But the following is a case of the seed falling on stony ground: where a person hears the Word, receiving it with much joy. [Mt. 13:20] But, because like a stone, such man has little life-moisture or proper stoutness of heart, and too little soil, or firmness of will, in or above himself, being like the stone dependent upon the weather, whether it be moist or dry, and hence changeable, then such person, when on account of My Word he comes to be tried by all kinds of tribulations and persecution, turns full of anger and fury, [Mt. 13:21] resembling the sun-heated stone, upon which of course My word cannot take root, in the end having to wither away.

12. And behold, there upon the shore stand many such stones, who indeed now are offended in Me on account of the Pharisees; but then seeing My Words directed to them being immediately followed by all sorts of tribulation and persecution, they deaden the Word in their heart by, on the one hand being too much offended, and too fearful on the other. For in spite of all the signs they saw and all My living assurances that I can adequately protect them against all kinds of trouble, they still don't believe and hence resemble the stone upon which the seed fell.

13. But the falling of the seed among thorns signifies the following: where a person hears the Word and even accepts it, but is immersed in all kinds of worldly business, and worries associated therewith on account of deceitful gain and even more deceitful riches; such trivial worries

accumulate by the day, richly proliferating in the heart like all weeds, to but easily smother My sowed Word. [Mt. 13:22]

14. And again behold, of such there stand many at the shore, resembling the thorns among which the seed fell.

15. And the following is the seed sown into good soil; where a person hears My Word, receiving it into the depth of his heart, where alone it is at all times understood validly, rightly and animatedly. Such man then is such good ground into which the seed falls and, depending on man's will and strength, brings forth the fruit of good works a hundredfold, sixtyfold or thirtyfold. [Mt. 13:23] And a hundredfold is when he does all for Me, sixtyfold where he does much for Me and thirtyfold where he does a good portion for Me.

16. By analogy, there are in My kingdom three heavens; the first for the hundredfold fruit, the one below it for the sixtyfold and the lowermost for the thirtyfold. Lower than the thirty receives no consideration, and he who has less than thirty shall have it taken from him and added to him who has thirty, sixty or a hundred. And it shall thus be taken from him who has nothing and added to him who already has, that he may have in all fullness!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 191)

The parables of the tares among the wheat, and the mustard seed (Mt.13:24-41)

"2. The kingdom of heaven also is like unto a man who sowed good seed upon his ground. [Mt. 13:24] But while his servants slept, the owner's adversary came, casting sheer weeds among the wheat, which then sprang up with the wheat. [Mt. 13:25] Wherever the wheat came up with its fruit, there the weeds also came up. [Mt. 13:26]

3. When the servants saw this they came to the landlord and said, "Lord, did you not cast prime wheat upon the field? Wherefrom came the weeds?" [Mt. 13:27]

4. The landlord however spoke, saying, "This my enemy has done!" And the servants replied, "Lord, shall we go and weed it out?" [Mt. 13:28] And the lord said, "Let it be, so that you would not trample and pull out the wheat with the weed. [Mt. 13:29] Let them both grow together till harvest! At harvest time I shall say to the cutters, "Gather up the tares into bundles first and remove them from the field to a place for burning, but afterwards gather the clean wheat into my barns!" [Mt. 13:30] 'Behold, this is an appropriate parable of the kingdom of heaven! But hear Me further! I want to give you more parables, which all depict the kingdom of God. Hence hearken!

5. The kingdom of heaven is like unto a mustard seed which a man took and cast into his field. [Mt. 13:31] This seed of a truth is known to be among the smallest among the seeds. But when it grows it is the biggest among the herbs, and finally a very tree, so that even the birds of the air come to build their nest among its branches.' [Mt. 13:32]

6. Here the disciples looked at each wide eyed, saying, 'What's this; who can grasp this? Now the kingdom of heaven resembles a mustard seed?'

7. Say I, 'Wonder not but hearken further! Yet another parable I want to give you on the kingdom of God.

8. The Kingdom of heaven also resembles leaven, which a woman took and mixed into three measures of wheaten flour, until all was leavened.' [Mt. 13:33]

9. All the disciples as well as the twelve wakeful apostles once again looked at one another, saying among themselves, "Who can grasp and understand this? Or does He want to have the people on, because of the Pharisees? It is impossible to understand why He now talks in these most muddled images?"

10. Ahab however, who was exceedingly well-versed in Scripture, overhearing the disciples talk, said to them, "If this One is what I now firmly believe Him to be, then the following prophecy of Isaiah would probably apply to Him, which speaks about Him constantly, speaking in parables: [Mt. 13:34], *'I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.'*

11. Behold, thus spoke once the great prophet, and so sang David once in his Psalm, 78: verse 2, and this, besides a lot of other things, exactly applies to Him; and despite of this, you can still ask: how so?, being with and around Him for a considerable time now. He shall, if necessary, reveal these parables to us indeed; and if not necessary, well, then we can still boast that we are ourselves able to see and hear, what all the patriarchs and prophets would have much liked to see and hear.' (THE GREAT GOSPEL OF JOHN 1, chap. 192)

"10. My disciples however, who, notwithstanding all their thinking, brooding and meditating about the parable of the tares in the field could not get to the bottom of it, came over to Me on the hill and asked Me to clarify the parable of the sower who cast good grain into the soil but later found tares in among the wheat.

11. I said to them however, 'Did you not hear what Kisjonah is preparing to build on this hill in memory of Me, and how I told him how such institution would fare in view of the world? Behold, this has an application with the good field that was sown with the purest of wheat and yet sprouted a great many tares in its midst afterwards! Behold, the signification of the parable is this: It is I, or as the Jews are want to say, the Son of Man, Who is now casting the good seed [Matthew 13:38]. The adversary sowing them is the devil. The harvest is the end of the world and the cutters are the angels! [Matthew 13:39]. But just as one weeds the tares from the field, binding them in bundles and burning them, so it shall be also at the end of the world [Matthew 13:40].

12. The Son of Man shall send out His angels and they shall gather together from His kingdom everything that offends, and all those men who act unrighteously [Matthew 13:41] and who have neither eyes nor ears for the want of their brethren, and still less a heart, and shall cast them into the fiery furnace, where there shall be wailing and gnashing of teeth [Matthew 13:42]. The fiery furnace however shall be for the children of malice - by which is to be understood arrogance, selfishness, domination, hardheartedness, indifference towards God's Word, avarice, envy, jealousy, disparagement, falsehood, deception, false promises, fornication and whoring, adultery, false witness, character assassination and everything that is contrary to love of neighbor and their own hearts!

13. For just as heaven in all glory shall sprout from the hearts of the righteous, so shall sprout what is in the unjust's heart; a bad grain shall not bring forth good fruit into all eternity.

14. A hard heart shall yield no soft fruit, and one of false promise never compose itself, and the wrath shall be the fire that shall never be extinguished! Hence beware of all this and become righteous in everything, in accordance with the Commandment of love! " (THE GREAT GOSPEL OF JOHN vol. 1, chap. 197)

The parable of the treasure hidden in the field (Mt. 13:44)

"9. The Kingdom of Heaven also is like unto a treasure hidden in a field, which a man found; and as it was too big and heavy for him to carry home, since he was still too far away, he went and buried it in the adjacent field at night, then went home happily, sold everything at home and bought the field at any price [Matthew 13:44]; for the treasure in the field was worth thousands of times more than what he paid for the field. And since the field was now his, he could safely take the treasure out of the field since no one could dispute its ownership. Now he could easily move the treasure to his new house, which he had bought with the field, and no longer had to earn his living by the sweat of his brow, for he now enjoyed vast excess for life. - Do you understand this parable?"

10. Said the disciples; "This is an easy parable; for the finders of the treasure are those who hear Your Word, and the field is men's worldly heart, which they first must spiritually buy for themselves through acting upon Your Word, so that Your Word becomes their possession in their hearts and they then can work all good therewith for self and their brethren!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 198)

The miraculous feeding of the four thousand (Mt. 15:32-39)

"[1] It should be noted that these people, full of joy and wonder at My affability and doctrine, had forgotten that they had run out of food and drink. But towards evening, hunger began to assert itself, and they began asking about rations among themselves, vainly, as they had consumed everything to the last crumb the previous day.

[2] On realizing this only too well, I summoned the disciples, saying: "Hearken! I commiserate with the people, for they have tarried with Me these three days and now have no more to eat. But I don't wish to dismiss them hungry, lest they perish of hunger on the way home (Mat.15:32); for some of them have travelled from afar. Hence give them to eat!"

[3] Say the disciples: "Lord, You are well aware of our dwindling rations. It is desert here; whence should we take bread to feed this multitude?" (Mt. 15:33)

[4] After which I asked the disciples how many loaves of bread were left.

[5] And the disciples replied: "There are yet seven loaves and several fish that are still good"(Mat.15:34)

[6] Whereupon I said to the disciples: "Bring the loaves and the fishes!"

[7] And the disciples went and brought the breads and the fishes; and I blessed both the breads and fishes. After which I commanded the people to sit upon the ground (Mt. 15:35). When the people had sat down I took the bread and the fish, thanked the Father Who dwelt in My heart in all fullness, for the blessing, after which I broke both into fragments and gave same to the disciples, who gave them to the people. (Mt. 15:36) And behold, all ate to their hearts' content and according to the stomachs' need and were filled. Over and above this however they could not eat, and so many fragments were left over that they were gathered into seven big baskets. (Mt. 15:37) But the number of those who were filled was four thousand men, not counting twice that many women and children. (Mt. 15:38)

[8] After the people were thus filled I commanded them to return home. And the people rose, for the day was nearing sunset. All thanked Me, great and small, young and old, and hit upon their return journey.

[9] When the people had dispersed after about a half hour and none left upon the height, other than I and My disciples, then I too and My disciples headed down the mountain to the sea-coast, where a ship was just docking to wait for a load, and we came in handy. On recognizing Me, the mariners bowed down low, for they knew Me from Cana of Galilee. Whence they charged Me no travel fee, but instead asked Me to bless their new venture.

[10] And I said to the mariners: "If it is not out of your way then steer the ship towards Magdala, where I have an engagement!" And the shipmates loosened the ship from its posts and a favorable wind came and quickly drove the ship to the border of the Magdala area (Mt. 15:39) (THE GREAT GOSPEL OF JOHN Book 5, chap. 15)

Explanations concerning God

"13. The God of the Jews however, Whom the vast majority now are no longer able to or want to recognise in fullness and in truth; and instead, in spirit and in Truth of heart, which in reality is love, worship and honour with only the filthiest and dead sacraments, nevertheless is the only true, eternal God, **Who out of Himself once created heaven and this earth**, with everything on it, in it and under it, that lives and has its being.

14. I am however His Messenger from eternity, and have now come to you to proclaim this Gospel to you.

15. It is this God therefore Whom you are to love above all, keeping His Commandments, which briefly consist in loving Him above all and your neighbors as yourselves, as I said to you before.

16. Besides that however you are to believe that **this very God, Who is My Father and hence My love from eternity, has sent Me into this world, so that all who believe on Me should have eternal life and therefore become a child of the Most High.**" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 210)

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“14] Said I: “A stupid and highly arrogant king, who however did not created his subjects, might behave not too friendly if a very simple and stupid person came to him and said: ‘O great king, I feel great love for you! Climb down from your high throne and let met hug and kiss you!’ The king will surely view this person as a complete fool and by his servants show him the gate; and if he doesn’t go by himself, he will have to endure castigation. However, should the subjects show such king true active love, he soon will accept them favorably and retributively and not showing anybody the gate.

15] God, the everlasting truth, however, is not a stupid heathen of this earth. He Himself is pure love and hence also the highest wisdom Himself, why He also has created all worlds and the people out of Himself.

16] Since He Himself is pure love, He wants that all people love Him above all and then also - because all people are His work - love each other like everybody loves himself. If God loves all people like a best father loves his children, why then should the people not love Him above all, once they have recognized Him in a right way?

17] Verily, I say to you: Without the right love you will not find God, never recognize Him properly and will therefore also not be able to come close to Him! Only love shows you the right way to Him, - your mind forever never! But who does not find the way to God, does also not find the way to his very own life and therefore walks in darkness and on the road of judgment and everlasting death”. (THE GREAT GOSPEL OF JOHN vol. 6, chap. 138)

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(Angel Raphael) "[17] In this way, God is also, as a personal Being, in person only one, at this moment completely present here in the person of the Lord, and further, He is nowhere else in the whole of infinity. Yet, by His will and by His crystal clear thoughts He is still present and completely active in the whole of infinity. If that were not the case, there would be no Earth, no moon, no sun and no stars and, thus also no other created beings on it and in it. Because all celestial bodies and their creatures are from **the alpha to the omega** His firmly and unchangeable thoughts and ideas, kept together by His will, transforming them into independent beings, in such a way, that they will become equal to Him in everything, which is of course a work of His love and His eternal wisdom. Now I have told you how things are, and we shall go away from here.” (THE GREAT GOSPEL OF JOHN, Book 17, chap. 83)

Explanations concerning Jesus Christ

All power in Heaven and on Earth

"And look, this is now how **the One to whom all power in Heaven and on Earth has been given out of Himself since eternity**, has spoken to you and to all of you who are present here, and

therefore you also can believe that I will do everything I have promised." (48. Instructing the teachers - THE GREAT GOSPEL OF JOHN Book 20)

„My beloved Son“

"[19] When I had finished this short speech, a Voice sounded in the space of the hall, and the words sounded like this: **“This Jesus of flesh and blood is My beloved Son**, whom the whole of humanity should glorify. He is the incarnated expression of My love, My wisdom and My will. I am in Him and He is in Me. We are completely one. He who sees and hears Him, sees and hears also Me. And he who will do My will, will have eternal life in himself.” (THE GREAT GOSPEL OF JOHN Book 22, chap. 17)

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"[11] The Greek said: “It is strange that you as a Jewish scribe want to give your conclusion in this manner while the born Child and the given Son, whose great name was openly spoken out by the prophet, is unmistakably standing here in person, in word and actions before us. As a Human Being who is visible to us He is also a Helper in whom God is most highly pleased because He certainly lives in all His fullness in Him. His body is only the Helper, but His soul is God from eternity. **That body is surely a most high chosen One of God in whom He is most highly pleased.**” (The difference of opinion about the personality of the Lord - THE GREAT GOSPEL OF JOHN Book 20)

Eternity of Lord's Words

„I say to you all: **this sky that is visible to you, consisting of the moon, the sun and all the stars, will once perish, but My words and the one who believes them will not perish, but will exist eternally.**” (THE GREAT GOSPEL OF JOHN Book 21, 100:14)

No one can see God and keep his life

"[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.

[6] If this is the case now between Me and you men, and thus completely different from the time of Moses, no one can say that he is annihilated by My divine majesty that lives in its fullness in Me, since I Myself am with all My heart meek and humble and full of the highest patience and tolerance, love and compassion. So take courage and do not have any unnecessary fear for Me who loved you already for a long time before you existed." (53. The Lord speaks about His incarnation - THE GREAT GOSPEL OF JOHN Book 21)

God gave His only begotten Son... (John 3:16-21)

"1. I say, 'I tell you: God is love and the Son is His wisdom. And God loved the world so much that He gave His only-begotten son, that is, His wisdom, emanating from Him from eternity, into this world that all who believe in Him may not die but have eternal life. - Tell Me, is this too incomprehensible to you?'

2. Says Nicodemus, 'I have the feeling as if I should understand it, but then I really do not understand. If only I knew where the Son of Man fits in, then I should be all right. You also spoke of God's only-begotten Son, whom God's love gave into the world. Are the 'Son of Man' and 'God's only-begotten Son' one and the same individual?'

3. Say I, **'Look here. I have a head, a body and hands and feet. The head, the body, hands and feet are flesh, and this flesh is the Son of Man, for what is flesh comes from the flesh. but in this Son of Man who is flesh there dwells God's wisdom, and that is God's only-begotten Son. Not God's only-begotten Son, but only the Son of Man will, like the brazen Moses-serpent in the wilderness, be lifted up, and many will be taking offence at that. Those who do not take offence, but believe and will adhere to His name, to them He will give the power to be called children of God, and their life and kingdom will be everlasting.**

4. **You must not expect some judgement of the world as, for instance wars, floods or even a fire from the heavens consuming all the heathens. For behold, God did not send His only-begotten Son (divine wisdom) into the world (into this human flesh) to judge (destroy) this world, but to fully save it, that is, that also the flesh might not perish, but may rise to eternal life together with the spirit. (Under flesh in this case not so much the actual flesh of the body is to be understood, but rather the fleshly desires of the soul.) However, in order to attain to this, the material feelings of exaltation in the flesh must be eradicated by belief, namely belief in the Son of Man that He has come into the world, born from eternity out of God, so that all shall have eternal life who believe in His name and adhere to it.**

5. **Whosoever, be he Jew or Gentile, will believe in Him, shall not ever be judged and thereby perish, but the one who will take offence at the Son of Man and not believe in Him, then already judged, for the fact that he will not and cannot believe because his feeling of exaltation causes him to take offence at the name and nature of the Son of Man, is already such a man's judgement. do you understand this now? I have presented it to you with great clarity.' [...]**

9. Behold, **this is the judgment that not the God-light from the heavens has come into the world, but men having been released from the darkness and set into the light still by fare prefer the darkness to the Go-light now in abundance before their eyes.** That men reject the light is proved by their works which are evil all through.

10. Where can you find an initial complete faith, where the right piety? Where does one love another, except he has some selfish motive? Where are those now who loved their wife for the sake of fertility? they love the young harlots for sensual pleasure, lechery and harlotry. for he who carries on with the other sex in downright idolatry of lust and fornication commits true harlotry, and this the evil of all evils. - Where is there a thief who would take a lamp and steal visibly?

11. Behold, all those who are ill-disposed and act accordingly are the ones whose works are bad. "Whoever loves and practices such acts is an enemy of the light, hates it and will do all in his power to avoid it, so that his evil works, which he knows are tabooed by the light and judged, should not in the light be recognised in their ugliness and punished.

12. And behold, therein consists the actual judgement, but **what you understand as judgment, is not the judgement, but only a punishment following the judgment.**

13. If you enjoy walking in the night, that is already a judgement of your soul, since you prefer the night to the day. But if you then knock against something and hurt yourself badly or even fall into a hole or deep ditch, such a knocking or fall is not the judgement, but only the consequence of the judgement within you who love the night and hate the day.

14. If, however, you are a friend of the light, the day and the truth out of God, you will also act in accordance with divine truth and will surely long for your works to come to the light and be revealed to everyone, for you know that your works, because they were done in the light of truth out of God, are good and righteous and thus deserve appreciation and visible reward.

15. Therefore, **who is a friend of the light will not walk in the night but by day, and he will recognise the light immediately, because he is from the light, and this light is called - faith of the heart.**

16. Thus, **whoever believes in the Son of Man that Jew is a light out of God, has already life within him. But who does not believe, has already the judgment within him, and the judgement is the very unbelief.**" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 21)

The Resurrection of the Lord

Sermon 18

Sunday Easter

***St. Mark XVI, 1-8:** "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said*

among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid." (February 19, 1872)

"The previous Gospel text dealt with My entry into Jerusalem and the temple. This one describes My burial and resurrection, as well as My appearance to several of My disciples and Mary Magdalene. Between My entry into Jerusalem and My burial there is My condemnation, My immense suffering as a man and as God, My greatest humiliation as Creator and Lord of the world and the proof of My supreme love, a love of which only I, the uncreated, eternal God and Lord, am capable by submitting to all this in order to set an example to My created beings and spirits. They were to learn what is needed to become a child of Him Who is able to call into existence worlds, solar systems, and vast spirit-realms which He could again eradicate if His mighty will were not induced by His all-embracing love to preserve all created things instead of destroying them. The last days of My life on earth were to prove to all spirits that everyone who carries a divine spark within him is capable of even greater sacrifices and self-abnegation, far beyond the comprehension of all created beings, and this not for his own salvation, but for that of others. The second commandment of love has never before been fulfilled so distinctly and fully as it was by Me in the last days of My suffering. I humiliated Myself to endure patiently as a man all the human suffering which to a mortal being appears to be the worst: torture, death, and public disgrace.

And this I did as a man for all other men whom I regarded as My brothers, and who saw Me die on the cross praying for them that they be forgiven, although they were My enemies and had rewarded My great kindness with ingratitude and revenge. Could the love of one's fellowmen do any more than did in those moments? Because of this, I promoted it to divine commandment, inseparably linked to the first one, namely, to love the Creator above all else. This commandment has also a social significance for the living together of people through the tenet: "Do not do unto others what you would not like them to do to you." I made these two commandments of love divine with My last breath as I left this small earth, which among millions upon millions of globes and suns I had chosen for the great feat only I could accomplish. As a man, I practiced both of them, fulfilling them to the greatest possible extent, thus leaving behind for humanity the ideal of a man on this earth as I wanted him to be. As a spirit, I demonstrated to My higher beings and angels what they should be able and strive to accomplish when the moment of their trial nears. On earth, the keystone to the proof of My Deity was My rising from the dead. For without this, My teaching, My deeds, and My whole life would soon have been forgotten. My disciples would have broken up; maybe they would have remained faithful to Me individually, but they would not have been of any benefit to their fellowmen in spreading My words. It is true that My disciples did believe in My Deity, but this was only under the influence of My presence. My personality, My words, and My deeds were too impressive not to exert an influence on all around Me. However, with My person and this moral pressure removed, the world would gradually have claimed them once more, weakening and finally obliterating the impact I had made upon them during My life on earth. Nothing would have remained of My life but the memory of past happenings, although miraculous and unfathomable. Therefore, if My work was not to have been in vain, the rising from the dead - something contrary to

all the familiar laws - had to prove My Deity, thereby fortify the faith of My disciples and adherents, preparing them for their future mission.

Thus, My resurrection was the keystone to this never-to-be destroyed edifice of faith and religion which, until now, has resisted all storms and will soon be resplendent on earth in all its purity and magnificence, to be the mediator between two important factors in creation - matter and spirit, or the material realm and that of the spirits. This is the way it has to be and is also going to be, so that all mankind may realize that matter is nothing but the encasement of the spiritual and has been created only for the sake of the spiritual. All matter must be spiritualized to be enable men to draw close to My Spiritual Kingdom, and that the other created beings, following the perfection of men, can also ascend higher and higher until the earth-globe itself, released from its density, will not need any violent measure to bring about its dissolution, but will experience a gentle transition. To give you a clear understanding of this process of spiritualization and to explain to you the significance of My resurrection, as well as My passion during My last days on earth, I have to remind you of the fact that **all My deeds and words, even the world events during the years of My ministry, would be recurring gradually until My now imminent second advent. But it will all happen in spiritual parallels and not actually to My person as it did then.** What, at that time, I had to suffer as the Son of man, applied also to the progress of My teaching, which now represents Me spiritually on your earth. This, too, was contaminated, mocked, and abused; then it was buried in your churches - as large sepulchers - and a heavy stone, the stone of empty ceremonies, is blocking it. There it was to rest for ever and be of use only to those who wish to benefit from it in their worldly life and not in their spiritual life. The course of world history is an exact counterpart of the years of My ministry. Just as there are in your life three important spiritual stages: childhood (corresponding to unconditional; faith), adolescence (corresponding to the forming of an opinion of what was believed), and manhood (corresponding to discrimination between appearance and actual fact), thus, also, My teaching went through all these phases, partly during My ministry, partly later after My decease, right to this day and to the future. In the beginning, I, too, compelled the world around me, partly through My miracles to believe and partly educating people like children. And once they began to understand Me, they found through their judgment the truth of what had previously only believed. That is, they entered adolescence. When, in this way, their belief and knowledge had been strengthened, they became mature, stood by My teaching and Me with conviction, corroborating with word and deed what to them seemed the holiest, the supreme knowledge. The history of My religion, the way it was later to be spread, presents to you the same stages, with the sole difference that at the time I, Myself, was teaching, there was no reason for excluding or protesting. However, when people, driven by human passions and guided by worldly opinions and interests, wanted to imitate Me, they turned the divine into what was worldly, gave men only the outer bark instead of the core of spiritual life and, as a result, the good was rejected together with the bad when men had matured and could use their own judgment. This is what brought about the extremes of people who believed everything I taught and those who believed nothing. Now, as the spiritual stirring is getting stronger, when the corpse in the sepulcher, sealed and covered with a stone, is preparing to rise, now , they still want to begin - like once did Mary Magdalene - to prevent the corpse's decay by means of spices and scents. But, like Mary Magdalene who was disappointed because she found the sepulcher empty, the guardians of the spiritual sepulcher of My teaching will also be disappointed. They will find the sepulcher empty with only the shroud left behind wherein they had wrapped the body of My teaching. But the One Whom they believed to have kept there under lock and key will have risen, will find His disciples and adherents Himself, and give them new courage and zeal through His presence. The closer this time is approaching, the greater becomes the zeal to preserve and guard the corpse. As once My sepulcher was guarded by Roman soldiers who were unbelievers, so today is the same tendency to have an armed foreign power support those who defile and condemn My teaching of love. But in vain,

already the first ray of light is breaking through onto the stone cover of the sepulcher! And as every stone begins to vibrate when the first ray of the morning sun falls onto it and continues until the stone is warmed and extends that warmth to what is beneath it, so the coffin-lid is already starting to vibrate. This vibration will keep increasing the more the reaction would like to condemn it to eternal rest. The ray of the spiritual love-sun is going to roll away the stone, drive off the powers that are spiritually asleep, and leaving them and their helpers only the shroud, once more revive the "corpse" and guide it on to its perfection on the path of light. It is dark in the sepulcher, but the Light-God of Divine Truth wants only light; and light gives warmth, and warmth gives life. Thus, also, the corpse of My teaching will rise from the sepulcher into which it had been put by worldly selfishness and lust for power. It will increase the light, warmth, and life, where they are already glowing in human hearts and spread with blessing these three elements where they may have been lacking completely.

This is the spiritual picture of My resurrection in My teaching of love, which I actually performed almost two thousand years ago and which will soon, once more, be taking place all over the world. As once My disciples and followers rejoiced at My rising, also this resurrection will be celebrated by all humanity and every individual in his own heart. Thus I am going to rise in the hearts of My faithful when they shall have thrown away the shrouds in which they had wrapped Me, leave all worldly ceremonies and religious rites far behind them, believe only in the spiritual meaning of My teaching, and actually practice what they believe. This resurrection in the hearts will be the rebirth, the final step towards breaking with the world and the first step or beginning of a spiritual life where material ties will no longer have the power to lead man astray or delay him on his road to spiritualization. Therefore, Awake, My children! Open your spiritual eyes, ears, and hearts! Jesus represented through His gentle teaching of meekness and love, Who on the cross loved not only His neighbor but prayed for His enemies, this Jesus shall rise within you! And as the earth is to become His Church, His House of Prayer, where peace, tranquility, and happiness shall once more dwell, also your hearts shall be paradisiacally adorned only with blossoms of love for God and your fellowman. Prepare for this feast of resurrection in your hearts! It is the feast of your spiritualization, of the transfiguration of your own inner self. As I once, transfigured, with a spiritualized body, rose out of the dark sepulcher, you, too, shall leave your sepulcher of worldly passions and desires transfigured, spiritualized, bettered, ennobled, and worthy of Me! If, until now, the world, your education and social circumstances have enveloped you in shrouds with spices and scents to prevent your earthly being from decay, throw away all these useless things, for they are tools of matter and not of the spirit! Remember, you are not of this world! You used to be spirit and shall again be spirit! There is your home, there He is beckoning to you Who, to help you comprehend it, had died for you the physical death, but has risen again spiritually so that after a life that was pure like His you may rise spiritually, casting off what is of the world and, by becoming His children through this spiritual rebirth, requite on the smallest scale what He has done for you on the largest. Think of what it means to be a child of the Creator and Lord of the worlds, and to become a brother to those spirits who have long before you gone through this school victoriously and who now, in their eternal happiness and bliss, are watching with great joy and brotherly love the everlasting resurrection and rebirth of their brothers. Regard the resurrection as spiritual, which it is, and know that it was accomplished as an eternal memorial and example for you and My entire realm of spirits and souls! At that time, after I had overcome human nature and assumed the divine nature, I shed all that was of the world. You should do the same; then the day of your spiritual resurrection and rebirth shall be your most important day on earth - the keystone to your earthly and foundation stone to your spiritual mission! Amen." (Lord's Sermons, 18)

(see also the chapters about the death and the resurrection of the Lord from The Great Gospel of John, Book 25, chap. 98 - 100)

Explanations concerning THE WORD

In the beginning was the Word. The Word took on the flesh

"[7] When the captain heard this from Me, he was greatly embarrassed and he did not know what he actually should ask Me. After having thought about it for a while, he said: "Perfectly mighty Master, in what kind of school, which I certainly do not know, were You formed?"

