

DIVINE ANSWERS

to

Faith – Related Issues

(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.

The issues treated in this booklet are some of the most often used in the works and debates of contemporary atheists. The arguments extracted from the New Revelation and presented here cover more than the mentioned issues and are remarkably intelligible and coherent so they can be considered as self-explanatory. However, there are many other texts in the New Revelation which could serve as answers, in perfect consistency with the ones here quoted.

We really think that the answers that can be found on the following pages are unmatched in all scriptural or theological literature and constitute a great food for both human heart and mind. There is enough in them to awaken any spirit, even that of a nonbeliever, considering this one truly holds love for humanity and creation above all other things.

Please note that the red phrases constitute common questions or arguments coming from the part of atheists, skeptics or believers (certain doubtful Christians included), debating the meanings and validity of Christianity.

"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." (The Lord' Sermons, 163)

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Issue of omnipotence, evil and suffering

"The immensity of suffering contained by the world makes real faith in God impossible. If God is all powerful then why is there evil in the world? There's no good argument for the problem of evil..."

Who is responsible for the hardships of life?

"People complain about the hard and difficult way of earning a living. Who makes it so difficult for them? Neither I nor the world, but one person for another!

Every one seeks to gain from that which he either had to learn with effort or which fell into his lap without his doing. Who else is it but unscrupulous people, who even use their fellowmen's misfortune to enrich themselves, thus making the cost of living more expensive. Because such people without conscience are now in the majority, refuse to acknowledge a spiritual mission and believe neither in God nor in the immortality of the soul, you see how one seeks to gain advantage over another and none shows himself in his true nature. Even the smooth artificial education does its part by turning what the children are taught into a cloak beneath which they deceitfully conceal the worst vices!

Thus the whole world is like a fancy-dress ball where in most cases the mask has nothing to do with the nature of the one wearing it.

Whenever people now complain about the evil world, I ask: "WHO MADE IT SO BAD? I OR YOU YOURSELVES?"

Therefore, do not accuse Me. I am a long-suffering God and look on in patience as all, from the highest to the lowest classes, try to rule each other.

Lust for power is the great vice inspiring mankind, which with every step they try to exert over their fellowman.

In vain did I during My life preach love, tolerance, forgiveness, even telling them they should love their enemies."

At that time most people turned their ears away from such demands and now that you declare it to be an enlightened age, are you acting differently? [...]

I have to take care of the necessary equilibrium on a large scale. I have arranged My laws in such a way that whenever they are disturbed they spontaneously repair themselves, regardless of whether individual beings suffer damage for the sake of the whole.

Firstly, because you people cannot grasp and understand everything. And, secondly, because it is not the mass of wondrous arrangements of this world that shall convince you of My existence, but that you, being spirits, shall spiritually recognize Me and according to this cognition worship (that means love) Me in spirit and in truth!

Thus the relationship is established, which is meant to exist between Me and every created being.

First of all, man shall recognize My omnipotence, My omniscience, and then learn to understand that with all these creations, love was the main factor.

As little as I want to entertain you with My words, just as little I want to satisfy your curiosity with the well-planned arrangements of My universe.

This is how I, as a just God, as Lord of My creation, ought to act, were I not the God of Love, had I not made the freedom of will the main decree for all My spirit-beings, since I wanted to educate "loving children", not slaves!

Thus I let you human beings go on mocking all My laws, allow you to make each others life difficult until the measure is full and you suffocate in the mire of your own passions.

I always reserve the right to use even all abuses, all misfortunes for My own purposes.

Whosoever refuses to seek the road to Me on the gentle path of love must, through his own fault, become prudent through misfortune."

(Secrets of life, chap. 33 - The Dark side of nature relative to the human life)

The trial of free-life and counter-measures for transgressions

"Behold, I am omnipotent, and whatever I think must happen at once, if I will it. Were I to desire a million people in front of Me, they would be here instantly. They would even speak and act wisely and look like the most beautiful Seraphim. They would even embrace you in all love and eagerly serve you – and yet they would be completely dead within themselves, because whatever they did or said I would be doing Myself. For there could be no life in them other than what I wanted for a judged duration. If I then no longer wanted these make-believe life-beings, they would at once be gone!

If however I wanted to maintain such people and transpose them into a properly free-acting life, independent of My almight, then I would have to sever My spirit acting within them by suitable

means. I would then have to bind it within these people and then take it captive through an outer material cover, making them into veritable isolated units and giving them behavioral laws. I would then also have to give them opportunities and stimulants, urging them to voluntarily act through their own cognition and will, either in accord or contrary to the given commandment. The commandment would have to be purposeful, wise and kind. On account of its sanction, such person, in case of non-compliance, would have to be kept under even longer captivity – until forced into accepting and following same in deed. Only then would it be advisable to again remove such human's outer bands, letting him, in a well-developed state like yourself, go over to the fullest freedom, whereupon he would out of himself have a perfect, no long judged, life.

From this you can see that I must necessarily fully respect free action to the people on Earth under their freedom-gaining test – whether lawfully good or evil. Because if I seize them with My omnipotence, then they are at that moment dead, in that they are then no longer able to do anything out of themselves. If I then want to make them free again, I again have to completely sever Myself from them and subject them to natural captivity, having to give them another freedom test.

If this takes place within the set order, they can like yourself go over to this world of spirits and its fully free life. If however it results contrary to that order, then captivity must continue also in the spirit world, until such people attain to such practicable insight that they then can approach Me, their Creator, without harm. Once they can love Me as Lord and Brother, then they are truly free through such love, like Myself, in that I then think, feel, judge and act within them as a perfect second self!

In such everlasting state they can receive out of Me, without harm to their individual freedom, ever more cognition and powers and even become perfect in everything like Myself, which state alone leads to their perfect bliss.

Behold, it is easy to say: 'Lord, do this or that! Judge the evil nations, judge the kings and judge the tyrannical Pope! Destroy all those of arrogant and tyrannical heart! Work miracles! Let the entire evil human rabble perish through universal pestilence, for all of them are evil!' – But it has to be considered that if, on account of lawless behavior, I immediately judged and killed the people set down on Earth, then I would have labored in vain.

Although we have to mainly concern ourselves with the Earth's people, acting as much as possible by the commandments under the set order – through which it is easiest of course to gain free life, we nevertheless have to apply ourselves with the greatest patience, regarding even the perverted deeds with the same calm as the good and righteous ones. For the primary condition for developing free men is that they would in complete isolation from Myself for once become conscious of themselves and start acting out of themselves! Whether for good or ill, lawfully or otherwise, has to be all the same for a newly developing human. We have to respect their own arrangements and discoveries and keep our maintaining influence hidden as much as possible. For were we to make an obvious appearance, we would destroy the new and tender human plant-school with one tread, and then have to take much longer to raise up the trodden and lead it to its great destiny than if we quietly and helpfully watched this initial human development on Earth. For after this first developmental period we still have countless ways to lead the undeveloped men to their right destiny.

Only if counter-systemic transgressions take a rough turn, threatening the developing men's destined, purposed absolute life-freedom to an undue extend, we naturally have to cause certain judgmental fear-deterrents to appear, such as wars, inflation, hunger and pestilence. But such

punishing judgment must never affect more than at the most ten percent of mankind, or it would with higher percentage take on the aspect of a real, larger and deadly judgment!" (From Hell to Heaven, chap. 95)

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"Moreover, opposites such as spirit and matter, life and death, love and hate, truth and falsehood should serve you as a little hint that there must be a reason for their coming into existence, as otherwise they could never manifest perceptibly. How could evil enter into man's thinking, unless there were some reasons for its coming into existence?

You, with your trained intellect should be able to perceive that for all this – such as truth and falsehood and other opposites – the supreme and most benevolent Deity cannot be blamed.

[3] Or can you presume that God, being Himself the supreme and most profound truth, should have laid a deceitful tendency into man's heart which would make him sin against God's order and render him filthy in all his speech and actions) Of, far from it! God did create man in His spiritual image, thus pure, truthful and good.

[4] Since the future existence of the spiritual man implied the way through flesh, he had to take the flesh from the earth's matter according to the decree of the supreme Spirit of God; and a counterweight is laid into the flesh for the probing of man's spirit, which is called **temptation**.

[5] However, this rests not only in man's flesh, but in all matter; and matter, which is not what it appears to be, is to the man probing himself falsehood and deceit, thus a phantom spirit which is there and is not there. It is there, because the tempting matter is there for the flesh of man; but since matter is not what it appears to be, the phantom spirit can also be said not to be there.

[6] Behold and understand this correctly. This spirit of deceit, which is in itself falsehood through and through, is the spirit of the world of matter and precisely that which is called 'Satan' or the 'principal of all devils'. What is called 'devils' are the specific evil spirits out of the universal evil spirit just shown you.

[7] Therefore, a man who seizes with love all sorts of matter and becomes actively anchored in it, commits a sin against God's order, which exposed him for a time to matter for the sole purpose that he combat it and, by using his completely free will. Strengthen himself for immortality. And the consequence of sin is death, or the annihilation of all that man's soul has appropriated out of matter, because matter, as I have shown you, is not what it appears to be.

[8] Therefore, if you love the world and its hustle and bustle and want to gain its treasures, you are like a fool who has been introduced to a well-adorned bride, whom he does not want and for whom he does not long. He nevertheless throws himself with the ardor of a blind fanatic onto the shadow of the bride caressing it beyond measure. When the bride leaves the fool, surely her shadow will go with her. And what will remain for the fool? Evidently, nothing.

[9] How the fool will lament having lost what he loved much! But he will then be told: 'Blind fool, why did you not seize the full truth instead of its shadow, which was evidently, nothing?' What else can the shadow be, but a lack of light on that side of a dense form which is opposite the light, because the light-ray cannot penetrate the firm and dense body.

[10] What your shadow is to you while you are standing or walking in the light, that is all matter, together with its treasures, to the spirit. It is of necessity a delusion and in itself a falsehood, because it is not what it appears to be to the sense of the body.

[11] This is the very judgment of falsehood and deceit, namely, that it has to reveal itself before the eyes of the spirit as something transient and merely as an outer, corresponding shadowy image of an inner, profound truth, whereas in the blind worldly love of the soul it would prefer to remain in reality what it seems to be." (THE GREAT GOSPEL OF JOHN vol. 5, chap 70)

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(The Lord): [1] "I could, of course, through My almighty word, transform all men in an instant; but what about their spirit's independent life and freedom, which it has to attain by itself?

[2] Thus, you can now see clearly from this, that it is not easy task to fight successfully and without interfering with the freedom of will and its spiritually necessary self-determination, the deceptions perpetrated upon the nations.

[3] But it is likewise difficult to prevent such errors from gaining ground, for the spiritual part of man must be confronted with truth and falsehood, as well as good and evil for their free investigation, understanding and choice, lest he would never be activated into thinking.

[4] He must at all times be in conflict or he would go to sleep, and his life must always be provided with a new opportunity to apply itself as such and thereby, maintain and strengthen itself in order to reach its perfection.

[5] Unless I allowed errors to creep in among mankind, but only allow the truth with its certain and necessary effects, men would be like the richest gluttons and sensualists, who in the end do nothing else but care stupidly for the timely filling of their belly.

[6] Provide for all people the easiest for the body, and you can be quite certain that soon there will be no priest, no king, no soldiers, but also, no citizen, no peasant and no worker and tradesman left. For why should a man work or be active in something, seeing that he is anyway from top to bottom well provided for his whole life?

[7] Therefore, people must suffer want and misery, as well as pain and grief, lest man die in most inactive indolence.

[8] You can now see from all this how things must be among men to rouse them into all kinds of activity, and it is for this most vital reason quite as impossible to prevent the creeping in of errors, as it is to eradicate in the end those that have crept in.

[9] And the invariably evil consequences following the errors are, after all, also the most serviceable means for the eradication of the erroneous ideas and for the dissemination of truth.

[10] Mankind must, through want and misery, which arise out of falsehood and all kinds of deception, begin to feel deeply and actively the inescapable necessity of truth and seek it in all earnest, just as old Ouran from the Pontus has sought it; then mankind. And only then will the truth, found under so many difficulties, truly benefit mankind. However, if it could be found as easily as

the sun in the light sky with the eyes, it would only too soon have no longer any value and mankind would, in order to divert itself, follow the falsehood, even as the wanderer during the day follows the shade as far as possible; and the denser the shade, the more pleased he is.

[11] Therefore, man on this earth is just as he must be fundamentally, so that he can really become human. Hence it follows that all his external circumstances must be such as to compel him to become a true man.

[12] In general, the full, naked truth cannot now be given to man even by Me, but only veiled in parables and metaphors so that in his search he can unravel it from such metaphors. Only with you few do I speak without reservation, but those to whom you pass it on, shall also not receive it completely naked, but somewhat veiled, so that they will have an opportunity to freely reflect and be freely active. And to prevent you yourselves from becoming half-hearted, I am telling you also:

[13] There is much else I ought to tell you, but you cannot bear it as yet. However, once the Spirit of Truth will come over you and your children, it will lead you into all truth. And thus, you will for this earth be in all truth and will only then receive into your hands the key to countless truths of the heavens. And through the ever newer and more profound unveiling of such truths, you will have more and more to do in eternity." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 168)

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[2] Look, on a celestial body where it is the people's destiny for what concerns their soul and their spirit to become perfect children of God, everything must be exactly arranged as it is arranged on this Earth.

[3] Although your eye can see and your reason can recognize nothing else except judgment, persecution, robbery, murder, death, decay and perishability, but it is not as you imagine these things, but quite different.

[4] Firstly the laziness, which is an inevitable attachment of the matter of the body, is the greatest enemy of the soul who must become more and more awake and active, for only through that can he become completely similar to the Spirit of God in him, and thus become similar to God. And the hotter the countries are where people have built their houses, the more they are threatened by this first enemy of the soul.

[5] If in such countries there would not be all kinds of animals that are troublesome for man, and if he did not have to take care for the nourishment of his body, then he also would not take care for the development of the powers of his soul. He soon would look like a sea polyp or like the roots of a tree that have nothing else to do except to suck to them the nutrients that are suitable to them, from the water, from the soil and from the air through its organic-mechanical system.

[6] Look, this is the most important reason why all kinds of things were created for man on this Earth which will wake him up to various activities – firstly for his body, and then also for his soul, which is the most important." (THE GREAT GOSPEL OF JOHN Book 23, chap. 2)

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[07] Said I: "I have explained that God, because of His eternal order, may not influence man in his inner spiritual development by guiding and directing him with His omnipotence. Since, if God would do this, man in himself would become a dead machine and could never reach the freest independence of life.

[08] Bring Me the worst cut-throat, and I will instantly change him into an angel of light; but at the same time his individuality would be as good as dead! But as I withdraw the spirit of My omnipotent will, his individuality becomes active again, and the old cut-throat will stand before you. His love is to rob and to murder and it is therefore his life; if you take this away from him, he is completely dead and has totally ceased to exist." (THE GREAT GOSPEL OF JOHN vol. 7, 53:7-8)

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[03] Said I: "The way a blind man judges about colors, you judge about spiritual matters! But I think, that actually He, who created man, knows it quite best, how He has to guide and treat the people, so that they may sooner or later reach the goal, which He has set them. I have performed signs for you which have obliged you to believe, that I and eternally no other is the promised Messiah. But this coercion does not really serve the salvation of your soul, as you will only be blessed, if you live according to My word.