[8] I said: "In My highest own school. And this from eternity, because before there was any existence in the endless space, was I, for what concerns My most inner Spirit, and I filled the eternal infinity."

[9] When the captain heard that, he looked at Me very surprised and said: "Is Your inner being than greater than Your outer being? Your speaking is confused. How must we understand that? What do You mean by that?"

[10] I said: "The full truth, but since there is until now no truth in you, you also cannot understand this first truth. But listen, I will reveal you more.

[11] Look, *in the beginning of all beginning and for the existence of all existence was the Word. This Word was with God, for God Himself was the Word*, and everything which is and which fills the endless space, about which your wise men spoke, was created by the Word, and without that Word, nothing was created.

[12] *Now the eternal Word took on the flesh out of Himself and came now as a human being to His people in this world, and those who are His do not recognize it.* And you are also a human being and do not recognize the eternal Word in Me because you are blind of heart. Did you not read the prophets of the Jews?" (THE GREAT GOSPEL OF JOHN Book 22, 92)

The Word as Creator

"Therefore, to tell you in a few words, the "word" is nothing else but an embodied thought which, grown into a concept, only manifests as a word, and for this very reason is a creational act. It also comprises the trinity, as is obvious with all creations, namely spirit, soul and body, analogous with the thought, the concept and the word. [...]

With the word: "**Let there be!**" I set apart all individual spirit-parts of My Being, allotted to them their proper developmental periods, their initial process and their permanence and transformation, so that after a thorough test, again purified, perfected, they might return to Me and My vicinity.

Here is the place where I must also inform you as to the How and Where of My influence on your way of conduct, without encroaching upon your own free will.

I allow you to think and speak; but the effect of the embodied thought, the effect of the word on others, I reserve for Myself. For here I link together the connections between souls and spirits, so that also the projected evil must serve a good purpose, albeit often only in an indirect way, as you express it in the saying: "Through experience one becomes prudent!"

I do not divest the word of its good or bad effect. I merely arrange the circumstances so that man will be reminded either to grasp with all ardor of love and put into effect the word of good or at the right time to become aware of the evil and then act in such a way as to safeguard his own individuality.

Therefore, your proverb is not untrue where you say: "Man thinks, but God guides." Yes, so it is, you can think and also say, as an expression of the thoughts, whatever you like; but the intended effect of the speech has come into My sphere because it is an inquiry to My spirit-world, which you are endeavoring to influence with the "word", and there I too have "a word to say."

With the word, a creation full of greatness and beauty came into being through Me. With a word, spoken at the right time and in the right place, you can spread light, do good, so that the greatest angels near Me still feel an after-effect of this simple expression of a soul loving Me.

Words of love spread love, joy, bliss everywhere; words of sorrow, hate or envy do the opposite. They must have this effect because the germ for it is already inherent in the utterance. Therefore, do strive to first of all listen to My words, to utter only words containing something divine and meant to have a good effect, and you will create tranquility and peace within and around you.

The Word was God, that means the Word, which out of love created a world full of great creations, material and spiritual, so that the created might realize that Love cannot be alone but that it must have an object to which it may prove its love and by which it will in turn be loved and honored because of its love." (Secrets of life, chp. 25)

Explanations concerning angels. "You must in everything be as perfect..."

"Says the Angel (Raphael): [2] Do not think at all that it is I who acts and does this. It's the Lord's Spirit that acts, works and does all this and actually is – and fills – my innermost being; for fundamentally we angels are nothing but emanation points of the divine spirit. We are, as it were, the personified, mightily working will of God. Our word is the speech of His mouth and our beauty a tiny image of His endless glory and unfathomable majesty.

[3] But although God is infinite in His wisdom and powerful majesty, He is nevertheless in the love of the Father as a finite man here amongst you. And the very same love that presents Him as a man before you, also presents us angels as men before you, otherwise we are only light and fire, flashing out into endless space as great, creative ideas, filled with word, might and will from eternity to eternity.

[4] But the spirit, and even more so the true love-flame out of God's heart which really makes you children of God, you people of this earth are receiving only now. Thereby you are at an indescribable advantage over us, and we shall have to walk on your road to become equal to you.

[5] As long as we angels remain as we are, we are nothing but arms and fingers of the Lord and move and get busy only when activated by the Lord, just as you activate your hands and fingers into action. All you see as belonging to us belongs to the Lord; nothing belongs to us independently and everything about us is really the Lord Himself.

[6] But you are called and destined to become fully independently that which the Lord is Himself, for the Lord will tell you: **'You must in everything be as perfect as your Father in Heaven Who is endlessly perfect.'**

[7] When the Lord tells you men that, you will therefrom fully realize what endless greatness awaits you and what endless difference there will then be between you and us.

[8] At the moment, you are indeed only embryos in the womb, who cannot with their own tiny life-force build any edifices. However, once you are reborn from the true womb of the spirit, you will also be able to work like the Lord.

[9] I tell you something else the Lord Himself will tell you if you will remain fully active in the faith and in all love to Him. Behold, this is what He will tell you: **'I am doing great things before you, but you will be doing even greater things before all the world.'**

[10] Does the Lord perhaps say this also to us? Oh, certainly not! For we are the Lord's will and deed opposite to which the Lord, as if He were witnessing against Himself, will make this prediction to you.

[11] But the Lord's most endless love, grace and immensely great mercy will in the course of time also determine for us angelic spirits a way on which to become fully equal to you.

[12] The road which the Lord Himself is now walking will one day become the road of all primal spirits of all the heavens; certainly, not overnight, but gradually, in the continuous course of the never-ending eternity, in which we from God, as in an infinitely vast circle, move up and down and to and fro, without ever touching on the outermost perimeter of the circle. But even if something is an ever so long time coming, it nevertheless finally happens because it is faithfully and truly part of the great order of the Lord; and what is once there will also come to fruition – the 'when' is truly unimportant. Once happened, it is there as if it had existed from eternity." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 80)

Explanations concerning the Judgments, the Wrath of God and the fear of God

About the fear of God

"You can leave out this too great awe for Me, and grow instead of that, into the right and true love for Me, for it means much more and it is greater to love God above all than to fear Him above all. An exaggerated fear for God drives man ever further away from God and is finally the bad seed out of which in due time will grow paganism with the whole pagan service of idols, superstition and finally complete disbelief. But with full love, man comes ever closer to God, he trusts Him more and more and longs for Him, and thus he is more and more filled with the Spirit of God[...]the spirit of the eternal life in soul." (THE GREAT GOSPEL OF JOHN, Book 21, 97:3)

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"[1] THE scribe said: "Somewhere deep in my heart I have the feeling that I understand it, but in my head everything is now mixed up, and I realize that such things can only be understood in the heart of the soul and never with the reason of the brains. But **Moses commanded to fear God and to always pray to Him only**. Do I not anymore have to fear and to worship You in the prescribed manner?"

[2] I said: "Yes, yes, Moses did prescribe that, and that was also good, but truly, in this time no one understands anymore what it means 'to fear God', and you priests taught the people completely untrue and totally wrong concepts about the fear of God, partly because of your own blindness but mostly because of your insatiable pursuit of profit. And so, the weak people who still believe a little in God, fear Him as a malicious, extremely relentless tyrant who lacks all love and mercy, and for the word and the concept 'God' they back away in fear because they can see in Him almost nothing else except eternal wrath and eternal vengeance.

[3] But it is also written that men should worship God and love Him above all. But how can a divine being be loved and through that also truly be worshiped if men already tremble before His name more than before death?

[4] Therefore, you surely will realize now what kind of untrue and extremely wrong concept you – and because of you, also the other people – have about the fear of God.

[5] What does it actually mean 'to fear God'? To fear God means: to love God above all as the eternal, highest and purest love, and, because God is the highest truth, to remain in the divine truth and not to adhere to the lie of the world out of material self-interest.

[6] Whoever is truthful in everything has the true fear of God in his heart, and he who has that, will always worship God in the right way. For as the lie is a very great dishonoring of God, so also is the pure and living truth a continuous and highest glorification and truest worship of God [...]" (54. The true fear of God - THE GREAT GOSPEL OF JOHN Book 21)

The earthly Great Judgments and their consequences

"1. Say I, 'Since you are a man of this earth you speak also as one of this earth. But He Who is from above speaks differently, because He recognises and knows well what man needs at different times for the liberation of his spirit from omnipotence and from God's wrath, in order to achieve true independence for eternity.

2. Because the life of this earth gives neither life nor liberation to the spirit, but death; but the death of this earth is deliverance of the spirit to everlasting life and its true, everlasting liberty.

3. If I have to speak as just man however, I say unto you that all this and far more has already been undertaken with the human race; yet ask yourself where in your opinion are the golden fruits thereof!

4. What did not take place in the days of Noah, yet how much did many improve temporally, above what they were in Noah's time? And what occurred soon after at Sodom and Gomorrah?

5. And behold, all contemporary heathens save black man and the Chinese in the far East are descendants of Lot, as also many animalistically degenerate Scythian inhabiting the earth's western parts; how do you find them, in spite of the lesson their father Lot learnt?
6. Go to Egypt and check out the peoples, how much they improved through the seven plagues! What did Moses not do and what not some prophets?!
7. It was for forty years that Jehovah let the degenerate Jews languish most miserably under the Babylonian captivity, - they were treated like the most inferior beasts of burden, fed with the fare of swine and dogs, whilst the lovely daughters of Jews were being mortally defiled by the licentious Babylonians, day and night, with flogging and other tortures, as were the boys and youths, who had been circumcised! Go and ask the high haughty Jews how much they improved through such lessons!
8. Show Me the period, the year, month or week or a day that the Lord was not punishing degenerate mankind, both individually and collectively?
9. Hence your advice is much belated; this has all been here already, having effected for the spiritual path also what it had to effect; yet for man's exterior earthly state there must and can emerge no evident effect basically, for it is not on account of this that anything ever was permitted from above.
10. But for proclaiming the Gospel of the kingdom of God on earth through repeated thunder and lightning I should not have need of you; because there would be in heaven mighty angels in overabundance who should be more conversant than yourselves with such spreading of the kingdom of God on earth." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 137)

Eternal punishment, death and fire, wrath of God, the worm that never dies

"In Lorber's work 'From Hell to Heaven', a spirit in the beyond says this to the Lord: "There is one thing I still need for my heart to be completely at rest, namely, enlightenment concerning the concept of a so-called eternal punishment, occurring in almost all Christian sects. Is there such a thing, or is there not? For if man is to receive an eternal reward for the earthly minutes he conducts himself properly, it stands to reason that there must also be an eternal punishment for a time of bad conduct. I find this assumption quite logical."

The Lord replies: "You do, but not I. Since I Myself am eternal life, I can certainly never have created a being for eternal death! A so-called punishment, wherever it may occur, can therefore always only be a means for the attainment of one main, fundamental goal (i.e. the blissful perfection of the beings), but not ever of an, as it were, hostile anti-goal."

*Says the one thus instructed: "Yes, O Lord, I do understand this now. But in Scripture, in words coming from Your own holy mouth, it is only too clearly indicated that there is an **'eternal fire which never goes out'**, and a **'worm that never dies'**! Indeed, it is written: **'Away with you, who are accursed, into the eternal fire prepared for the devil and his servants!'** - O Lord, I know many texts which vividly portray hell and its eternal fire. Yet, if there is no eternal punishment, I absolutely fail to see how an eternal fire which never goes out and a work that never dies can be mentioned in scripture."*

Says the Lord: "My dear friend! It is true that an eternal death is mentioned, which is like an everlasting judgment, and this judgment is caused by My eternal, immutable order. The latter is the so-called **fire of wrath, or rather fire of zeal, of My will** which, of course, must remain forever unchangeable, since otherwise all creation would suddenly come to an end." (From Hell to Heaven)

The prison and the prisoner

"Whoever allows himself to be enticed by the world and its matter (which necessarily must be - and remain - under judgment, or it would not be 'world'), must be considered lost and dead for as long as he cannot forsake the judged matter. Thus, for the sake of the created beings, there must be an eternal judgment, an eternal fire and an eternal death. But from this it does not follow that a spirit imprisoned in judgment must remain imprisoned for as long as this judgment can last - any more than on earth, if you had built a strong prison, the prisoners would be sentenced to remain there for the whole time the prison would last.

Is it not obvious to everyone that 'prison' and 'imprisonment' are two different things? Of course, the prison is - and remains - forever, and the fire of My zeal must never go out. But the prisoners remain in the prison only until such time when they have changed and bettered themselves.

By the way, in the whole of Scripture you find not a word about an eternal rejection or condemnation of a spirit, but only about an eternal condemnation of the non-compliance with My eternal order. Truly, depravity or anti-order is forever condemned, but the depraved only as long as he is living in depravity!

Thus, truly, there is also an eternal hell - yet no spirit who, on account of his depravity, would be condemned to eternal hell, but only until his betterment. Surely, I said to the Pharisees: "Therefore, **you will be all the more condemned (or, for a still longer time condemned!) - "but never: Therefore you will be condemned forever!** - Can you now understand your so intimidating Scriptural texts?" (From Hell to Heaven II/226, 9 on; I/24, 5 on; THE GREAT GOSPEL OF JOHN vol. 6, chap. 243, 6 on)."

Cause of hell and the torment of hell. Secrets of possession

5. "Says Robert: "Indeed, this is totally right again! But if the Deity is filled with the greatest love, which It is bound to be, as I begin to comprehend gradually, then the question begs itself: 'how could the Deity have arranged such most tormenting place or condition, where a spirit has to first bear indescribable pain before he potentially nears perfection, and through that pass over to milder circumstances? Has there to be a hell? And do such spirits have to be capable of pain? Could not all this be arranged in a less cruel way?"

6. Say I: "Hearken, my dear friend, do you think that God set up hell in that way? Oh, here you are much mistaken! Behold, this was done by the spirits themselves, from antiquity. God merely permitted it in order not to curtail their freedom in the least. But that He should ever have created a hell, that no being in all the heavens can even remotely imagine. For if God could create a hell, then He would also have to be imbued with sin and evil, which would be an impossibility for God, for it is not possible for Him to act against His own eternal order. And so it is unthinkable that God out of

Himself, in the actual sense of the word, could create a hell. But He can and must allow it to the freest spirits, if out of their completely perverted original order they prepare circumstances for themselves which indeed are most evil and wicked!

7. You shall not however, throughout all infinity anywhere find a place which had already been founded by God as hell. For nowhere is there a hell outside of man himself. If however man of his own free will, by total disregard of God's word develops hell, not turning to the easy keeping of God's commandments: how can God be blamed if a spirit voluntarily abandons, mocks and blasphemes Him?

8. Since God alone however is the true life and also the light of all lights, and hence also the only complete blessing of all beings, - it then also is understandable that a state of godlessness can have nothing pleasant, - since there can be no life, light or goodness without God!

9. A man who abandons God, casting Him out from himself and not taking Him up again, necessarily must create a true hell within himself, which must be bad and wicked in everything. If such human spirit then, from such godless state, necessarily fares very badly - getting worse with time, then the Deity cannot be blamed. Because if the Deity were to nonetheless take over such being omnipotently in spite of the being's most stubborn resistance then this would instantly annihilate such being, which would be against all divine order.

10. For were the Deity to destroy even the smallest being that had once been set free out of Itself, then this would be the start of the destruction of all beings. Since the Deity however unchangeably established Its order for the non-destruction ever of whatsoever being of any self-development, the everlasting enduring of every being is thereby assured, and therewith the possibility of becoming an exceedingly blessed one, or remain unhappy, if desired!

11. If someone owns a vineyard into which only precious vines are planted, the owner eradicating all precious vines afterwards, setting thorns and thistles in their place, finding more pleasure in such wild growths rather than in simple vines, - say, is the Deity also to blame, if this foolish owner takes in no wine harvest, becoming thereby a miserable person without means?

12. Behold, such is also the case with all spirits who will not put up with God's order, not wanting to nurture the splendid divine vineyard within themselves! If then harvesting thorns and thistles in place of superb grapes, can God be blamed as the Creator of such disaster? " (From Hell to Heaven, chap.30)

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"Most of you have read about peculiar cases of possession, but you do not have the particular knowledge of how these possessions come about, whence and under what circumstances. For your information, here is a dramatic portrayal.

Satan, who has a multitude of evil followers, has his cohorts come among human beings at certain times. They are given the task of leaving no stone unturned so as to entrap any soul for the court of the prince of all evil and lies. The evil ones thereupon proceed on their secret path upwards to the upper world. They mask their intentions as adroitly as possible, so that any good spirit which they might encounter will not become suspicious. Should such a good spirit ask for a reason, the evil

ones will give a respectable answer and implore their mighty keeper to let them ascend, so that they may find the opportunity to remedy many of their past evils and better themselves.

In the kingdom of good and evil spirits, nothing is more respected than free will, provided that the intentions of these spirits be not too evil. They will be allowed to ascend, of course, under constant secret observation. Since this permission is mostly abused, they cannot object when they return to more unpleasant conditions than those in which they were before.

What do these evil ones do when they ascend to the upper world? Some of these spirits of human beings, which, during their earthly life, were very haughty and rich landowners, proceed to their castle, if it still exists. These they haunt, because they want to make people aware that there is a treasure hidden in the castle. When these people become aware of this, they implore the evil spirit to show them where and when to dig in order to find the treasure.

Then the evil spirit shows them all kinds of signs, indicating where the treasure is supposedly buried. The people dig, but find nothing. They continue their search with the greatest of zeal. And that is when it happens that such a hellish spirit chooses a victim, and causes him to be possessed. **And the easiest way whereby this can occur is when food and drink are taken in and it is forgotten to ask Me for My blessings.** Once such a haunting spirit has achieved his purpose, then the haunting in the old castle is usually at an end. When a haunting spirit has entered a human being, he immediately explores that person's heart. The spirit soon knows his weaknesses, and begins to breathe in his evil inclinations, wishes, and desires. When these are accepted by the heart with approval, the evil one remains quietly as an observer, to see how such a human being gradually, in accordance with these hellish inspirations, begins to act. When a human being has sufficiently fulfilled the will of the inherent evil spirit, then this spirit usually causes a deadly ailment in the flesh. Through this the evil spirit seeks to wrench the corrupted soul as quickly as possible from the physical body and deliver it as booty to his lord and master.

However, the outcome is never in accordance with the plan of such a spirit. As soon as the soul leaves the flesh, be she good or evil, she will always be received by angels. The evil spirit will be severely disciplined and returned to his master, where he will receive another very severe punishment. And such a failure will not be sent up too soon again.

The soul, with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a **trial run into Hell**. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since **Hell is filled with all kinds of promising enticements**. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. **When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire.** Through this torment, the soul is removed as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is **the difference between bliss and damnation**: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as **an inextinguishable fire; that is the worm in the soul that never ever dies, and whose fire never becomes extinct**. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil.

From this description, you may form the proper idea of the nature of Hell and of Satan's practices. It is, of course, not the only method by which Satan attempts to capture souls for himself through his cohorts. Should these spirits be of a better kind, they will not be interfered with to take into their possession the flesh of innocent human beings, and even the physical bodies of children. But the souls of these human beings are carefully protected, and are guarded in the heart from insinuations. If an emigrant of Hell who is less wicked wants to do something good, then he may partake of the grace and mercy which such an innocent human being enjoys. Should such a spirit behave improperly and carry on all kinds of foul play in the body which he causes to be possessed, he will either soon be cast out or will be quieted in this body. At times, several spirits are permitted to take possession of one body. But they must promise beforehand that they seek only their salvation in this body, and their wish will be granted. Such spirits do not follow the advice of the angels; rather, they turn directly to the Lord. They insist stubbornly that only in this manner can they reach the Lord. Thus their wish is complied with, because the angels let those spirits with which they are entrusted learn through their own experiences.

Upon the path of taking possession, the desired results are not achieved most of the time. That is why such permission is only granted once, and very seldom for a second time. Then another path is taken, namely the path of judgment, punishment, and pain. A proud soul can endure much; however, when it becomes too unbearable for her, she turns back for a while.

The main evil of the soul consists of the reproaches which she makes against herself as soon as she feels better, which arise from Satan's insinuations. They are not of repentance, but that she lets herself be intimidated and driven back by torment. If she had endured the pain, she would have become one with Satan's might, and the magnificence of the Lord would have come to an end. Through these delusions the soul usually returns with even greater wickedness. In lower Hell, there really exist those that will not give up these delusions for a continuous, ever-increasing torment and pain, and find, in a way, a triumph in this, when they resist the Lord even in the greatest of torment. Their obstinacy is so great that even the full force of the fire of wrath will not make them turn back. But in days to come, after their spirit has been taken away, they will have to tolerate, with their center, the voyage into eternal destruction. (Earth and Moon, chap. 58)

Hell or heaven should not serve as motivation. The 'pious people'

"If you believe that either hell or heaven should serve as motivation for keeping men from evil and turning them towards the good, you are still grounded in a basically wrong belief. For the totally depraved man ridicules your hell and your heaven, and the really righteous man is good without your hell and your heaven.

According to your understanding of the matter, hell and heaven would have a particularly depraving effect on every human being. For he who does the good only for the sake of the reward, lends his money at high interest; and whoever does that, has no love for the fellow man and even less love for God. However, let us leave our heaven and hell and cast a look at your 'pious people'! Look, they will begin to rage even worse than the most greedy money lender whose debtor has absconded with the borrowed money. Since they no longer have to fear any punishment in hell, such people can then only be restrained by ratified secular laws.

Right from the beginning, people have done the wrong thing when they implanted in their children an excessive fear of hell and described to them heaven with all its pleasures, appealing to the human senses. Thereby they did achieve a kind of fear of God which, however, because it was so easy to end in hell and so hard to gain heaven, never developed into true love for God and the fellow man, but with the weaker hearts developed into an ever-growing fear and with the stronger ones, possessing more inner light, into complete indifference concerning God and the fellow men. For these stronger people had no faith of their own but merely pretended to believe, so that the common people would stick to their faith and not rebel against those for whom they had to work.

A further consequence of this is the almost total godlessness prevailing among men who, had not the secular laws restrained them with the force of the sword, would long ago have risen in anger against their masters and, by the use of violence, challenged their right to suppress them.

Look, all this is the result of such a false concept of justice in men who, at all times, preach in the harshest terms that God forever rewards the good in heaven, yet owing to His inexorable justness, metes out everlasting punishment to the wicked, making them suffer unheard of eternal, relentless torment in the most horrible hell." (Great Gospel vol. 6, 243:3 on)

The worm that never dies, and whose fire never becomes extinct

"The soul (note: of somebody whose possessions lead to his death), with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a trial run into Hell. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since Hell is filled with all kinds of promising enticements. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire. Through this torment, the soul is removed as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is the difference between bliss and damnation: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to

expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as an inextinguishable fire; that is **the worm in the soul that never ever dies, and whose fire never becomes extinct**. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil." (G. Mayerhofer – Secrets of life, chap. 58. Phantoms and possession)

Explanations concerning the Tree of life and the Tree of knowledge

The worldly wisdom versus the angelic wisdom achieved through seeking the Kingdom of God in the heart

6. But as said, in the absence of angelic wisdom you shall not discover this (meaning of Genesis), were you to possess the wisdom of all the wise of the earth, who also had already exchanged the most diverse views and opinions on this subject.

7. But in this world, such knowledge is of no particular use to anyone in any case, since man rarely improves much in his heart through great knowledge, but rather worsens that much more usually. Because not seldom the erudite becomes proud and haughty, looking down from his imagined height upon his brethren with scorn, like a vulture upon sparrows and other small birds, as if these existed only for his catching and devouring of their tender flesh.

8. **Seek ye therefore the kingdom of God and its righteousness in your heart before everything else, troubling yourselves little about anything else;** because all these other things together with the wisdom of angels can be given you overnight. I trust that you have now fully understood Me!? (THE GREAT GOSPEL OF JOHN vol. 1, chap. 162)

Explanations concerning the Kingdom of God and the Spiritual Rebirth

"What then is to become of the everlasting dominion of David's descendants as promised by the prophets and which the Messiah is to re-establish?!"

5. Say I, 'He shall indeed found a new, everlasting kingdom for the true children and descendants of David, and therewith for all men of the earth; but not on this earth but above it - in heaven! Whoever interprets the prophets otherwise shall walk in darkness'." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 85)

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[1] You should however not imagine that this is very difficult to achieve. It is just the opposite – very easy. **Because My yoke, that I put on your shoulders by My commandments is soft, and its burden is easy to carry.** But in the days of this dark time, **God's Kingdom must suffer violence, and those who want to possess it must therefore pull it to themselves with violence.** Which means that it is now difficult to free oneself of all old and rusty habits that are rooted in men through the provocation and temptations of the world, thus putting off the old man completely as an old torn garment, and to put on a completely new man by My teaching.

[2] However, when in later times the children are already well educated in My teaching, then they will, as men full of good and strong will, have to carry only a light yoke by My teaching.

[3] My teaching as such is very short and easy to understand, because it desires of men only that he believes in one true God and to love Him above all as the good Father and Creator, and his fellowman as himself. That means, to do everything for him as he in a reasonable manner can wish that also his fellowman would do the same for him. Well, that much self-love every man will surely have, so that he will not wish that his fellowman would do something evil to him, and therefore he will also not do that to his fellowman. “ (THE GREAT GOSPEL OF JOHN Book 17, chap. 59)

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“[2] I said: **“How long will I have to be with you and suffer your materialistic attitude? For who is the gate to the true Kingdom of Heaven? I am the gate, the way and Heaven Myself. He who listens to Me, believes in Me, and loves the Father in Me above all, will walk through the right gate of all life the light way to the Kingdom of the Heavens that is created spiritually out of My pure love in the lightest and most living form out of My wisdom.**

[3] Do not look up or down with your fleshly eyes if you want to perceive the true sight and the nature of Heaven which is the Kingdom of God, but direct the eyes of your mind at your inner awareness of love. There you will see Heaven, even everywhere, no matter in which place you will be in My creations, be it on this Earth or on another, this does not matter, because the view of Heaven will form itself out of the foundation of your life, just like it is formed by My word and by your good works. Only by means of your own Heaven will you be able to come in My eternal and infinite great Heaven.

[4] Remember this well, all of you: God's Kingdom will not display any outer splendor and will also not come to you in an outer image and form, but it is in your deepest inner being and exists in the spirit of pure love for God and for fellowman and in the truth of the resulting life of the soul. **For he who does not have or is aware of any love for God or fellowman in himself does also not have life in himself and no resurrection, which is Heaven in man, and consequently also no life within, but only the judgment and the resulting eternal death, instead of the only true and perfect life in Heaven.**

[5] In a certain way the souls of the evil ones continue also to live after death, but they are only apparently alive, just like all matter and just like the life of certain animals who sleep during the whole long winter in a subterranean hole and who are totally passive.

[6] If you look at this now a little closer, you hopefully will not say to Me anymore: 'Lord, show us the gate of Heaven and by that also a little of Heaven itself, or show us also Hell, so that we, being warned by its sight can restrain ourselves more easily from all sins.' He who asks that, I will have to call a fool. Every human being has either Heaven or in the worst case, Hell completely in him and can view everything in himself.

[7] However, he who carries Hell in himself, is deaf and blind in his mind. Only now and then will his conscience remember him, otherwise he would not be aware of Hell in himself, for a soul who has become infernal is already as good as completely dead by the judgment of all his matter.

[8] But a soul who by his good works according to My will, carries Heaven in him, can also view in himself Heaven on a clear daylight, and from time to time also during the night in clear visions. For visions are given to man to have a certain communion with the world of the spirits, with the lower ones as well as with the higher ones, according to how much or how little of the true Heaven that the soul has build and in fact has created by his good works according to God's will.

[9] Thus, walk according to My commandments, then you will easily and quickly be aware of the nature of Heaven in yourself." (66. The gate of Heaven and the Kingdom of God - THE GREAT GOSPEL OF JOHN Book 18)

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"[8] I said: "O My dear friend, you have spoken now very well, and I can say that it was not your flesh and blood that inspired you in this, but only your spirit. But still, during the future return of the Son of Man it will be as I have clearly said to you all.

[9] You are completely right when you say that the Kingdom of God has come to you in Me and is now with and among you, but this is still not sufficient to attain to the eternal life of the soul and keep it completely, for although the Kingdom of God has come to you in Me, it has by that not yet penetrated in your inner self, which only can and will happen when you will have completely accepted My teaching in your will and thus also in everything that you do, without considering the world. Once this will be the case, **you will say no more: 'Christ, and with Him the Kingdom of God has come to us and He lives with us and is among us', but you will say: 'Now it is not I who lives, but Christ lives in me'.** When this will be the case with you, then you will also completely understand that **the Kingdom of God does not come with outer pomp and splendor to and in men, but that it develops only inside of man and draws the soul into the eternal life of that Kingdom of God and will keep him permanently in it.**

[10] It is true that the way has to be shown to man first from the outside by God's word, which comes to man from the Heavens and by which man can say: '**Peace be with you, for the Kingdom of God has come near**', but therefore man is still not yet in the Kingdom of God, and the Kingdom of God not in him.

[11] Only when man begins to believe without doubting, and makes his faith alive by acting according to the teaching, the Kingdom of God develops itself in man, as the life in a plant develops itself unmistakably in spring from the inside when the plant is shone by the light of the sun, warms up and is by that urged to inner activity.

[12] Although all the life is stimulated and awakened from the outside, the originating, the development, the unfolding, forming and strengthening comes always from the inside.

[13] So also, animals and men must first absorb their food in them from the outside, but this absorbing of food and drink is still by far not the real feeding of the body, but this happens only after, from the stomach to all the parts of the body. As the stomach is in a way the life-feeding heart of the body, so is also the heart of man the feeding stomach of the soul for the awakening of the Spirit from God in himself, and My teaching is the true food of life and the true drink of life for the stomach of the soul.

[14] So in what I am teaching men I am a true nourishing bread from the Heavens, and acting according to that teaching is a true drink of life, a very good and strong wine that by its spirit awakens the whole man to life and enlightens him throughout by the illuminating blazing flame of the fire of life. Whoever will eat that bread and will drink that wine, will no more see, feel or taste death in eternity.

[15] If you have understood this now, then act also accordingly, then My words will become full, living truth in you." (40. The Kingdom Of God - THE GREAT GOSPEL OF JOHN Book 21)

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"[8] But since you also asked where My Heavens may be found, I tell you: My Heavens are wherever there are godly, pure and good men and spirits. This whole visible space, that ends nowhere, is Heaven without neither end nor beginning. But only for good men and spirits. However, where evil men and spirits are dwelling, there this space is not a Heaven, but a Hell, which is judgment and eternal death, showing itself in this world as matter, which in itself is also a judgment and thus death.

[9] So whoever is only chasing after the treasures of the world, which is entirely matter, judgment, Hell and death, goes thereby also with his soul into death. Thus, all evil spirits are mostly dwelling in the matter of this Earth. The good and pure spirits are always living in the pure light spaces of the free ether space." (THE GREAT GOSPEL OF JOHN Book 17, chap. 88)

Causing violence to the Kingdom of Heaven

" [1] I SAID: "Friend, for the one who seriously wants it, every effort and work is a soft yoke and a light burden, but when you will avoid the trouble, then with that you will not attain the desired goal as it should be. And the right trouble and effort are now the violence, which every person should cause to the Kingdom of God in order to acquire it completely.

[2] Look, you yourselves are really causing great violence to the Kingdom of God, but because you want to acquire it in full earnest, you also do not avoid any trouble and any sacrifice, and My yoke seems to be for you very soft and My burden that is laid upon you very light and little. Just think that out of love for Me you take those many young people with you to Rome in order to take care of

them there in My name. But besides them, you also take that poor family from Emmaus, the family of Helias and several converted temple servants with their wives and children with you and you will also take care of them. And look, that is a very great violence, which you as gentiles are causing to the true Kingdom of God in order to draw it completely to yourselves, and you will cause an even greater violence to it, because your full faith in Me, your love for Me and your firm and totally and every good will, will make you to do even more than what you have done so far. And still, all that will only be a soft yoke and a light burden for you because you gladly want it yourselves in full earnest.

[3] When you, friend, will look at this now in the light of the right reason and evaluate it, you surely will see that the soft yoke, the light burden and the violence that must be caused to the Kingdom of God comes down to the same thing.

[4] But if you now look for instance at our temple servants and besides that at a lot of worldly people, then do ask yourself if that which you can do now so very easily to gain the Kingdom of God would not mean for them such an enormous violent effort of their will with which you could as it were move the mountains of the Earth. And if they – who can do it – will not cause the Kingdom of God such violence as you have done already with great joy, they will also really not obtain it.

[5] And as it is now in these days and in this time, so it will be in the coming times with the worldly people, because on this Earth there will never be a complete lack of world-loving people, and for them My yoke will not seem to be soft and My burden will not seem to be light. And if maybe in their last days in the long night of their earthly life they still intend to acquire the Kingdom of God, then also they will have to knock on the doors in order to receive only from the lowest Heavens only a little bit of bread for the satiation of the life of their soul.

[6] Therefore, he who will do much for My sake and perform many actual sacrifices, will also receive much from the Kingdom of God. But he who, just like the nightly traveller at the end of his trip through this world, will seriously start to knock at My door and to ask, will indeed also not be rejected, but he will only receive little because he only troubled himself little to acquire the Kingdom of God and he only started to search for it when he was forced by the extreme need.

[7] That such a person has caused the Kingdom of God only very little violence is easy to understand and therefore it is also easy to understand that such a person cannot expect a great part of the Kingdom of God. For with the same measure with which someone metes here, it will regarding him also be meted in the Kingdom of God.

[8] Thus, he who has caused a great violence to the Kingdom of God in order to win it, will also already here on Earth receive great might and power, but he who has caused the Kingdom of God only little violence in order to win it, will also receive very little might and power and will in the beyond eternally never reach those who in My eyes already here on this Earth have become great and mighty." (THE GREAT GOSPEL OF JOHN Book 19, chap. 53)

Spiritual rebirth and the human destiny after Lord's incarnation

“5. [...] God is supremely good, supremely wise, supremely just and does not need anyone's advice and instruction when He wishes to do something. But I tell you: Also man on this earth is called to become as perfect as is the Father in heaven. This was impossible until now, since death was ruling on this earth. But from now on it shall be possible to everyone who will in all earnest strive to live according to My teaching. And I think that if God offers this to man in return for a small effort, namely , for the easy complying with My teaching, man should spare no pains to reach this supreme goal. [...]

7. [...] **My yoke is easy and My burden light.** But mankind until now has had to carry heavy burdens, yet achieved nothing therewith; it remains to be seen how their faith will shape up to exchanging the habitually ponderous old for the unfamiliar new. Shall they not finally say: If we achieve nothing through strenuous ways and work, what shall we achieve with child's play?

8. I say unto you: **‘You shall have to cast off the old man like an old coat and then put on a completely new one!** This shall of course be uncomfortable at first, but whoever shall not be driven back to the old, habitual by trivia, but bear up to the small discomfort, shall attain to the perfection of which I spoke.” (THE GREAT GOSPEL OF JOHN vol. 1, chap. 39)

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„8] But whoever hears God’s Word and acts according to it, he has God’s Word living within him, and has become himself, in all his nature, a living Word of God, and is therefore in his spirit from God. But if that is so, who can say that then the whole person has not proceeded from God? But **if a man, through his being completely filled with the Spirit of God, has become in his whole being the living Word of God, fully filled with the spirit of God, is he then not a God** seeing that what is perfectly divine must everywhere be regarded as God, and all the more in the case of man?” (chap. 9, The 3 Days Scene)

Explanations concerning the Resurrection of the flesh

"Therefore understand the resurrection of the body to mean the good works of true love of your neighbor! These shall be the flesh of the soul and thus rise with it to everlasting life as an unalloyed ethereal body on its judgment day in the spirit world, following the true trumpet call of this my teaching. If you had borne a body a hundred times on earth, in that next world you shall have but one body, and that the one described to you. (THE GREAT GOSPEL OF JOHN vol. 5, 238:1)

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[4] I said: “Then stay where the Kingdom of God and its eternal spiritual life rule, for I **Myself am the Truth, the Kingdom of God, the Revelation and the eternal Life. Whoever believes in Me will receive the eternal life when I will wake him up on the youngest day. I will also stay in the one who will stay in Me in faith and in love, and in whom I stay has already the eternal**

life in him and will never see, feel nor taste death. So stay here with Me, and by your love, in Me."

[5] Now Ebal asked Me: "Lord and Master, most of the Jews believe also in a resurrection of the flesh in the Valley of Josaphat. But I find this somewhat strange. For firstly only the smallest part of them are buried in the Valley of Josaphat, and secondly what will happen on that mysterious youngest day with the bodies of the people who never heard about a Valley of Josaphat and thus died in other, very distant places, who were partly burned and who were partly maybe just like with us Jews directly buried in the ground? And finally, thirdly, what will happen on the youngest day with those who were swallowed up by the sea and other waters and who were devoured by wild animals? When, according to our time measurement, will that youngest day come, which the Pharisees describe to us as horrible?

[6] Lord and Master, You can see that these things cannot be accepted by even the most common human sense. Only the darkest superstition, which never thinks or searches for anything, like the most common and most inferior Jews, as well as the gentiles as such, can accept such nonsense. However, they are harmful for a reasoning human being and they remove the faith which one has in a pure godly revelation, in the immortality of the soul after the death of the body, and also in the faith in a future resurrection of the flesh on that particular youngest day. What should we think about that now?"

[7] I said: "Certainly not like the Pharisees are teaching you. Because the body, which serves the soul as an externally acting instrument, will not be resurrected in the Valley of Josaphat, neither anywhere else on this Earth on a specific youngest day to be united again with its soul in the form that it served the soul here for a short time.

[8] For truly, **the resurrection of the flesh** consists of the following: under 'flesh' must be understood the works that the soul has accomplished with its body.

[9] The **Valley of Josaphat** means the condition of the inner rest of the soul if his actions were always justified. That rest, which is not disturbed by any worldly love or lust and the passion that goes with it, and which can be compared to a completely quiet water surface in which you can clearly see the reflection of far distant and near regions, is then already the first beginning of the true youngest day of the soul, of his resurrection by My Spirit in him and at the same time also of his resurrection to eternal life.

[10] In that condition, the soul can then already see the good fruits of his works and rejoices in it more and more. And that seeing is the true resurrection of the flesh.

[11] For it is written: a mortal and perishable body is sown into the earth, and it will resurrect again as immortal and imperishable. If you associate this with your material body you must of course completely come into great confusion, but if you associate this with the good works of the soul, which are his true body, then by this you will come to the truth. For look, every good work that a soul has accomplished with his body to his fellowman on this Earth will pass away and dies already after the act, just like any other thing on this Earth, because when you have satiated a hungry person, quenched a thirsty person, clothed a naked person and freed a prisoner, then this noble act does not last, but it lasts only for the short time of the action itself. After that, it will often be forgotten by you, just like by the one to whom you have done this act. And thus, it is buried, and it is sown in the earthly kingdom of forgetfulness as something mortal and perishable. But on the true youngest day of the soul, as I have shown you, that act will everlastingly be resurrected by My Spirit

in the soul. However no more in the form of the perishable earthly act but in the form of the eternally lasting fruit.

[12] And how will this look like? Well, in the beyond it will become like an eternal and most beautiful housing environment of the soul, provided with the best and richest of everything, and where in extreme happiness he will raise himself from one completion to the other.

[13] So as this is the situation of the works of a soul here, they will later on serve him as a housing environment in the beyond. And look, this is the true resurrection of the flesh. Believe this and keep to it, for this is how it is, and absolutely not otherwise."

[14] Ebal said: "Yes, that sounds quite different than what the blind Pharisees were gibbering before the people. Also the sound reason of man agrees completely with this, and a new, great light is rising for it. Thus, of the flesh, which served the soul here, not the size of a sun's particle will be united with the soul and resurrected in the beyond to eternal life?"

[15] I said: "Not as an element of the soul who lives eternally by My Spirit, because innerly he will become pure spirit himself. But for what concerns the profile of his^[1] outer form and in particular his clothing, the soul-etheric particles of his earthly body will again be united with him in spiritual purity. But of the coarse organic body, not even the size of one atom, because the destination of that body is the same as all other matter of the Earth, as this also is dissolved in ever better nature spirits, and as it was also initially arranged with much less pure nature spirits that were on a very low level of judgment.

[16] The nature spirits that are already leaving the coarse matter can in time also become human souls. But once your soul will be in that Valley of Josaphat you will understand more of this. Therefore, let us not say anything anymore about this now. " (THE GREAT GOSPEL OF JOHN, Book 22, chap. 91)

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[1] "By the resurrection of the flesh do understand the charitable works of true neighborly love. These will be the flesh of the soul and will rise simultaneously with the soul, on the soul's youngest day in the spirit world upon the true trumpet call of this My teaching as a superior ether body destined for eternal life. Even if you had a hundred times carried a body on the earth, you will have only one body in the beyond, namely, the one we have discussed. – Do you now understand this?"

[2] Peter said: "Yes, Lord and Master, it is now clearer to me than ever! But I can still remember a text by a prophet which said something like this: You will meet your God one day in your flesh, therefore keep it pure and do not make it unclean by all sorts of sins! You will never see the face of God in a sinful body! That is approximately how the text goes, and it is hard for human reason to interpret it differently. How, then, is this to be understood in its true sense?"

[3] I said: "Just like the previous one! 'You will never see God in your body' means as much as : In your good works according to the well-known will of God you will see your God, because it is only the works which the soul performs with its body, which has simply been given to it as a tool, which give a soul either honor before God or also the opposite. Pure works give purity, unclean works

impurity. Pure thinking in compliance with pure knowledge and otherwise chaste and clean behavior alone without works of neighborly love are by far not sufficient to provide the soul with a spirit body and, therefore, with a contemplation of God.

[4] For he whose soul is still so blind that he fails to understand that it is not just knowledge but chiefly the works done in compliance with pure knowledge and faith that give true permanency to the soul, is still in a pitiful condition and like a man who is quite capable of building a house but cannot decide to set to work, although he has great quantities of the best building materials on hand. Say, will he ever own a house in which he can find shelter from the uncontrollable forces of the raging elements when the winter storms come?

[5] What use to you in a storm are all the best-founded knowledge and understanding about what well-built walls of a house can offer as resistance to a storm, as a result of which those living in the house are fully secure from its power, if you do not own a house and on your travels across the harsh desert of your life you cannot reach any other one anymore?

[6] Yes, My dears, knowledge and faith however pure has no firm walls which can protect you in times of storm; but the works of true love for one's neighbor can indeed. They are the true, enduring body of the soul, its house, its land and its true world. Remember this well, not alone for your own sakes, but also above all for the sake of those to whom you will preach the gospel after Me! If they will ever know and believe the word of salvation, admonish them to do the true works of neighborly love that I so often bid you do.

[7] For truly I tell you: If someone says he loves God but does not heed the misery of his poor brother, he will not ever behold God in his flesh! For the Pharisees and doctors of the law also say that they serve God in the fullest measure and sense and that they continually reconcile sinful mankind with God through their prayers and sacrifices. On the other hand, they rob the people, and neighborly love is far from them. Of what benefit is this? It benefits neither the Pharisees nor the people.

[8] For one thing, God has never needed any human service, much less any burnt offerings of slaughtered animals. However, God looks kindly on the sacrifice offered Him in good works of love by true neighborly love and always gives His blessing in such a case. – Do you now understand, Peter, what it means to 'see God in your flesh'?" (The Great Gospel of John book 13, chap. 33)

The destiny of the soul-etheric particles of the earthly body

- a lesson of the Lord for Robert Blum

1. "Behold, every person's body is a veritable millionfold compendium of all kinds of infernal passions which are combined into a form under judgment. Did you not once hear something about the resurrection of the dead as well as the living, as also about a resurrection of the flesh, and no less about the so-called Judgment Day, on which all who are in the graves shall be awakened by Myself in accordance with their works, either to life or to everlasting death.

2. Behold, here is thee place where I must reveal these secrets to you in accordance with your nature and constitution, and subsequently, through you, to all those who came to the world of spirits due to the same cause, having to find admission to your house because already upon Earth they had, by thought, attitude, words, desires and consequent works lived more or less within your spirit.

3. You were the first of all those I received here and of whose future progress I took charge. Wherefore you must also be the first over here, where your ultimate development is at stake, to carry this out upon yourself, so that this may transfer to all the others.

4. I already mentioned that your soul has no actual consistency yet; but how is same to be achieved? I say unto you and therewith all the others:

5. Just as I as the Lord, in the likeness of man preceded you all and in everything, laying down a good and indestructible path, just so you must all follow Me along the same path, if you would truly gain life eternal!

6. **I did not only rise again in My soul and spirit but mainly in body, because My soul and My arch-primordial divine Spirit surely were in no need of resurrection, since it would have been the crassest impossibility to, as God, be killed. But just as I Myself physically rose from the dead, as eternal conqueror over death, just so you all must be resurrected in your bodies.** Because you cannot see Me, the perfect God, and live, until resurrected, purified and transcended in your flesh; your flesh however is under judgment and the latter has to be taken away from the flesh, or same could never serve for providing consistency for the soul.

7. Behold these graves – they all carry your very own flesh, isolated according to its millions of judged constituents, from which it was joined together. The beings which you discovered beneath the monuments are basically only manifestations of the diverse wished, desires and passions which you were sheltering in your flesh as judged particles of natural being in aggregate. These must now be purified by all sorts of means in order to become a firm, living mantle for your soul.

8. But just as I awakened My flesh through My very own power and authority, just so you must all set about this important task through the power of My spirit within you, in order to bring the former to its true perfection. For he who would of a truth be My child must in all things be like Me and do everything that I did and do, and yet shall do!" (From Hell to Heaven I, chap. 15)

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"[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.” (THE GREAT GOSPEL OF JOHN Book 18 , chap. 72)

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“The deeper in the Earth these spirit and soul atoms are, the worse they are. Therefore the surveillance must be a wise one, and particularly so with those soul particles which have already been permitted to come to the surface of the Earth. Only the purest are used for the completion of the actual soul, and the coarser and more malicious for the formation of the material body.

Therefore the human body also consists only of soul particles. But these soul particles that form the physical body are still coarse, wicked, and impure. That is why they must enter the Earth again in order to decompose, and from there ascend to the being whose physical body they once formed. They are usually accepted in the third highest sphere of the Earth. Every pure spirit becomes complete again if he has taken up everything that is his. This taking-up is the so-called **resurrection of the flesh.**” (Earth and Moon, chap. 40)

Explanations concerning the Judgment Day and life after death

“9. Truly I tell you: Whoever seeks the life of this world, and also easily finds it, shall lose life eternal and on judgement day, following the shedding of his body, I shall not awaken him to everlasting life, but cast him into hell for eternal death.

10. But he who does not seek worldly life, even shuns and despises it out of true, pure love for Me, shall find eternal life [Mt. 10:39]; for I shall awaken him immediately after the death of his body, i.e. **on his judgement day, or the first day of his new life** in the spirit-world, and shall lead him into My Eternal Kingdom and adorn his head with the crown of eternal, immortal wisdom and love and he will then rule forever with Me and all the angels of eternal, infinite heaven over all the material and spirit world.” (THE GREAT GOSPEL OF JOHN vol. 1, chap. 139)

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“I have never yet spoken to you (the disciples of a general day of resurrection and judgement, as you will remember, but rather of **a specific judgement day for every human being (separately)**, and this at the moment when his soul shall leave the earthly flesh it inhabited for the period of trial. But of course this will not raise everyone immediately to eternal life, but conversely also to eternal death, though it would be noted that you must not take the word 'ETERNAL' to mean a time that goes on forever.” (THE GREAT GOSPEL OF JOHN vol. 10, 155: 1)

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"With Judgement Day, I do not mean an earthly day, but spiritual one, in the next world. When you will have left your body and come to enter into the realm of the spirits, that shall be your judgement day, and I shall release you from the trial of physical matter, and that is resurrection on Judgement Day.' (THE GREAT GOSPEL OF JOHN vol. 7, 187:6-8)

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"For those righteous in love, **Judgement Day is a day of resurrection to everlasting life, which is the perfect rebirth of the spirit. It is however also a day of judgement for all who do not want to receive Me into them in the spirit and in the truth and hence in all love.**" (Geistige Sonne – The Spiritual Sun I 64, 15)

(see also **About THE NEW TESTAMENT GOSPELS. The Last Judgment** in this document)

Proof of life after death in the Scriptures – given by the Lord to Sadducees

"[4] But if you are so well versed in the Scriptures, then you surely must also have read that it is written that God has spoken understandably and as follows: **'I am the God of Abraham, the God of Isaac and the God of Jacob'. And God is not a God of the dead but a God of the living.** Now if God is truly a God of the living and not of the dead, then Abraham, Isaac and Jacob – who according to you are entirely destroyed – must still be living and must have been resurrected already a long time ago for true eternal life. For if this were not so, then God would have spoken an untruth to Moses when He said: 'I am the God of Abraham, Isaac and Jacob', because God can only be a God of those who live and not a God of those who do not live, who do not exist anywhere. For to claim and believe such thing would be the greatest foolishness of the world.

[5] However, when Abraham was still walking on Earth in the flesh, and the prophecy came to him that once I Myself would come in the flesh in this world as a Son of men – which is now being fulfilled before your eyes – and when it was also promised to him that he would see My day and My time in this world, he was filled with great joy.

[6] And I can truthfully assure you that he also saw My day and My time on this Earth and is still continuously seeing it and he is fully rejoicing over it. Would he also be able to do that if he would not have been resurrected a long time ago or if he would be entirely dead and, as you believe, would be destroyed forever." (THE GREAT GOSPEL OF JOHN Book 18, chap 16)

Explanations concerning Holiness and Worshipping

In the love of your poor brothers and sisters shall you be My true worshippers...

"In the love of your poor brothers and sisters shall you be My true worshippers, and in such houses of prayer I shall be frequently among you, without you necessarily becoming aware of it; but in temples built for worshipping Me with the lips, as it has been till now, I shall henceforth dwell no more than man's intellect would in his little toe. If notwithstanding you have to awaken your hearts towards Me and enter upon the right humility in an exalted temple, then move outside into the temple of My Creations, and sun, moon and all the stars and the sea, the mountains and the trees and the birds of the air, as also the fish in the water and the countless flowers of the fields shall proclaim My glory to you! [...] he who shall honor, love and therewith worship Me by doing good to his brothers and sisters in My name shall have his everlasting reward in heaven; but he who honors Me with all kinds of ceremonies in a temple [...] shall also have his temporal reward from the temple." (THE GREAT GOSPEL OF JOHN vol. 1, 49:11-12)

The meaning of bread and wine. About the ceremonies. Receiving what you ask from the Lord

"All that which is good and true has its complete correspondence in bread and wine. Therefore, you can be assured that after Me when you moderately will be using bread and wine in remembrance of Me, that I will be in the spirit, as now in the body, personally among you My children, brothers and friends until the end of all times of this Earth. Surely, you will not always see Me with the eyes of your body, but then still, your heart will tell you: 'Rejoice, for your Lord, God and Father is among you and is blessing the bread and wine for you. Therefore, be joyful and cheerful in His name, and remember by that the poor brothers and sisters, and more precisely the poor in spirit.'

[3] When your heart will give you such a stimulation, remember and belief always that **I will be personally among you, and whatever you will then ask Me which is good and true for the life of your soul, I will always very willingly give it in a well understandable way.**

[4] Thus, those who will greet Me with great love in their heart will soon be able to convince themselves also with their eyes that I really am personally among them. And what I am saying and explaining here to all of you is also fully valid for all your true and faithful followers." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 88)

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[8] But now we will, as already said, talk about something else that is more important for the moment than the sad and extremely distressed end of all that which is worldly and paganism. About what should we, according to you, talk firstly now, and of what are you all in real need to know and to believe?"

[9] Now Peter spoke once more: "Lord, I still have something – if ever I may speak also – and this I am asking You. Then I indeed have a question to ask You."

[10] I said: "Then speak, for everyone of you has now the right to speak and to ask."

[11] Now Peter said: "Lord, Moses has prescribed for the purification of sinners certain outer means that are well known to every Jew. Must we also make use of them? Do they have for man any power that is hollowing him, and are they absolutely necessary for the attainment of the eternal life of the soul?"

[12] Must also the gentiles be circumcised if they accept the teaching, or is for them baptism sufficient? And besides the circumcision, must also the other means of purification be applied with the gentiles who have been converted to us?"

[13] I said: "He who is a Jew and is circumcised will also always remain circumcised, but circumcision in itself is nothing and has for nobody any secret or particular magical hollowing value for the soul.

[14] **Man is hollowed by nothing else except by the living faith and its actual love for God and the fellowman.**

[15] However, he who has sinned against God and against his fellowman should acknowledge his sins with true repentance, ask God seriously for forgiveness, make up for the injustice that he has caused to his fellowman, and further stop from sinning. Then subsequently he is fully purified. For when he makes up for the evil and refrains from sinning, it is evident that also his sins are forgiven.

[16] However, he who will not do that, will continuously remain entirely in all his sins and its bad consequences, even if 10.000 goats would be slaughtered and be thrown into the Jordan. This and also all the other outer means of purification do not improve nor hollow man in the least, but only his true and sincere acting according to My teaching, and the belief in his heart in the one, true God, and thus in Me.

[17] I have already told you that you should baptize in the name of the Father, the Son and the Holy Spirit all those who earnestly and truly accept and are answering to My teaching and thus also Myself. For that, the laying-on of hands is sufficient, and as an outer sign of true, inner purification by God's Spirit a washing with clean water. And this is truly sufficient for Jews and gentiles.

[18] All the rest has from now on no more value in My eyes, just like an outer prayer with the lips – no matter how long it is – has no value for Me. He who wants his prayer to be answered must go into the quiet chamber of his heart and pray to Me in full faith, then I will grant him what he has asked for.

[19] I say to you once more, just as I have said already so many times before: **search in everything only the truth, this will set you completely free.**

[20] It is very good when man is keeping his body clean according to the teaching of Moses. Through uncleanness all kinds of malicious diseases will come in the flesh and in the blood, and these are causing dislike and grief in the still weak soul. But that which is cleaning the flesh from the dirt does not clean the soul from his sins. The Jews are indeed washing their hands before and after a meal and often also their feet, and we are often not doing that, and still we are cleaner with unwashed hands than the strict Jews with always washed hands and feet.

[21] And now, short and good: no outer way of purification has a hollowing effect on the inner man, but only the living faith in the truth, and the love and the good works thereof. Did you understand this now?"

[22] Peter said: "Then it is also not necessary anymore in the future that we should bless the marriages like the temple priests?"

[23] I said: "As such, not at all, because the marriage bond is sufficiently sealed by the mutual promise in the presence of the parents or other true witnesses. However, if in a community that you will have established in My name, you have marriages that you have recognized as good and will bless them in My name, then this will be beneficial as a confirmation of their commitment. This need only to be done as a service of love based on your good will.