[04] Believe Me: If I wanted to convert you people to machines, it would only take a thought of Mine enforced by My will, and the whole temple and the whole large country wherein the Jewish people live, would impossibly recognize Me as anything else than the Messiah - Jehovah Zebaoth! But would it help all Jews and all gentiles? I say to you: Truly, no more than this wooden food bowl, which - as you will see in a moment - will start to move in all directions according to My will!

[05] See, the bowl already lives and floats in the air like a bird! Would you like to exchange your being with it? See, it is very much alive and can move in all directions; but it does not have a self-awareness, but My very own consciousness penetrates it and makes it alive. You can even ask the bowl questions, and it will without mouth and tongue answer you. But will you ever believe, that the bowl on its own lives, thinks wisely and can speak without mouth and tongue?!

[06] But I tell you even more: With My omnipotence I can maintain this apparent life of the bowl forever. But will it therefore have an own, independent and free life as I do? Forever not; since as long as I keep it alive with My pure might, it is on its own as good as completely dead. Since its apparent life is only My willpower in it and therefore My very own life. If I withdraw this, the old death and the old, necessary judgment of all matter is there, and you will see no life in it, - no matter how gaily it now moves in all directions back and forth.

[07] And see, man would have a similar life, if I were to force him with My omnipotence or with such signs, which leaves man no room for free thought. And thus a free unbelief is for man endless times better than a forced belief; because the fullest and most independent freedom of will in man is the great plan of God with man. Man can be taught completely harmlessly by God what he has to do to attain the completion of life in him; but he may never ever be forced with God's or by another spirit's might. If this occurs, man is judged, thus completely dead in himself and does not exist as a free and independent being anymore." (THE GREAT GOSPEL OF JOHN vol. 7, 62:3 -7)

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"And behold, this happened to the two because they had become proud of their wisdom and as sons of princes had forgotten that true wisdom consists only in the greatest humility and that once this is

neglected, also wisdom can debase. Since this was the case with them, **they could not be advised or helped without interfering with their freedom. This I cannot do in the least, for the least part of freedom is worth endlessly more than the natural life of all living beings on earth.** This explains the might allowed in wars, be it even for the sake of only one man's freedom of will and action.

With the instant continuation of life of the individual soul and spirit God can repair in the beyond every material damage which men commit on Earth.

This of course is a warning to mankind and we all should be aware of this. Because if mankind does not stop its irresponsible behavior it will have to face dire consequences. For example climate change: Jesus predicted if we do not change half the population of this planet will perish due to the collapse of food production and lack of water. “[The Household of God vol. 1, 29:18)

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[The Lord:] “Now you will see things in a different light if you learn that **without My accord nothing happens and nothing can ever happen. Sure every person has the complete freedom of his willpower, but the guidance of the peoples is My domain.** – This I have told you so that your hearts are at ease, without which you will not be able to achieve anything higher. The Sabbath’s rest be your highest blessing. (Gifts of Heaven 03_40.08.15,13)

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“You will also not be able to claim that the most righteous godhead never chastised a bad regent! Just look at world history right from the start and you will find thousands of regents who were severely punished due to bad leadership of the peoples which had been put into their care.

Nevertheless an old experience has always been proved correct. It takes a harsh tyrant rather than a good and mild regent to render a people better and more governable.” (Robert Blum RB.01_024,11)

The inhabitants of the stars and their life trial on earth

“I SAID: “Friend, a couple of days ago I have given you a clear light about this subject. If you did not completely understand it, I really cannot do anything about it. Look up to the stars. I tell you that these are all great worlds where also people are living, just like here.

[2] Many of the countless people on those stars know by their angels that a soul can only attain to the true childhood of God on this Earth, but only by means of a heavy and difficult life in the flesh. When they want, they will be allowed that their souls will also be begotten in the flesh on this Earth. Once they are here, they also have to accept that for a short time they have to go through it, because by that they will reach forever the triumph of the full equality with God, and therefore they can also submit to a few things, since I also, voluntarily, out of love for My children have submitted to a lot of things, and also will have to submit to something very big and bitter for the salvation of My children.

[3] God’s Kingdom can only be obtained by force and great sacrifices. Remember this well, and also that which I have already said about it. Did you understand this well?”

[4] Then **the magician** said: “Yes, Lord and Master, I have well understood this now and I also remember now again what You have said about this subject a couple of days ago. I thank You for

everything for what we have now gained at Your holy side for the eternal salvation of our soul. When suffering and pain will afflict our body, we will bear it with all patience out of love for You, for also we cannot know now for what other reason that we are placed on this Earth in the flesh, except that we have to, we want to, and we also will search for God, acknowledge Him and furthermore love Him above all, no matter how bitter the circumstances may be.

[5] For it seems to me that exactly those who are closest to Your heart whom You always are trying the most, compared to those who by their different acts are more distant from Your heart. Because on our trips through all regions of the Earth I have many times met people who did not believe in any god and they treated their fellowmen often worse than wild animals while they themselves had an indestructible health and were guzzling in a life of pleasure. And moreover, they finally died a painless death that was fast as lightning.

[6] On the other hand I met elsewhere very pious, good people who were devoted to God and were often living in the greatest misery that they were patiently enduring, which was putting my belief in the loving care of a good and extraordinary wise God and His existence in a doubtful light.

[7] Now, such doubts have entirely disappeared with us, and we know and realize now where we stand and in which circumstances the people on this Earth must live their life for the trial of the free will. But emotionally I still must confess that this life of the trial of freedom is a tough assignment for the people, even if after fulfilling it, they can reach the greatest and eternal benefit of life.

[8] We as human beings could before our existence never have wanted to exist, but only You could want that, and so we are Your work and You take care that they can become fully that for which reason You have created and destined them.

[9] Because this is so and not otherwise, and You have clearly shown us the ways that we have to walk. So we want to go for that goal which You have placed before us. And with determination and with the greatest possible patience and with dedication to Your will we will walk over the thorns that are in our way here and there. This is now the firm and serious resolution of mine and also of my companions. You however, who we now recognize as our Lord of life, ask You not to bring too heavy tests and trials over us at the moment that we are separating from this world, and also to be merciful and charitable for all other people according to the merit of their lives."

[10] I said: "That for which you will ask the Father in My name, will also be given to you. For only the Father is good and has no pleasure in the suffering of people, but He also does not prevent that such things come over the people if they out of sheer love for the world forget the Father, do not have faith and direct themselves in that which must give them all kinds of misfortune.

[11] Walk continuously on the ways that I have truly shown to you now, then you only will have little to suffer and your departure from this world will be easy.

[12] Only those who by all kinds of attachments to this world have buried their soul too much in the flesh must finally mostly suffer bitterly, because such a soul must be detached from it with great force so that he would not completely go to ruin in his flesh, and this must then also produce heavy pains in the body. And this is then also good for the soul because through the pains and the suffering he will be purified of his fleshly lusts, and by that he will be able to make an easier progress and advance more surely in the beyond on the way of spiritual life.

[13] However, people who are strongly attached to the world, who do not believe in a God, who moreover are enjoying a healthy life at a high age and finally are also dying a quick and painless death, have already received the reward of their life in this world, and in the beyond they hardly can expect any reward. **Among such people there will be outer darkness and among them there will be much wailing and gnashing of teeth.**" (THE GREAT GOSPEL OF JOHN Book 18, chap. 64)

Good reasons for accidents and circumstances producing poverty

[7] **The scribe** said: “No, this not at all, because the accident made the hearts of the neighbors soft, and they gave the poor family so much that it possessed more after the accident than before.

[8] But there are also cases where a family, when they once have an accident without their fault is also remaining unhappy afterwards. And also these cases that happen oftentimes are actually the reason why, according to my opinion, humanity is mostly becoming worse. Or am I also about this, thinking incorrectly?”

[9] **I** said: “Firstly, such cases are happening very seldom, and then secondly, **if they happen they certainly have a good reason.** With the first poor family that you gave as example, the reason for their accident was the following: their hut was already in a very ruinous condition and it would have collapsed with a small earthquake, and easily would have killed its righteous inhabitants. For this reason the family asked already a few times to their rich neighbors to help them, so that they could build a new hut. But the neighbors did not go for it. Then one day it was allowed that a lightning would make an end to the old, ruinous hut. Then this made the heart of the neighbor’s softer. They quickly brought a small amount of money together, build a new stone dwelling hut for the poor family and still supplied them so abundantly with all kinds of provisions, so that the condition of the poor family was much better after the accident than before, and moreover, they were also able to do something in a much easier way for someone who was still poorer. And therefore, your presumed accident was for the righteous poor family only a true bliss, that was foreseen and allowed by Me.

[10] Concerning the other afflictions that happen to man as adversity, which are then also not leaving him, of this I say that such a family always comes into poverty by their own fault. If then, in their poverty they are again easily hit by a still harder blow, in order to wake them up from their daily laziness, it is again their own fault if they are still further persisting in their laziness, and thus also remain in their unhappy state. This kind of people are then indeed of the opinion that God does not hear their questions, or that He is not concerned at all about the people. But these people are only too lazy. They are not serious with their worldly work, and also not in the keeping of God’s commandments and their lukewarm and without trust uttered questions to God. And therefore, they are also left in their adversity until they – by the still more pressing need – are finally awakened to activity and by that will then also become happier.

[11] Listen, there was once in the morning land a king of a great people. The people became lazy, because they were living in a fertile land and became poorer from year to year, more and more. Then the king thought by himself how he could correct this evil.

[12] He got a good idea, and he said by himself: ‘I will charge to the people greater and heavier taxes and collect them by my army with an uncompromising strictness, and that as long as the people in general will become more active.’

[13] So he said, so he did. And see, in the beginning the people were grumbling and complaining terribly, and if only it would be easier to get rid of their laziness they would have stood up against the king of whom they were supposing that he was too hard. The bitter need brought the people however to greater activity. By that, they soon became wealthier and they paid the king more easily the demanded heavy taxes than before the light taxes.

[14] When after a few years the king noticed that his people became zealous and active, he sent messengers to all the parts of his kingdom and announced a substantial tax reduction.

[15] But then the elders of the people said: 'We thank the wise king for this favor, but nevertheless, we are asking him also to leave the current taxes as they are for the true welfare of the people, because as soon as the people will be charged less taxes, then they also soon will become lazier and inactive, and finally they will have it more difficult to raise the light taxes than the heavy taxes.'

[16] When the king heard this remark from the elders of his people, he praised them for their wisdom, and saw how his people became more and more active, and by that became also more and more wealthy and happier. And when the people of the elders heard that the wise king only charged them such high taxes to make them more active and happier, they praised the wisdom of the king and paid him voluntarily even more than it had to pay him.

[17] And see, that I also am doing with the lazy and inactive people. Therefore, am I doing someone injustice?" (THE GREAT GOSPEL OF JOHN Book.17, Chap. 92)

Issue of diseases and natural disasters

*"If God assumed all the atrocities due to **the free will of humans**, why there's also **suffering due to natural diseases and disaster**?"*

Diseases. Suffering leading to death

"01] Here one of the Jew-Greeks remarked by saying: "Lord, why can the anyway poor, mortal person only come to God through all kinds of pain and suffering? Could this also not happen through a healthy and suffering free life according to the recognized will of God?"

02] Said I: "Like man wants it; it depends mainly on himself. Even most of the life sicknesses are the result of all kinds of sins which a person already commits continuously from his youth until his old age and finally also out of a sort of habit. Some illnesses of a person are an inheritance of the parents and grandparents to their children and grandchildren, because in that case the parents and grandparents have already sinned. One then cannot accuse God if the people inflict all kinds of sicknesses, pain and suffering on themselves. One could say to Me: 'If man is immediately taught by God what he has to do, to live and exist in the right order in the world, and he does not act accordingly, he obviously is guilty himself if he falls into all kind of suffering; if however, man has to learn everything from nature and by all kinds of adverse and often by bad experiences, then man is not guilty of his suffering and is then the most sorry-felt creature on earth!'

03] Yes, I say Myself, man would be like that, if it would be so! However, that this is not the case, is proved by the creation of the first human couple in Paradise, who almost uninterruptedly were taught by God in all kind of things for more than a hundred years. And in addition God awakened during that early time period on earth on and on seers and prophets, who taught and revealed the will of God to the more and more worldly becoming people.

04] Under such circumstances no person could say that he was taught by nobody, how he has to live according to the will of God. But man began to cultivate himself and his earthly dwelling world quite considerable, build cities and erected one work of splendor after another, and in that way fell

in love with their world and because of all the world they forgot about God and even became God-deniers. When a seer came, awakened by God, to these people, he was laughed at and nobody paid attention to the sense of his speech.

05] Now, such people had to learn their cleverness of course by all kinds of bitter experiences and laboriously had to determine some rules of life therefrom. These life rules, like for example now among the many heathens, were however to the biggest part already sins against the true, divine order, and from it necessarily all kinds of bodily and soul sicknesses had to become a common occurrence among the people.

06] If God now wants to preserve the soul of such people for the everlasting life, He must help her through all kinds of bodily suffering, namely to such an extent, that such a too much to the world attached soul through some suffering and pain is more and more pulled away from the world, since otherwise she would be totally attracted to and consumed by matter and the world and its death and judgment. And see, this is the reason why now on earth people have to endure a lot of suffering!

07] But also we will have to suffer a lot for the spoilt people through their own fault. However, our suffering will not come over us based thereupon as if we would not have any knowledge about the pure divine order and as if our deeds would be contrary to it, but we will, through our suffering, make the blind seeing again, namely thereby, that they can see from us how little value we place on the life of this world, and what great value the life of the soul must have, if one reject all earthly advantages for the sake of it. And see, only therein will consist the first actual redemption of the people from death to life! - But now enough about all this! Since lunch is ready now, let us go into the house and consume it!"

08] However, the Jew-Greeks were not very happy about it, that they as the future proclaimers of My word had to suffer, yes even risk their lives for it.

09] But I said to them the famous words: **"From now on it will be like that, that everyone who loves his life will lose it; however, who despises and flees his life, will keep it for everlasting!"** {mt.10,39; 16,25 lk.09,24 mk.08,35}

10] Then the Jew-Greeks said: "What is this? Who can comprehend this?"

11] Said I: "It means this: **To what use would it be for man if he with this earthly life would profit the whole world, but suffer harm in his soul? What can such a person give to save his soul?** Therefore man must use this bodily life for the sole purpose to attain the everlasting life of his soul. If a person does not use his bodily life for only that purpose, it is his own fault if he forfeits the life of his soul or at least weakens it to such an extent, that he afterwards in the beyond has for an exceedingly long time to do, to collect himself insofar, that he is able to go over in an only somewhat brighter and better spiritual life. Since for as long a soul clings to its bodily life and its advantages, she cannot be completely reborn in the spirit; a soul however who is not completely reborn in her spirit, cannot enter the true kingdom of God, because no atom of anything material can exist therein. - Now you know enough, therefore lets go into the house!" (THE GREAT GOSPEL OF JOHN vol. 6, chap. 162)

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"[10] I said: "That for which you will ask the Father in My name, will also be given to you. For only the Father is good and has no pleasure in the suffering of people, but He also does not prevent that such things come over the people if they out of sheer love for the world forget the Father, do not have faith and direct themselves in that which must give them all kinds of misfortune.