[24] I am only giving you this as a good advice and not as a law. And therefore, you also should not make a law of it, because tonight I have shown you more than sufficiently what kind of negative influences that coercing laws have on souls with a free will, as well as its inescapable consequences. And therefore you should only act freely out of true and pure love and never out of a coercing commandment. Only from this, will My true disciples be recognized, namely from the fact that among one another, they only practice the free law of love, and are loving one another mutually, just as I am now loving you all.

[25] But such a paid blessing of a marriage by an authoritarian and proud priest in or outside the temple has for Me not the least of value, but only My greatest displeasure. And whatever is displeasing to Me is certainly also in contradiction with My order and is an evil and a sin that truly will bring no blessing to anyone. If you have well understood this, then [...]" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 88)

About confessions and forgiving of sins

"[1] I SAID: "Precisely for this reason you have to proclaim the truth to the people. Whoever will accept it, will be free and blessed. However, those who will not accept it will therefore continuously remain in their sins and in the judgment and the spiritual death thereof.

[2] I do not compel you to teach these truths of life to all people in a very short time, so that they also should live completely according to it. For the time being I only have given this to you in order to understand the secret of God's Kingdom, and not also in this time to all the terrible blind people. Later however, you will meet a great number of people who will join you with all diligence and who will work together with you for the sake of the truths that I have proclaimed to you.

[3] However, concerning the confession of guilt before the priests as such that was mentioned by you, as they are now they are wicked and thus completely objectionable because they do not improve the people but they only make the people to persist in their sins until their end. But I am not against it when a weak person, whose soul is sick, will voluntarily and honestly confess his weaknesses and faults to someone with a healthy soul who is stronger than him, because the healthy person who is strong of light can then out of true neighborly love easily convey to him the real way by which the soul of the weak fellowman can become stronger and healthy. Because in this

way, a person can be a real savior of souls. However, I am not making a law of it, but with this I am only giving you a good advice. And whatever I am doing, do likewise and convey the truth to everyone.

[4] The confession of sins alone will not purify a person from his sins, no more than when a physically sick person will be made healthy when he tells the doctor about his disease and how he has caught it, even if he does it in all sincerity. But he should listen to the advice of the doctor who is wise and has much knowledge, and then also follow the advice faithfully and avoid everything in the future that was the cause of his disease.

[5] So it is also good when in a community every brother knows the other, his strong as well as his weak points, so that, concerning the soul, and also physically, one can and want to support the other according to the full truth. However, the one who does not want to tell anything because he thinks that with his confession he might offend anyone should not be provoked by anybody to confess his weaknesses.

[6] But if anyone among you is wise, and his spirit reveals to him the weaknesses of the weak and fearful brother, then the wise one should give him privately a good advice and assist him by word and deed to help him out of his hidden need. Then his reward will not be kept away from him.

[7] However, let everyone have his free will and force no one, for now you know that every moral compulsion is completely contrary to My eternal order. What I am not doing, you also should not do.

[8] And now we have spoken the right words about the sincere confession of weaknesses and secret sins. Everything that is above or below that is against My order and is evil.

[9] But you should not treat the weak brother who trustingly has been sincere to a stronger one among you, with a threatening face as from a judge, but always openly tell the truth to him with all love and friendliness, and also convey to him the means by which he easily and safely can be healed. Then he will not be discouraged and will be a grateful student of the free truth. But when you will approach him with all kinds of sermons of penance, you will not only accomplish little or nothing with him but will make him more miserable than he ever was before.

[10] Unfortunately, in later times it will however happen that confessions of guilt before the false prophets will be more practiced than they have ever been among the Pharisees and arch-Jews, and this will lead to the fall and the judgment of the false prophets who work in My name. Because those will tell the people – as the heathens are doing – that God has given the authority only to them to forgive all sinners their sins or to hold them accountable for them. In this way, in return of big offerings, they will declare their blind favorite ones to be blessed and holy for all the Heavens.

[11] When that will happen, the time will soon be near wherein the great judgment over the new paganism will take place. Therefore, be careful with the open confessions, so that they^[3] would not too easily imitate you with an even more wicked mentality than it is the case now with the Pharisees and arch-Jews.

[12] I also have told you once – and more precisely to My old disciples – that you can forgive those who have sinned against you, and that to those to whom you have forgiven their sins here on Earth must and will also be forgiven in Heaven. However, if you, because of an unmistakable

incorrigibility, would have a good reason to hold them accountable for the sins that they have committed against you, then they also will be accountable for them in Heaven.

[13] We already have seen before that you have only the right to hold sinners accountable for the sins that they have committed against you when you have forgiven them already 7 times 77 times before.

[14] If you as My nearest disciples are only receiving the right from Me to hold accountable for or to forgive on the mentioned manner the sins of those who have sinned against you, then it is clear that no priest can ever have the right from God to forgive or to hold them accountable for the sins who have been committed against them.

[15] Of the one for instance who has sinned against Caiphas, Caiphas can also forgive the sins or, dependent on how the case looks like, hold them accountable for it. However, the one who has sinned against Herod, he has nothing to do with Caiphas, nor he with him, but only with Herod. The one however who sins against the temple, should see how he could put matters straight with the temple.

[16] But by this I do not mean of course the temple as it is now, but as it was during former times, for now also I would be a sinner against the temple, just like all of you are, and therefore we also do not have to make a confession of guilt to the temple. Because now, we are the supreme true temple of God, and the one down there has become a den of murderers. For this reason, the harvest of its evil fruits that it has sowed on its fields will begin soon. **Then one will not harvest grapes or figs from its thorns and thistles.**

[17] However, how the situation is now with the temple – mind you, in the name of Jehovah – so will once – and even much worse – the situation be in My name with the new paganism. But the harvest of its fruits will turn out to be much worse than the harvest of that temple down there.

[18] It will certainly not be your fault concerning the new paganism, just as it is also not the fault of the prophets when the temple down there has become now the way it never should have been. But all guilt will be from the side of the people whose comfortable laziness did not allow them to walk independently on the ways of the truth, but instead they preferred to let others – namely the so-called priests – walk on the ways of the dirty sacrifices that were given to them, who however are also not walking on the ways of the truth but only on the ways of deceit and lie. There, one completely blind person will lead the other, just as long as the two will come to a pit and then both will fall into it.

[19] Now that you have heard this from My mouth, you should also understand it according to the full truth, and let yourselves never be tempted by the laziness of the highly ranked ones. For he who does not want to work, will also not eat of the meal of life.”

[20] The scribe said: “Well now, that was extremely clearly spoken by You, and the truth of that which You have spoken is very plain. If Moses and the prophets had also spoken so clearly to the people as You, o Lord and Master, have now spoken to us, then the whole Jewry would look quite different than how it looks like now in this evil time. When Your teaching will be known among the people, it certainly will forever bear quite different fruits, for from our side this teaching will really be conveyed to the other people as little differently as the stars at the sky are unchangeably coming up and are going down. We only ask You, o Lord and Master, never to leave us with Your mercy and

help, as well as those who will guide and steer Your people after us.” (THE GREAT GOSPEL OF JOHN, Book 18, chap. 91)

The absolution of sins and iconolatry

"Some modern philosophers consider Me merely another philosopher, and maintain that every human being has the right, in accordance with Christian teachings, to absolve sins because I, as the Originator of these teachings, forgave also the sins of people who personally never offended Me.

My answer to those philosophers is the one I made to those Jews who confronted Me with the adulteress: "He that is without sin among you, let him cast a stone at her, and his deed shall be granted in all the heavens!"

I, as a man, could forgive anyone's sins, since I was without sin. But he who is not without sin is not allowed to do so. To be without sin means to be in the highest degree in humility and love. The laws of God must have become such a human being's own nature. In order that the power of God may dwell in him fully, all desires, even to the lowest level, from childhood on, must be removed from his flesh. Only then may such a human being say to any person, "Your sins are forgiven!" and they will be forgiven. But in this instance the person himself does not forgive sins, but the divine power alone. It is possible only for the divine power to reconcile the hearts of those that have sinned against one another and become enemies; that means to make their hearts red hot with the divine fire.

This suffocates all anger, all haughtiness and all envy. It is obvious that only God's power, and not man's, has that ability. And that is why a human being may say only to God: "Lord, forgive me my sins which I committed against many, even those brethren from whom I may no longer ask forgiveness. But for Thy power, O Lord, it is reserved for eternity to effect what I myself wish to accomplish, if only I could."

Behold, only in this manner can the power of God absolve sins when human beings can no longer forgive^[1] each other, whether as a result of being too far apart as far as distance is concerned, or when physical death has drawn an impenetrable wall between those two individuals. In such instances only God may forgive the sins.

I have nothing against it if a human being tells a soul friend in confidence all about his mistakes and infirmities, in order to receive comfort from such a friend. A true soul friend should advise thus: In order to be absolved of your sins, you should turn to the Lord with serious intent never to commit these sins again, and to make up for the sins you have committed against your brother, through sincere repentance and kind-hearted satisfaction. Such a confessor is at all times dear and valuable to Me.

Certainly this does not require a clergyman, especially if such a clergyman believes that he alone has the exclusive power and authority to absolve and withhold absolution of sins, to judge the sinner, and to have himself addressed as the representative of God in the confessional; he is a perpetrator of evil and a slayer of souls, since he arbitrarily stands before Heaven's Gate.

False prophets also belong to this category – those who preach with the greatest of seriousness, saying to simple-minded people: “Go on a pilgrimage to a certain icon. And do not forget to give offerings abundantly; you will receive from the icon absolution of your sins and also other graces while you are there.

And this is My reply: These false prophets shall receive their just rewards. They do not know, nor do they want to know, that God should be worshiped in the spirit and in truth. All of those who teach in this manner, and turn the people of the nations towards idolatry, are anti-Christian and false prophets, and they kill the spirit of the people of the nations. That is the reason why you should not visit such places, which are full of contagious perversion of the mind.

Do not believe that anyone can find help there, because I am the only One Who can help, and I am the Eternal Enemy of all idolatry. Why should I bestow miraculous powers upon a wooden picture? If I would bestow miraculous powers upon anyone, it would then be upon a righteous human being, not upon a woodcarving.

Christian iconolatry is a much more abominable idolatry than that of the ancient heathens, because they did not know the true God. An inner need for a higher being forces such people to such behavior. However, present-day humankind knows God and understands that He is the only Lord, yet in spite of this they worship wooden carvings. These people may be compared with God’s arch-enemy, who also knows God but, instead of loving and worshiping Him, despises Him and bears ill will towards Him.

Ignorant people shall be forgiven because of their stupidity. However, those who can see and have the light and still do not want to see, but extinguish the light, shall not be forgiven." (chap. 72, Earth and Moon)

Concerning the devotion to Mary and 'Patron Saints'. Of the only true 'Patron Saint'

through J. Lorber, 26.6.1841

"When someone believes in the help and guidance of certain guardian spirits and angels, he is like one who well knows the monarch - that he is exceedingly good - but out of fear that perhaps the monarch may not like it if he himself were to bother him with his supposed clumsiness, therefore he makes a bond with other guardian and helping beings and, in the end, believes, in all earnest, that these (alone) have helped or protected him from dangers, when only the monarch - as the chief builder - has imparted his help and protection to the weak believer for which the weak believer has called.

Think for once rightly within yourself! You know that all people and all spirits and angels are nothing else than by-Me-carried thoughts who, at all times, have their life and their all out of Me and, certainly, everyone as much as it accords with My eternal order, as it is precisely most goal-fitting for him. But when one comes to the other and says to him: "Help me in this or that!" and when the other then wants to help the one who called, as if out of himself, is that not exactly like

when a blind one would like to lead and a dead one to breathe life into the other, or a very sad one to comfort the other very sad one?

I say to you: Each human being, spirit and angel has enough (to do) if he stands for himself and has not an atom more, so that he could stand for another, out of himself.

But whoever comes to Me, with whatever need and closes a living bond of faith around Me, the sole Living One, how should it not happen to him, since he united himself through a living faith?

There is, upon the way of pure truth, only one true guardian spirit - and this one is I Myself!

All other "guardian spirits" arise from a weak faith, called forth through a gain-seeking establishment of the outer church.

But because people have called on, still now call, and will in future call (on saints etc. - The Ed.), there remains nothing else for the present - in order to leave the freedom of the people unharmed - except to allow them to receive My help and providence upon the way of the so-called mediatorship.

On the other hand, you must not think that the love-activity of the blessed ceases. But it is not made in such a way as weak faith teaches. But because all the blessed are in Me, as I am in them, they are also made blessed by one and the same love of their holy Father and vivified for all eternal times.

There is not one person alive on earth for whom spirits from a better world are not given. And these spirits are constantly making efforts to lead to light and to the Life of all life, the one to whom they are assigned.

But wherefrom stem, and what is this exceedingly love-active striving of such spirits? - Is it not I who effects all this in them?

How unjust, therefore, it is when the person passes Me by and seeks help from those who have nothing out of themselves, but everything only out of Me!

What shall a person seek (elsewhere) when he knows that I, as the Highest, desire to be a human being, yes, even a Brother, so that he should be able to see that I, more than any man, am humble and gentle from the heart, and exceedingly condescending and not a God in the distance, but a Father and Brother most close to you - so that your own life is farther to you than I Myself.

Unless the person has become life-shy in earnest and has befriended death, so that then he doesn't care to grasp the true life and grasps into the distance, and through great byways, what is to him closest of all and, so to speak, continually carries him in His hands. For upon another path, he would surely find it impossible to find the highest (like a four-cornered circle) which is truly as impossible as that a person who loves life would not, above all, want to (since he can if he only wants to) grasp it by the roots.

However, go back and ask any of the Gospels, as all the apostles and other disseminators of My Word, and show Me any place where it was taught to hold also to certain "protecting spirits" (patron saints) besides Me. Or, rather, doesn't it say in the Gospels: "Come you all to Me who are weary and heavily-laden, and I will refresh you all."

Is anyone made an exception of in this invitation, or anyone recommended to the protection of angels? - Certainly not! Whatever is said there, is said for the whole of infinity and for the whole of eternity!

But which one of you would still like to maintain that My Word is not perfect in that I, at the time, have not weighed everything properly and only in later times have got a more prudent or better one" - Such a conjecture would make every worldly ruler irritated who yet is imperfect in any word, out of himself. How would then such (a thing) ascribed to Me be an exception?

See, therefore, such a "protecting patron belief" is like a parasitic plant upon the tree of Life. But who would like to maintain that the parasitic plant sucks its life from elsewhere than from the tree upon which it sits.

What, however, is the fruit of the tree and what the fruit of the parasitic plant? - Only upon the tree grows the true fruit. Whoever eats it, to him it brings eternal life. But what concerns the fruit of the parasitic plant, its juice can, at best, serve for - if it were possible - to catch even the birds of heaven for death. (*Bird lime is prepared from the berries of the mistletoe, a parasitic plant which lives on fruit trees.* - *The Ed.*)

See, thus it goes with everything that does not bond itself to Me, i.e. whoever does not build with Me from the ground up! That is the plastered (patched up) house, or a parasitic plant upon the tree of Life, whereby one is of as much use as the other. I alone am the Way, the Truth, and the Life! He who does not gather with Me, scatters.

A branch that is separated from the vine, will it not soon dry up and never bring forth fruit?

Therefore, whoever needs something, let him come to Me, and believe, thus he will receive it!

Whoever is oppressed by any doubt, he should think that the doubt is only the result of that someone does not walk with Me and does not let himself be drawn by Me. But whoever has a doubt, let him come to Me, and believe, and there will become light upon that in which he has doubted.

Whoever is blind, and deaf, and lame, and palsied, and dumb, and possessed, let him come to Me, and believe, thus he will find the most certain assistance!

But take notice - I am no small, but an extremely large God. Whoever wants to take hold of Me, let him open his arms wide, i.e. he must embrace Me completely and not think only that I could help him if I wanted to. But he must think that I will, at all times, and most of all, help him. When he will unite such in himself, then will only such faith become alive.

It could, however, i.e. spoken according to your measure, be acceptable for someone here and there, to put his faith in some protecting spirit apparitions, especially those which happen in the realm of the so-called somnambulism (trance?)

To this I say: Such "protecting spirit" apparitions are nothing more than creations of one's own belief. They have great similarities with those dreams in which people, under various circumstances, come to see - in animated imagery - that which they, in a waking state, have thought about most vividly, not in their mind, but in their feeling.

But just as in, on the one side, such dream constructions are something, thus are such described apparitions, with the somnabulist, not only an empty appearance, but is also something real. - But

what is this reality? This reality is nothing else than a creation of one's own belief in union with the all-realizing love.

For no man can seek help in anything that he did not believe in beforehand, and then lovingly and trustingly embraced the same with his feeling.

And even a material artist cannot bring about a figure which he hasn't in a certain manner, first created within himself.

But how has he created it? - He thought, firstly, about some object. This object pleased him. But since it pleased him, he embraced it with his feeling and was, in a certain manner, in love with his idea. But just as he embraces his idea with love, he will also, if he also possesses the ability for it, infallibly put it into effect.

Thus, see, so it goes with all the apparitions, especially in the so-called trance state in which only then his visionary illusions cease and the self-creations disperse like fog, when not only the soul, but also the living spirit of the somnabulist, awakens, in which state (*see something about it in the "Great Gospel of John," vol. 4, Ch. 42 and in the special edition of "The Dream of Zorel"*) which naturally arises only seldom. Then the somnabulist makes very little mention of the previously observed "protecting spirits" etc., since the spirit clearly sees, hears and recognizes only the One and Only protecting spirit.

But what concerns, next to the trance state (protective spirit) apparitions, which some monastic ravings have occasioned, there you would possess sufficient wise cleverness yourselves and not, like the heathens, be of a foolish belief, to accept all these ravings next to the fullest bright side of My Word, as a genuine coin and, in the end, be of a quarter-faith, as if even wooden, stone and painted pictures of certain "patron saints" could give you help.

I say to you: Such a faith is not better by a hair's breadth than that of those servants of Baal! When the living person cannot help his brother - and it stands in the Scriptures that all human help is of no effect - what should then a piece of carved wood or some other kind of dead material accomplish?

Or would you like to be of the opinion, in such helping circumstances, that the "patron saints" are stuck in their material images? - This little (something) should convince you, to excess, of (it being in) the negative.

Take, for example, the best picture that presents Me, Myself, hanging on the cross, count all the crucifixes in the Catholic, and other Christian world, of which sometimes, in a single house, there are dozens of different sizes - should all such pictures together help more than one, or should the larger ones have more power than the smaller ones?

Or should the consecrated Christs (images) be more powerful than the unconsecrated, and a (one) consecrated at the high altar be by far more powerful than another one at a side altar?! - Can you not see the foolishness at the first glance?

When I, as the Living Helper Himself do not need any man, yes, not even an angel, and still much less a carved image, (for when I help, I help in Spirit and in Truth, but not in the wood, the stone and in the color!) - what sort of power and effect can then the portrayals of the "patron saints" have, since the "patron saints" have no power or effectiveness whatsoever, in and for themselves?

Let us take the case that they had, because of the weak faith, some sort of helping power out of themselves, but would be appealed to, at the same time, by a hundred thousand people who kneel before their images - how would such an indivisible protecting spirit flash all over (like lightning) through all his images, so as not to come too late with his help anywhere?

Or do you think that a spirit can be present everywhere at the same time? The Eternal Spirit can certainly do so, since all things are in Him. But a created spirit will not be able to do such in all eternity, because he, in comparison with Me, is only a finite spirit.

But what man can think a thousand thoughts at the same time? But the thinking is the activity of the spirit and a seeing of the soul, which takes up either the thoughts, or rather the spiritual works out of the spirit, just as externally, the great thoughts or visible works of the eternal divine Spirit. But if the spirit in you can think only simply one thought after another, so is he himself simple and indivisible, and thereby sees My works which I hold fast in the greatest clarity only one after another and will not be finished with this seeing in all eternity. How can he be present in all the images in the same helping power and also at the same time?

But the people (spirits) who have arrived in the other world, are only laboriously healed of this 'protective spirit sickness'. And it often happens that all the so-called "patron saints" must be removed from the path. For if such did not happen then most of the roman Catholics would flee from Me and turn to their protecting spirits. I do not need to go far back, for precisely now (as you write this) the poor spirits are running around all over and seek their "patrons" with great zeal. But Me, who come towards them visible, as a loving Brother and most loving Father, and call out to them that only I alone am the One whom they have to seek and to find, they flee from Me in all earnest and the more courageous ask Me to take them to their protecting spirits.

See, when such foolishness is so strongly found even in the spirits, who already live in the beyond, what sort of evidence may then the ('protecting spirit') apparitions deliver upon this material world, and especially to him who strives (to live) according to the spirit of living love and living truth in faith?

Therefore, if your house has become damaged, or you fear some damage, then turn, at all times, to Me who am the most understanding Master Builder of souls, and the most certain helping protecting spirit of all protective spirits, and you can be assured that when I tear down a house, I will also be able rebuild the same again at the cheapest price and, certainly, firmly enough.

And think that a monarch like I does not need any mediators, but I Myself am All in all!

And whoever wants to come to Me, let him come and he will find Me at home at all times, and precisely in such a way as if I had nothing to do except to only serve the one who seeks Me.

Therefore, trust and build upon Me! For I am a firm foundation!

Whoever builds upon this foundation, His house will never become leaky. For whoever takes the material from Me, he has it in a living manner, just as I Myself am the sole Living One and give life to everyone who seeks it in Me!

You, too, seek it in Me and you will live eternally! Amen. - This says He who alone has and gives Life. Amen."

Explanations concerning the relationship between man and God. Lessons of humility. The inner spirit in the word

„[2] I said: “If you stay in Me, I will also stay in you. However, without Me you can do nothing.

[3] **And if you are with Me, and have done everything in My name, then say in yourselves: ‘Look, o Lord, how we, while working in Your vineyard, are still standing before You as lazy and useless helpers.’ For truly: he who exalts himself, will be humiliated, but he who humiliates himself, will be exalted.**

[4] **Besides, you will call no one ‘Lord’, for only one is your Lord and Master, and this is I. Also, you will call no one ‘Father’, for only one is your Father, namely He who lives in Heaven. So you also should call no one good and holy, for only God is good and holy.**

[5] **You are all brothers and sisters among each other. The one among you, who wants to be the first and the most important, should be the helper and servant of all. For in My Kingdom, the most humble, the minor and apparently the least, is actually the most important and the greatest in all wisdom and power.**

[6] Now you know what you should do and what you always have to heed in order to keep Me and My power and might in yourselves and work with it. Do it always in this way, then you will also stay in Me and I in you.”

[7] Now our skipper came to Me and said: “O, dear Lord and Master, You said that one should not call anyone ‘father’, because only God is the Father of all men. I can indeed see that You are completely right. Only, I do not know how I should understand what is written in the law of Moses and how it can be explained when Moses says: ‘Honor your father and mother, so that you will live long and that it will go well with you on Earth.’ Here Moses, the great and mighty prophet of Jehovah, calls the one who begets children, ‘father’. And there is also: ‘our father Abraham, Isaac and Jacob’. Now if we as children call our begetter ‘father’, are we then committing a sin against You, according to what You have said, o Lord?”

[8] I said: “The word in itself is not important, but only its inner meaning. Therefore, children can without any problem call their begetter ‘father’, and the one who gave birth to them ‘mother’, because children cannot grasp the spirit of the word. But you can grasp now the inner spirit of the word, and know that the eternal supreme, pure love in My heart for you men, whom I educate to become My children and am eternally exalting them, is the only true Father. Thus, friend, understand well, only in this spiritual sense of the word you should call no one ‘Father’.

[9] Remember also, that **every pure outer word, as well as a letter, is in itself dead and can awaken no one. Only the inner spirit in the word – whether it is spoken out or written down in letters – makes everyone alive who thinks, acts and lives according to its inner, living meaning.** However, the one who only believes, acts and lives according to the outer meaning of the word, like the Pharisees, remains dead, like also the letter of the word in itself is dead. This to reassure you.” (13. The humility of the workers in the vineyard of the Lord - THE GREAT GOSPEL OF JOHN Book 22)

What God prepared for those who love Him. Parables of sparrows and lilies

"[1] Now the disciples asked Me: "Lord and Master. Will we be able to join to see and experience all this from the Kingdom of spirits? And how long will the happy Earth still continue to exist after that time till the complete end of its times?"

[2] I said: "Concerning your first question, it is of course obvious that you not only will be able to see, hear and feel all this very clearly from the Heavens, but then and for all times you also will be the most important leaders, and not only on the new Earth but also over the whole great Man of Creation and over all infinite many unions of all Heavens, which are limited nowhere throughout eternity.

[3] Therefore, I say to you once more that no human being has ever seen or heard, and that the spirit of no human being has ever experienced what God has prepared for those who truly love Him.

[4] **I still could tell and also show you many things but you cannot yet bear it now.** However, when the Spirit of all truth and all life will come over you and you will be reborn into it, it will guide you into all depths of My light and will exalt you. Only then you will understand and perceive what great words I have spoken now to you, and through you, also to all human beings.

[5] Concerning your second question, this is still quite silly, for our arithmetic has no figure by which one could express the more than many earthly years that will last until the end of the Earth. And even if that would be possible, this will make absolutely no difference for him who will continue to exist eternally in the spirit.

[6] I say to all of you: of such an eventual appointed time and hour not even an angel in Heaven knows anything about it. Only the Father in Heaven knows. Because the whole creation is His greatest thought, which is however not a thought of time but it is an eternal thought, and at the same time. He is the almighty carrier and preserver of it. Recently I have told you that finally all the material will be changed – but as independent being – into something purely spiritual. And so it is no more necessary to tell you anything more about it.

[7] But rather look now at the beautiful nature at the beginning of the day, and see how the increasing intensity of the light of the sun is chasing away all the haze and darkness of the Earth, and learn from this that this will also be your work in future times, and this will be better for you than to inform too zealously after things which by far are not your concern now.

[8] Very often I have shown you already many things about which you should be concerned. About all the rest you should not be concerned in the least. Yes, I say to you that **it is even useless and fruitless – if in your faith and love you are really devoted to Me – to worry about the coming day, what you will eat and drink and with what you will clothe your body.**

[9] Does one not receive 100 sparrows for 1 penny on the market? Thus, how small is the value for the people, and nevertheless the Father in Heaven takes care of them and clothes them. You as human beings are surely more valuable than those sparrows.

[10] See those flowers of the field and the lilies. In his entire luster, Salomon was not clothed that beautiful as they are. And who is the One who cares for their garment? Therefore, all such

worries from your side are fruitless, and even more fruitless are the worries about the future complete end of times of this Earth. Did you all understand this well now?"

[11] All of them except Judas Iscariot assent to it. He thought that it was not completely clear to him what I had predicted on the mountain about the last judgment of the heathens.

[12] I said however to him: "Go to those to whom it has become clear. What the Romans and gentiles were able to understand, should be for you as Jew and as old disciple certainly be understandable."

[13] On this, he said nothing anymore and withdrew again, for he had noticed why I had given him such an answer." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 97)

Love of man for God and fellowman

The real love for fellowman is one with the love for God

"[4] That is why true, unselfish love for fellowman is one with the love for God, and God rewards his love already in this world and will once on the other side in His eternal Kingdom reward it even more with eternal life. Truly, **not even 1 drink of water that you have given with a good heart to a thirsty person will remain unrewarded to you.**" (THE GREAT GOSPEL OF JOHN, Book 21, 28:4)

Neighborly love means no exceptions

"[10] Concerning neighborly love, our Marcus asked Me: "Lord and Master, should we also show neighborly love to well-known bad people and squanders who mostly have wasted and reveled away their wealth in an irritating sinful manner, and also to those who are clearly our enemies?"

[11] I said: "In showing neighborly love you should not make any exception, but do good to everyone, because for the one who will make exceptions, I also will make all kinds of exceptions.

[12] When someone is in need and comes to you, then show him neighborly love in a spiritual or also in a material way. However, the spiritual neighborly love should come before the material.

[13] If you have converted a sinner, and he is in need in an earthly way, then help him out of it. If he sins again after that, then rebuke him in love, and do not become his enemy. For with the measure with which you measure in My name, will also in turn be measured to you again.

[14] **Judge no one, then you also will not be judged later. So also, do not condemn or curse anyone, so that you also will not be condemned or cursed later.**

[15] **Do good to those who do evil to you. By that you will strew glowing coals over their heads and make them your friends. Thus, bless also those who hate and curse you, then they**

will regret it. Forgive your enemies 7 times 77 times. If they will not improve by that, you can present the matter to a worldly judge, and the incorrigible enemy should be put out of the community, because the one who does evil in an incorrigible way should also be chastised, so that his fellowmen would no longer be vexed by him.

[16] So be always submissive to the worldly authority, whether it is mild or severe, for it would have no power if it would not have been given from above because of the many incorrigible sinners.

[17] But you should not submit a complaint for every little thing, and not go to the worldly judges without an urgent necessity, because what you do not wish to come over you, spare this also to your fellowmen as far as this is possible. Only unmistakable thieves and robbers and too severe fornicators and adulterers you may deliver to justice, as well as one who has committed a murder. But you should not become angry because of that, but only do what is necessary. Leave all the rest to Me and the judges.

[18] Look, My friend Marcus, this is My will concerning this point. He who will act accordingly, will also never lack My blessing." (27. The practice of neighborly love - THE GREAT GOSPEL OF JOHN Book 22)

The real prayer

To pray in spirit and in truth

"God is a spirit, and those who pray to Him must **pray to Him in the spirit and in truth**. This needs neither mountain nor temple, but merely a heart that is as pure as possible, full of love and humility." (THE GREAT GOSPEL OF JOHN vol. 1, 24:13-14)

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"When you pray, do not pray like the pagans and the Pharisees with your lips, using words formed by the tongue of flesh, but **pray, as I have told you, in the spirit and in truth, with life-filled works and acts of love for your neighbor**, then every word spoken in My name will be in truth a prayer and I shall always hear it, the sighs from your lips, however, I shall never hear." (THE GREAT GOSPEL OF JOHN vol. 3, 209:4)

The Lord's Prayer

(Excerpt from Himmelsgaben (Gifts of Heaven) Vol.1, p. 293)

received by J. Lorber 13/3/1841

"In response to the question of how one should pray the Lord's Prayer so that it bears fruit, the Lord replies:

8) But as regards the Lord's Prayer, it is the same with this prayer as with the question of how one should pray the same so that it bears fruit. For whoever does not pray the same in spirit and in truth, it is as much use to him as explaining colour to the aforementioned blind man.

9) How can he (the spiritually blind) say: "**Our Father**", as he has never made an effort to recognize, through love and living faith, the Father in his heart and to approach Him in spirit and truth?

10) How can he say: "**You who are in heaven**" who knows neither the Father nor much less heaven? - How can he say: "**Hallowed be your name!**" who does not know My love, much less my living word and therefore impossibly the life of life and the holiness of all that is holy and all renewal from Me, which alone is My unutterable name?

11) How can he say: "**Your kingdom come!**" who hangs with all his senses, like a parasitic plant, on the tree which should be bearing fruit, i.e. things of this world? - How can he say: "**Your will be done**", who has never taken the trouble to recognize My will and keeps, in his heart, either a great indifference or, often even in his youth, sheer disobedience for every yet so easy commandment and carries within him the greatest carelessness for all things concerning eternal life?

12) How can he say: "**Give us the bread of life**", who has, in his heart, no idea of the requested bread, but yet a so much greater desire for food for his stomach, which is really the main concern of such unsuccessful petitioners?

13) How can he pray for "**forgiveness of his sins**", whose heart is still full of impurities, being filled with nothing but anger, jealousy, pride, ill-will, rudeness and still many more vices of the sort?

- Listen, to successfully achieve forgiveness of sins more is required than to remain, through fortunate circumstances, without enemies. Since, whoever has no enemy, how can he ask: "**Forgive me my sins, as I forgive my enemies?**", - I do not want to say with that, that you should make enemies in order to have something to forgive; but this I want to say with that, that your heart should be noble with every insult, no matter what form it takes. Otherwise you pray for judgement and damnation upon you, rather than forgiveness.

14) Further, how can he say: "**Lead us not into temptation**", who first of all does not even know Me and prays suchlike without purpose, and should I, unknowingly to him, spare him from every temptation, he himself, as one possessed, would run from danger to danger, from abyss to abyss, from death to death?

15) See, how therefore such a request! Does it not resemble a fool who begs a benefactor for support, then as soon as he has received it, throws part of it into the fire, part of it into dirty water,

part of it into stinking cesspools and part of it into garbage and graves full of decay. Think, what use is this gift to such a fool!

16) How can he, finally, say: **"Deliver us from evil"**, who with great diligence throws himself into every evil?

17) If you wish to pray this prayer with success, then you must pray it in spirit and in truth and to consider well what is required to reap the true fruit of this prayer. Otherwise, out of this prayer, the opposite of the great blessing will be the result, for you as for all others."

Miracles (Signs)

The healing of the palsied near the village at Sychar

"1. We nevertheless press on eastwards and soon reach a tiny village, some twenty furlong distance from the castle. The entire community joyfully rushes out to meet us, asking softly what they can do for us. But I say: 'Do you not have sick among you? They affirm it, saying, 'Yes, we have one fully suffering the gout!'

2. Say I: 'Bring him here then, so he may be made whole! Says one of them: 'Lord, this will be hard! This sufferer is so paralytic that he has not been able to leave his bed for nearly three years, and his bed is hard to move, being fastened to the ground. Would you be prepared to go and see him? Say I: 'Since the bed is hard to move, why don't you wrap the sick in a mat and bring him over here!' In response several of them hasten to the house where the gout-stricken is lying, wrapping him in a mat and bringing him to Me in the street and saying: 'Lord, here is the poor sufferer.'

3. But I ask the sick one whether he believes that I can heal him. The sick looks Me over and says, 'Dear friend, you look indeed like you could; you sure seem to be a proper healer! Yes, yes, I believe it!'

4. Say I thereto: 'Now then, get up and walk! Your faith helped you; but beware of a certain sin henceforth, so as not to relapse into gout, which would be more acute the second time than now!'

5. And the sick gets up forthwith, taking up the mat and walking. Noticing only then that he is completely healed, he falls on his knees before Me, thanking and finally saying; 'Lord, in you there is more than human power; praised be God's power in You! Oh, blessed the body that bore You, and over-blessed the breast that fed You!'

6. But I say unto him; 'And **blessed they who hear My Words, keeping them in their hearts and living accordingly!** (THE GREAT GOSPEL OF JOHN vol. 1, chap. 66)

The healing of Jewish believers at Capernaum

"1. When all who were with Me had finished supper, whilst Judas slept on a straw mattress in the outhouse, those same Jews who the previous day had put the priest, scribes and Pharisees to the test, brought a great many possessed and a great many others suffering all kinds of ills, imploring Me to heal them all.

2. And I asked them in a lovingly earnest manner whether they believed that the Nazarene carpenter's son was able to do so. Because these people knew Me so to speak from birth.

3. But they answered and said, 'What have we to do with the carpenter's son?! If the carpenter's son was chosen of God to become a prophet to the people of Israel, then he is a prophet even if a thousandfold carpenter's son; because each man is what he is out of God and never what his parents were! And so we believe without doubt that you are firstly a God-tutored prophet and that you hence secondly can help everyone, as you helped the son of the city councilor and the centurion's servant!'

4. And I answered them, 'Now then, since your faith in Me and your assessment of Me are such, be it done to you according to your faith!'

5. Upon this word, all the spirits left the possessed and those suffering all kinds of sickness and plagues became well instantly. [Mt. 8:16]. (THE GREAT GOSPEL OF JOHN vol. 1, chap. 102)

The Healing of an Amputee

"The Lord bids them bring out all their sick from the village of Malaves, on the Euphrates) whom He heals by appealing to God:

[16] Father, I thank You for again granting My request! I do know that You do that at all times; however, I say and do this, so that also these heathens may recognize You, believe in You and Me and then praise solely Your holy name."

[29] *Even a man without arms has his missing limbs restored and is able to use them instantly as if he had never been without them.*" (THE GREAT GOSPEL OF JOHN vol. 6, chap. 97)

The Lord casting out a demon

St. Luke XI, 14-28: " *And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of the said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because he say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come*

upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return upon my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter ill, and dwell there: and the last state of that man is worse than the first. And It came to pass, as he spake of these things, a certain woman of the company lifted up her voice, and said unto Him. Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it." (June 27, 1872)

"In order to understand and appreciate this deed, you must first know how the devils get into a person and what they are in reality, so that the casting out can become comprehensible to you.

To make this clear to you, I must go far back and lead you into earlier eons when there was no material world as yet but only the realm of spirits.

Out of presumption and defiance, the first angel, as the bearer of light into the farthest spaces of the heaven of spirits, abused his might and - together with his adherents - rebelled against Me. And since he and his accomplices had no intention of ever returning, they were banned into matter and compelled to set out on the long road of progressive purification in order to return to their once better state. This process of purification is still on today until all will have again become what they once were, namely, recognizers of My might and love and active promoters of My great plan of creation.

Now behold, in that distant time when the individual liberty of the spirit was established as inviolable, which is still the case today, the spirits, including Satan himself, were free either to return from their wrong direction or not. But since the spirits were not all equal in recognition, goodness and insight - just as still today there are no two beings which are spiritually alike - the ways in which those spirits thought and acted were most varied. One was satisfied with his spiritual level, another was not. One was steadfast in resisting the temptation of the more wicked, whereas another opposed the influence of the better ones. Hence, there did not exist a proper progression, but there were as many different opinions and ideas about Me, the world and the necessary development as there were spiritually thinking beings.

This great diversity, existing among the good spirits as well as among the evil, who prefer to regard Satan as their deity in the same way as the good regard Me, - this diversity is the basis for the spiritual life and activity necessary for the continuance of the great realm of spirits.

Although the great multitude of fallen spirits under their principal leaders took a direction other than the one destined for all, their actions, which are opposed to Me and My principle of good, must nevertheless serve My purpose. In the results, which are not according to their wishes, they must recognize My omnipotence which they cannot evade whatever they do.

The same way of spiritual existence and activity is also found among the souls of those who were called away from all the globes and are now living in the beyond. Also they have freedom of will. They can progress or retrogress, they can do whatever they wish. They can, in a minute, proceed from the hellish torture of a tormenting conscience to the beatitude of an angel; can remain what they were in their lives on earth or become still more wicked through companionship with other,

more evil souls. Their sphere of action is limited by nothing but the conditions of existence found on each spiritual level.

Primordial, not yet incarnated spirits as well as souls departed from human bodies who have no urge to progress, seek - since activity is a principle of life without which nothing can exist - to occupy themselves by endeavoring to draw into their sphere spirits or still living beings whose inclinations make an influence possible, and to impart to them their own views and inclinations. Therefore, the more a person nourishes his own evil passions, the more easily he may become subjected to such an influence and ultimately fall victim to these evil spirits tormented by boredom. As through writing, knocking and other means the spirits can exercise an influence upon individual receptive souls and thereby contribute, at least indirectly, to unbelievers realizing that there is another world, thus evil spirits of the deceased may affect the mind, even the physical organism, of a person, in which case raving madness or other diseases are the externally visible consequences.

If you could see with spiritual eyes, you would discover an entirely new world in and around you which, like the external, material world, is also endeavoring to make your return to Me as difficult as possible. It was on account of this that I once said to My disciples in the garden of Gethsemane: "Watch and pray, that ye enter not into temptation!"

Hiding their pernicious venom under the sophisticated cloak of self-love, these spiritual influences are in the beginning so mild and gentle that one needs an acute perception and steady vigilance to refrain from doing the will of others instead of one's own. If, however, a person remains steadfast and the evil spirit sees that his influence is resisted, he gives up because he does not want to waste his time.

This invisible influencing and transforming of matter, this coming into existence and disintegrating, this transition to I other forms, - all this would unfold in the spiritual world before your eyes on an even larger scale if you had the ! spiritual vision. For, you could look through the spirits and I observe at once which idea is moving one or the other to do this or that. In this spirit world you would have to use an , entirely different yardstick than in your material world, since there already thoughts are being weighed, whilst in your visible world a thousand thoughts pass unnoticed until perhaps only the last one, through action, discloses the idea of another living being.

You would be amazed if you could watch the departed souls arrive in the beyond and see how they are received by other spirits either with love or hatred. You would be amazed at the moral struggles a soul has to experience there until it can go its own way independently. There hiding, hypocrisy and dissembling is of no use. There man, as a spirit, is but the reflection of his spiritual self attained in this world, and not by actions but by thoughts because thoughts brought about the actions, and they are the determining factor also in the spiritual world. Every thought flashing through your head or heart is carved as an indelible imprint in your inner spiritual man and will someday contribute to forming the spiritual garment of your soul's body.

If people only knew what they are doing when they either depart from this earth bearing a grudge, or when survivors curse the departed, they would shudder at the consequences of such thoughts. Such thoughts are capable of causing great torment - of a spiritual nature, of course - for those who have passed to the other world and could kindle in them the desire to receive the souls of such persons with revenge. Therefore, be severe with your thoughts! You may often with one thought attract a host of congenial evil spirits of the other world, and while you believe to be only musing, these spirits are endeavoring to catch you in their net, to destroy your good qualities in order to

bring to maturity the decision for an evil act which may have endless consequences for yourselves and other men and spirits.

This is expressed in the Gospel when I said of the powerful and evil spirit, cast out from the diseased or mute, that he walked around all forlorn and then returned with seven other spirits worse than himself.

It is the spiritual picture of a man who conquers a passion and believes to have rid himself of a devil but then carelessly indulges again in his favorite thoughts and ideas. Such a person is nourishing a little flame and as gnats when they become aware of a light in the distance all strive towards it, in the same way this train of thought serves as a light in the spirit-world to guide those who are groping in darkness. They stream towards it, begin their hellish play with united strength until the plagued individual falls into their net and is lost to My Kingdom here on earth and there in the beyond for a long time.

The other world, the world of the invisible, is not as rosy as your priests present it to you. It is not so hellish either as the imagination of certain religious fanatics likes to paint it for you. It is all based on this: A man will see the spiritual world according to his spiritual nature. In the same way you also see the material world, and the principle is the same here as it is in the beyond.

There a refined and pure heart, devoted to Me, will not see anything of a hellish nature as it did not see such things in this world either. There it will see erring spirits as it here saw erring people, and it will endeavor to help everybody as it had done here during its lifetime. Bringing along peace, the soul will see only peace; bringing along hatred and pride, it will experience the same over there from others and subject others to it.

There is only one law valid in My creation - the law of gravity, of the power of attraction. By it the material things are consolidated and maintained, likewise the spiritual. The heavier, that is, the denser a body is, the greater is the power holding together its primary elements; it is rock and built on firm ground. The lighter the substances and the less their power of cohesion, the easier they can arise. The firmer the atoms are joined together, the less they are capable of receiving light and warmth; the lighter they are, the more receptive for the influences from above.

Thus it is also in the world of spirits. The moral weight binds the spirits to matter; the lighter it is, the sooner can they withdraw from matter. In the first case, the spirits are dark; in the second, accordingly lighter. The dark spirits are the ones who want to animate and warm themselves in the light of others since they lack warmth themselves. Hence, if they want to remain wicked they endeavor to draw others into their darkness, otherwise they try to free themselves from the darkness.

Such is the spiritual activity in the entire ether spheres. Forever there is strife beside peace, persecution and repulsion beside unification and loving congregation, because the spirits have to fulfill their spiritual process. Time does not count, for eternity is long. No one is coerced; what he wants to be, he is. Or, as Paul said: "As the tree falls, so it lies."

Therefore, make every effort while you are here to gain enough strength that you can resist the temptations there and that you immediately meet with better spirits with whom, of course, strife and seduction are out of the question! Abstain from cursing and uttering maledictions, for spirits offended in this way and retarded in their progress seek to take revenge. If they cannot do it here,

they are sure to wait for you over there in order to repay you for what you have done to them in blind self-love.

In the Gospel I said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Remember that there are only two ways: toward Me or away from Me! Therefore, blessed are those of you who hear My words and will also follow them! In the other world they will be spared much of what otherwise would have been an inevitable consequence of their earthly actions.

I could still tell you much about the other world. You already had a glance at it in the description of the spiritual sun. Yet, that is only just an outline of the great truth but if you ponder over it this should suffice as an admonition, so that you cannot blame Me later for not having let you look into that world which one day will be your abode, in fact, the by far longer one.

Those extreme cases where one or several evil spirits have so much power over a person that even his physical organism is under their control are rare but allowed for good reasons. To heal such sick people possessed by evil spirits, requires a religious man with a strong will who knows Me and My might well and is confident that I will give him help when he asks for it. In such a case help can be given in My name through prayer and the laying-on of hands, as I did Myself when I lived on earth; only one must always think: Let it happen according to My holy will!

Now you have an idea about the life in the great spirit world, which I wanted to give you on the occasion of this event from the Gospel. It is most important that you not only know what you see but little by little also learn to understand what there is beyond the visible world, has given the latter its character and represents the by far greater and more important part of My Kingdom.

Spirit am I, spirits are you, and even matter will once become spiritual. To recognize in this light the great cycle in all its levels, to survey it and establish your own position in it, is the task which was given you. To help you achieve this, I employ every possible means to make the inevitable road easier and shorter for you in order that you may overcome already here the greater and most difficult part, so that over there you will have to conquer only fewer and easier things.

Amen." (Lord's Sermons)

The healing of the Son of a royal nobleman. [John 4: 47-53]

47. There was a royal nobleman whose son was lying ill at Capernaum. When he (the sick son's father) heard that Jesus had come from Judaea into Galilee, he came to Him (to Cana) and begged Him to go down (to Capernaum) and help his son who was dangerously ill.

"1. As we were on the point of setting forth on our way a man of royal descent and a close relative of the commander, who a few days ago had gone to Capernaum, came hurrying towards Me almost out of breath for he had learnt from the commander that I had again returned to Galilee from Judaea. This royal nobleman had an only son who suddenly had been attacked by a bad fever and the physician in Capernaum had realised as soon as he saw the patient that he was quite beyond help. The father was in despair and did not know what to do in his grief. Then Cornelius, the commander, came to him and said, 'Brother, there is a way. It is less than an hour's brisk walk from here to Cana, where the famous healer Jesus of Nazareth is staying. I myself met Him there and spoke to Him on

my journey here. He will surely still be there for He promised me to come from there directly to Capernaum and visit me. What He promises He also keeps without fail, and since He has not yet come to me He is definitely still in Cana. Therefore, hurry to Him personally and beg Him to come to your son and help him. And I can assure you that He will come immediately and help your son.'

2. Having heard this from his brother Cornelius, the royal nobleman hurries to Cana and, as already mentioned, arrives there quite out of breath as I was just setting forth on My way. On reaching Me, he falls at My feet begging Me to hurry with him to Capernaum as his only son who is everything to him was dying and no physician in Capernaum was able to help him. If I did not come quickly to Capernaum, his son would die before I got there if he had not died already.

48. And Jesus said to him: "Unless you see signs and miracles, you will not believe!"

3. Say I, 'Behold, My friend, it is not easy with you people, for unless you see signs and miracles already in advance, you do not believe. I help only those who believe even if they have not seen any signs and miracles beforehand. For where I am approached with unconditional faith, I also heal surely and certainly.'

49. The nobleman said to Him: "Sir, come down before my son dies!"

4. Here the royal man exclaims, 'O Sir, do not discuss this at such length with me poor man; you can see that I do believe or I would not have come to you. I beg you, O Sir, just to enter my house and my son will live. But if you delay, he will die before you arrive. Look, I have many servants, and if I say to one or the other: do this or do that, he will do it. If I did not believe in you, O Lord, completely, I would have sent one or the other of my servants to you. But since I am filled with the firmest faith, I came myself. For my heart told me: "If only I find and see you, my son will become well. Lord, I also confess that I am not worthy to have you under my roof, but if you would only say one word, my son will become well and live.'

50. Jesus says to him: "Go home, you son will live!" The man believed what Jesus said and went home.

5. Say I, 'Friend, such a faith I have not found anywhere in Israel. Go home confidently; you will receive according to your faith. Your son will live.' - And the nobleman went home in tears of gratitude and joy, for he believed My word without any doubt, but I still spent the night and the following day in Cana to the great joy of the host.

51. When he was on the way down (towards Capernaum) his servant met him with the news: "Your child lives!"

6. As the nobleman - who was much respected in Capernaum, on the one hand because he, like the commander Cornelius, was related to the ruling house in Rome and, besides, was a high-ranking officer appointed by Rome - approached the town his numerous servants were coming towards him announcing loudly, 'Master, your son lives and is perfectly well.'

52. He asked them what time it was when he (the son) began to recover. They said, "Yesterday at the seventh hour the fever left him!"

7. Then the man almost fainted with joy and asked at what time he had recovered. And the servants told him unanimously, 'Yesterday at the seventh hour the bad fever left him.'

53. The Father noted that this was the exact time when Jesus had said to him: "Your son will live!" And he and all his household became believers.

8. Hearing this from his servants he began to work out the time and found that it must have been the exact time when I had said to him, 'Your son will live.' So he walked home at ease, and when he arrived the commander Cornelius already led the completely healthy and happy son towards him, saying, 'Well, brother, did I send you to the proper healer or not?'

9. The royal man, however, said, 'Yes, brother, through your advice you have restored my life tenfold. But this healer Jesus of Nazareth is obviously more than an ordinary healer who ever so skilfully knows how to cure diseases by means of medicinal herbs. Just imagine! Without ever having seen my son, he simply said, 'Your son will live, and the boy recovered at once. Listen, this is of great significance. I tell you: This is not possible to any man, but only to a god. And from now on I believe, and so does no doubt my whole household, that this Jesus is beyond any doubt a true god and for the salvation of all men walks among them in a human form and heals and teaches them. When he comes here he must be shown divine veneration.'

10. Says Cornelius, 'I know Him already as that and am fully convinced, but He does not allow people to approach Him like that.'

11. Says the father of the healed boy, 'Brother, where one has such evidence in hand, I think, one cannot do too much.'

12. Says Cornelius, 'I fully agree with you, but as I have already told you it is a fact that He is a declared enemy of public and external marks of respect. As far as I know from His earliest childhood, only the silent, innermost mark of respect expressing itself in the love of the heart is acceptable to Him. All that is only external He even regards as irksome and if He came here, as he promised me, you might by a public worship drive Him away from this place forever. Therefore, do whatever you wish within your heart, but avoid all public ceremonies; for I know Him already since His birth in Bethlehem and have heard and seen much of Him since that time.'

13. Says the royal man, 'All right, I followed your advice yesterday by day and will, therefore, listen to you and follow it also now at night.'

14. (In order to avoid giving cause to hair-splitting, there should here be added a brief explanation regarding the word "**yesterday**". A day - in particular in Galilee - lasted only until the respective sunset and after the sun had set actually the next day already began a few minutes after sunset the previous day was already described as "yesterday". With the sunset began the first nightwatch for the coming day. A nightwatch, however, was a period of three hours and an hour of day was in summer equivalent to almost two of today's hours and in winter to not quite one, for the daylight time had to have always 12 hours whether the day was short or long. If here it says that the nobleman walked from Capernaum to Cana in one hour, it would nowadays amount to almost two hours. - This brief explanation is all the more necessary as some things in this gospel could hardly be correctly understood, since the respective time references were only according to those times and not according to the present chronology.)' (THE GREAT GOSPEL OF JOHN vol. 1, chap. 90)

The healing of the possessed. Evil spirits entered in a swine heard [Mt. 8:28-32]

"1. The tiny country or rather district we came to was inhabited by a small race known as the Gergenese or Gadarenes, which occupied the entire opposite length of the sea of Galilee.

2. When we had all stepped ashore there and were about to head for the small town of Gadara, situated on a rise some six thousand paces from our landing place, there came running, from a hill topped by this town's cemetery, opposite the town and along the seas, two naked men of a terribly contorted appearance, who were possessed by an entire legion of spirits, of such fierceness that hardly anyone could get through along this road because of them [Mt. 8:28]. Their dwelling place were the graves of the above cemetery. None could catch or shackle them with chains. Because even where a crowd of the strongest people managed to subdue them, putting them in heavy chains and shackles, the chains were broken instantly and the shackles pulverised! They were on the hill and in the graves day and night, screaming dreadfully, and mightily beating themselves with the stones.

3. When these two became aware of Myself among the disciples however, they ran straight towards Me, falling down before Me and yelling, 'What have we to do with thee, thou son of the most high?! Art thou come to torment us before the time?! We beseech thee by the most high not to torment us.' [Mt. 8:29].

4. But I rebuked them, saying, 'What do you evil spirit, tormenting these two as one man, call yourself?'

5. And the evil one cried, 'My name is legion, for there are many of us!'

6. But I commanded the evil one to depart from these two! Instantly a vast number of evil spirits departed visibly from the two, in the shape of large, black flies, but pleading with Me that I would not drive them out of this district!

7. There was along the hills straddling the sea however a great herd of swine belonging to the Gadarenes; because this little race, consisting mostly of Greeks, ate the flesh of these animals, trading therewith mainly with Greece. [Mt. 8:30].

8. When the evil spirits spotted these pigs, they once again implored Me for their entering into this herd. [Mt. 8:31].

9. And when I acceded to their request, for reasons secret and concealed from the world, the devils instantly entered the pigs, some two thousand in all.

10. As soon as the devils had entered the swine, these animals ran up a hill which ended with a great cliff jutting into the sea, with a sheer drop of about three hundred yards, with all the two thousand swine properly storming into the sea, where it was very deep. [Mt. 8:32].

11. When however the shepherds who watched over the swine saw what had taken place with the possessed, they fled appalled, rushing into town, telling especially their employers what took place down at sea. [Mt. 8:33]." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 104)

The healing of the palsied (Mt 9:2-8)

"1. Whilst the Pharisees and scribes are trading all kinds of words with the disciples, a palsied is brought upon a bed by some eight persons, for the purpose of My helping him. But the house was so densely beleaguered that it was not possible for the eight men to bring him into the house and over to Me. But they also feared that owing to the crush, I would shortly leave through the small door facing the sea and then make off over the sea. One of them therefore went to the owner, whom he knew, saying, 'Behold, we eight brothers have just brought our mother's brother, who has for five years been bed-ridden with palsy, together with his bed, for probable healing by the famous Saviour Jesus, Who is in your house just now. Due to the immense crowd however it is impossible to bring him into the house and before Jesus. Give me a clue, friend, what I should do!'

2. Says the landlord, 'This is of course a problem, because the room where Jesus finds Himself is thronged with people! Over one hundred of His disciples as well as a great many priests, Pharisees and scribes from all places and districts are in there having discussions. Yet I shall nevertheless on this extraordinary occasion, as between old friends try to do something for you.

3. Watch, my house, like most fisher-huts, is covered with thatches! Let's put up a couple of ladders to the roof and uncover it sufficiently for you to get the sick through it. Once you have him in the attic, you can put four heavy ropes, of which I have plenty up there, around the bed legs, whilst I open the trap door situated in the middle and we shall let the sick down with the roped bed and he can then himself ask Jesus to make him whole. The ones right beneath the opening shall be making room, unless they want the bed to land on their heads!'

4. This impresses the one from the outset and to the derision of the big crowd, it is put into action and the whole thing goes off well, without disturbance. Only one person, a properly foolish ultra-orthodox templer, who measures the law with the precision of the compass, remarked to the uncoverers of the roof conscientiously that they ought to be mindful of it being high Sabbath.

5. But the eighth one said, 'Ay, what should you old temple ox have to say here?! Shut your toothless trap and go crawling up to Jerusalem to the Solomonian ox, donkey, calf and sheep barn and there bawl your Jeremiah lamentations to these customary occupants of the house of God! We have for a long time now been wide awake to your beastly divine service and know that God is pleased with good works rather than the braying of your oxen and donkeys!'

6. This sharp comment from one of the eight silenced the templer quite expeditiously - with the echo of the whole crowd leading to great spontaneous cheering, since for a long time already to the Galileans, the temple machinations meant nothing.