[11] Walk continuously on the ways that I have truly shown to you now, then you only will have little to suffer and your departure from this world will be easy.

[12] Only those who by all kinds of attachments to this world have buried their soul too much in the flesh must finally mostly suffer bitterly, because such a soul must be detached from it with great force so that he would not completely go to ruin in his flesh, and this must then also produce heavy pains in the body. And this is then also good for the soul because through the pains and the suffering he will be purified of his fleshly lusts, and by that he will be able to make an easier progress and advance more surely in the beyond on the way of spiritual life.

[13] However, people who are strongly attached to the world, who do not believe in a God, who moreover are enjoying a healthy life at a high age and finally are also dying a quick and painless death, have already received the reward of their life in this world, and in the beyond they hardly can expect any reward. Among such people there will be outer darkness and among them there will be much wailing and gnashing of teeth." (THE GREAT GOSPEL OF JOHN vol. 8, chap. 16)

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I said: "I cannot say that you are completely wrong, for also I do certainly not agree with the manner on which the people are usually dying. But what can I do about it when men procured themselves such a bitter and unpleasant manner of dying? If only men would live according to the order that already was very clearly revealed to them since the very beginning, then there would be not one human being who would complain about the bitterness of death.

[2] The patriarchs all died an easy and soft death, because when the angel called them, their souls left with great joy their body, which did not have to suffer any pain since their childhood years until old age, but mostly remained powerful and healthy. The final bodily death was also not a result of heavy suffering and pain, but always happened when there was a desire for the call of the angel, after which the soul was leaving the body freely and without any compulsion, and the body was as it were falling to sleep without the least of pain.

[3] But when men began to live more and more a sensual life and indulged more and more in fornication, harlotry and other reveling that dulled their senses, they spoiled even their health, became weak, miserable and sick, and their bodily death had to assume a different character.

[4] If you take a knife, cut in your flesh and as a result you feel pain, can you then with your right senses blame the Creator, or would you maybe like to say: 'Yes, why has the Creator in fact not given a insensitive body to man?' But I say to you: if your body would be totally insensitive, how could it be alive? Only a totally dead body is also totally insensitive.

[5] Now suppose that man, at least on the outside would have an insensitive body, more or less like his hair. What would be the consequence of that with thoughtless people? Self-mutilation of all kind, in such a way that finally people would not have a human appearance anymore and would also not be able to work anymore.

[6] But in order to prevent that people would mutilate themselves – at least as far as their outer appearance is concerned – sensitivity has been given to them as a good watchman. Besides, it is obvious that if man cannot feel pain, he also cannot feel delight and bliss, because one thing depends on the other and one cannot exist without the other, and is even not conceivable.

[7] I surely know that men because of their great blindness already since a long time have to suffer a lot of pain – that is to say when they are dying – and this firstly because they mostly have not a single certainty about the continuance of the life of the soul after the death of the body, and already

many are followers of the belief of the Sadducees, and in the second place because men by their extreme disorderly way of life have filled their body with all kinds of impure spirits, which in course of time has inevitably to lead to all kinds of terrible and painful diseases resulting in early death. And therefore, I Myself have come in the flesh on this Earth in order to show man the ways that he should go, so that firstly he would be aware that and how his soul – which is his actual I – after the death of the body continues to live, and secondly to show how he, as long as he has to live on this Earth can stay healthy and strong until an old age and his going away would not be terrible and painful, but would make him glad and very happy. And so, I as Lord of life can give you the full assurance that the one who – according to the real meaning of the word – will eat My bread and drink My wine, will not see, feel or taste death. In other words: whoever will live according to My teaching, will also experience its ever blissful effect. I am of the opinion that you, My friend scribe will understand those things now differently than before.” (THE GREAT GOSPEL OF JOHN vol. 8, chap. 82)

Natural disasters. Calamities

“Consider fire! What destructive power resides in this raging element when not kept in check during use! What destruction it wreaks! And there is no greater human benefactor than this fire, when used wisely.

Consider water, how dreadfully it rages when let loose over valleys and fields! Should I however annihilate it because in its unbound state it wreaks such havoc, bringing terrestrial man death and destruction? Say unto Me, could the Earth itself, together with everything it carries, exist without water?

Consider furthermore the natural weight of material bodies. What destruction an avalanche causes if dropping from the alps? And how a boulder grinds up everything it touches upon crashing. Would it not be better if I had given the Earth the weight of a feather? Then man could play with it like children with the ball. But who would then hold the Earth firmly together? And how could man, animal and plant maintain themselves upon the Earth without weight? From that you see how essential this evil attribute is to all bodies if they are to have an existence!

But just as the aforementioned is necessary for nature to be what it is – just so there have to be contrasts within the spiritual, so that the spirit through these hostile contradictions becomes that for which I have Myself destined it – namely the most perfect, eternal life-freedom! Because without compulsion there is no freedom, and without freedom there is no compulsion. All freedom therefore must go forth from compulsion, – which is eternal order under judgment – just like compulsion out of My arch-primordial freedom!

And hence you see here manifestations which in themselves are truly evil, but which for a certain period of time are as necessary for the winning and maintenance of spiritual freedom as are powerful lightning and hailstorm for the production and maintenance of life-air and the consequent destruction of all harmful and deadly vapors which, due to occasional overheating of the ground are driven from its entrails. I say unto you all this is essential, and one affects the other.

It is up to us to wisely lead back to their necessary order the diverse elements when they begin to predominate too much in their special characteristics. Once we have done this with the greatest care, everything shall again enter upon its regulated path, yielding the best fruits.

“To extinguish a burning house is good work. One must likewise dam water and place proper foundations for weight, and replant the Earth after a powerful storm, whereupon everything re-enters its proper trails. But to solve everything with one stroke would mean the destruction of everything!” (From Hell to Heaven, chap. 91)

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(The Lord) :) "Look at the mountains full of forests and shrubs. Behold, these absorb a suitable number of all the nature spirits (electricity, magnetic fluid) compatible with them. Go and deforest all the mountains and you will soon become aware of the most dire consequences. Thereby great masses of free, very crude nature spirits will begin to more and more fill the atmosphere above the whole earth. Since these do not find a suitable abode and sphere of activity, they will begin to cluster in great masses and, driven by their hunger and thirst (assimilative instinct), cause the worst, all-devastating gales and ruin entire countries to such an extent that in a hundred, often a thousand years nothing will be growing there but here and there a moss plant. Thus there are to this very day on the wide world places extending for many leagues which are as bare of vegetation as the desolate, barren lime-stone on the shores of the Dead Sea in Lower Palestine into which the river Jordan is flowing.

[02] **Well, is that perhaps also My will? Oh no! Where men must have freedom of will and freedom of action so that they can become human beings also in spirit, I Myself do not interfere — no matter how foolishly they may act. All I do is allow them to reach, unperturbed, that which they have so eagerly striven for as if their life's happiness depended on it. It does not make any difference to Me whether the consequences are good or bad. What they create they get. Although I know what will happen afterwards, I can — and must — not intervene with My omnipotence; for if I do that, man ceases to be a man. He is then nothing else but an animated machine and can be of no value forever, either for himself or for Me.** For he resembles a writer who is not capable of writing any syllable himself, but if he should write nonetheless, a scribe must guide his hand from A to Z; and if he has written an essay in this way, he nonetheless does not understand it. And even if he has written a hundred thousand letters in this way, he is nonetheless just as little a writer himself as the stylus with which he wrote. Just as little the man of this Earth would be a man if the free will was not left thoroughly untouched and likewise his acting.

[03] The will can surely be directed through all sorts of doctrines and laws; but neither a doctrine nor any law can prevent the free will from carrying out what it wants to do. If the will of man wants to adopt a doctrine and a law as the guideline for his actions, he will in any case direct himself accordingly without any inner compulsion; **but if he doesn't want this, no power of the world and the heavens can force him – and neither must! For, as I said: Without free will man is no longer a man, but instead purely an animated machine, like the machines that the people will invent with time, which will perform the same artificial tasks that now hardly any person is in a position to do. But such a machine will nonetheless not be a human being, neither according to the form nor even less to the inner freely-working reality; for it has no free will and can therefore never perform any independent action. Whatever the human will has laid in it, it will perform, and never anything else.**

[04] But man can, out of himself, do whatever he likes, and no one can prevent him from doing it. Thus, man can do what he likes with the Earth that carries and nourishes his body; and only the consequences will teach him whether his will was good or evil.

[05] Therefore every human being has reason and as a consequence of that, intellect. He can become enlightened through doctrine, worldly laws and every kind of experience and then choose spontaneously what is good, right and true and determine his course of action accordingly. With all this he suffers no coercion, since he himself chooses freely what he has recognized as good, right and true.

[06] But we can experience only too tangibly day by day from hundreds of cases that people nonetheless very often spurn all they have recognized as good, just and true mostly out of temporal interests, and act to the contrary. And from this proceeds the fact that the freedom of human will cannot be endangered or restricted by anything. And so it is very possible that as time goes by people will be able to invent great things and also affect the nature of the Earth, so that in the end it will have to be quite considerably damaged. The consequences of this will certainly not be anything pleasant and will seem to be a certain punishment for the wrongly used will, but not wanted at all by Me, but instead brought forth through the will of man.

[07] **If the people want another Deluge, they only have to dig up the mountains and they will open the floodgates of the underground waters! If they want to see the whole Earth in flames, they only have to destroy all the forests, and the spirits of nature (electricity) will multiply so much that the Earth will suddenly be clothed in an ocean of fire and lightning! Would it then be Me who want to destroy the Earth through the fire?! Therefore teach the people to be wise, otherwise they themselves will bring the curse of judgment upon themselves! But I know that it will happen, and nonetheless I cannot and may not act against it through My omnipotence, but only through My teaching – do you understand that?” (THE GREAT GOSPEL OF JOHN vol. 5, 109:1)**

Issue of the death of children

*“What justification can **the death of children** have?”*

Causes of children's fatal diseases. Parents' and ancestors' sins

“[1] Says a Greek Jew: ‘Lord and Master, this is now quite clear to us, but there is still something for which I have no true explanation. Why do so many children have to die at the most tender age while still underdeveloped, and why must physical death almost always be preceded by a bad illness which weakens and kills the body? Once a man is mature, he could as a soul leave the body easily and painlessly, and children should never die before reaching a certain maturity. However, what happens all time is this; Children die at any age, and the bad diseases are always there and are a continual plague for men. O. Lord and Master, why must that be so on this earth?’

[2] Say I: ‘This need not be so at all and was not the case in the past, for do you ever read in a chronicle of bad illnesses amongst the men who were devoted to God and living according to His Commandments? They all lived to a ripe old age and their passing was a gentle, painless going to sleep. Also, no child ever died, for it was begotten by very healthy parents and nourished and raised according to sound and simple natural principles.

[3] Only later, when arrogance and with a whole legion of the grossest sins against God's commandments and laws of nature gained entrance among people, did all sorts of bad ailments occur among them through their own fault. The thus weakened people could then no longer beget

healthy children. Such children, already crippled from the womb, gradually became prone to more and more attacks from all kinds of diseases and began to die at all ages.

[4] Because this is now happening you must not think that God has ordained this for men for some inexplicable, secret reason. He allowed it, firstly, so that the people might be prevented from too much sinning through their ailments and, secondly, that they might, through their painful suffering leave the world behind, turn over a new leaf, recognize their sins, detest them and, therefore, patiently resigned to God's will, attain to eternal bliss.

[5] This is also the case with children. What is on this earth to become of a child that is physically completely stunted, particularly if the parents have already been born in sin? Who will educate them and who heal them from their ailments? Is it not better to take them away from this world so that they can be raised by the angels in the specially created realm of children?

[6] I tell you: God knows about everything and He cares for everything! However, since most men nowadays no longer know about God and His existence, how can they be expected to know what God does and what He ordains for their possible redemption?

[7] If God had not allowed the corresponding ailments to follow the sins of men, more than half of mankind would totally perish and the earth would turn into a complete hell and have to be destroyed, its dead wreckage wandering about in endless space, as this visible space of stars and worlds can testify with some examples, about which My disciples can tell you more.' " (THE GREAT GOSPEL OF JOHN vol. 6 chap. 55)

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"Of all the vices the worst is fornication, lechery and lewdness of all manner and kind. Men are seduced to this vice through idleness, arrogance and pride. For nothing is any longer sacred to pride. For nothing is any longer sacred to pride. It looks for all the means at its disposal so that it might satisfy through their employment its worldly passions.

[2] If then such a man begets children, - what miserable and with many ailments afflicted people thereby enter this worlds! - This sin is, therefore, a main source of the worst afflictions in this world.

[3] However, there are also gluttony and revelry, anger and various resentments, vices through which all sorts of ailments develop in men, tormenting them in the most miserable manner.

[4] Did I not say, after I had healed him, to the sick man in Jerusalem who had waited a full 38 years at the pool Bethesda to be healed: 'Go and sin no more, lest you suffer something worse'? His bad gout was, therefore, also an outcome of his many previous sins. And this applies to nearly all of those who were healed by Me. Had they never fallen ill through their many sins, their souls would have perished. Only a rather serious and painful illness sobered them up and showed them how the worlds rewards those who worship it. Through their illness sobered them up and showed them how the world rewards those who worship it. Through their illness they lost their love for the world and longed to be soon set free from it. Thereby their soul became freer and the healing of their body occurred also at the right time.

[5] Apart from these main causes responsible for most illnesses of men, who are anyway weakened from birth, there are still others, through which man in his weakness can fall ill, - but I emphasize it again: This can happen only to the one already weakened from birth. I will briefly summarize the reasons for you.

[6] There is, firstly, the ingestion of bad, impure and poorly, not freshly prepared food and drink, - then the eating of all sorts of unripe fruits. Also, many have the bad habit of cooling themselves down too quickly when hot. Again others, unaware of their inherited weakness, expose themselves to all kinds of dangers, thereby either perishing or suffering lifelong damage.

[7] Well, this is not God's fault, so much the less since He gave man intelligence, free will and the best laws of life.

[8] Against man's indolence there is no means other than all sorts of allowed calamities, which must necessarily follow the non-compliance with the divine will. These rouse man's soul which is fast asleep in its flesh and show it the unfortunate outcome of its indolence, and it will then become more careful, wiser, more active and resigned to the recognized divine will. Thus, the various ailments now afflicting men are also of decided advantage.

[9] Of course, they are also a kind of judgment coercing the soul towards the good. Yet the soul does thereby not lose its free will entirely, and it can better itself considerably during or after an illness, although it will have to accomplish its further perfection in the beyond.

[10] There are also sick people who have entered this world sick from the womb because of the sins of their parents or ancestors. The souls of these sick people are mostly from above and merely undergo a temporary life-trial on this earth. These are anyway well cared for in the otherworldly realm of the spirits, and whoever cares for them in love and patience, will be invited by them with the same love and patience into their heavenly abodes beyond." (THE GREAT GOSPEL OF JOHN vol. 6, chap. 56)

The reasons of Josoe's death (the 12 years old boy who was resurrected by the Lord, an year and a half after his death)

"But in the same vault was also another corpse placed there by friends Jairus. It belonged to a boy of twelve who had died of a serious illness already a year and a half ago. This one was lying in a coffin of cedar wood and was already fully decomposed except for the bones.

[2] At the sight of this coffin, tears came to the eyes of Jairus and he said tearfully:

"What a bad thing world is! It allows the most tender flowers to sprout from its ground and what is their lot? They have to die and pass away. The fragrant scent of the rose soon becomes an offensive smell and the tender, innocent lily spreads a nauseous stench in its decay; the skyblue of the hyacinths turns a deadly yellowish gray and the carnation dies like thousands of its beautifully fragrant sisters.

[3] This boy was - one could say - an angel. He was pious from the cradle and by his tenth year he already understood The Scripture and kept the commandments like a God - fearing adult Jew. In short, his truly childlike pious way of life and his astonishing mental abilities showed the best

promise. But then he contracted a bad illness which no physician could control and thus in this boy died everything one could have expected him to soon realize.

[4] Here one really must ask why the Lord God who is full of love and mercy allows this to happen to people who trust and rely on Him. Thousands of poor children live homeless and without education and God does not call them away from this earth, whereas children of parents who can afford to give them a God-pleasing education usually have to die. Why is this?

[5] If it pleases God to put only savages on this earth who can hardly utter five words, then God does the right thing in promptly removing from the earth every child that shows better spirit and letting only the idiots live beside the apes. But if God wishes to have on this earth spiritually awakened, pious, God recognizing and loving people, I think God should pay more attention to the life of such children than has been the regrettable case until now."

[6] Say I (The Lord) – My dear friend, Jairus, you speak as you understand it from a human point of view, but God acts according to how He in His divine way understands and must understand it from eternity or you and all that is, would not have an existence. But you nevertheless do an injustice to God with your grumbling.

[7] For if God had taken from the world all the children who already in their childhood had given evidence of intelligence and talents, all of you who are now here with Me would already have decayed in the earth. For also all of you revealed in your childhood particularly much intelligence, you were children of very wealthy parents and God still allowed you to live while He outside among the heathens took many thousands of poor children from this earth through dysentery and other bad illnesses which caused their poor parents quite as much grief as the parents of this boy who are still living and have adopted for this boy three poor children. These three children are now quite worthy successors of the one child who in time, because of his great talents, would have been pampered and spoilt too much by his parents who loved him more than God, and in the end he would not have lived up to his parents' great expectations as he would have become nothing but a conceited, proud and self-willed poor wretch with whom no high priest could have achieved anything.

God however saw that in advance removed him at the right time from this world and in the beyond, gave him to the angels for a better education so that he might have a better chance to sooner reach the destination set for him for God as for any human.

[9] In addition to this, God had planned for a time to come when for you few, God's name shall be glorified. And behold, that is the reason why God let this boy die already a year and a half ago so that he would be properly decomposed when the Lord God will once more restore him to life." (THE GREAT GOSPEL OF JOHN vol. 2, 69:1-9)

Children's souls in the beyond

"In Lorber's work 'The Spiritual Sun' (vol. 2, chap. 67) this 'solar children's realm' and the ingenious, loving way in which their spiritual development is promoted are described in detail. This inscription is concluded as follows: Once the young souls have absolved all these wonderful schools and have gathered strength and wide practical experience as teachers and leaders in the spiritual world, they too become citizens of the holy City of God – where, however, they must at first be again the very

least of all and let themselves be prepared by the main citizens for all the sublime tasks awaiting them in the heaven, (Spiritual Sun vol. 2, 122) - from Fundamental Principles of Life, by Walter Lutz

(for the detailed picture of the destiny of children after death - read the chapters from The Spiritual Sun concerning the kingdom of children in the beyond)

Issue of why wars are allowed by God

“Why wars are allowed by a good and just God?”

“AFTER a walk of several hours, we reached the road that led from Jericho to Jerusalem, and we had the opportunity to take a little rest because a big group of Roman soldiers, who changed quarters and would be sent back to Rome, occupied the road. So we went to sit at the side of the road which we had to follow to reach Bethany, and we let the group march by.

[2] My disciples watched those robust, strong men who all looked tanned and robust. They belonged to the selected troops who were privileged to stay for the winter in Jericho, which was a world city at that time. James asked Me if these people really enjoyed their profession as a soldier and if the spirit, which was also living in them, is not stirred to make it clear to them that war means a lack of brotherhood and that all kinds of vices were the result of that. Finally the question was asked to Me why I actually allow wars by which so many prospering lives and their future are destroyed and the souls will become cruel and often completely degenerated. They all looked at Me while asking this question because this was never directly asked to Me.

[3] So I asked them all to come and sit closer to Me so that I did not have to speak too loud and catch the attention of those who were marching by. And I said the following: “When you look upon all the things that you can see in life, it is always necessary to never judge these on the outer but always on the inner actual core. Material outer things and spiritual inner things, this means corresponding things can apparently be contradictory with one another because their poles are often opposite to each other, yes they have to stand as completely opposite concepts against each other despite the fact that the one cannot exist without the other. If these contrasts are really catching your eye you think that you have discovered unexplainable contradictions, but to the eye of the spirit this is not so at all. This is for instance the case here.

[4] A Roman soldier is allowed to murder by his profession. How is his outer human position – which is certainly not according to My teaching of peace – related to his inner human being, which is also from God and has to return to God? How is it possible, you ask, that I allow a soul, endowed with the godly spark of the spirit, to become entangled in such wrong things?

[5] You think that there is no explanation, because even if I refer to the free will of man, by which in his outer position he can do what he wants, you will ask: ‘Is it for You then really necessary to allow so much freedom to the people that they are using it for murder and manslaughter, and would it not be better to at least restrict that freedom in such a way that it would not be misused for so much unreasonable grief and sorrow on Earth?’ Yes, you will ask: ‘Can the deity, who is the true Love, quietly look at such immense disaster and terrible misery which people inflict upon themselves without being afraid or wanting to stop it? Is the loving deity not an insensitive deity who

experiences some kind of joy by quietly watching how His creatures devour each other? No human being could quietly watch so much misery if he would have the

power to act, because even his compassion would force him to jump upon it and stop the fighting groups with holy seriousness. Then why does the deity not do this while He rules over all powers?’

[6] Look, this is what many wavering souls, in whom already much of My clear light has flown, are wondering, and then they begin to doubt the true love and even the existence of a God of love, being lost in all kinds of abysses of doubt, and finally they leave the true faith.

[7] But I will give you a light that will sufficiently illuminate all those questions. So listen.

[8] At first we have to look at how a human being behaves towards another human being, and then how he, while he lives in matter, behaves towards God – or to say it in different way: to what are his ideas inclined with regard to the visible and the invisible?

[9] Now it is very natural that a simple human being, whose soul is still undeveloped, will at first direct his thoughts only to the outer which surrounds him, and also only make an opinion according to what he sees and hears. The purely outer manifestations will at first attract him. He will evaluate this, draw his conclusions, and from the experiences that he acquired he will know how to make the outer environment useful to him. Only after he came to the point that he can control the outer of the natural events, his reason will urge him to ask for the why and will begin to search for it. The course of the development in the material world is however always such that first the outer cover is examined and after that the spiritual core is often peeled out from it with great difficulty.

[10] However, you know that the development of the animal kingdom as well as of the preceding plant kingdom is based on the destruction of the outer form, despite the prevailing inner life’s principle that strives for perfection. This outer example of nature will of course not remain hidden for a human being whose soul is not yet that developed. Yes, it is present in him as a soul’s power that has to be overcome since during his course of life he possesses the urge to destroy. So he imitates it in so far that he claims the right of the strongest and also practices it as far as he is in a condition that still hinders the inner development of his soul. Only in times when the development of the soul is put forward by which in a certain way the purely outer, material observation is considered as a conquered aspect, the hardness of the soul cannot appear anymore and the right of the strongest can entirely disappear in man. Then the right of the enlightened human spirit comes into action which is much more invincible than that first physical force.

[11] All those soldiers stand however on the level of the purely outer observation of nature which teaches them the right of the strongest. They are also not concerned about the development of their soul and so they imitate that struggle in nature, and for the moment they absolutely do not feel any emptiness in themselves. Yes, besides that they can even be very good men, even goodhearted, as long as they do not have an imaginary enemy before them in the image of another soldier from another country, eager to go to war and opposing each other as embittered enemies as soon as the trumpet will call for war.

[12] However, I have to allow this education because the recognition of the inner core is only possible by the penetration of the hard outer shells, and the human spirit cannot be awakened in any other way than by experience.

[13] '*Experientia docet*' is the means here, and you know how true this saying is, because a disciple learns through experience more than by a hundred unproven rules that are learned by heart. The Earth is a school where spirits have to become wise through experience. Therefore, the most various possibilities are given to them here to gain experience one after the other to let the spirit mature quickly. And how the totally difficult, bitter and unpleasant experiences, that are like a wild mountain creek, have to be restrained to become a quietly streaming, calm river, is shown by My teaching. And My life must and always will be an example that shows how all experiences will help to bring the spirit in man close, yes very close, to God.

[14] So if you neglect your experiences you will never become wise construction workers in the Kingdom of God, because to Me, man must always be educated along practical ways. However, My voice can mostly only clearly sound in the soul of man when the soul has turned more inward through many bitter experiences of all kinds and has turned away from the outer.

[15] So if mankind wants to go through life by outer fights and wars, by which the only important thing is to maintain or to acquire as much as possible a position of power between two countries, then experience will teach very soon how little happiness and satisfaction as well as inner spiritual development there is possible when screamings of war are roaring through the countries, undermining all joy of life.

[16] This is why in later times war will be considered as an absurdity which man has to abhor and not as a glorious situation while now they still expect honor and glory from it. And war will completely disappear. After having turned away from these outer fights, human race will turn to the inner, and everyone will, by the victory over his inner enemy, be more glorious to Me than the most victorious commander in the eyes of his emperor.

[17] But for this understanding, experience is necessary, and the way goes through many hardships and errors. This school is the one and only that truly allows a free decision-making of the human soul. That God Himself can look at this is simply because the goal here stands higher than all the other things. The method to reach the goal is however very wise and it always carries the certain result in itself.

[18] If a father has an unruly child who is not much inclined to obey his words and commands, he will give him the opportunity by some bad experience to seriously run into something, but at the same time he will also try to as much as possible soften the bad consequences. This is also the case between God and men. God will always seek out the means that are soft, but when they are without result, He must use the strongest means to keep humanity on the way that leads to the goal of peace and pure happiness.

[19] However, when someone does not want to walk these ways because he disregards everything that comes on his way with this means of education, it is very natural that this contempt must finally bring him to ruin because he absolutely does not want to become wise by some loss but he even directly challenges every obstacle that he experiences so that he easily can lose his life by not observing the most simple rules of vigilance which are to a wise person clear of itself. But how can the deity be responsible for which the individual person is guilty himself by his own conduct? So He is not cruel, nor is He inclined to feel any pleasure for the suffering of His creatures, but He only is forced to hold back His love and let wisdom prevail for the sake of the goal.

[20] With this, you have again an explanation of what was often said to you in similar form. So look at the outer things only from their inner relation so that you will no more stumble upon all kinds of doubts and contradictions." (THE GREAT GOSPEL OF JOHN Book 25, chap. 84)

Issue of the death and suffering of innocent animals

*"What justification could have **the death and suffering of innocent animals**, endowed also with the capacity of feeling the pain? There's no promise in the Scriptures concerning a compensation for their suffering?"*

"Look at the eternal battle of the elements with the hard rock, at the life of the plants and the life of the animals, which also carry spiritual sparks within. They all must battle, must suffer, and superficial man alone has no right to complain that this earthly life is a life of deception and illusion, and that it is often not worth the effort to live just for the sake of suffering!

The animal world, so trampled upon by you, often suffers far more than you. It often suffers not merely through laws of nature, which, for the sake of the animals' progress, has also woven suffering and conflicts into their short lives, but it suffers mostly innocently through that which man inflicts upon it, and which far surpasses in heartlessness your slavery and other despotism which you are trying to abolish everywhere!

Apart from its own enemies, through which it is elevated unto a higher level, where it serves the latter as food, the animal was also endowed with attributes that are essential for the reproduction and continuance of a species. These are the maternal instinct, the love for their young and the love for their natural and artificial abode, a love which in animals is demanded by nature and which in you human beings should be implied through your ethical status, but has now almost dropped to zero, where many a dumb animal could put man to shame, who is so proud of his intellect.

And look, it is this love, which, as a divine spark originating from Me, appeases the animal towards its immediate environment, sending a light-beam of joy, of well-being into the little animal soul, so that it does not only follow the urge to feed and of self-preservation but knows also a higher spiritual pleasure, which does not bind to matter, but binds spirit to spirit.

Whenever an animal's brood, its habitation is destroyed, watch its fear, its pain, its restless running about; watch it and be ashamed because you yourselves so often mercilessly commit such an act of cruelty, fancying to be "the lords of the worlds".

If I allow such things, not punishing them as they deserve, it is because these sufferings, harsh and bitter as they are for the dumb creature, must nevertheless help in the strengthening of its soul- and spirit-life.

Also the animal does not lie on a bed of roses!

Of course, this does not give you the right to torment the animal, but you, being the stronger, shall protect the weaker and not, exploiting their weakness, waste your time with senseless killing

during hunts and with forced feeding, fattening up, etc., for the enjoyment of your palate tormenting an innocent being, whose life, since you did not give it to the animal, you have no right to take.

You human beings should remember that I did not create the world as you have it now before your eyes. By no means. In the early times man lived in harmony with the animal world. The animal did not see its enemy in man, nor did man have to fear the animal. But now that people have corrupted the trust to mistrust also towards the animal, they have to bear the consequences of such conduct.

The once existing Paradise consisted in the unity of the entire created world, as an everlasting prayer of thanks to Me. And it was only man himself, who planted in it the discord of self-seeking, hatred and vengeance, so that he is no longer the lord of the world, but the world has become his lord!

The dangers threatening it, the task of protecting its own life and that of its family, are sufficient as a school to awaken the animal kingdom from a death-like repose. You human beings need not have added other cruelties to My vital laws to even more hurt and torment the animal, which anyway is obviously far beneath you in its life-sphere.

However, although this mute suffering and torment of the animal world is of advantage to their spiritual progress, on the other hand your very conduct, your cruelty and excessive appetite are the greatest and foremost reason why you human beings, who want to be the lords of the world, are in a thousand cases far below the animal world. Besides, by imbibing a great number of elements unsuitable for your organism, you shorten your life span and invite illnesses and ailments totally unknown to the so despised animal which, as a triumph of your supremacy, leaves them all to you so that you, through errors brought about by your own fault, must again expiate for the cruelties you have so wantonly inflicted on all those beneath you.

Take for example all these animals which are useful to you, which work for you or which, as a necessary food, you deem essential for your own existence, what heartless conduct distinguishes there the lord of the earth!

How he rewards the readiness to serve of those animals with whom he associates only because, without them, he could achieve nothing or very little!

Look at the horse, the ox, the sheep, etc. What a sad fate does the former suffer, how it often suffers silently under the maltreatment inflicted by a brutal hand as a reward for lending all the strength at its disposal!

Where is in this case the morality of man? Where is there a similar cruelty in human life? It does not even exist among animals!

The ox pulling your plough, helping you for bread and food, willingly pulling your loads, what is its reward? Scanty feed, finally to be eaten by you!

You call the eaters of human flesh cannibals. How much better are you, civilized inhabitants of towns and villages?

How do you treat the other animals you have chosen for your food, and at that not for the necessary food, but rather for an artificial tickling of the palate?