7. The young man had in just a few words told the full truth in a rather funny way and more for this than anything else received the accolade. Because on great feasts, big hordes of cattle were herded into the temple, together with donkeys and sheep, for the very purpose of the loudest braying and bleating of these animals, usually also letting these animals starve for a couple of days, so as to have them make the peak noise during the offering, making the people shake and tremble.

8. Verily, the high Mass in the Temple, especially on the great feast days, was something so foolishly hideous and swinish, as is not to be met with on the entire earth, not even among the fiercest peoples; and hence the young man answered the strict templer quite correctly, with which even I was pleased, as I knew quite well within Me how it came about.

9. Soon thereafter, the trapdoor of the room, or rather the attic, was opened. A self-important Pharisee inquires loudly, 'What's going on up there, what's happening?'

10. Says the former clever speech-maker: 'Have a little patience and you soon shall see! Behold, today is Sabbath; upon this day, according to your customary teaching in the Synagogues and schools, grace comes from above! This time however, mankind's grace is below and so, there being one who having not yet received grace, comes from above down to you to seek his grace down there. Hence nothing contrary to the Sabbath is taking place here; for surely it shall not make any difference whether on a Sabbath grace comes from above, or whether someone seeks grace down below, if it has already come down to blind men who are not capable of beholding it, although already bumping into it with their noses!'

11. This address once again draws great cheers from among the disciples, but anger from the Pharisees, priests and scribes. The disciples nevertheless call out loudly: 'Then down with the graceless one from above, who seeks grace only down here!' - And the sick is lowered down at once.

12. As he now lay on the bed in front of Me, he begged Me to help him, sobbing! I however, seeing that he and those who brought him had the right and true faith, said to the sick, 'Fear not, My son, your sins are forgiven you.' But this I said initially only for the scribes' self-examination, who had become favourably disposed towards Me; because the resurrection of the daughter of Jairus, who was their superior, had made this sort into My friends.

13. When however I had said to the sick, 'Your sins are forgiven' [Mt. 9:2], anger was immediately kindled with some strict scribes and they said to themselves in their hearts, 'What's this, what do we hear? How can he be a proper Saviour (physician)? He blasphemes!' [Mt. 9:3]. Because they regarded Me merely as an exceptional physician; but that divine power could indwell Me was to them crimen sacri leasi (blasphemy. The ed.), since God's power resided only in the priests, Levites, Pharisees and scribes and furthermore only in the Temple at Jerusalem!

14. Having of course discerned their innermost thoughts only too quickly, I spoke to them at once, saying, 'Why think ye so evil in your hearts? [Mt. 9:4]. For, which is easier, to say 'your sins are forgiven you', (which of a truth you yourselves always say, especially to those who come to you with rich offerings, yet none being actually helped), or to say with effect; 'arise and walk' [Mt. 9:5].

15. Says one scribe, 'With this one you won't be getting beyond the forgiving of sins, surely! Because whoever has been ravaged by gout like him, only death can help!'

16. Say I, 'Do you opine thus? Yet I say unto you, so that you may see and know that the Son of Man also has power on earth to forgive sins, I now say, full of effect, to this sick one, who is to you who arrogate to yourselves the exclusive power from God to forgive sins, yet saying he can be healed only through death, - 'Arise, take up your bed and go home without fear, completely sound!' [Mt. 9:8].

17. With these words, the sick stretched out his fully sound limbs, which had previously been most miserably contorted and partly withered away; and instantly also he gained all flesh, thanking Me while sobbing with over great joy, standing up sufficiently firm and powerful to loosen the ropes from the bed at once, then carrying the bed under his left arm, making his way through the immense throng with the fairly heavy and large bed with great ease, carrying it home all the way to Capernaum.

18. The multitude however who were present and saw this deed, began to praise God loudly for giving a man such power, as was only within God Himself and with which all things were possible to him. [Mt. 9:8].

19. This deed again fortified the Pharisees and scribes in attendance, to the extent of dropping their evil thoughts and saying, "This truly is unprecedented! How this is possible to you, verily only God can know and otherwise no man upon earth!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 116)

Resurrection of Cornelius' dead daughter. [Mt. 9:20-25]

"10. With the sound of these words and a few of My further comments on old garments, the new wine and wine skins having only just died down, one of the chiefs of Capernaum (in fact the Roman Commander Cornelius) comes in hastily, properly storming Me, falling on his knees and saying breathlessly, 'Lord! Friend! You godly Master and Saviour! My most beloved daughter, who bears my name, my glorious, good and most beautiful daughter, has died. (Here the chief weeps and for a while is unable to speak), recovering after a while, he continues:

11. Lord, to Whom nothing is impossible, come with me to my house and lay Your miraculous hands upon her and she shall surely live again, just like the school superintendent Jairus' little girl also was fully dead and lived again. I beg you, my most exalted Friend, come and do me this favour.' [Mt. 9:18]

12. Say I, 'Never fear, I am coming to do according to your request. Although the daughter is indeed fully dead and cold, yet I shall nevertheless awaken her, so that she may then proclaim God's glory to the poor. And so let us go!' [Mt. 9:19]

13. But My disciples asked whether to wait for Me here, or whether to also come along. But I said, 'All those of you who are My disciples and you also, Matthew, who have been a tax collector, follow Me. I have taken care of your earthly house and shall do so in future; but for this you are to become My disciple, like these.'

14. Matthew casts off his host's vestment at once, putting on his good coat, and follows Me without first making the usual host's arrangements with his own for his absence.

15. Nota bene (note well). This is what everyone must do who wants to follow Me! He has to become dead to all worldly living and not think about his worldly state, or he is not fit for My kingdom. Because he who lays hands on his plough but looks over his shoulder is not fit for the kingdom of God!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 127)

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"7. Matthew the scribe was happy with that, and we soon also reached the chief's house and moved at once to the chamber where the deceased daughter lay upon a bed adorned in the Roman style.

8. There were however many pipers and other noise makers; because it was tradition to make a lot of noise around the deceased, to either awaken them, or if not possible, to in accordance with the opinion of the blind, common and mostly heathen folk - to, at this of all stages, go to the greatest length to scare away the messengers of the prince of hell, Pluto.

9. Entering the big chamber with the disciples however and seeing and hearing the ridiculous noise making [Mt. 9:23], I commanded them to above all immediately cease their noise-making and to completely clear the chamber, as well as get out of the house, because the daughter did not die, but only slept.

10. Here the engaged noise-makers (for money of course, because none could obtain noise without money!) started laughing Me off, and one of them confided to Me, 'Here you are not likely to succeed as with Jairus! Just look at her more closely and you as a doctor shall at once have to acknowledge that fullest death sits on her nose, as would have been taught by the famous Greek physician Hypocrates; and you assert that she sleeps!?'

11. But the chief sensed that the tumultants did not intend to move; he therefore commanded them to clear out, threatening them with punishment, ordering his centurion guards to drive the people out; and the chamber soon was free of the noise-makers.

12. Only after the chamber as well as the entire house were rid of these tiresome guests did I fully proceed into the chamber with My disciples and the chief's relatives, stepping up to the death bed and taking hold of the daughter's hand without saying anything, the daughter at once getting up in full strength and health, as if there had never been anything wrong with her [Mt. 9:25].

13. But when the daughter saw that she had lain upon the familiar bed on which only the dead were laid, she asked how she came to lie upon the death-bed.

14. The chief however went over to her overjoyed, saying, 'My overly beloved Cornelia! You became very sick and also died from your sickness, and you were dead and would have remained irretrievably dead, had not this truly almighty Saviour of all saviours awakened you with his godly power, just as he also awakened the little girl of the school superintendent Jairus, with whom you were well acquainted. Hence be joyful again with beautiful life and be forever grateful to this Friend of all friends, Who alone gave you back the greatest possession, dear life itself.'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 128)

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"1. Says the daughter, 'Yes, yes, now I remember clearly that I was very sick; but a very sweet slumber came over my eyes; I fell asleep and had a most wonderful dream. Wherever I turned, there was light and nothing but light and a most beautiful world shaped itself out of the light. Indescribably beautiful gardens, streamed by the light, became visible and one splendour after another came into view. But no living being seemed to inhabit this splendour and as I beheld these splendours with astonishment, without a living being showing up, my heart started sinking. Amidst these splendours I began to cry and yell out, but not even the faintest echo wanted to answer me from any direction, and I became sadder and sadder amid the mounting splendour.

2. And as I sank down in sadness, starting to loudly call out for you, my father, behold, this friend here suddenly came from the gardens, grasped my hand and spoke, "Get up, my daughter", suddenly all the splendours which had made me sad vanished and I awoke, even whilst this friend still held me by the hand. I could not immediately remember all that I had seen; but when consciousness was given back to me, as if from the heavens, I recalled everything that I had seen and experienced in the dream, just as I related it to you.

3. What amazes me however is that although I have to conclude from this bed that I was actually dead to the world, I nevertheless continued to live in my dream! And still more amazing is it that this glorious friend who came to me in my dream now is present exactly as I saw him in the dream.

4. But now I ask you, my dear father, whether perhaps this my life that he gave me anew belongs to him? My heart is deeply moved and it seems to me that I could not ever give my love to any man other than him. May I love him above all, - more than you, my father and more than everything in the world?

5. This question embarrasses Cornelius and he can't find an answer. But I say to him, 'Leave the daughter to feel the way she does now, because only this shall give her the fullness of life'.

6. Says Cornelius, 'If so, then indeed love this Friend above everything! He Who could give you life from His strength and power when you were dead, shall never be capable of harming you; because if you were to die again, He would be certain to give you life again. May you therefore love him above everything, as I also love Him with all my strength.'

7. Say I, 'He who loves Me loves also Him Who is in Me and this One is life eternal. If he were to die with love for Me even a thousand times, yet he shall live eternally.' - Many who hear this say within themselves: 'How, what is this?! Can a man also say that? But, can a human being do what he did?' "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 129)

The Signs of the Future

Sermon 1

First Sunday in Advent

Luke 21, 25-26: *" And there will be signs in sun and moon and stars; and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken."*

(November 23, 1871)

"This is that text from the Gospels with which the ecclesiastical year usually begins. It is read to the believers at church every year, explained in one way or another, so as to best serve the preacher's purpose. Even if many of them do speak of signs and miracles, only a few know what these signs

actually consist in and in what way they will announce the time to come. Most preachers choose their explanations of this text from the political life thus endeavoring to explain what is spiritual with worldly examples. This is quite as futile an effort as if one would try to explain the spiritual world through the material, whereas it should be the other way round, since the happenings in the world are the result of spiritual upheavals.

Behold, My children, when in those times I spoke of signs and predicted to the Jews the destruction of their temple, only few of them believed My words because they did not know Me. Now, when I am telling you the same, there are quite as many doubters and non-believers expecting the signs from a different side than where they will actually be coming from.

At that time I predicted the destruction of the temple of Jerusalem and the end of the Jewish people as an independent nation. I told them that the way in which they were observing their religious laws was contrary to what Moses and the Prophets had wanted to give them, and that an end must be made to this conception and practice by means of the true interpretation for the sake of which I had come and sacrificed My life.

They did not want to relinquish what through habit had long since become their faith or religion. For them the temple in Jerusalem represented the spiritual edifice of religion. However, since things were so bad in that temple and religion was preached and practiced to suit the interests of priests and Pharisees, this material temple had to be destroyed if mankind were not to rot in the muddy, stagnant water of their lowest passions. Another, spiritual, everlasting temple, for which I laid the foundation-stone during My life on earth, could only be built on the ruins of the former. As from that time and since My ascension, signs have been given, and still are being given, until My Second Coming, admonishing people to convert, but it never seemed to be the right time to destroy the present temple, namely Rome and its establishment. Even if a ray of light heralding the future illumined the heart of many a person, in Rome it stayed dark and kept getting darker instead of lighter.

What once happened in Jerusalem, where the armed Roman power during a long time respected the religion and customs of the Jews and gave them a free hand, has happened also with Rome until this day. The mighty, with the sword in their hand, well aware of the nuisance in Rome, did not want to make an end to it, but preferred to use it in their own interest. However, just as once the Jews brought about the destruction of the temple and their own downfall through their presumptuous and rebellious attitude, the edifice of the infallible on Peter's chair in Rome will collapse through the presumption and blindness of his own assistants and will have to make room for My teaching as once before.

What happened when I first came to the earth as a man will happen again. There will be signs - happy they who understand and heed them for their own benefit and that of their fellowmen!

Spiritually that which has been predicted will commence - and actually has already commenced - with exactly the same symptoms as once during My pilgrimage on earth. Wars and uprisings, the persecution of My followers, fear of the future and all kinds of diseases were the early signs then and shall not be absent today. Not that I am sending them, but men work their own destiny through non-comprehension of My divine words that shall remain unchanged forever. The wind of spiritual freedom is blowing also today, penetrating all human hearts. The human rights that have been disregarded for so long want to be respected and no longer trampled underfoot by just one class - the more powerful.

It says that even a worm will turn when trod upon. Well, the mighty of the church and the world have trod on the worm long enough, endeavoring to completely subjugate it and let human dignity begin only with them. But they went too far. This they feel and are now - in their fear of the consequences - looking for means to stop this development. But in vain! As once in Jerusalem, also these mighty of today will reap what they have sown.

At that time I advised My followers to be moderate in everything, to retain their souls and bodies pure and not to misuse them, so that they may stand purified before the Son of Man when He shall come.

The same admonition applies also today: **"Watch and pray that ye enter not into temptation!"** Keep yourselves pure, gain strength through your faith in My love and My divine care which, even if it allows the most terrible things to happen, will never punish those who have followed My teaching with child-like trust and practiced it with faithful zeal.

The signs of the time will pass you by when you have learned to adapt your body to a minimum of physical needs, but instead are more concerned with the building up of your spiritual being. Then - as once My followers did - you will praise My greatness, love and mercy even over smoking ruins of worldly splendor and battlefields, where matter has been defeated, but the spirit liberated. Amen." (The Lord's Sermons, chap. 1)

Seeking of truth, seeking of God

"[5] For if men of this Earth want to become children of God, they must try in every way to be as perfect as the eternal and holy Father in Heaven who is in Himself the eternal truth, the eternal love and power, and all the endless good, righteous and wonderful that results from it. Therefore, it is also written in the Scripture: **'God created man after His likeness, He made him after His image and blew His breath into him, so that he would become a living, free soul.'**

[6] In this manner, men of this Earth are not simply and solely creatures of Jehovah's almightiness, but children of His Spirit, and consequently of His love, and thus – **as it is also written – gods themselves.**

[7] And if they are – and their completely free will that is not limited by anything clearly proves this to them – then they also are completely free lords and judges over themselves. But they only become perfect and lords who are completely equal to God, by making God's will, that is faithfully revealed to them, as their own will by acting according to it, in which they also are completely free.

[8] That is why God works only very seldom visibly among the people because already since the very beginning He has given them out of Himself the capability to slowly raise themselves, out of their own power, up to the highest level of life that is equal to God.

[9] Thus, the one who, as soon as he uses his mind, begins to search for the truth and its goodness and will also act immediately according to what he has found, is already walking on the right way, and God will lighten that way for him more and more and lead him to his glory. But the one who, also by his own will, becomes lazy and who will attach himself to this world and its enticements –

which are only present for the outer and perishable sense organs of the material or physical man for the test of his free will – will judge himself out of his free will and will make himself equal to death and judgment, and is consequently himself also as good as judged and dead." (90. About the destiny of men - THE GREAT GOSPEL OF JOHN Book 20)

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"[9] I said to the businessman: "Where worldly reason goes hand in hand with the pursuing of riches united with personal interest, the soft voice that calls to man: 'Search for the truth' must of course be silenced. A little detour on your trips from Jerusalem to Jaffa, Tyrus and Sidon would not have given you any disadvantage, so that you very easily could have met the Man who could have shown and given you to personally possess imperishable riches which you will not ever be able to gather.

[10] **He who will not search will also not find, the one who will not knock, for him will also not be opened.** He who believes that the spiritual knowledge of that which is good and true must search for him so that it would automatically fall to him on his regular worldly ways, can wait eternally to receive it. The one who, out of indolence and because of worldly businesses, avoids to make even a little detour to search for the source of the truth, although he already heard about it, belongs to the worldly people to whom the Lord will say at the end of times: **'You heard about Me and did not search Me. Now I do not search you, although I know that you are there. Go away from Me and go to where your love draws you.'**" (32. The businessman searches for the Lord, THE GREAT GOSPEL OF JOHN Book 25)

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"[...] he who seek will also find as long as he does not stop on the ever so desolate road. **To him who will knock on the door - be it even at night - it will be open and he who will ask persistently will also be given what he has asked for.**" (THE GREAT GOSPEL OF JOHN vol. 8, 104:8)

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"[...] it is this taking pains with a thing and making an effort which is actually **the force with which everyone must seize the Kingdom of God in order to possess it.**" (THE GREAT GOSPEL OF JOHN vol. 8, 105:1)

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"16. For of a truth, believe Me: God in His heart steadily remains the Self-Same! As He was when no sun, moon or stars were shining yet for a long time upon the firmament, just so is He still this moment and shall be into all eternity.

17. **He who seeks Him along the right path also shall find Him and be blessed into all eternity of eternities!**" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 127)

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„He who wants to live properly may accomplish this in any church, because the main rule is as follows: **examine everything and keep what is good**. I will tell no one: become a Catholic, a Protestant, or an Orthodox! Instead, remain what you are if you so wish; but be an active Christian in spirit and in truth! Because anyone may have access anywhere to the pure word of God, if he so wishes.” (chap. 73, Earth and Moon)

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“So as to be on the safe side, believe only Me, listen only to My voice in your hearts, which does not deceive, and do not let yourselves be deluded by clever, sell-seeking interpreters of My Word. Here the word holds good: **“Examine what you hear and read; adhere to the good and eliminate the bad.”** (Secrets of life – G. Mayerhofer)

Whoever drinks the water that I shall give him

“Whoever drinks the water that I shall give him will never suffer thirst any more. The water that I shall give him will be an inner spring for him welling up into everlasting life.” (John 4:14)

[7] For whoever drinks the natural water of this or any other will soon be thirsty again. But the one who drinks (accepts with faith into his heart) the spiritual water (My teaching), which only I can give, will not ever be thirsty again, for the water I give to anyone becomes an inner spring for him welling up into everlasting life.

[8] You take Me to be a proud, arrogant Jew, but see I am meek with all My soul and full of the deepest humility. Thus, who does not become as humble as I am will not participate in the Kingdom of God which has now descended to the Earth.

[9] At the same time the living water offered to you is the sole true cognition of God and eternal life out of God, thus welling from God, the life of all life, into man as eternal life where it becomes an inexhaustible, ever-present life, flowing back into God’s life and producing in God one and the same freely active life. See, such water is what is what I am offering you. How could you misunderstand Me so much?” (The Great Gospel of John, Book 1, chap. 26)

THE REVELATION OF JOHN

Veiled information about the New Revelation in the Revelation of John

"If however, it should one day be necessary, I shall anew awaken men whom I shall inform of all that has happened here and what the world has to expect because of his incorrigible wickedness.

How all this will happen, I shall, when again dwelling in My heaven, reveal in veiled pictures for all the world to you, My brother John, still in this world." (reference to Revelation of John) (THE GREAT GOSPEL OF JOHN vol. 1, 217:14-15)

The beast with seven heads and two horns (Revelation 18:3-5)

"Says Helena: "Yes, Lord, that clears it up for me! And thus I shall try, with Your help, to deal with the loathsome seven-header.

"The way I see it, this seven-headed monster signifies the actual spirit of the Anti-Christ and his rule within his own excrement. The worm represents the great shamelessness emanating from the bend for domination, acquisition, lying and deception. The seven heads are like the seven main vices, from which originate the seven main sins – arrogance, tyranny, jealousy, envy and deathly meanness, irreconcilable hate, treason and lastly murder! From these go forth lust, filthiness, gluttony, unchastity, fornication, lack of regard for neighbor and persecution of everything daring to breath freely, shamelessness and infamy, total unscrupulousness and finally complete disobedience and godlessness! These necessary results out of the first seven man vices are then those visible ten, same points perpetually visible above each head. There were also glowing crowns upon the points, through which the animal was evaporating away the blood when this threatened to fill the vessel. These glowings appear to indicate fullest tyranny, which is an abomination before You, oh Lord, and which now has even taken possession of the people's hearts. But even more clearly, these crowns seem to indicate politics to me, as a multi-promise cover, hiding the death-bringing rapier-point. Should anyone touch the cloak, same is aglow with the tyrant's rage hearth at the blind people, burning anyone trying to seize such.

"Wherefore I believe one needs to remove the crowns, the rapiers, the seven heads, the whole animal, its helpers and the tiara, and terrestrial mankind shall not then have to wade through blood to attain to real peace. Together with these eliminated things, the man-animal fights also could then be counted as things of the past." (From Hell to Heaven, chap. 94)

The Antichrist

"First of all, I make it comprehensible to you that in My Teachings and Words lie considerably more salvation and blessings, if lived accordingly, than if you could interpret all the vials of wrath in the prophecies of John.

This much I can tell you: The earth, with its entire humanity, is engaged in the process of separation, and that everything which is going to happen soon is, indeed, written in those prophecies, but it will not be fulfilled in the sense in which you would interpret it. To "**shorten the days**" means - in view of the spreading of My Word - to speed up the cleansing of the earth of its corruptible elements, which has already been taking place for some time.

You also keep reading of the "**Antichrist**"; most people imagine this to be a personality. If they looked upon the world with an attentive eye, they would find many "anti-Christians", because there are only very few actual successors of Christ or My Teachings, and even these are still far from being what they really should be.

The actual "Antichrist" is the generally prevailing obsession for entirely different things than are preached by My Teachings. It is the prevailing inclination of so many people where only the head is active and the heart is being condemned to silence. Here you must accept the "head" or the calculating intellect (as the spiritual principle) as the "Antichrist" who has already for a long time been actively working his wiles on earth, endeavoring to explain to mankind, by seductive arguments, that only what the intellect can grasp and elucidate is true. Whereas, what the heart feels or suspects is nothing but the fleeting haze of an excited imagination! That is why the doctrine of the materialists is the last stage of rationalistic wisdom, and therefore, the addiction to pleasure and the means by which to satisfy it, and the contempt for all which is noble, good and sublime. Thusly, "knowledge and no faith"!

And still man forgets what I once said: 'Your knowledge is but fragmented!' All these pictures in the Apocalypse of John are spiritual figures. They are prevailing epidemic mental disorders which drive and dominate people. In order to be able to decode these revelations, a person must think on a much higher level than he is capable of at this stage. He must see and understand, from My standpoint, the spiritual inner world of the souls enveloped in a physical body on earth.

He must recognize how the spiritual trend changes, how I then make use of it for My Own purposes and how, instead of what mankind would like to achieve, only My Great Goal can be strived for! If he is capable of rising to this point of view, then he will also understand what it means: "**They killed the prophets and left their dead bodies lying in the street for three and one-half days.**" This signifies: When mankind heard the teachings of My Chosen Ones, they refused to accept them, mocked My scribes and servants, or regarded them as non-existent, as dead. They rejected My Teachings or 'left them lying on the open street', not believing in them, but also not completely discarding them either. Until after a short time (figuratively **three and one-half days**) truth triumphed again, the one believed dead became alive once more and returned to whence he had come, i.e. he ascended to Me. Whosoever comprehends the meaning of these words, that is, what they signify spiritually, will also easily find out the meaning of "**the city of Babylon**" or "the place of intellectual errors."

Whosoever throws himself into My Arms can calmly watch the coming events. He knows that it is all for the benefit of the straying children. Once he will realize from My Words that the world cannot exist in this way - since I did not create it for this purpose - he will also understand that I have to return, in order to save whatever can still be saved! Wherefore he, too, shall strive only for no other goal, than to prepare himself so as to be worthy of and be counted as one of "My Children", and not be swept away from the earth and annihilated with the rest of the debris!"

(from **The Advent of Christ** - Jakob Lorber and Gottfried Mayerhofer)

The number of man and beast: 666

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." (Revelation, 13)

[The Lord]: "I will give you a measure by which you and everyone else may know where he should stand with his self-love, with his love for his fellowman, and with his love of God.

Take **the number 666** which in its good or bad sense - depicts either a perfected human being or a perfected devil.

Divide man's love evenly into 666 parts. Of these give to God 600, to the fellowman 60, and to yourself 6, then you have the right proportions of a perfected human being. But if you choose to be a perfected devil, then give God 6, your fellowman 60, and yourself 600!" (THE GREAT GOSPEL OF JOHN vol. 2, chap. 77)

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N.B: of June 25, 1841: "Here 126 years do not denote the age, but only point to a state wherein man has not yet attained the proper ratio which is hundred for God, ten for the brother and fellowman and one for himself.

If you know your arithmetic, work it out and you will know when a man is ready to be reborn. Lamech has not yet known a woman because in his spirit he has not as yet reached the stage set as a foundation of eternal order. Ans. W.H. (Anselm W. Huttenbrenner. The Publ.) is only one hundred and thirty-seven years old; there from the seven and the three some things have still to come off. This says I, your Father. Amen. Amen. Amen." - *Methuselah was at that time two hundred and seventy-three years old and Lamech forty-six.* (Household of God, 1, chap. 38)

The New Jerusalem

"3] Thereupon I opened for a few moments the inner vision of all those present, and the star became a world full of light. In its centre stood a New Jerusalem with twelve gates, its walls built from as many kinds of precious stones as the city had gates. Through all the gates angels passed in and out; several times also Moses, Elias and many other prophets appeared. Now the Jews were extremely amazed and began to praise and glorify Me for showing and bestowing on them so much grace. I then restored them to their natural state and now all they saw was the bright star which kept getting smaller and smaller until finally it disappeared.

04] When this whole scene was over, nearly all of them asked Me at once what this might have been.

05] Said I: "What you saw was **this My new teaching which I am giving you from the heavens.** It is the true New Jerusalem from the heavens, for the old one on earth is no longer good for anything. **The twelve gates** mean the true twelve tribes of Israel and **the twelve kinds of precious stones**

in the city walls are the ten commandments of Moses and the upper two rows consisting of diamonds and rubies signify My two commandments of love for God and love for the fellowman. **The angels** passing through the gates mean the many truths people find through the faithful compliance with My teaching. **Those leaving the city** mean the great wisdom of this My teaching, and the many entering it indicate that man shall admit this **My teaching, which is pure love**, also into his heart and act accordingly, so that he might attain the true rebirth of the spirit and thereby be guided into all truth and wisdom.

06 That is the meaning of this vision, and it is also the true sun of grace for anyone who hears My word and lives accordingly, and all who now and in the future believe in Me will forever be there and live with Me and together with Me guide and conduct all that has been created in eternal space.

07] At the present time you do not - and cannot - understand all this. However, if you continue to believe in Me and act according to this My teaching, you will in the maturity of your faith and love be baptized by the Holy Spirit, which I shall send to all who actively believe in Me and in Him Who sent Me out of Himself into this world, incarnated as a Son of Man. For, strictly speaking, this is the true, eternal life, that you believe in Me, as the true Son of the Father in Heaven, and live according to His teaching.

08 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."

09] Therefore everyone 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!" (THE GREAT GOSPEL OF JOHN vol. 6, chap. 13)

Other explanations of The Revelation of John (The Apocalypse)

Received through Gottfried Mayerhofer on July 18, 1875

Several years after the death of Jakob Lorber, Gottfried Mayerhofer, who lived in Trieste, received valuable additional dictation from the Lord. The following text deals with part of the Apocalypse and deals with the coded language which John used.

Why such a coded language? The Lord has a very simple and convincing reason: "Had I as God of Love caused the entire process of development up to this day to be written in a language common to you, the words would have died away and nobody would have cared for their spiritual meaning."

[The Lord Jesus:] "This Revelation of John or – I prefer to say - this picture of manners for the entire period, which came over your earth after My transition into the domain of the spirits (until now and My return) - this revelation has been explained, explored and set forth by many a person who presumed to be learned, but so far no one has found the right key to open up the chapters of this Holy Word, nor to judge correctly the happenings and periods, all of which had to happen after My ascent, as long as man, a free being, was lord over his own actions.