How heartlessly you proceed at their feeding, how heartlessly at their sale!

Deaf are your ears to the cry of fear uttered by a tormented animal. Thinking only of your desire for food and gain, you forget that the animal also feels pain, that it was created by Me for a purpose other than that for which you are using it.

So you see, the great school of suffering, which once I Myself endured on your earth in order to set an example, is symbolic, in keeping with the generic level of the created beings, inter-woven in their lives. And when I patiently watch how all this is happening, how thousands of animals long before the time decreed by Me are removed from the earthly life, the reason behind it is that from all the aberrations of the human race I can still make a spiritual gain for the sake of My less gifted beings and the punishment or the reward rebounds only upon you yourselves and also you, as human beings, experience what you have prepared for the innocent animals. Thus you have prepared for yourselves a world full of suffering and conflicts, full of desires and deprivations, and this, of course, is exactly the wrong thing or the opposite of that which you have hoped for and striven to attain.[...]

As for the excesses and cruelties of the human race against the animal this kept pace with the decline of man's own spiritual dignity, bringing mankind spiritually and physically to a stage that will also soon be approaching its end." (Secrets of Life, chap. 24)

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"Whoever is capable of watching with indifference a man or also an animal die has not much love dwelling in his heart, for where there is a true and alive love, there is also the proper compassion and the proper mercy. How can anyone whom the painful death of a fellowman offers enjoyment possess love for his neighbor? Therefore, away with everything that is unworthy of a better human heart!" (THE GREAT GOSPEL OF JOHN vol. 2, 94:12)

Issue of The Old Testament God's cruelty

*"How can Christians believe in a God who is Love, when the picture of God from the Old Testament presents us **a jealous, proud, intolerant, revengeful and extremely cruel divinity?**"*

The Lord God about Himself

"I AM HE, WHO WRITES ALL THE SINS INTO THE SAND, WHO NEITHER CURSES NOR HATES OR IS VENGEFUL, BUT WHO HAS ALWAYS BEEN, AND STILL IS, READY TO POUR BALM ON GAPING WOUNDS. I HAVE NEVER BEEN AN UNJUST GOD, NO MORE THAN A STRICT FATHER TOWARDS MY CHILDREN!" (Secrets of life, chap. 26)

[13] I (the Lord) said: "Why so! From eternity I never have punished any being, except that it punished itself – much the less will I ever punish you for your good and noble heart. (THE GREAT GOSPEL OF JOHN Book 16, chap. 58)

Reasons of God permitting violent events between nations

"[4] In like manner, different people need a different up-bringing, according to the disposition of their hearts and souls at the time. What applies to individual people as children of oftentimes one and the same father, applies likewise to whole communities and whole great nations. Take a nation which needs a gentle, thus more lenient treatment, and it thrives, thereby proving a great blessing to the other nations of the earth. Another nation needs harsh treatment, or it would soon degenerate and become stunted, - a curse to the neighboring nations. And, again, there is a nation with a decided tendency toward the ruling and tyrannizing over its fellowmen. Nothing is better for the souls of such people than falling into slavery for many years, as they will be thereby thoroughly humbled. If their humiliation has taught them a lesson and they do, finally, bear their fate with all patience and without grumbling, they will once again become free citizens of the earth and will then certainly within a short time thrive exceedingly well, a noble fruit cultivated in the best and richest soil.

[5] Behold, this is now a picture you should all comprehend quite easily, seeing that you have comprehended many a thing.

[6] In order to illustrate this very important matter still better, I now demonstrate to you the parts of the human body, each of which has a different form and, therefore, requires a different treatment and, if it should be ill, of course also a different medicine to be healed.

[7] From this it can be seen that the various problems in a person's mental-moral sphere need as variable a treatment as do his individual parts to which these problems in his mental-moral sphere correspond. A very bad tooth in the mouth must, all else failing, be finally extracted and cast aside to prevent the sound teeth from becoming infected. Likewise an incorrigibly evil person must be removed from a community, lest the whole community be corrupted through him. In like manner often a whole nation has to be destroyed, if not physically, yet morally, lest all nations of the earth be finally corrupted through the same." (THE GREAT GOSPEL OF JOHN vol. 2, chap. 205)

The Law of Wisdom and the Law of Love

"3. You have to keep in mind that in former times the Lord allowed Satan to act in this or that way, for the first-created spirit (*Lucifer*) had to be allowed a long time for his freedom-test, because he was not only the first, but also the greatest of the created spirits.

4. However, this time has come to an end and the prince of darkness will now be considerably restrained and no longer be able to move as freely as before.

5. Therefore, if the right love for God is dwelling within us, we shall find it easier to walk one earth than was the case formerly under the hard yoke of the law.

6. From Adam until our time the law of wisdom was reigning and such wisdom and a strong and unconditional will was required to fulfil such a law within oneself.

7. But God saw that men would never fulfil the law of wisdom and so came into the world himself in order to give them a new law of love which they will easily be able to fulfil. For in the law of wisdom Jehovah let only His light radiate among men. The light was not He Himself, it only flowed from Him to men just as men have gone forth from Him, but nevertheless are not Jehovah Himself. However Jehovah Himself does come to men through and within love, takes spiritual residence in man in the fullness of truth and thereby makes created man similar to Himself in everything. Then Satan is no longer able to harm, by his cunning, a man thus armed, for Jehovah's spirit within man sees always through Satan's ever so concealed tricks and has at all times plenty of power to disperse Satan's total helplessness.

8. The Prophet Elias described the present situation of mankind, when Jehovah comes to men directly in love, as a gentle rustling passing the cave, but Jehovah was not in the great storm and in the fire.

9. Thus the gently rustling is people's love for God and their brothers wherein Jehovah Himself is dwelling, whereas He does not dwell in the storm of wisdom and the flaming sword of the law." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 67)

Causes of catastrophes. God doesn't punish people, but people punish themselves

"[6] If I with My almightiness wanted it to be, that no person ever commits any sin, no person would ever sin again; for he would not be able to dare transgress one hairbreadth beyond My will, just as nobody can shape his body differently, as he is created by the will of God, and can also not extend his bodily life at his own discretion, since all this depends on the almighty will of God. If God would allow it that no person would ever commit a sin, who would have the gain completely for himself regarding the totally sin-free life of a person, who was guided by the almightiness of God, just as it guides the growth of the trees and all other fruit and guides the worlds through endless space? Surely nobody else than God Himself, since man would be nothing else than a play-doll in the hands of God! It also would be a lot more comfortable for God, as it is also more comfortable for Him to create the different animals with their most diverse and most strangest properties and then to guide them and let each in its own way become active.

[7] However, the people of this earth are destined to become free and totally independent children of God, and as such they must be guided in such a way that their necessary most free will does not experience the slightest coercion from any more powerful side of a spirit, but be guided only through revelations and teachings and by external laws, to seize with their free will the truth and good which they have been taught, and become active accordingly out of their own self-determination.

[8] See, the deference of the free will of the people of this earth goes by God even so far that He not even considers what one or also several people think, want and do. Only if deviated too far from God, only then does God look at them and awakens seers, teachers and prophets, who can announce to the people anew the will of God and His intentions. If the people take note of it, things will improve again; however if they do not take note of it, and mock and pursue the awakened seers, teachers and prophets of God, then God must allow a necessary external punishment to come over

the people and often over a whole nation. But even such a judgment is never directly activated by the almighty will of God, but such a judgment comes always from blind and willful wrongdoings of the people.

[9] The mighty Hanochites have been warned for more than a hundred years, that they should not for the sake of gold and precious stones destroy whole mountain ranges and should also not level them to the base to more easily conduct their wars, because thereby they would open up large underground water sluices and drown everybody. But all this was to no avail; they did what they wanted, dug even deeper into the mountains and opened up the water sluices. See, this was not carried out by the almightiness of God directly, but took place only through His admission, which was the necessary result of people who did not want to listen to His timely admonitions!

[10] Through His almightiness God could have captivated the people, so that they would not continue to destroy the mountains any further! Yes, this would be very easy for God to do; but the people would then have ceased to be people, and it would also afterwards in the kingdom of the spirits not be possible to put them back on free human feet. God rather allowed it to happen, so that the whole of mankind through its willful actions perish in the flesh, than allowing their souls to be harmed only in the slightest manner with regard to their free will and fullest independence.

[11] Equally so has a tribe been warned several times by the king of Salem, not to live near the vicinity of Sodom and Gomorrah, because there were many underground sulfur deposits and partly contained bitumen. It was also clearly and comprehensively indicated to the people how continuously impure nature- spirits wrench themselves from such deposits and provoke flesh-people to commit sodomy; since just as there are spirits of bawdiness in the wine and provoke the flesh to it if enjoyed excessively, equally so they are also at home in sulfur and bitumen. The people were also told that in such areas quite often earthquakes, mountain fires and many evil storms occur and quite often cause great destruction, whereupon easily famine and pestilence originate; however all such good advice out of the mouth of Jehovah was to no avail. Because the country was otherwise quite lush and fertile, the people nevertheless settled there, and before two-hundred years passed, next to Sodom and Gomorrah ten other cities were built. The people became completely sensuous and committed all kinds of indescribable acts of sodomy and the most hideous fornication even with animals.

[12] They again were warned during the times of Nahors and Tharahs and they were advised to leave the evil country; however nobody took any note of it. The sons of Tharahs were Abraham, Nahor – who had the same name of his grandfather – and Haran, who fathered Lot. Haran himself went there and preached on instructions of God but did not achieve anything. Lot, his son, did the same for several years and alternately stayed in the various cities and nearly became himself a victim of the spirit of sodomy.

[13] Then came visible angels who first visited Abraham, and Jehovah was among them and loyally informed Abraham what would happen to Sodom and the other cities. And the two angels were sent in the form of two strong youth to the city to still save Lot. The people did not at all listen to the youth but wanted to commit the most unnatural sodomy with them. Then Lot got away upon the warning of the two youth. Only his wife became a victim of her tardy curiosity; she turned into a salt column according to her body as predicted by the two youth. Since they said: 'We must flee quickly and not even take the time to look back; for the underground fires spread very quickly and its everywhere erupting vapors quickly suffocate all physical life and turn everything very quickly into stony salt!' Lot's wife nevertheless stood still for a few moments and was caught by the vapors and became a victim.

[14] See, again the almighty will of God did not directly caused the full destruction of the evil countryside; because this would happen to this unripe place anyway, which in fact took place later under Abraham. But that at the same time so many people perished, nobody else carries the guilt than the disobedience of their free will.

[15] God could have of course pulled the people out of there with His almighty will and place them in another, healthy country; but this would be obviously against their will. Since this is considered the highest priority by God and must be considered, and He rather let it happen that all these people perished bodily, than let it happen that only one atom of the freedom of the will of their souls is damaged. Since even for God it is the greatest masterpiece of His love, wisdom and power, to create people who can fully resemble Him in everything.

[16] In order to effectuate this, man must be born into this world nearly without power and in greatest desolation and obtains his lessons in time from the outer world. If he in such a way has gathered a little knowledge and abilities, only then does the surrounding good and also bad spirits influence him unnoticed – the good his soul and the bad his physical nature – so that the soul always remains in the most perfect free floating state.

[17] If man voluntarily adheres to the good outer teachings and admonitions against some challenges of his senses and has adapted his life accordingly, the quiet influence of the good spirits become continuously stronger, which however no person can and also must feel differently, other than as if it is his own free work. Once the influence of the good from heaven through man's own will is strengthened to such an extent, that the soul has completely submitted to it, the true, divine spirit of love will awaken in her, penetrates the whole soul and only then has the soul stepped on to the first level of her completion, is then already indestructible free and can, even in the flesh, receive visions and revelations from spirits and even from the highest angels.

[18] And then it happens quite often that such people have visions, speak with souls in the beyond and allow to be personally taught by them and give also to other, still naturally living people, a true account of it. Who believes them, does well, he only should not demand to immediately experience the same; for this cannot take place earlier, until he has attained the same prescribed spiritual soul ripeness." (THE GREAT GOSPEL OF JOHN Book 15, chap. 96)

Lord's Justice different than that of Moses

"[7] Moses ordered stoning and death by fire for such crimes (sexual type); but the like should only be applied in extraordinary situations to the most obdurate sinners for the sake of dissuading others. I do not refute Moses, however, but I recommend to you only to proceed in all things in mildness until a too great turpitude demands extreme strictness.

[8] As judges be gentle and just through true love for others, and you will one day find a tender and gentle court also; for with whichever means you measure, with the same means will you also be measured in return.

[9] If you are merciful, you will also find mercy; but if you are strict and unforgiving in your courts and judgments, you will also find the strictest and most unmerciful judge one day.

[10] Consider in such courts that the soul and the spirit of a person are very willing and obedient; but the flesh is and remains weak, and there is no one who can boast of the strength of his flesh." (THE GREAT GOSPEL OF JOHN Book 5, chap. 55)

God doesn't condemn the sinner, the sinner condemns himself

"Truly, in the whole of eternity there is not a single case where even one spirit had been condemned by God! But I can show you countless cases where spirits, owing to their freedom of will, scorn and blaspheme the Deity, not for all the world wanting to be dependent on Its endless love, since they fancy themselves to be lords even over Deity!

However, as the Deity can only bestow the abundance of Its endless love on those who wish to enjoy it, it becomes clear that those who hate and scorn the Deity and Its endless love above all and blaspheme It, cannot partake in this love because they stubbornly refuse to do so.

Such beings love only themselves and hate everything that does not whole-heartedly appeal to their selfish ego. For them, the love for God and the fellowman is a destructive abomination, a curse within their heart, and God merely the insipid fancy of a spoilt zealous heart, a folly of an utterly stupefied intellect, and the fellowman not worthy of any consideration.

If free spirits obdurately clinging to these ideas cannot be healed of their pernicious delusion by any means afforded to their freedom and prefer to suffer forever all their self-created bitterness and misery rather than submit to the most gentle commandment on the part of the Deity - say, can in this case the Deity be denounced for such a self-condemnation? And if through Its omnipotence, love and wisdom the Deity lovingly segregates such apostates from their blessed friends, yet leaves them in their segregation the fullest freedom, can It be called hard-hearted and unloving?" ("From Hell to Heaven" I/24, 5-9, through Jakob Lorber)

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"If the Deity were to judge the spirits who must become absolutely free, with Its omnipotence, this would mean an end to all freedom forever. Instead of free spirits, the Almighty would merely create puppets under judgment, but not ever self-determining spirits who are free and independent from the Deity and destined to become gods themselves once they reach perfection. Therefore, divine wisdom decreed such conditions for depraved human beings so that they can be brought back onto the right road. Although this is also a judgment and, as it were, a coercion, it concerns only the outer man, allowing the inner man to awaken more speedily and easily and thus return to his true destiny. " ("From Hell to Heaven" I/25, 4 on, through Jakob Lorber)

God wants to be loved, not feared

„[1] THEN I stood up from My chair and went to the table of the Samaritans who also quickly stood up from their chairs and said with deep awe to Me (the Samaritans): “O Lord, Lord, we are sinners and are not worthy that You Yourself come to our table, but speak only one word over us, so that we may become strong in Your light.”

[2] I said: “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.