Now, that we have almost reached the fulfillment of the entire prophecy and most of it is already over, I will explain to you this Revelation step by step in order that you may be able to judge for yourselves how far all of them were away from the real meaning by attempting to find out the literal sense of what can be expressed only by correspondence.

As long as man does not comprehend the interpretation or the spiritual meaning of words (called correspondence), it is useless to attempt the grasping My Words in their innermost sense. Even the great amount of new messages which you have received until now, attest to the same; for, as you confessed so often, the more frequently you read them, the more spiritual appears their content, often different from what you thought previously.

You must start from the principle that I, being the **Highest Spirit**, can think and speak only spiritually and that I express these spiritual thoughts and ideas in words comprehensible to you according to the human level of intelligence; yet as you take and read these words, your interpretation is by far not final.

I had John write down this Revelation by adapting My ideas to his comprehension; had I spoken to him differently, he would have failed to understand Me, misinterpreted My words or not dared to write them down for fear of falling victim to a deception.

Hence, in this Revelation you find only symbolic pictures; you find the "**Wrath of God**," the **plagues** and still other things which were frequently used by the prophets in those days, but which should not have been taken that way, since I, the **God of Love, cannot exercise anger, hatred or revenge**. If you think it over more carefully, all this is impossible; by sudden destruction or moral compulsion I cannot immediately put into order all that does not please Me or is against My plans.

Should I become inflamed about things which I personally created this way and not otherwise? Should I pronounce a curse over creatures whom I put out as free beings and who therefore had to fail and fall in order to recognize the great divine properties and their value by their contraries?

How could you evaluate light, if you knew nothing of shadow or darkness; how could you understand the beneficial power of warmth, if you knew no cold; how comprehend sublime virtue, morality and moral feelings unless their opposites existed; how understand an idea of spiritual progress unless you also knew the road downward?

Behold, from all this you come to the conclusion that the writings of the Old and New Testaments contain much which is not meant as the letter shows, but which nevertheless - well adapted to the

understanding of that time - embraces forever the great spiritual germ where, beginning with you people presently alive, your descendants, then the spirits in the highest Beyond with all their various gradations, and even the angelic spirits will always find therein increasingly sublime realities, the higher they stand, and the greater their own spiritual development and understanding is.

In this way all My words must be taken; thus they were and will be forever a rich mine of wealth with spiritual treasures which can never become exhausted, because I, as an endless Spirit, could think and speak only endless things and have My scribes write them down.

Now you have only a faint idea of what can and must lie within each of My Words; therefore let us take a further step and begin with the first chapters of the Revelation.

Behold, the first chapters of the Revelation are dealing with the **seven churches** which existed after My heavenly return. As the first and best ones they were expected to serve as a basis for preserving My religion and explaining the Jewish religious cult and for showing how one is expected gradually to go over from the formal and ceremonial to a spiritual understanding, as I once said: "Think not that I came to destroy the law or the prophets, I came not to destroy, but to fulfill" (and to complete) or to restore the righteous, actual value of the fundamental truths as deposited in the Jewish religion; this happened more often in the sequence of time. Likewise it is the purpose of My messages given you directly since more than three decades. [Starting with Jakob Lorber.]

These churches, which consisted of only a select few apart from the persecution of people of different belief - were as beginners still exposed to the mistake of misinterpreting My Words. For this reason the symbolic mention that the members of individual churches should go with their leaders, who as stars or lights would show them the way they should walk. In reverse, also the churches (and individuals), united with their leaders, might become "**shining lights**" or guides for others who still are wandering around in the dark.

In the following chapters we find reprimands to these individual churches where - as in all doctrines of belief seven false prophets and overzealous propagators had arisen and where also all sorts of aberrations on the part of the human heart had occurred, because the understanding of My so simple Word was interpreted by diverse people also in diverse ways.

In addition these churches were not all in the same situation among themselves and with those with whom they had to live; they were also exposed to every kind of temptation, to which a church, just forming - in whatever sense - will be exposed.

In these seven churches you will meet all sorts of conditions, which must occur among free-thinking people, such as

(a) the zealous hanging on to a doctrine as well as a misinterpretation of the same,

(b) the vacillating hither and thither between a spiritual and secular direction, just as yourselves, since you also form a church, as it were; you can experience among yourselves, how "**neither cold nor warm**" (ch. 3,16) is in the same way applicable to you as in days past more than a thousand years ago; also you will set about quarrelling with the world surrounding you, the more you want to adhere to My doctrine, and the more your doings and dealings are in contrast with those of the remaining world.

So it happened with the establishing of each new religious sect, which believed to have entered upon a better way; so it is with you, and will likewise be with many others who want to make My Words applicable to the world.

In connection with these first chapters I must still say something, namely that the number **seven is mentioned as a spiritual symbol**, since we are dealing here with seven stars, seven churches etc. [Compare also the seven seals, the seven trumpets, the seven bowls of wrath. Ed.]

In order to bring this number seven somewhat nearer to your spiritual eye, I must first suggest that you consider more closely all uneven numbers so as to better understand the importance of the same, and also numbers like 3 or 7.

Behold, when you attentively consider the number **Seven** and also the number **Three**, you will notice - if you wish to judge something symmetrically - that in the case of Three the two individual members happen to stand on the one and the other side, and in the case of Seven three happen to fall upon each side.

For, taken spiritually, a harmony is possible only, if a fundamental basis, or center, finds itself somewhere, around which all things move, and upon which they depend and rest.

Thus, in the case of Three you always have to accept the middle number as central point, upon which the others relatively depend: they have proceeded from it, or have come into significance only through it; the same is the case with Seven, where Three on each side are the up-building, complementing and uniting factors of the whole.

Consider **My Seven Properties** (Love, Wisdom, Will, Order, Earnest, Patience and Compassion);(*) you find Order in the middle; for without Order nothing can exist. Thus Order is the basic although Order has proceeded from Love, Wisdom and Will, Order must nevertheless be the basis of the first and that of the succeeding properties, namely, the basis of Earnest, Patience, and Compassion.

(*) See in *"John The Great Gospel,"* Vol. 7, Chapters 17-21, and *"Sermons of the Lord"* Hos. 16 and 32.

Take the first three properties: **Love, Wisdom and Will**; again Wisdom, identical with Order, is the basic fundament of the first ones; and take the last three, Patience is the main property between Earnest and Compassion; for, as I created free beings like Myself, Patience must be foremost in order that I may not destroy My own work within the next moment.

What I mention here of My properties: I could also prove this to you by the law of the seven colors and seven tones, where likewise colors and tones are material counterparts of My spiritual properties. But this is not the place for it. Instead we shall now proceed to the next chapters and their explanation; for, as **the Revelation represents a marvelous picture of all phases of My religious doctrine**, the explanations must also show you in great, but clear outlines how all things came about, and how now the millennium, or the end (of the old, humanly-erroneous, i.e., materialistic systems), or the return to the first beginning (spiritualistic beings) is supposed to reestablish this harmony, which once ruled between Me and My disciples, and which later will be reestablished between Me and entire humanity in order that there be only **one** shepherd and **one** flock. Amen."

Continuation on July 19, 1875, in the afternoon:

"The next chapter discusses a **Vision of John**, which shows to him the Lord and Creator as the Highest of the heavens in the picture in which those who live there were accustomed to seeing Him, that is, sitting upon a throne, surrounded by *the* eldest and highest, who were adorned with golden crowns.

Here you see again that, in order to be understandable, I had to make use of the intelligence of John; so the **number of the eldest is 24** - a number, which in Jerusalem the superior priests had, where, together with the High Priest, 25 represented the whole Council.

As regards the **four animals** and the **sea of glass** first of all, the animals themselves are embodied attributes of My own Self: the lion as strength or omnipotence, the calf symbolizing mildness, man as a spiritual potency, and the eagle as ruler of the universal ether. Notice that all these animals were adorned with many eyes, also had wings like eagles; this signifies the general ruling over earth and heaven, and **the sea of glass** represents omniscience. This means that before God's eye all things are transparent, nothing escapes it; with the swiftness of an eagle His piercing glance flies through the whole universe; with the power of a lion He governs everything; with the mildness of a calf He harmonizes all improper states. With the spirit like a man, as His image, He ennobles and spiritualizes everything in order that even material substance, being mindful of its spiritual origin, may arrive at the place whence it has proceeded. After all powers of creation, conscious or unconscious, bowed before the Only-Lord, also **the elders** fell down on their knees, who were to represent the spiritual great world in the Beyond in order to offer the befitting praise to their Creator as the Highest Lord.

Thus first of all John was shown figuratively what is **the majesty of a God**, before he was able to comprehend who in reality was the One, whom He, the Lord, made descend to this small earth in order to save mankind from the total loss of its spiritual dignity.

This is the entry to the entire great process of fermentation, which was started spiritually upon this earth in order that the only and purest doctrine be effectively founded, which was worth it that the Lord as a human earth-son suffered such a bitter lot in order to transmit new to the anew to the earthly inhabitants the highest potency of human dignity through His greatest humiliation.

What all in the sequence of time opposed this problem - as it actually went along its course - and what will be the final result of all this is described in corresponding pictures in the succeeding chapters, as it actually happened, where the divine was first raised by men and then degraded - but, ultimately raised again, will finally, as a spiritual victory over the material world, bring a permanent domain of peace and stillness. The next chapter shows to John **a book with writing on every page, closed and sealed with seven seals**. This signifies **My only and true doctrine**, comprised in two commandments, which I pronounced to all men; this pronouncing by the "Son of Man" as "Lamb" - the symbol of innocence and sufferance - means the "opening" of this book of life solidified with My seven properties so that it should be made known to all creation, especially to the people of this earth!

And how this lamb - or I as the God-Man upon earth -had to **break the seven seals one after another**, and how the same had to correspond to the Seven Basic Properties of My inner Self, because My act of salvation was not meant only for this earth, but for entire material and spiritual creation, you will therefore discover that already the first symbol - namely seven horns and seven eyes - correspondingly signifies the actual earnest or firm will or power, with which I carried out,

and will still carry out, My mission, accompanied by the properties of omnivision referring to each of these attributes.

The **first seal** represents to you a picture of how out of the book came a **white horse**, symbol of My all-encompassing **Love**, crowned by all the other properties, and with a bow to wound even the hardest of hearts in order that all things some day may dissolve in love.

Out of Love the world was created, out of Love I descended to earth, and out of Love shall consist the first foundation-stone, destined to establish My divine doctrine upon earth and never to be overcome.

The **second seal** released a **red horse**, symbol of **wisdom**, or humanly expressed, of reason, the power of discernment, which wants to weigh all things critically; this power will compare the divine-heavenly doctrine to material existence; in that way it will thereby uncover differences, which of course have to appear, since it is impossible to serve two lords. Therefore, the result will not be peace, but conflict just as human passions get into conflict with the divine principles of the spiritual human soul, whereby fanaticism will be produced on both sides, religious wars outside and pangs of conscience inside, as a necessary consequence when two extremes are confronted with each other as contrasts.

The **third horse**, which appeared, was **black** and had in its hand a pair of scales; this was the firm and righteous **will** which had undertaken to carry out or to pursue the ultimate goal through all obstacles quite undisturbed. Correspondingly the will is also the righteousness which weighs actions, whereby good ones are rewarded by themselves, and the bad ones punished the same way.

Righteousness or justice should prevail everywhere in matters of belief as well as in social life. As Christ I taught people to comprehend better their own traditional doctrine. I taught them love, I taught them wisdom which "directs" love into the right measure. I taught them tolerance or justice toward all things and all people. - These three seals are already the key for how My doctrine should spread, if it wanted to fulfill this purpose, always having as goal the ennoblement of the human gender. The **fourth seal** shows you an ashy **pale horse**, that is, of undetermined color, neither cold nor warm, or symbolically, as it says there, death: for death does not signify a ceasing, only a **change**. Thus, in connection with the change caused by My doctrine, the color of the horse corresponds to the way of proceeding upwards or downwards; upwards to a higher spiritualization through accepting My doctrine, or downwards to the brutalization of even the noblest properties, which I, the Creator, have put into the human heart.

This seal, corresponding to **the order** or lawful procedure of all created things, quite naturally leads to the explanation of the **fifth seal**, where the human sacrifices are figuratively represented; they are the ones who, according to the teaching, fall materially on account of human passions. Besides, already intimated is the victory in which participates everybody who - despising the material things - brings as an offering to the spiritual reality the best he had on earth, namely his own nature and his own physical body. Thus, as before in connection with the scales justice was represented, here are correspondingly intimated **the retribution** and the highest joys, which are allotted to these who, in the middle of the battle, are able to protect and carry high the banner of their God and His doctrine.

The **sixth seal** shows you a complete **revolution** upon the entire globe, which means: **the urge for the spiritual doctrine** will change all social conditions. The eager haste to attain to the one goal will rouse the adversary to an equal haste. War and destruction will arise within and without. The

rulers will lay siege to weak nations and the nations, when their rights are curtailed too much, will assault the ones in power. Thus the religion of love, peace and tolerance, in its struggle to survive, will produce only the contrary; these powers will battle with each other, until the spiritual will be victorious. This sixth seal, therefore, corresponds to the **earnest**, which means nothing but this: All strife against it is in vain; where a God will assert His divine right, even stones must give in, for His is the justice and glory in all eternities.

Amen!

Behold, those who were marked with the seal correspond to the ones who had overcome, and who will participate in those joys, of which I once said: *"They who believe My Word and do accordingly will enjoy happy conditions in the Beyond, which no human eye has ever seen and no human ear ever heard."*

These happy conditions are intimated by the long, festive white robes, corresponding to innocence; and the ones thus marked will receive the reward for all their sufferings and the distress which they have endured on account of Me and in the name of My religion.

In this manner the entire picture will unfold gradually, wherein the whole history of My doctrine will be clearly shown in certain periods of time, from the first word of love to all wars of religion, persecutions and fanatical offerings by priests.

The opening of the **seventh seal**, or the end of the entire evolutionary process, revealed to John in this chapter, where in spite of all plagues and calamities in reality only Compassion **does its last work**, is pictured in **the seven trumpets and the following plagues**, which will be only **means of cleansing in order to lead humanity back to its best**. The **sounding of the trumpets** likewise represents the consequent happenings in the moral-spiritual changes, which are bound to take place in the human heart as soon as the **two-edged sword of doubt** steps in and the suspicion of unbelief swings its scourge.

Thus figuratively the **incense-burning (sacrifice) upon the altar of love** became a plague for selfish humanity; as symbolically all things withered away, man in general closed his heart to all noble qualities; he did not want to accept a religion which demands sacrifices that will bridle his earthly passions.

As figuratively **fire** destroys all things, the **selfish passions** likewise destroyed all the good; in place of tolerance, in matters of belief, one endeavored to destroy with blood whatever was of a spiritual nature and therefore indestructible; things were that way still during the first (Christian) times under the Romans, where all kinds of horrors existed in connection with the fanatical religious customs of the pagan priesthood, who gave them even the stamp of religious consecration.

What happened to individuals later became extended to the great masses of humanity; the more the numbers of believers grew, the more **persecution** against them took place; the greater the zeal for the pure teaching was, the greater also became the sacrifices of martyrdom. Thus after the downfall of the Roman empire, new conditions developed, where **two bishops** were sitting on the throne, one in **Byzantium**, the other in **Rome**. Never united among themselves, they always supported this disharmony for their own selfish gains. In place of the former persecution of Christians among the heathens, now Christian people were persecuted in masses by the popes, because they did not believe what they (the popes) thought right, or what was not convenient to them for the moment to declare as right."

see also The seven Spirits from God

Continuation on July 20, 1875

"From the time of the partition of the Roman empire, where later the bishop of Rome became "a pope", from the time of schism the **wars of religion** started, the disputes of the church councils, the persecutions by **ecclesiastical inquisitions**, the **subjugation of the kings** by the popes, and finally the **crusades**, then the endeavors of the **reformation** and their bloody consequences in all lands, and through the **mixture of human races**: the development of **various diseases** as for instance the plague, etc., all of which were shown to the disciple John figuratively as the **trumpet calls** and the **bowls of wrath**. Likewise the corresponding spiritual picture **The struggle of the woman with the dragon**" was shown as the picture of the battle of human passions and worldly interests with spiritual progress and the doctrine of love, the travails to conclude the work begun as well as the passionate conflict, which evil elements stirred up against all those who turned towards better spiritual elements. All these pictures seen by John express nothing but the violent resistance, which - first of all - My doctrine had to cause, and the natural progress how between good and evil the good finally must and will win.

Do not be shocked at the form of the pictures; they are the apprehension of that time and according to the manner of describing in those days. **For many centuries humanity could not be influenced otherwise a humanity which knew little love and at best gave in to fear. Had I as God of Love caused the entire process of development up to this day to be written in a language common to you, the words would have died away and nobody would have cared for their spiritual meaning.**

Yesterday also you, My scribe, were still quite grieved about the explanation of John's Apocalypse, because I did not explain to you picture after picture, what the one and what the other should mean in a corresponding sense; indeed, you wanted to give it all up and not to continue this message.

You see, My child, here you judged humanly like many before you, who sought the explanation in the same way; but as the effort of your predecessors was in vain, yours would have been the same.

The scorpions, the dragons with seven heads, ten horns and golden crowns all show the manifold explanation of My doctrine, how sometimes it compelled the people, supported by worldly power, to accept certain religious dogmas and ceremonies, from where religious sects arose.

The dominion of the church, well known to you from history, its tendencies and the means, which it used in order to attain the power, to which it really had lifted itself, and how the people in large numbers fell victim to the fanaticism of the Roman church and its inquisitions - this are all these pictures, which would move before your eyes like a panorama, if you wanted to read (with spiritual understanding) **the history of the popes, kings and nations**.

The later description, how **finally the religious mood again slowly decreased, how material interest (seemingly) gains the victory**, how gold and silver are now more sought after than spiritual richness - you can read all this in the following chapters, where, as in the beginning, is shown the victorious ascent of evil under the cloak of religious cult - where then is shown, through scientific discoveries, the decline of the former, also of every religiosity, as well as a going over to **materialism**.

Thus **the downfall of the Roman church** is presaged in these pictures; yet not as if I rejected the church, but how it has prepared its own downfall and must have the reward from its own works.

The killed prophets refer to the **martyrdom** in earlier days, where many a divinely inspired man - at the side of hypocrites - likewise had to climb upon the stake "*per gloriam dei*," since **in none of the centuries I neglected to send prophetic awakeners** in order that mankind did not suffer totally to be lulled into sleep. The **bowls of wrath** and their individual effects signify the **plagues and wars** which man had caused in part by his own unnatural life and in part by malicious wars and horrors; still today, where you live, you can notice for yourselves how the effects of egoism, materialism, the unrestrained passions of man cause in general as well as in part - all sorts of accidents: accidents at sea on account of greed for gain, accidents on land for the same reason, accidents by physical forces, caused by bad management of the people in connection with their own soil (upon and under it), suicides and murders of all kinds as the result of wanting religious feeling, and lacking belief in another world, etc.

Take all this together and write it down in the symbolic language of the orient, as once My disciple John did, and you will be able to add to the 7 bowls of wrath another 7, which likewise would describe terrible conditions.

Thus My doctrine went through all the **phases**, of which the human mind is capable, from purest piety to crassest unbelief and rejection of all that was given. From the strict obedience to My commandments, from the pedantic explanation of My words to the total rejection of whatever is spiritual, although preached by a thousand voices within visible and invisible nature: in all this you see the picture before you, which was given in the form of cries of warning and trumpet-calls, which were however succeeded by action (or punishment) on account of not obeying. **From the bowls of wrath** and their vent - as symbol **that the evil and the unnatural must punish itself** - you see this all clearly before you how My seven properties gradually stimulate to the better, how man's free nature resists them, how erring upon erring, mistakes upon mistakes follow, how all effort is in vain, and how it is impossible totally to banish My words from man's mind, and how even the most vicious and most evil attitude nevertheless must and will lead to the better.

This long standing **battle of the dragon with heaven**, this **persecution of the woman with her little child Christ** as the initiator of peace - all this will now lie clearly before your eyes; likewise it will be evident that upon long struggle, upon long flowing to and fro a decision must be made, where it will be shown who is the victor and who the vanquisher!

You now approach this time; it is **the spiritual life of peace**, presented by the picture of the **millennium** that will fall to the share of those who are not marked with **the sign of the animal**, but with **the sign of God**.

As before My descent already a spiritual battle was in action between the spiritual and material, however in very gentle forms, and how after My departure this process of separating must lead to a final result, there shall, therefore, after this struggle which had lasted for more than a thousand years, a time of peace set in: when people will begin again to be men as I created them and as I want them to be so that they may be called My children.

This will be the time of requital - the time where the spiritual has vanquished the material, where **man as a citizen of two worlds** will feel at home in both of them in order that ultimately My words will be understood and My descent upon your earth in days past be revered and lovingly followed in its fullest worth and in the entire light of its divine purpose. This will be the time when the

dragon will be conquered and made prisoner, where the ten commandments of Moses as well as My own two will be understood in their entire significance.

In this time of peace and quietude, after such a long and troublesome struggle, **the kingdom of spirits** will also be able to participate therein, where **those left behind** - warming themselves up by the example of **the living people** - will get along more easily than it had been possible for them until now.

This time is referred to in the Apocalypse as "**the millennium**" or "**the New Jerusalem**"; for as once Jerusalem was the place where in the temple the holy **Ark of the Covenant** was kept, where once the eternal fire burned and where only psalms and incense-burning on the altar of sacrifice should pronounce the purest divine service for IEQUA, - this Jerusalem which was defiled by its own priests, desecrated by them, had laden upon itself curse instead of blessing by My death which I suffered there as a man, - this Jerusalem, the destruction of which had been predicted by the prophets and was confirmed by Me, - this city which was for the Jews the sanctuary of all imaginable things and still to-day is the bone of contention for various religious sects, - this Jerusalem will again spiritually descend upon your earth; it will come as in the glory of its time, **bringing peace and quietude to all those who believe in The One**, Who once had preached in that city, had suffered and was crucified, but had arisen again.

This **city, as symbol of the first communion of the Creator with His creatures**, will descend with the palm of peace, offering it to **all those who, after struggle and suffering, have gained filiations with God**.

As in those days the Jews knew only one Jerusalem, so in the days to come there will be **only one church**; there will be **one shepherd and one flock**: Religious sects will disappear, the God, Creator and Lord, who once walked as man upon your earth, will be recognized as what He was, is and everlastingly will be as your Guide and Father of all.

The communion of the world of spirits will still be increased and relieved by the reality that **I will come in person, visible to My children**, in order to console, pacify them and actually to prove that what I once spoke, what My apostles wrote, and what John in his Apocalypse said will be fulfilled; then, when all spiritual and material wars have ceased, all people will easily understand Me, comprehend and willingly fulfill My commandments which begin with neighborly love and end with the love for God, because then they know how to live right.

But upon this millennium still **another epoch** will follow when the animalistic human nature makes its last effort and when the fallen great spirit requisitions his descendants; but his effort will *be* in vain, and then also to him will come the question, whether forward or backward, which will decide his further existence or non-existence.*

**In John The Great Gospel, Vol. 10, Chapter 188,21 it says: "The Prodigal Son is already on his way of return, but he still needs an endlessly long time until he will have completely returned into the Father's House." (Remark by the translator.)*

All this, My children, is the real essential substance of John's Apocalypse. It is given in **pictures**, but when read with **spiritual eyes** and the **language of correspondence**, it will show you clearly how this little flower of love, the human love, which I planted into the hearts of men, could never be rooted out, and how - in spite of all plans of rulers (be it in the spiritual or material sense) - this germ of divine origin could never be destroyed. It could not be, since Love is the essential nature of

My on Self; and Love was the reason for which I called into existence the entire universe: How could this spark be lost or suffer to be destroyed? In vain men shook this building, endeavored to mystify My Words and to analyze them falsely. All they caused by that fell back upon them; they had to pay for it, had to harvest what they had sown. So now you see how, little by little, all scientific and cunning explanations of the Word of Love (the Scriptures) melt away like snow before the sun of truth. - Behold, the greater the effort of resistance on one side, all the quicker moves the process on the other side. Thus the final result of all this activity and drive will only further My doctrine, more and more bringing It into the right light and thus more and more prepare the transition into the millennium, where the New Jerusalem as the symbolic temple of peace will re-establish **the communion between Me, humanity and the domain of spirits**, where neither trumpet-calls nor bowls of wrath produce destructive effects, but where **even your earth-globe, the beings living upon it, including the animal- and plant worlds, take on the same type of love as man himself**.

When also you - and likewise you, My scribe - will no longer be earthly witnesses of this epoch, also you and you all will in the Beyond participate in **the general joy, where of an entire human gender, held together only by the bond of love, one person helpfully gives a lift to the other, where neither lord nor servant, but the bond of brotherly and sisterly love has chained together not only individuals, but whole nations, where territorial boundaries have disappeared, and both rulers and popes no longer work towards making dutiable the physical and spiritual forces**.

Also you, My scribe, will only there completely come to know for what purpose were your efforts in My service, for what purpose your own sufferings and those of yours served to let **this seed of love**, which I once planted and which in some individual cases off and on bore fruit, but as a whole never could breakthrough, now renewed through your hand, has become **the Newest Gospel**, which in other words and written in a style different from the one used at and after the time of My apostles, only now and in this form is more readily accessible and comprehensible.

Now that scientific education illumines manifoldly the hearts and heads of men, it is easier also on My side to point to nature surrounding you, and to your own inner self; for, though not all, at least some are then able to recognize in the wonders of nature My Voice, to feel and comprehend It.

Guided by **a rational religion** even in the most secret folds of their hearts, they will now more readily listen to the prompting of other spirits, even to My Voice and trust It. Thus **the communication with the world of spirits** has become a binding substance, which first of all bans death with all its horrors to this world and secondly presents to you the otherworld as it really is, not as most people have imagined it.

All this must and will contribute to the fact that **at the beginning of the next century (XX) a great spiritual progress will open up**, not suddenly as in all of creation, but making possible a gentle, slow going over from one stage to another.

I admitted all this in order that beside the free will of men, beside the most wrong means, which are applied by them to gain their aims, not their purposes shall be fulfilled, but Mine, which go further and have a higher far-reaching intention, because they are calculated not for the short life-time of man, but for an eternity, where other purposes also require other means.

Here you have a spiritual far-reaching explanation of John's Apocalypse, not the way the world expects it from Me, but as I believe the world could understand it, when it has learned to read with

spiritual eyes. Pictures remain pictures, and with each picture is always carried a thought which endeavors to express itself in individual forms.

In this manner, as I already said, you must take these pictures of the apocalypse, not verbally; by taking them verbally you would have no real foundation and, as I told you in the beginning, only contradictions would result.

You must also understand that in the domain of spirits an association of ideas and thoughts prevails which is different from that of you who are living here, and that therefore visions such as the ones seen by John must have a character different from your, now accepted, well organized speech.

Behold, already in earliest times, the expression of a thought was not a language of words, but rather a language of pictures; the ancient Egyptians filled even their monuments with such designs.

Still today in oriental languages there exists the usage and manner of a picture language; all these leftovers of a long forgotten time where humanity still was nearer to its original fountain, and where its manner of expression was nearer to the spiritual world - all these examples prove that after the transition into a higher life speech and communication among spirits will be different than by slow words, where you often use many to express a single thought. Even My entire creation, is it not a picture language for all of you? It will remain such until you are able to recognize the deeper-lying spiritual Why, until you recognize why this all was created thus and not otherwise.

Also I speak in pictures; do you not likewise have an inheritance from earlier times, a language of flowers? - Who gave it to you? Who had the idea to foist the meaning of human words on flowers which are something entirely different from words?

As you have this language, just as I have Mine in visible nature, so also spirits of higher regions have their language of communication, which seemingly looks quite different and sounds different from what in reality is hidden therein. Therefore it is a vain effort of your scholars to clothe pictures of a spiritual nature in worldly words. Therefore My present Words, in order to take a step forward in My housekeeping beside the explanation of a great revelation; do not think that you already have exhausted all.