[3] 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, because the constantly increasing and trusting love for God is the true and living Spirit of God in man and the spirit of the eternal life in the soul. Therefore, a sinner who repents out of love for God is closer to Him and is more dear to

Him than 99 very God-fearing persons who never sinned against a law, and thus, being righteous, never needed to do penance.

[4] Just consider a child who has a great fear for his parents because they may have punished him a few times too severely because of his childish naughtiness. Such a child will indeed obey his parents, but not so much out of love, but rather out of fear for the punishment that he can expect if he would sin again against the will of the parents. The presence of his parents will after some time also be unpleasant to such a child, and he will try to free himself out of the situation that is unpleasant to him by leaving the parental house and search his luck, his rest and his comfort in the faraway foreign regions. And he only will come back in remorse to his parents with fear and trembling if he found the opposite of what he thought to find in the foreign regions.

[5] The same parents have another child who is not so afraid for them, but instead of that, he loves them more and more, does not bother so much about a few admonishments, and will do away with his faults and do their will, thus not out of an ever increasing fear for the severity of his parents, but out of his own ever increasing love for them.

[6] Who of the 2 children do you think will be the most beloved one of the parents?"

[7] The spokesman said: "Of course the child who has less fear for his parents, but who instead of that has more love and a childish trust in them."

[8] I said: "Your opinion is correct and you have given Me a right answer. So you also should be as a child who has more love than fear for his parents. And so love God as the eternal Father of all men, more than that you fear Him as a relentless judge, then you also will not have so much fear or feel shyness for My presence with you as was the case until now.

[9] You can believe Me that God loves also the very fearful children, but what concerns the childish, fearless trust towards Him, there are often very crooked ways that have to be walked upon. Without that trust, a soul can never become completely equal to God and be happy and independently free in God, and along those mentioned crooked ways a soul can hardly attain to that. Only great need can bring such children on the right way back to the house of love of his parents.

[10] Since the children only become worse instead of better by the chastisements that come from above, those chastisements happen only seldom, and only when all loving attempts have failed on the blind stubbornness of men. That is why God has always such a great patience with the arrogance of men, so that by constant punishments they would not be driven even more away from Him than what they are already doing themselves.

[11] And once God had to visit men with the chastising rod in His hand, then He presents in His other hand – although somewhat veiled – His heart to them, so that they would see that God the Father, even if He already has the chastising rod in His hand, still comes to meet them with all love, as this is now also the case before your eyes.

[12] But I still add something to this, and all of you remember this well: he who is too fearful in a certain work that he probably will make a mistake by which the work will suffer damage regarding the goal that has to be reached, will also not seldom make great mistakes. But he who works with pleasure and love, without a too great fear to possibly make a mistake, will make good progress in his work, and probably not many meaningful mistakes will be discovered, because the right love with the right trust is not blind as the pagan worldly wise men think, but it sees much sharper than the sharpest worldly reason with its too fearful conscious.

[13] Although love has made a mistake here and there, then it quickly and easily can correct it by itself, but when the reason with its fear has made a mistake, then it loses all trust in itself and often does not find any means by which the mistake can be completely corrected.

[14] By that I do not want to tell you that a man should put his reason and his conscience completely aside – far from it. But he who let himself be completely mastered by the reason and an exaggerated fearful fright to make mistakes, and to straightly doubt in the much better work of love and its trust, is certainly blind and foolish to a high degree.

[15] If you have well understood this now, you will also easily be able to bear My presence, and then you will not want to have the wish in yourself to leave this place as fast as possible out of sheer fear and shyness for Me.”

[16] After My friendly lesson the Samaritans changed completely. They thanked Me for this teaching and became very trusting.

[17] And the chief spokesman said: “O Lord and Master of all things and all life. Only a great love for You has brought us here, because we heard that here or in Nazareth reliable information could be received about where You were staying, and so we traveled to this place with great confidence. Well now, instead of the information that we expected, namely where You are staying, we have met You directly, to our great surprise, and this surprise filled us with a very great fear for Your endless glory. But now You have changed our certainly not unreasonable and also not unjustified fear at once into a trusting love. And therefore we will stay here as long as You will stay here, and we will follow You – if You want – wherever You will go, for we also would gladly like to be Your disciples and spreaders of Your living word.”

[18] I said: “That is also why I wanted you to search for Me, for I know you very well and also your spirit. But now, continue to eat and drink. After that we will go on with our discussion.”

[19] They all were satisfied with that, and they now continued to eat and drink without any shyness, and I returned to My place.” (THE GREAT GOSPEL OF JOHN, Book 21, chap. 97)

Issue of "God accepting the killing of His only Son"

*"It seems God is a kind of **sadistic Father** to accept and even desire His Son to suffer awful torture and death on the cross..."*

Meaning of the killing of the Son

“[5] Already on the Mount of Olives I have given you to understand that I, in a not too distant future, will allow, for the judgment of the blasphemers and for the salvation of those who are Mine, that the blasphemers will grab Me and will kill My body, more precisely to the cross, like a common criminal. When you will hear this, then do not be offended at Me, but remain in the faith and in the love for Me, then you will by that have a great share in My work of salvation to the people from the old and hard bonds of the night of death, sin, and the slavery of the dark superstition that brings death.

[6] I say this to you, and also to all the others once more, so that nobody will be offended about that and would become weak in faith. Because although this body of Mine will be killed by the blasphemers, I will still already on the third day make this killed body alive and I will rise as an eternal conqueror over death and over each judgment. Then I will come to you again and I will give in you the power of My Spirit and My will, which will make you eternally alive and happy.

[7] I am saying this to you beforehand already for the second time now, and with great determination, so that, when it will happen, no one among you would be offended at Me.

[8] But I still will say to you something else, because you are wondering now in yourselves: 'Yes, does this have to happen? Does He, the all-wise and almighty Lord of the Heavens and of this Earth, really have no other way to firstly bind the many blasphemers and secondly to make those happy who believe in Him and comply with Him?'

[9] And look, what I say to you about this is: I do not want it to happen this way and I would have the means and possibilities to save My children and make them happy also without that which will happen, but evil men want it that way and that is why I allow that it can happen this way, so that precisely by that, also many blasphemers may be converted to repentance, penance and true faith. Because the brood in the temple say and shout continuously: 'Let us grab and kill Him. When He will rise again from the grave, then we also will believe in Him.' So they want to put Me to this last test, and so it finally will also be permitted. By that, also many who are now still completely blind will become seeing and will believe in Me, but those who are utterly evil will by that make full the measure of their sins and will fall into their judgment and eternal death.

[10] When I will rise again from the grave, I will also come to you in Rome and will convince you of that which I now have said to you." (THE GREAT GOSPEL OF JOHN vol. 1, 149 / Book 19, chap. 97)

Who is the Son? - 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. "Whosoever 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)

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"[9] I said: "There is still much darkness in all of you. The One who has sent Me is My eternal Father and is in Me, and so I have, from My love for you men, sent Myself into this world in order to bring and to give you eternal life.

[10] However, My Word and My teaching, which shows you the way to eternal life, is the will of the One who is in Me and who has sent Me. For the Father, as the eternal Love, is in Me, and I, as its Light, am within it.

[11] Just look at the flame of the lamp which burns here on the table. Can you separate the light from the flame or the flame from the light? Now, the flame is that which I call Father and Love, and the Light is His Son, sent by the flame to illuminate the darkness of the night. Are then the flame and its light not one Being? And is the flame then not also in the light as the light is in the flame? And when this is so and could be impossibly otherwise, then the will of the Father reveals itself in the light that emanates from Him.

[12] Thus, he who walks in this light, walks also according to the will of the One who sent Me as His Light into this world, and he who walks in this light cannot lose his way and must reap eternal life, because the Light, according to which and in which he walks, is the eternal Life itself.

[13] Only he who will leave this light and will begin again to walk in the own worldly night cannot receive the eternal free life of the soul as long as he does not pass into the light of life.

(86. About the Lord's Being – THE GREAT GOSPEL OF JOHN, vol. 8)

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"[3] The Father has been in Me from eternity, but His innermost reveals itself to My soul only when He Himself wills it. Yet I know about everything that has been in the Father from eternity; **still, the Father has many a thing in His innermost being that is unknown to the Son. He also must ask the Father whenever He wants to know about it.**

[4] But the hour will come soon, when the Father within Me will also in His innermost be completely at one with Me, the only Son from eternity, as likewise the Father's Spirit in your souls will soon fully unite with the souls in your bodies. Only then will all that cannot possibly be made known to you at the present time be revealed to you through the Father's spirit within you. [...]

[14] Thus, in My present Being, I am the external manifestation of the Father within Me and, therefore, all that is the Father's, and in this way **I and Father must necessarily be completely one.** The only difference is that there must always exist a more profound knowledge and cognition in the innermost fire than there is in the external light." (THE GREAT GOSPEL OF JOHN , vol. 4, 252)

Issue of "God's Ego" and His worshipping

*"God might have a fragile ego, who **pretends to be worshipped** on every Sabbath"*

Do not imagine God as a very great and mighty emperor. Reasons of God's incarnation. Destiny of man.

"[2] I said: "Dear friend, your question expresses the overflow of your heart and is good, because also your heart is good, but in your mind it has only now just begun to dawn a little, and the love of God for you humans seems to be something indescribably wonderful to you because you imagine God as a very great and mighty emperor who shows himself only very rarely to the common people and talks even less to a simple man.

[3] If you look at God from that point of view, you are very mistaken, for God is the Creator of all things and beings, and not an endless proud emperor who, sitting on a golden throne considers his people to be disgusting and despising worms, and threatening everyone with death who would dare to approach the throne of the emperor without asking first and having been granted permission.

[4] However, if it is sure that all beings are God's work, then they also are the work of His love – which is their existence – and they are works of the highest wisdom of God that gives them their corresponding form and also preserves them. So if without the love and wisdom of God no other creature would ever exist, then why does it seem so amazing to you when God loves you people so dearly?

[5] You yourselves are only pure love out of God and in God, and your existence is in itself by the will of God's love only the embodied love of God. Yet, when this is irrefutable, then how can it be so amazing to you that God loves you so much that He Himself came to you in the form of a human being and is teaching you now the way to a free independent life that is equal to God and as if it were coming forth from yourselves. Are you then not the work of God? Yes, sure, that is what you are.

[6] But God is a complete Master from eternity in the greatest things as well as in the smallest. He has never been a bungler or a blunderer and so He does not have to be ashamed of His works. Man is the most perfect of all the numerous and endless different created beings, the pinnacle of divine love and wisdom, and destined to become himself a God. Why should God be ashamed of His most sublime work and consider them unworthy to approach it?

[7] Look My dear friend, such ideas about God, coming entirely from the outside world, you should let go. First of all they are false, and secondly they do not help you to come continuously closer to God, but such false ideas will only make you drift away from God, and in time, only out of false respect, you also would not even dare to love Him. Just like now there are so many people and nations on Earth who, although they are visible works of divine love and wisdom, have the completely wrong belief, as well as the completely false opinion that God is so endlessly exalted above His creatures that only a highest priest can approach Him on specific times with specific prayers during the most splendid and lustrous ceremonies. And after such an approach, the chief priest thinks of himself to be so endlessly exalted and sacred that not even a subordinate priest – let alone another unholy human – may dare to come near to him, since they are of the opinion that nothing unholy can approach the highest holiness of God, because the greatest holiness of God would be profaned by it, what they have considered to be a sin for the poor and blind people, which

is so great that it had to be punished with death by fire. O what a voluntarily and more than stupid blindness of the people.

[8] Now look. I alone am the Lord from eternity. How am I now among you all? Look, I call you children, friends and brothers, and what you all are for Me, that is the destiny of all men, and no one is less or more. Because every man is My perfect work, who as such should recognize himself and know his value, and should not completely underestimate himself and consider himself less than no matter what kind of monster, because whoever despises a clearly recognizable work from Me, despises necessarily also Me, the Master. And what would that be good for?

[9] Friends, humility in the human heart is one of the most necessary virtues by which one can come first to the inner life of light. But that virtue exists actually only from true love for God and to fellowman. It is the gentle patience of the heart, by which man surely recognizes his excellence but who is never exalting himself as a ruler over his weaker brothers, but surrounds them with all the more love and tries to raise them to their own recognized higher perfection through teaching, counseling and action. Therein consists the real and only true humility, but it never exists in despising oneself.

[10] I Myself am humble and gentle of heart, and My patience goes beyond all limits, but you have never experienced that I have despised Myself before men. Whoever does not recognize him to be a work of God cannot truly respect his fellowman or even God, but only for a totally wrong reason.

[11] It is quite as wrong for someone to overestimate himself and soon become a persecutor and suppressor of his fellowmen and thereby losing the love as the divine life element, as it is to underestimate himself. The reason for this I have already shown you and thus let us stay equal and be of good cheer, because if you now, in respect of Me, because you have recognized Me, would behave too respectful and fearful, then you would no more be able to bear one more teaching from Me.

[12] Consider Me therefore as a perfect Man, who is completely filled with God's Spirit and therefore He is now your Master and Teacher. Then you will be able to get along with Me in the best way, and out of this you will profit the most. (THE GREAT GOSPEL OF JOHN Book 17, chap. 60)

What kind of worship expects God from people?

"You have read what My Spirit spoke through a prophet's mouth when he said: 'This people honor Me with their lips, but their heart is far from Me!' And I myself repeat it for you: Any lip prayer whatsoever is an abomination before Me.

[4] Be truly reasonable and have an understanding heart, do good to everyone who somehow needs your help. Yes, do good even to your enemies and bless those who curse you. Thereby you will become like I am, for I let My sun shine on the good and the bad, and My worst enemies are daily showered with blessings from My almighty hand; the rod is only applied to the very bad offenders. Yes, I tell you: You are the children of My heart and brothers of My soul. Therefore, when you pray, do not pray with the lips like the heathens and Pharisees, with words formed by the physical tongue, but pray as I have told you, in spirit and in truth, through living deeds and acts of love for your neighbor, and every word in My name will be a true prayer which I shall always and infallibly

answer; but the sighs from the lips I never answer – Do you understand what I have said?” (THE GREAT GOSPEL OF JOHN vol. 3, 209:3-4)

Can anybody offend God?... Who is the true and righteous Doctor?

„I am not like a weak person who is afflicted with all kinds of passions, but I have come into this world to help all people who will believe in Me and will live and act according to My teaching. And so I am now as I was before, even before this Earth was created. I love also those people who still do not know Me and have never known Me. And also to them the gospel will be preached at the right moment. Whoever will take that at heart will receive eternal life, but whoever will not accept the gospel, will remain in the ancient judgment and the ancient death.

So take care in future times that also the many dead who come to you, seeking for all kinds of help with you, will receive My teaching and will wake up in the spirit and may become alive, then by that you will really help them. I want everyone to be happy, and because I want that and have also come into this world to open the gate to eternal life for all men, I am not today like this and tomorrow different, but always the same as the Father in Heaven, who is in Me, lives, works, directs and maintains.

Since I want in full earnest the best for all men, without restricting their free will, I cannot play and joke with them, but always go along with them in seriousness, showing them the ways faithfully and truthfully through teaching and deeds by which they can come to the eternal and true life of their soul, if they want it.

Now if I have come with such intentions to the people in this world, then how could I ever be just like a man be in a bad mood, and who can offend Me? He who has recognized Me and believes in Me and acts according to My teaching will certainly not offend Me, and he who did not recognize Me or who does not want to recognize Me, even if he could recognize Me, cannot offend Me. He only offends himself, since he becomes an enemy of his own life.

But I only seek those who are sick in soul and body, to help them, and not the healthy who do not need help. For of what kind of love, wisdom and justice could a doctor be accused if he would hate the sick, would persecute and chastise them, only because they are sick? So change your opinion about Me and remember that He, who speaks to you now, is a true and righteous Doctor for the soul and spirit and in case of emergency also for the body.” (The Great Gospel of John, Book 20, chap. 41:5-9)

Issue of evidences for God. Who created God?

There's no good argument/ evidence for God, no coherent definition. Who created God, the Creator?

The main evidence and argument for God is love, without love He can never be found

“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)

**Note ed.: according to the teachings of the New Revelation, everlasting death is spiritual death or the total non-manifestation of the inner divine love*

God is infinite and eternal and thus, was never created. There was never a Bing-Bang

"[9] Look, **God, space and eternity are again equal to the concepts of Father, Son and Spirit.** The Father is entirely Love and consequently an eternal striving for the most perfect existence by the power of the eternal will in that love..Space, or the Son, is also from that eternal striving of love the eternal resulting existence. Eternity, or the Spirit, as the endless initial power in the Father and the Son is the working of and accomplishment of the strivings of the love in the Son.

[10] If space started from one point that expanded in all directions unto infinity, then firstly it was as little as infinite as the great Cosmic Man. Secondly, the question arises out of itself: what was that which undoubtedly surrounded that point endlessly far in all imaginable directions from which later the infinite space of creation expanded. Was it the ether without light, or was it the heathenish chaos, or was it a complete firm substance, or was it the air or water or fire?

[11] If it was one of those named things, then how did that point in space have the power in itself to drive such endless large quantities of substances out of itself endless times into the infinite. And where did those substances end up if the eternal endless space came from this original point? Then there is no other possibility except that they have to be outside of the endless space, just like in the beginning when they were also outside of that point out of which the endless space would have come forth. However, if this could be somehow imaginable, then the space of creation would again be limited, and even if it would expand eternally farther and farther, then it still could never be infinite.

[12] With this you can see that the space of creation was out of necessity eternally endless in all directions and can never have known a beginning. And since God, space and eternity are identical – just like I already have told you – **then God, who unites all these concepts in Himself, is also without beginning, for a beginning of God is quite as inconceivable as the beginning of the existence of the endless space and at the same time of the eternal time.** I believe that this is now made clear enough, so that everyone can understand this.

[13] But I still can see a certain dark rock in you, and you still are not able to climb over it. Look, this rock exists of the fact that you are imagining the endless and eternal space as dead in itself and without any life intelligence. And therefore you also cannot understand how God as the only eternal life principle has found in a certain way Himself in the eternal and endless death and has recognized and understood Himself as the most perfect life.

[14] Yes, if one has such an idea of the endless and eternal space of creation, then he can indeed very difficult or not at all understand how the infinite Spirit-God was able to find also in eternity His way in the eternal endless death as a perfect life.

[15] Therefore, form yourself precisely an opposite idea of the eternal endless big space. Imagine that in it **there is not a single little point that is without life and without intelligence** and that even **that which is in your eyes dead and which seems to be completely without life, is not dead and without life, but only judged by God's almighty will,** just like you yourselves can observe from a heavenly body or from its apparent lifeless elements.

[16] However, if all heavenly bodies with their most diverse elements are nothing else and also cannot be anything else except ideas and thoughts of Himself that are fixed by God's almighty will, then how can they be considered by men as dead and without any intelligence?

[17] If God, who is identical with the endless space and its eternal time, is in Himself entirely the highest and most perfect Life, then how can that which wholly comes out of Him be dead, without life and without intelligence?

[18] Consequently, that which exist and which seems to be dead in your eyes, is only judged by God in this way and can return to the complete free life as soon as God will unloose the firm bands of His will of such a judged thing.

[19] You have seen something similar with Me and with My permission also with Raphael when stones were suddenly changed into their original ether, or when this ether became a firm stone of which the pillar along the way to Emmaus gives you a very tangible example.

[20] Since all this is so and can impossibly be otherwise, you should, in order to really come to a true representation of God, completely ban from the endless space all that which is in relation to dead, and imagine nothing else than life and once more life and nothing else than intelligence and once more intelligence, for **in the endless Being of God's intelligence and power no death can exist.**" (THE GREAT GOSPEL OF JOHN Book 18, chap. 76 – About infinite space and eternity)

Issue of the 7 days of Creation, according to Moses and of Earth's age

*The paleontological data indicates that **the Earth is much older than 6000 years** and that the **evolution of life on it lasted for millions of years**. How about the certified **existence of dinosaurs and hominids** which is not mentioned in the Bible?*

The periods of development of the Earth (from the 6th and the 7th lost books of Moses):

Age of the Earth

"[1] I said: "Listen, My Marcus, who have become very lovable to Me. I have told and shown you already many things, and I will tell and show you also that, but all what I have said and told you now will not go further than your first generation, because the worldly people will not grasp it, will not understand it and will therefore also not believe it. You have brought forward a very good reason why your desired explanation about things and life's circumstances of this Earth seem to be especially necessary to make the people believe more firmly in My teaching. But I also have told you that the Spirit of all things which is present in My creation, will reveal it to all those who will be reborn in the spirit. The one to whom the Spirit will reveal it, will then also really understand in the true light about the things which are now still incomprehensible to you.

[2] You surely will accept from Me what I will now say about it by word of mouth, because I tell you so, but the full depth of it, you will not understand, and you will even less be capable to give an exact idea to the other people who are now still completely blind in spirit. And therefore, the people will still have to wait a long time until they can be given an answer to all so-called important questions, in such a way that they can understand it.

[3] Look, the Jews were once the most enlightened people on Earth, apart from the fact that Moses himself has explained everything through the mouth of his brother Aaron in 2 books that were added later. Now it has already come that far with them that they know or understand absolutely nothing anymore of such prehistoric matters. All such remnants that they find, they call it the result of the deluge of Noah which they do not understand anymore. And if you will teach them anything else, they will curse you as a heretic.

[4] You gentiles have in your mythology a myth of actually 2 great deluges of the Earth, and they attribute to it in the first place the cause of the remnants, and the people believes it firmly. If you will tell the people the truth now, they will laugh at you and at best they will say: 'Ah, who can know that? Only the gods know.' Then what can you answer them? Look, that is why the people will only be capable to grasp these kind of truths when they firstly will be skilled in all kinds of science and secondly when their awakened spirit will reveal it to them.

[5] But to you, I surely want to give some indications about how these things are, although I know all too well that with your present ability of understanding you will not be able to grasp all of it. In the first place because you are lacking the concept of extremely big numbers, and in the second place because you only know and believe what I have told you about the magnitude, the distance and the movements of the stars. But also this, remains for you only external knowledge until it will take form in your spirit as an independent and self-created lightened truth.

[6] The fact that **this Earth has such a high age that you would not be able to grasp the number of years** – even if I would tell you – I have shown you already on the Mount of Olives. But to make it short: as a celestial body, the Earth exists for your concepts already almost for an endlessly long

time and had to endure many changes on its surface until it adopted its present-day form. Fire, water, earthquakes and other great storms, especially in its beginning, were the helpers that, according to My will, made it what it has become now. And in order that it may continue to exist and will become still more suitable for the temporary nourishment of still a lot more people and other creatures, fire, floods, earthquakes and little and great storms must continue upon and above it whenever it is necessary." (THE GREAT GOSPEL OF JOHN Book 19, chap. 18)

The first 2 periods of development of the Earth

"[1] Then the Earth in its beginning was only that much developed that above its waters only a few bigger and smaller islands were beginning to rise up, which were covered with the mud of the sea, I soon, from My wisdom and My will, placed all kinds of seeds of plants in the fertile mud. And look, then such islands became then also soon overgrown, first with all kinds of rare grass, herbs, and with small and later also extremely big trees.

[2] When those islands were overgrown, I then put also eggs or seeds in it for the formation of an animal world that was suitable for the Earth in that condition, which first only existed of all kinds of little and later bigger worms, then of insects and finally, when the dried soil contained already food in abundance, also of gigantic animals. Their task was to feed themselves with the still very coarse herbs and branches of the trees, and to fertilize the soil more and more with their manure, and finally also with their deceased gigantic bodies, of which the bones are still remnants that can be found in the deep holes and shafts of the Earth.

[3] From the decay of such animals developed, according to My will, again a large number of new animals in the form of smaller and bigger worms and from that, again in the form of all kinds of insects.

[4] Let us call this now a separate period of development of the Earth. But it is of course obvious that before that, the earthly body underwent already numberless times all kinds of changes, because this condition could never be possible without those processes. But all such events are as little your concern as for instance those of a grain of wheat that has been put into the soil until the moment when finally a very useful, completely ripe and blessed fruit will come out of the seed. In short, now I have shown you the Earth in its 1st period of fertilization and blossom in which all kinds of seeds for herbs and trees were put in the upper layer of its soil, and eggs for all kinds of animals. And for all that, the foundation was laid in the water already a long time ago, because certain and very diverse water plants and water animals are in every respect clearly a lot older than the animals of the continent and the animals of the sky.

[5] Through My words you have now seen the first formation of a fertile soil, and by that you had to imagine that for better animals – and even less for human beings – there was no possibility to exist on this early fertile soil. But this sour condition was nevertheless necessary, for without this condition, no second and more perfect one could follow, no more than when a riper and finally completely ripe fruit on a tree can never come out without the preceding meager sour bud.

[6] But for the ripening of a fruit on a tree there are, after the formation of the meager sour bud, certainly still a number of stages of development needed, which of course only My eye can detect with precision – and this is also absolutely necessary for the ripening process of a celestial body.

[7] Now we have seen the development of the Earth unto the stage of a meager sour bud. What is exactly happening with a tree in the early springtime when the meager sour bud swells up completely and becomes green and juicy? Look, it bursts open, urged from the inside, throws away its covering so to speak overboard into the sea of transition and dissolution, and deploys itself to a greater perfection, so that then, from its center, the leaves can unfold as necessary companions of the next blossom, leading to the development of the fruit. Even if a tree, as already observed, is only a meager comparison for the development of a celestial body, it still can give you a good image from which you, in a very simplified form, can deduce how much is needed before a celestial body becomes suitable to carry and to feed people of your kind.

[8] This 1st period or the first stage of the still coarse and uncultivated manner to fertilize the Earth comes to an end after many thousands of years as they are now calculated on Earth, for at that time no specific seasons existed for this Earth, and those that existed already, lasted a little longer than those of now.

[9] This 1st period which we have seen, perished by storms of fire from the interior of the Earth that were allowed or rather carefully determined, and after a great number of earthly years as we know them now, bigger parts of land raised up from the depths of the seas of the Earth, already provided with mountains and covered with an already very fertile mud.

[10] From My wisdom and My will, more perfect seeds were put into this mud at the right time, and soon it looked already luxuriant on the bigger parts of land of the still young Earth.

[11] Now, when there was again a great amount of food on those different bigger parts of land, in the wisest order I immediately provided for a greater number of already more developed, little and big consumers. Bigger animals inhabited the water between the parts of land, and the bigger parts of land had their big animals that ate the new plants, herbs and trees that grew on the bottom.

[12] Grasses, plants, herbs, bushes and gigantic trees still produced the seed and could reproduce, but the greatest part grew still out of the fertile soil of the parts of land, just like the mushrooms. The animals came into being in nearly the same way as the to you well-known crocodiles of the river the Nile in Egypt, more precisely from eggs. They were able to live in the air as well as in the water and could also feed themselves with water plants and the plants on the parts of land where it still was by far not dry enough.

[13] In this progressing period of development of the Earth that was in a certain way important for the fruit bearing plant life and animal life, it could not look pleasantly dry, just as little as with the more and more unfolding buds of the tree, for if they would be dry, then this would not be good for the blossom and the following fruit." (THE GREAT GOSPEL OF JOHN Book 19, chap. 19)

The development of the Earth until the pre-Adamites

"[1] The 2nd prehistoric period of development lasted again – calculated in present-day earthly years – a for you unspeakable long time. But the Earth was by far still not fit to carry warm-blooded animals, not to mention human beings, no matter how inferior they may be. Therefore, also this one perished, just like the first one, and after that, it lasted again a very long time before there was a 3rd preparatory period of development.

[2] Of course, between the one and the other prehistoric main period, there were also a few very stormy intermediate periods of which in the beginning only I as Creator know best the meaning and finally also the spirit to whom I want to reveal it.

[3] Out of the many necessary processes of development came forth a 3rd period. Now already very big lands are rising up from the sea, driven by the inner fire of the Earth – this of course according to My will. The vegetation becomes even more richly diverse and is still of a gigantic kind, and this is the same with the animals. But also this period, which lasted also extremely long and which we could compare in a certain way with the blossom of a tree, was just as the other 2 preceding periods still by far not fit to serve man as a habitation. Therefore, also this one perished and buried its proceedings, just as the 1st and 2nd period in the vegetable as well as in the animal sphere, but not as deep as the first one.

[4] After that, there were again a few intermediate periods, and after a long time a 4th preliminary period of development broke out. The pieces of land became again much larger, the vegetation became also again much luxuriant, and in the water, on the already drier lands and also in the air it became very lively with all kinds of little and besides that, also larger animals. There were even already warm-blooded mammals that did no more come in this world by means of eggs but by way of natural procreation, and consequently they gave birth to living young ones, with the exception of the water animals, some large amphibians, the birds, worms and insects.

[5] This 4th prehistoric main period lasted extraordinary long. Already then, the sun shone from time to time on the surface of the Earth, and on a few trees there was already a fruit that became visible, which however you would not have found so tasteful, but for the animal world of that time it served nevertheless as a good food.

[6] Also in this 4th prehistoric period of development, there was nothing on this Earth that looked like a human being.

[7] Again, great transformations came upon the Earth and these buried for the greatest part everything what in that time you would have called a creature, and from this period you have found a lot of what is buried under the surface of the Earth, but much of it was fundamentally different in many ways from the products of the first 3 periods.

[8] After a very long time, while there was already a greater rest and order on the Earth, and still after many very big storms on the Earth, we can see now a 5th period that comes along in which the Earth will be prepared. Again, out of the depth of the sea, great pieces of land are rising up that joins the pieces of land, which already existed from the preceding periods, and formed in this way already complete continents.

[9] In this 5th period, the most and highest mountains on Earth come into existence. Their very high tops are destroyed by lightning, and then, enormous earthquakes and streams of water that come from mighty cloudbursts push them into the deep valleys and clefts of the Earth. By that, extensive plains and less broad valleys and flat pieces of land are formed on which everything can grow better.

[10] With the beginning of this period, the Earth is brought into a regular orbit around the sun. Day and night and also the seasons are changing regularly, although still with all kinds of deviations, because the fluctuations of the poles of the Earth are still – and still have to be – very great during this period.

[11] During this period, in which already a durable continent is formed, the regular ocean currents of 14.000 to 14.000 earth years are beginning. By these currents the southern half of the Earth and after that, again the northern half will be flooded for the formation of fertile soil over the often very extended deserts of rolling stones. For after about 14.000 years the sea has put so much fertile mud on the waste plains of rolling stones and the valleys that then, when the sea retreats again and the mud is left behind to become a more firm soil, they are extremely fertile.