It is true: **there are only two laws of love**; but how these are made use of in entire creation, how they are exploited, and how they are expressed in millions of forms, worlds and beings - of this you have not the slightest inkling. This great picture language will remain a closed book for you, since you are not able to decipher the tiniest animal or tiniest plant, what place it has in entire creation and why it just appears upon your earth, in this form, why it is composed of these components and why it occurs at this place:

Imagine, My beloved children, the millions of worlds, the millions of beings, the millions of spiritual principles which in numberless forms make each place of this visible world a paradise, especially if the attentive observer can read the spiritual script, the pictures of the language of correspondence; imagine all this: the expansion of creation, the dimension of worlds and beyond all that is visible the other great invisible world, where all these forms re-appear spiritually in an ennobled manner; in addition imagine the millions of living beings, beginning with the animal unto the inhabitants of all these worlds, their gradations with reference to organization, be it according to their physical, or be it in their spiritual form, and think that in the domain of spirits there are likewise so many spirits, which in part have to go through life-periods upon those worlds in a human form, and in part have never been enveloped within coarse forms; in addition to all this, think of H e as their Creator, Who

has arranged all things that way so that nothing is in need of a change, that one thing proceeds from the other, that everything multiplies by itself, preserves itself and goes over to higher levels as perfected creatures; imagine this Creator Who considered it worthwhile to descend upon your globe out of Love to you, all humanity and the domain of spirits, choosing there the most miserable fate that can befall man - and then judge for yourselves what it means when He, the not-to-be-named, the incomprehensible, everlasting God teach and guide you as your loving Father: Wherefore comprehend, or at least sense that there must be a Love which surpasses yours by far, a Love which can and will not forget anything nor anybody; which - although its inner Self and its Nature appears as in pictures - nevertheless wants to be understood by the thinking children, whom He created for His and their enjoyment in order that they should return the Love, which He has so lavishly put into everything.

Dear children, learn and make an effort to read and understand My great picture book; do not just turn over its leaves; it is worth more, there is more in it than you believe, more than appears to you in fleeting moments.

I will leave it for you alone to understand the peaceful pictures and will explain to you **the more severe ones** as for instance the Revelation where it seems as if only the **wrath of God** and His inexorable requital rule in order that you do not misjudge, also in these pictures, the God Who is Love only; just as in cases of accidents and affliction you should not accuse or blame Him, but in most cases yourselves. Therefore so many words, so many messages where in every instant your attention is called now to this now to that, for a time approaches where the spiritual wind, which already manifests in its movements, will blow stronger, when you should not, like reeds, bend now here now there, but where you, conscious of your own progress, should walk exactly that road which I have designed for you.

For as time now makes it unavoidable, false prophets will arise, as it is figuratively written in the Bible, nuisance will be committed with the purest doctrine, with the communication with spirits, yes, indeed with all things, so that it bears fruit for man in the satisfaction of his animal passions. **Before the kingdom of peace can approach, many a bowl of wrath will be poured upon humanity by the people themselves**, since the parties, spiritual or material, will stand opposite each other increasingly rough the more time presses toward the conclusion. Just by this struggle the last bowls of wrath will be fulfilled, which, after all resistance will help no longer, is followed by a depression, a dejected frame of mind and howling, where some despairingly, others cheerfully, will with resignation await the end and also the victory of the good cause.

Most of the Revelation has come to an end as a crisis of evolution, yet the worst is left; but be patient and put your trust in Me!

You want to become or be My children; therefore first of all show yourselves worthy of this name, and the palm of victory, as the Revelation expresses it, will not be wanting:

Be prepared for all things: **Not I, but man's animal nature, man's artificially produced unbelief, man's indomitable desire to rule and the greed for money, will also help to fulfill these bowls of wrath and trumpet-pictures:**

It is quite natural that a **process of purification** must take place before I once more descend upon your globe. As in sultry weather a thunderstorm purifies the air by forcefully throwing down all noxious exhalations, destroying many injurious insects in order that a new pure air may be wafting,

even so in the spiritual process of purification: since resistance is strong, severe explosions have to follow, without which no clearing is possible.

With you people on earth each battle must come to an end, when one party acknowledges its impotence, but My omnipotence, against which every resistance is fruitless. -

Wherefore consider this explanation of **the Revelation as a picture, which presents to you all phases that one single idea of God has to go through in order to arrive at its real value!** Take these pictures as a symbol of how much it costs till the good vanquishes and the evil declares itself conquered: Being spiritual thinkers, take these pictures as corresponding intimations; for as John spiritually saw the course of Christianity, so in the life-course of each individual the same is reflected in spiritual and material development. **Such struggles, such trumpet-calls, such bowls of wrath will be emptied over ideas** - and blessed is the one who, making use even of the most bitter, nevertheless understands to extract from it what is salutary:

The spiritual process of purification and development is everywhere the same, namely, a struggle between spiritual nature and animal nature, the offering of oneself and tolerance toward others; thus everybody should examine his own life and he will find in these pictures of revelation more or less recorded **his own life story**.

He will find many a flower and many a leaf parched on the tree of sweet hopes; he will discover many a water of living truths dried up. He will see many a wicked, seducing passion ascend as a **dragon** out of the bottom of his human heart; and he will find many a childlike idea of pure love destroyed or chased away by animal passions.

The **multi-headed hydra of doubts**, crowned with formulas of excuses which endeavor to quiet one's conscience in connection with wicked or forbidden actions, etc. Everyone could trace in his own heart all phases of the Revelation; fortunate the one who upon this rapid torrent of human passions, carefully navigating the cliffs, has finally arrived at the haven of rest, of spiritual rest. His own consciousness will give the palm of victory also to him; his head will swell with the thought how a kind fate guided him safely through all dangers and how he can thank his God for it; finally after such long and stormy struggles a time of peace and clear consciousness has come where he arrived at the recognition of the only truth which shows him his further way and has clearly designed for him his mission in both this and the other world.

Also for him God will be nearer as Father; visible nature will no longer be a dead book of inexplicable pictures, but everywhere he will recognize the voice of his Father, which exclaims to all:

"Come to Me, all you who labor and are heavy-laden and over-burdened and I will cause you to rest." (Matthew 11:28):

Now, My children, may this word be for you an instruction with reference to your own course of life, where My goal is to clarify for you all things in order that you may know what I want with you, and what you, My children, should want for yourselves! Prepare yourselves for all in the future:

Do not lose your trust in Me and your own strength; then, with My hand, you will emerge victoriously from every battle. Amen!

Revelation, John Chap. 12, 1,2 and 5

Text: And a great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and with a crown-like garland of twelve stars on her head. She was pregnant and she cried out in her birth pangs, in the anguish of her delivery. - And she brought forth a male Child, One Who is destined to shepherd all the nations with an iron staff, and her Child was caught up to God and to His throne.

*

Revelation received by Jakob Lorber on December 21, 1846.

Disclosure: But friends, how can you not understand such a clear and simple matter which so closely concerns you all and is already so clearly unfolded before your eyes: Where do you have your spirit, where your mind? Whereto is it directed? It might be quite sensible for somebody to ask at night "Where is the sun?" But to enquire during daylight where the sun might be, would that not be blind or eagerly to close one's eyes and with the position of the sun to play what you call "blind mouse"?

What then is the "**woman**," which appears in heaven clothed with the sun? The "woman" is the noble picture of a human being without the strength to bring forth, but nevertheless receptive and able to do so. Accordingly this woman is a perfect image of man, hence no scuffled picture, no "off-measure" of man.

Likewise is also My doctrine which, of course, appears in the most perfect heaven, because it is within Me and proceeds from Me; it is, like the woman, a most perfect symmetry for the spiritual man, yet by Itself not capable of bringing forth. But by My doctrine man becomes receptive for all good which is love, that is, pure, heavenly divine love which is the everlasting spiritual life out of Me, the "Child", with which My doctrine becomes fertile in the heart of man.

I speak• only of my pure doctrine as of a perfect heavenly woman, not of a false doctrine and a monkey woman. It is quite natural that this perfect woman, or My pure doctrine, is surely clothed with the sun or with My Light of all light, because it comes out of Me!

Because this most perfect, heavenly woman, or My purest doctrine, is capable of receiving only heavenly love out of Me, she tramples upon the moon as the unsteady symbol of self-love or worldly love - in order to speak to you somewhat scholarly - a polarity which is totally opposed to her heavenly nature; thus she is also adorned with twelve "stars", that is, the ten commandments of Moses, and uppermost the two commandments of Christian love, not with the twelve apostles or with the twelve tribes of Israel, but -as already said - adorned with all twelve laws of everlasting life.

The woman, or the active doctrine out of Me within man, becomes, and already is, pregnant. With what? Have you never heard of rebirth? Does it not say: "What is not born out of the spirit cannot enter into the Kingdom of God!"?

Behold, the Child, with which the woman is pregnant, is the Pure Divine Love, which causes outer man great pain because of the manifold self-denials, until this heavenly love within man's spirit becomes mature for glorious rebirth into everlasting life.

You must not imagine that mere doctrine as the designated woman would become pregnant - no - only live active doctrine, taken up within the belief of man, is the designated pregnant woman, from which love to God is born as a new child, and this is rebirth into everlasting life. But the Child is male! Why not female, a woman to develop further? - Because in this love, as in man not in woman, lies and must lie the creative power of bringing forth.

This Child, or the love to God (that is divine Love) born out of My doctrine within man's spirit, will then with an iron scepter or with the most unyielding power of God subdue all nations, or all demands and sensuous passions of the world, and will thereby, out of Me, draw the spirit of man and all his inclinations to Me, and will have his happiness at My throne, which is the true Wisdom out of Me everlastingly!

Behold, this is the most easily conceivable meaning of these verses; all things must thus be considered and understood in this only, true light, otherwise it is a twilight that in the course of time will mislead every guide into dark swamps and morasses.

This should be well understood and taken care of.

Amen.

Revelation, John Chapter 13, 15-18

Text: And he was permitted also to impart the breath of life into the beast's image so that the statue of the beast could actually talk, and to cause to be put to death those who would not bow down and worship the image of the beast. (Dan. 3:5.) Also he compels all (alike), both small and great, both the rich and the poor, both free and slave to be marked with an inscription (stamped) on their right hands or on their foreheads. So that no one will have power to buy or sell unless he bears the stamp (mark, inscription), that is, the name of the beast or the number of his name. Here is (room for) discernment - a call for the wisdom (of interpretation); let anyone who has intelligence (penetration and insight enough) calculate the number of the beast, for it is a human number - the number of a certain man; his number is six hundred and sixty six.

Received by Jakob Lorber on May 7, 1841

"In My name go ahead and write, I know what you are lacking; your prolonged eyes do not suffice for reaching far-distant things in order to see them; in case of semi-distant objects you only see the one-sided bark; but of the very near ones you do not see anything, as they are too close and therefore offer less interest. These verses of the Revelation are however within easy reach, yet you cannot grasp them: Indeed, the simpler a thing, the more stupid you behave; next time ask for that which seems easiest to understand. Verily, then you certainly will become more humble than by these super-easily understandable four verses, - therefore hearken:

In the beginning this chapter speaks of **three beasts**: Firstly **the principal dragon**, secondly the **beast that arises from the sea with seven ten-horned heads**, and thirdly **a lamblike animal with two horns on its head**.

You already know who the **principal dragon** is after I have told you so often and especially in the "Twelve Hours" of My arch-enemy:

But if you wish to recognize **the second beast**, look at your own, so near, **self love**, and you will find confirmed all its attributes. It comes up from the sea of all selfish desires, having **seven heads**, **that is, for each commandment of neighborly love an individual head with ten horns**, by which in the case of each head, so to speak, all the commandments are contravened. A **wounded head** is the punishable theft or robbery; and does this injure the beast in any way? Oh no, for, this wounded head is, indeed, completely healed by all **the political state- and trade-laws**; thus the whole world is living under such laws and acting accordingly; thereby the whole world is daily mocking the lamb and its commandments.

The third beast comes up out of the earth, looks like a **lamb, but has 2 horns**. What is this?

I tell you, it is the one nearest to you: it is your **industry** which greatly supports and finally even idolizes the beast from the water and with its two horns directly contravenes the ten commandments of love: A glance at **America** and **England** proves that it is so:

To what an extent, however, this third beast is such industry, is shown for instance by the most cruel maltreatment of children in English and American factories, where children must work from 5 o'clock in the morning to about 9 o'clock in the evening, constantly standing, almost half-naked, often beginning already with their eighth year of life [*situation in the mid- 1800s, editor*]. Only once in the day they are given some poor-quality bread to eat and get no more than 15 minutes of rest at noon; each minute above is punished by terrible lashes with the whip. Beyond their destination as individual slaves they do not receive any education. If only you could really see with Me and through Me the nature of industry, you would say: "O Father, that is indeed the Dragon himself!"

Does not the second beast exercise all power of the first beast, whose head-wound was healed? Does it not cause that the former, wounded beast is fully worshipped by almost all principal inhabitants of the earth? Do they not everywhere speak of adored kings, princes and other industrial founders and inventors? Are not monuments erected in their honor in the whole world? Does it not perform the greatest signs and make fire fall from heaven? That is, it teaches quite reasonably before the blind people, as if such diligence were the actual nature of all religion - the most dignified veneration of God, perhaps even the best adoration? Is that not pure robbery of the fire from heaven to make people believe that I may be venerated also through horror? This will continue yet for a short while:

Behold, **the seduction of earth's inhabitants, the beast's statue with the sword-wound of all political justice**, is now completely alive: People were forced even with their blood to erect this statue; now it glitters, speaks and commands, kills and is adored by all worms and greenhorns, who on account of this are being given the title of **scholars** and **journalists**; they are adored still by a numberless host of blowflies, who want to have something of everything without working in order to gain thereby.

But now, should anybody dare *not* to adore this beast, he will soon find out what worldly hour has struck for him!

This, however, is the spirit within the beast's statue, that self-love and avarice with all the great of the world have reached their highest zenith, which is the full number 666, since self-love is equal to 600, the robbed fire from heaven 60 - that is the divine commandment applied selfishly: - and finally only 6 to neighborly love, which means the most complete slavery: Instead of giving for one hundred, one demands for one hundred:

Behold now and comprehend **the mark of the right hand and the forehead** among great and small, rich and poor, free and slaves! Is it not **the desire to rule by either power or worldly reason**? Tell Me whether one can achieve anything without this mark? Without this mark what is one person to the other? I tell you, if anybody among you has daughters, would he gladly give them to an "unmarked" person, or will they ask for an "unmarked one"? -Therefore, can anybody still procure worldly happiness, without having a mark, or having received an office by the beast?

You, yourselves, are "marked" - with the exception of My scribe, whom I have kept unmarked until now with great effort. I tell you however, if I permitted him to ask for one of your daughters, would you not look at him strangely and advise him politely to desist there from, since it would not be profitable, because he is not "marked" ?

If you did such a thing with one whom I have made into your light during the night of nights, what would you do, if another unmarked person dared to demand such a thing from you? - I tell you, you would wall your daughters in alive, that is you would send them to a convent:

I think, the mark will now be sufficiently clear to you. Who is able to buy and sell now without this mark?

But the 42 months will soon come to an end, since the commandments of neighborly love have already been applied 5 times 7 times to self love; yet I tell you, endeavor to annihilate the mark through the fire of My Love, and you will attain true, inner life: Since **this mark burns every one out into the world**, it is therefore just now so difficult to attain inner life out of Me and within Me; wherefore permit that **I burn you back from the world of the beast through My Love**; then you will find life, now and forever!

Amen, amen, amen!"

The Sign of the Son of Man

Taken from the book "Gifts of Heaven" dictated by the Lord to Jakob Lorber

May 1, 1841

Anselm Hüttenbrenner (a friend of Jakob Lorber, and composer) asked for an explanation of Matthew 24, 30: *"Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory."*

The Lord stated the following through His scribe Jakob Lorber:

"Don't you know the difference between the "Sign" and the "Son of Man"? And don't you know what one has to understand under "heaven"?

Really, you could not think of something more foolish than to see a crucifix in the starry sky. Just ask yourselves, what would be the benefit for the world if not only one but a whole legion of crucifixes could be seen in the sky. Would people improve in their hearts? – Certainly not!

Wouldn't soon scientists come forth and claim that all these crucifixes were the result of priestly deceit? And wouldn't they want to prove that all those floating crucifixes are of simple aerostatic origin arranged by a number of Jesuit councils?

Behold, such a phenomenon would create exactly this result and many more! Yes, some mathematically adept scientists would try to explain those appearances in an optical way.

But what would the man in the street say to that? – I tell you, he would fall silent of excessive fear. Because he would be sure that, based on the wrongly grafted teaching, Judgment day is imminent.

And so such an appearance would first kill the scientists because they killed them by their assessment and explanation beforehand; the simple man, however, would be killed in relation to his permanently active freedom the moment such a phenomenon appears. That would be the benefit of such an appearance. That things would take this turn you can deduct if you look attentively to those times where certain would be prophets predicted several ends of the world. How people partly despaired, partly laughed, partly feasted excessively or wallowed in to other pleasures (the same would happen again now). But when even such empty prophesies were able to cause such evil consequences, what would be the result of a gigantic cross floating among the stars? I need not elaborate for you about the deadly success.

Now "heaven" means the true belief of the word which is the "Church" in its genuineness.

The sign of the Son of Man, however, is **the again newly awakened love in this Church**, with all its attributes like mercy, patience, gentleness, humility, acquiescence, obedience and acceptance of all afflictions of the cross. Behold, this living sign of the son of man will appear in **the sky of the inner eternal life** and will not kill but exceedingly enliven.

At such an occasion the "tribes of the earth addicted to the world" will howl, moan and lament as all their hellish deception consisting of the uncountable products for sale and for purchase will not be wanted anymore. The reason is **the people of My sign will have little to do with the world dreamers, the traders and the money changers.**

These will turn their eyes only where they will see the **"Son of Man coming on the clouds of heaven with great power and glory"** – which is **the living Word in the heart of man or My eternal love in its fullness** which therefore is of "great power and glory". And the **"clouds of heaven"** is **the endless Wisdom Itself in this living Word**. See, this is the brief understanding of this gospel text!

The "clouds" themselves, however, will receive you in the beyond in My kingdom and will be forever your home. That means that only there will you visibly recognize with great bliss the great power and glory of the Son of Man in all fullness." (Gifts of Heaven 1, pg 337, or HiG.01_41.05.01.a,01)

“Watch however, primarily for **My arrival within you** and worry less about the general one. Tell Me within your hearts in prayer for which you care in general. Don’t bother about the rest. Because the great When, How and Why lies safely in the best of hands! This I am telling you, your great, holy and most loving Father.” (Gifts of Heaven 1, pg 319,16 or HiG.01_41.03.25.b,16)

Jesus and the Sadducees. Marriage in heaven. God of the living

“Immediately after that, **the Sadducees**, who have a pure cynical opinion and do not believe in a resurrection or in a life of the soul after physical death, came to Me. They asked Me: “Master, Moses said – although he did not command it explicitly: ‘If a man of a woman dies without child, let then his brother marry his wife in order to procreate a descendant’. Now in our case there were 7 brothers. The first married a woman, died however some time later without having procreated a descendant with the woman. So the widow came – according to Moses’ advice – to the second brother. However, the same happened to him as his deceased brother. This continued up to the seventh brother, and finally the woman died without any fruit. If it is true that there is a resurrection after the death of the body, then we ask ourselves, whose wife will she be in the other life, since here all the 7 brothers were her husband?”

[2] I said: “Oh, then you are greatly mistaken and you do not know the Scriptures and even less the power of God. **In the resurrection, which you did not understand, men will be completely equal to the angels of God and will not marry or be taken into marriage.** For marriage in Heaven is different from yours on this Earth.

[3] In the same way as here on Earth when a righteous man and a righteous woman are united with each other, so in Heaven love and wisdom are united with each other.

[4] But if you are so well versed in the Scriptures, then you surely must also have read that it is written that God spoke clearly as follows: ‘I am the God of Abraham, the God of Isaac and the God of Jacob’. And God is not a God of the dead but a God of the living. Now if God is truly a God of the living and not of the dead, then Abraham, Isaac and Jacob – who according to you are entirely destroyed – must still be living and must have been resurrected already a long time ago to the true eternal life. For if this were not so, then God would have spoken an untruth to Moses when He said: ‘I am the God of Abraham, Isaac and Jacob’, because **God can only be a God of those who live and not a God of those who do not live or do not exist anywhere.** For to claim and believe such thing would be the greatest foolishness of the world.

[5] However, when Abraham was still walking on Earth in the flesh, and the prophecy came to him that once I Myself would come in the flesh in this world as a Son of man – which is now fulfilling before your eyes – and when it was also promised to him that he would see My day and My time in this world, he fully rejoiced.

[6] And I can truthfully assure you that he also saw My day and My time on this Earth and is still continuously seeing it and is fully rejoicing over it. Would he also be able to do that if he would not have been resurrected a long time ago or if he would be entirely dead and, as you believe, destroyed forever?”

[7] The totally defeated **Sadducees** said: “If you show us the resurrected father Abraham we will believe what You told us here.”

[8] I said: “If you do not believe My words, you will also not believe the appearance of Abraham, which is easy to accomplish. You would say: ‘Now look what a magician this Man is and how he

wants to throw sand in our eyes'. But I say to you: I Myself am the Live and the Resurrection, whoever believes in Me has life and the resurrection already in himself.

[9] Look, here are many who are still walking in the flesh and they are already resurrected in the spirit. Therefore, they will not feel nor taste death and will from now on live eternally. These have already seen and spoken to Abraham, Isaac and Jacob and know what they can expect. But you do not know by far what to expect, although you live and also think and will. Did you understand Me?"

[10] When the Sadducees received this lesson from Me they did not say anything anymore and they withdrew.

[11] **The people** however were simply amazed because of My great wisdom and they said to themselves: "This One is truly more than a simple prophet for He speaks on His own authority. If He would only be a prophet He would not speak like a Lord full of the highest power from God. For the one who says: 'I Myself am Life and the Resurrection, whoever believes in Me will not see death, feel nor taste it, for he already has life in himself' – no one can say this about himself, except God. We know however, that a Messiah is promised to all the Jews and whose name will be great, for He will be named Immanuel, that is: 'God with us'. This Man must surely be the One. Otherwise, from where could He have such power and wisdom?" (THE GREAT GOSPEL OF JOHN Book 18, chap. 16)

"Let these children come to Me. Become like children..."

[14] Then many fathers and mother hurried to their homes and brought soon a great number of children with them who were sick and weak in a more or lesser degree, and they asked Me if I would like to bless them all and make them healthy again by that.

[15] However, the number of children that they brought with them was considerable and when the disciples heard that I wanted to touch every child separately, according to the wish of the parents, they said: "Well, well, the day will hardly last for 2 little hours. If the Lord has to touch and bless every child separately, the day will be over, and we still have to travel to another place, because it is out of the question that we should stay here, because already along the way He said that He would not stay overnight in the first village. And once He had spoken out something, He never deviates one hair's breadth from it. Let us send back the children who are crowding with the good remark that it is not necessary for every child to be touched separately. It is sufficient that He speaks out only one word, then they all will be healed and be completely and entirely blessed and strengthened."

[16] After they had deliberated this, the disciples prevented them to come to Me and warned those who wildly would want to press through.

[17] However, **I** called all these many children to Me and said to the disciples: "**Oh, let all these children come to Me and do not prevent them, because for such children is the Kingdom of God. Truly I say to you: whoever does not take possession of the Kingdom of God as a child, will not enter into it.**"

[18] Then the disciples let all the children come to Me and I touched them all, pressed them to My heart and fondled them, and they all became well, strong and healthy, and I let them go with the unceasing words of gratitude of the parents.

[19] Then a few disciples came to Me and said: "Lord, You have now again made a new condition to take part in the Kingdom of God. How can we as most of us gray haired men, become again children

in order to come into the Kingdom of God? And still, You have said just now very clearly that a person who does not take possession of the Kingdom of God as a child, will not enter into it. If this is the case, then what is the use of our effort, abstaining and self-denial?"

[20] I said: "Truly, a lot of patience is needed to go along with you. How long will I have to suffer you before you will understand things clearly? When I say that the Kingdom of God can only be taken into possession as a child, then I do indeed not mean the physical being of a child, but only **being a child in your heart**. A child has no pride, no anger, no hatred, no tendency for fornication, no lasting passion and also no impatience. He surely cries if something has been done to him, but he also soon lets himself be comforted and forgets the sadness that he had and embraces the benefactor with all love. So should every person be in his heart and his mind, then the Kingdom of God is already his possession. Now if you understand this now, you surely will not have to ask how a person as a child should take the Kingdom of God into possession? Did you understand that?"

[21] The disciples confirmed it and thanked Me for this explanation." (THE GREAT GOSPEL OF JOHN vol. 8, chap. 165)

The parable of the corpse and the eagles

"[3] **The disciples** said: "O Lord and Master, now You have again said something which we cannot understand. What is the corpse and what are the eagles, and when will the corpse be, and where will the free eagles come from?"

[4] I said: "Just look at the rotten and unbelieving institution of Pharisees, then you will see the corpse. I and all who believe in Me, Jews and gentiles, are the eagles who soon will eat up the corpse completely. So also, the night of the sins of the soul are a corpse around which the light of life is spreading itself and destroys the corpse with all its hazes and illusions, just like the morning does with the night.

[5] As this is now happening before our eyes with the Jewry that is now without truth or faith, by which it has become a very big corpse that will be finished in about 50 earthly years, so it will also happen in later times with the teaching and the church that I am establishing now. It will become an even more terrible corpse than the Jewry now, and then also the free eagles of light and life will come over it from all directions, and with the fire of the true love and with the power of the light of truth they will consume it as a corpse that wants to spoil everything. And that can still happen **before 2 full 1000 earthly years after My life** as I am now bodily present here amongst you, will have passed by – which I also have already explained to you at other occasions.

[6] Then you were wondering, just like now, why this will actually be permitted by God. However, I also have already often, like also this time, shown you that I cannot and may not guide men with My almighty will to whom I have given a completely free will, a free self-determination as well as all the other created beings, small and big in the whole of infinity, because if I would do that, then man would not be a human being but would be just like an animal or plant or stone that is judged by My almightiness. Hopefully you will realize and understand this now and will not ask Me so easily about things which are obvious for all those who think somehow clearly.

[7] If already now in this time, while I am still walking around in a body on this Earth amongst you, and am teaching, there are already a number of people who travel around in My name and who also spread My teaching for their material benefit but who are also mixing it with their own impure seed from which soon between the meager wheat in the field of life and its truth much bad weed will

grow up, will it then be surprising when in later times in My name still more false teachers and prophets will rise up who are not called, and who, with the sword in the hand, will shout with mighty words to the people: 'Look, here is Christ!', or 'There He is!'

[8] When you, and later your true, pure successors will hear and see that, then do not believe such shouters. Because at **their works they can be quite as easily be recognized as the trees from their fruits, because a good tree brings forth good fruits. At thornbushes will not grow any grapes and at thistles no figs.**

[9] Of what the Kingdom of God consists, and the only way on which it can manifest itself in man himself, and where it happens, I have just told the Pharisees in your presence. So you surely will realize and understand that you should not believe those who shout: 'Look here!', 'Look there!' For as the spirit is inside man, and all the life, thinking, feeling, knowing and wanting originally comes from it and penetrates all fibers, in the same way is also the Kingdom of God, which is the true kingdom of life of the spirit, only inside man and not in one or the other manner outwardly or outside of man.

[10] Whoever will accept it in him in this manner and will understand it according to the full, living truth, can never in eternity be misled by a false prophet. But whoever in his mind looks like a weathercock or a reed in the water, will of course with much difficulty find the harbor of life that is filled with peace and that is illuminated by the truth. Therefore, be no weathercock or reed, but true rocks of life over which the storms and the waves of water have no hold. Did you well understand this now?" (THE GREAT GOSPEL OF JOHN Book 21, chap. 39)