[12] During this 5th period, more than a 1.000 times a 1.000 years were needed before all the well-situated pieces of the surface of the Earth were completely suitable for a new creation of a great number of the most various plants, like grasses, herbs, bushes and trees, and furthermore also for all kinds of animals and **pre-Adamic human beings**.

[13] During this period we can already see a great variety of fruit trees and other fruit-bearing vegetation for all kinds for animals and for the at that time prehistoric human beings. But there is still no question of agriculture, although the prehistoric human beings are using already herds of certain animals and live a rough nomad existence, have no clothing and built no houses or huts, but they built certain strong habitations and resting nests on the thick branches of the trees, just like the birds, and they make provisions of food of which they eat something every now and then. When the supply is consumed, they go in groups hunting for food again. When it becomes real cold – because during this period, also the snow appears in considerable amounts – these people travel together to warmer regions with their animals that consist of mammoths, big deer, cows, goats and sheep, and also the elephant, the rhinoceros and the unicorn, all kinds of apes and also birds belong to it.

[14] More at the end of this period comes the donkey, the camel, the horse and the pig, and these prehistoric human beings can also control these animals, for they possess so much instinctive reason that they have a say over the named animals and they also can use them, partly as pack animals, partly for hunting and partly for obtaining milk and wool with which they can well cover their nests and can make for themselves a soft place to lay down.

[15] They actually do not have a language in the manner as it is spoken now among the people, but they still have – since **they are very perfected animals** – certain articulated sounds, signs and gestures, and they can make themselves understand mutually to make clear what they need, and they also help one another. When someone becomes sick – usually because of old age – then he surely knows the herb that will help him, and if he cannot go and search it anymore, the others will do it for him.

[16] But making fire and using it, that they cannot do. If however they would have seen how the Adamites did it later, they would have imitated it because the urge to imitate prevails with them, and their intelligence with a certain measure of free will is already largely above the intelligence of an ape, no matter how perfect he may be. Thus, they also could learn to speak in our manner, but they never could invent wise words out of themselves.

[17] **As human beings however, they were gigantic and extremely strong, and they had also such strong teeth that they could use them as cutting instruments.** So also, they had a very strongly developed sense of odor and feeling and they could sense already from afar when something hostile was coming to them. With their eyes and their will they restrained the animals, and now and then, also the nature spirits.

[18] Although this 5th prehistoric period of development lasted for many 1.000 times 1.000 of years, among these human beings there was still not any progress noticeable in their culture, but they continued to live their monotonous nomad life, and therefore, they only were a preliminary manure for **the present-day human generation that resembles Me in every respect.**

[19] The color of their rather still densely haired skin was between dark and light gray. Only in the south there were also races without hair. Their outer appearance was very similar with that of the Mores of our time. Until Adam, they reproduced and spread in the lowlands and dense forests, but they never settled on the mountains." (THE GREAT GOSPEL OF JOHN Book 19, chap. 20)

The 2 last periods of development of the Earth

"[1] During the time of Adam by which the 6th period begins, the Earth needed again to go partly through great changes by fire and water, and during this occasion, the described pre-Adamic generation, together with their domestic animals perished almost completely, as well as the many forests and other animals that were in it, which could not be considered as domestic animals. Only a few species of birds survived, as well as the animals in the mountains and in the waters of the Earth.

[2] The described prehistoric men survived here and there, but only few in number, and they lived with the Adamites until the time of Noah in Asia. However, they regressed slowly because they could not find sufficient food that was suitable for them. But still, in a few regions deep in the south of Africa and on a few greater islands of the vast Earth, a few declined descendants of the 5th period can be found. They are however still totally wild, although here and there they adopted a somewhat higher civilization from the descendants of Cain. They can be trained for different kinds of tasks, but actually they cannot think anything out of themselves. Some of them are better off, because they proceeded from a mixture with the Cainites and later also the Lamechites, but also they, are not fit for a higher and deeper spiritual development.

[3] This kind of people will still remain there for a long time on the place where they are now and will reproduce, and gradually they will also adopt more civilization from the Adamites. But by that, they still will never become a great people. These are now the pre-Adamites from the 5th preparatory period of development of the Earth.

[4] At the beginning of this period, the Earth received also the moon as companion and regulator of its movement around the sun and around its own axe. Of course, the moon did not have immediately the shape as it has now. Before it received that shape, it also had to go through great stormy periods, which however did not last as long as those of the Earth.

[5] But do not ask Me now why for the development of a celestial body such an unimaginable long period of time is needed, because that lies determined in My wisdom and order. If the lord of a vineyard could finish all the work in one moment, then what would he do during the whole year? The intelligent owner of a vineyard divides the work for himself, is busy every year, and his daily activity gives him also always a new joy. Look, that is with Me also the case, for I am in the whole of infinity eternally the most active, and therefore also the most happy Being.

[6] When in springtime, the children of a father of a family are seeing the blossom of the cherry, prune, pear and apple trees in the garden, then they rejoice indeed about it, but they would like to see and taste immediately the ripe fruit instead of only rejoicing at the beautiful blossom. But a wise

father says to his still impatient children: 'Just be patient, my lovely children. Everything in this world needs its own time according to God's order, and everything ripens in it. So you also be patient. Also these now blossoming trees will be full of ripe and sweet fruits within a few months, and we will then consume them with the Father in Heaven.' This will then reassure the children.

[7] And so, you also can be reassured, even if you still cannot already see everywhere on this Earth the completely ripe fruits of My teaching. At the right time they surely will become ripe. For you surely can imagine that I did not straw the living seed of My Word among you for nothing and in vain. However, there still cannot be a complete ripening in one day.

[8] Look, when according to My order, already for a tree a certain time is needed, then this is certainly even more needed for an earth according to this same order. For it is not enough that a planet is present in the big space of ether as a very big mass of stone, soil and water, for such a mass would be completely dead, and nothing could grow and live on it. But a planet that must carry and feed living things must first become alive itself. And what is again necessary for that is first – just like a big animal – that it will internally organically be completely developed by means of all kinds of influences and processes.

[9] Although, in every developing celestial body – just like in an embryo in the body of the mother – everything is already present for the complete perfect animal-organic life form, but at the beginning of the development, everything lies as if chaotically mixed up. Only gradually, order comes, and next an organic living whole. How this order works, I know, because I as the only One, am installing the fundamental order in everything. However, when you will be completed in spirit, you also will perceive how this order works.

[10] From these periods of development, which I have now explained to you as simple and as clearly as possible, you can still conclude something else from it, more precisely what the actual cause is, why the prophet Moses divided the creation in 6 days.

[11] Thus, those 6 days are the 6 periods that were shown to you, which every created being has to go through, firstly naturally and further – like is the case with you human beings – also for the ripening and perfecting of his soul and his spirit.

[12] Only after that, comes the 7th period of rest, and that is the happiest eternal life. That 7th period is called 'rest' because there is no more compulsion, no more judgment and no more frightening worries that are pressing on the perfected spirit. But his existence changes eternally into the fullest might of knowledge, insight and the completely free will.

[13] And say now, My dear Marcus, how you have understood this explanation of Mine."

(THE GREAT GOSPEL OF JOHN, Book 19, chap. 21)

Issue of "God not revealing Himself to people"

If God exists why doesn't he reveal himself to people, so that they could lead a proper life according to his will?

"[4] **The innkeeper** and also **Kado** said: "We already thought that this might be the case, but we did not dare to say it aloud, firstly because we did not want to let the 3 know about You prematurely, and secondly because the words of the speaker needed our serious attention and we wanted to see how far the sharp mind of man can reach. And truly, seen from a purely human viewpoint, the speaker was right, also in the description of the relations between the Creator and the created, because for our human mind it is truly difficult to understand how You could have let them wait such a long time for a further revelation of Yourself, Your will and Your purpose with men, and let numberless of them pine away in the deepest night of life. And how many will still pine away without them coming to know anything about You. And even if they will know from the spreaders of Your teaching that You Yourself came to this Earth in the form of a human being and have shown men the way to the eternal life of their souls, will they believe as firmly as we believe now that it is exactly as Your messengers will tell them?"

[5] I said: "Although you as human beings are right to talk, ask and have your opinion about that, but My love, My wisdom and order want from Me as Creator to always give My created beings what is most necessary for them at every moment.

[6] Since the first man on this Earth until this moment, men were never kept without any revelation that went out from Me - not even for 1 year - but always in such a manner that their complete free will would not be violated, because man without that free will would not be a human being but only a machine of My will.

[7] That is why also the mind was given to man as a good light in order to seek God and His will, which was also done by many people at all times, and with the right earnest they also found what they were seeking for.

[8] The fact that God does not let Himself find so easily as many people would like, has the following very wise reason: if people would find with little effort what they are seeking, then the thing they have sought for would soon have no more value for them and they would make little effort to seek and investigate further. They would become lazy, and then the spiritual treasure that was found so easily and fast would be even less useful to them than when they had to seek that treasure continuously and anxiously, which they can find in this world only seldom completely and with much effort. Therefore, great revelations happen only rarely, so that people will have to make effort themselves in the fear of their soul's night in searching with all zeal the eternal truth, and thus Me.

[9] That men in this world, while they are searching, come very often on all kinds of sideways and also into all kinds of uncomfortable circumstances is an earthly evil indeed, but this is not the result of the active earnest searching, but comes from the miserable laziness during the searching, which is a fruit of too much worldly love and self-love by which the people want to make the striving for the kingdom of the spirit as pleasant as possible for themselves. When other people who are still lazier notice that, they will soon and easily say to those who are seeking in a lukewarm way: 'Hey, you are making a lot of effort to search what we have already found so easily for a long time. If you want to believe and serve us and give us small offerings instead of your fruitless independent searching and investigating, then we will tell you faithfully everything what we have easily and quickly found.'

[10] Well now, for the lazy and effort-shunning seekers, such an offer is welcome, they take it and believe what these others are telling them with a serious face. Being helped by all kinds of false

wonders and signs which the still lazier seekers for the truth have invented, they present these with all kinds of ceremonies to the blind for the benefit of their earthly good life. So in this manner, the many sorts of superstitions, lies, deceit and total lack of love, and by that all the evil among the people on Earth exist.

[11] Now of course you are wondering why I permit this. And I say to you: the reason why I permit this, is that it is better for a human soul, who is lazy to seek seriously, to still believe something, and by that faith to adhere to a certain order than that he would completely die off in his laziness and work-shunning attitude. Once the deceit and the oppression will go too far, then the credulous ones are in the first place forced by the need to seek further for the truth independently. They notice the deceit, give up their laziness, begin seriously to seek themselves and do not shun the battle - and from that, will soon come forth all kind of light. And in the second place, after that, a newly given revelation of Mine that is given to a person who has been deceived for so long and who has become by that a zealous seeker, is unspeakably much more welcome, and it is also more effective in getting rid of the old superstition.

[12] Now I have very clearly explained to you why I permit so many things among the people on this Earth according to their own free will, which seems not good and wise in front of the judgment seat of men, yet, deep basically it is very good and wise. (THE GREAT GOSPEL OF JOHN vol. 9, chap. 19)

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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)

Issue of anthropocentrism ("a typical human bias")

“99% from the Universe is completely inhospitable. Is ridiculous (a typical human bias) to think that the world is around the human beings from Earth...”

The primordial Being of God is also a (spiritual) man

"Love alone is the measure for My Divinity and I cannot be measured with anything else. I am truly an infinite God. However, as concerns My spatial infiniteness, this is only an appearance subject to time - in spirit, it is the perfect might of My will, My love and My wisdom. And the form My Being has assumed is the same in which all of you have been made into images of My being.[...]

"That which you call the infinity of space is the spirit of My will, which has from eternity created the endless spaces and filled them with all kinds of beings. This spirit, however, has a centre, a formed being, in which all the might of this infinite spirit is concentrated to a unified working. This might-centre of the infinite being of God is love as the life of this spirit and this love am I from eternity. Although the Spirit of God can work everywhere, it cannot present itself in a form without love. Wherever God shows Himself to finite beings in a form, He manifests Himself through His love, which is the actual fundamental essence of God and the rallying-point for all might, power and holiness of His infinite Spirit. Behold, that is God's true being, and it can only be comprehended with the heart, never with the intellect!" (The Household of God, vol. II, chap. 139)

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"Within Himself and as such (i.e., in His might-centre) God is a man like you and dwells in an inaccessible light which in the spirit world is called the Sun of Grace." (THE GREAT GOSPEL OF JOHN VI, 88:3; ref. also Spiritual Sun 2/13; THE GREAT GOSPEL OF JOHN I, 155:5, THE GREAT GOSPEL OF JOHN II 39:3)

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"But remember also this that you do not take offence if here and there you notice very human things about Me, for I was from eternity, before any angels and men existed, the first man and am therefore surely entitled to be still a man among My created men." (THE GREAT GOSPEL OF JOHN vol. 2, 39:3)

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"2. You ask Me whether there are everywhere humans like here on the earth where you dwell. And I tell you: Yes, there are everywhere humans who are going forth from My bowels and who perceive Me according to the respective organ. Those who go forth from My bands and perceive Me according to My bands; those who go forth from My feet and perceive Me accordingly; those who go forth from My head and perceive Me according to My head; those who go forth from My hair and perceive Me according to My hair; those who go forth from My loins and perceive Me according to My loins; and altogether those who go forth from all the different parts of My bodily essence and perceive Me accordingly. Their life and happiness correspond to that particular part from which they have come forth. They are all My creatures whom I love, for I am love throughout and am the very love everywhere.

3. However, the people of this earth I called forth from the center of My heart and created them fully in My image. They were meant to be not just My creatures, but My beloved children who were not meant to perceive Me as God and Creator, but as their good Father who will, after a short trial period, take them back into His house to share everything with Him, dwell with Him everlastingly and rule and judge the universe with Him." (chap. 2, The Household of God vol. 1)

Issue of "God competency when creating future sinners" ...

*What is **God competency**, since He created humans which sinned so that the Flood was necessary?*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What is the original sin and how it affected humanity? The fall of the spirits and the fall of Adam

The fall of the primal spirits or of the free and animated ideas of God in infinite space is the great separation of which Moses says: "God separated light from darkness!", which as previously shown, resulting in the spreading out through infinite space of the material creation. While thus, through the so-called "fall of the spirits" a necessary and coerced separation took place, with the "fall of Adam" it is a question of a free act committed by the first man incarnate, endowed with free will in his whole soul-sphere. He was no longer subject to the command of coercion, but in the order of being allowed under "you shall" and "you shall not" to exercise his own free will which is given to man so that he can consolidate himself through his own actions. As Adam out of disobedience did not take the shortest and truest road shown to him to his destination, this disobedience of necessity took him on a great detour, by which the goal can only be reached much more laboriously and so much later.

[6] Without this “fall of Adam” mankind, or rather the complete soul of man, would not have ended up with the very hard, heavy and weak physical body, which is now encumbered with so many infirmities and shortcomings.[...]

[9] *For whenever the soul knowingly disregards and transgresses a law, it robs itself on the one hand of the progress towards its own consolidation, possible through observing it, and on the other hand causes a rupture in its nature, comparable to a wound which can hardly be expected to heal. A scar remains which painfully contracts the vessels and the circulation of the vital juices, diverting the soul which endeavors to get rid of it from its real task in the development and strengthening of the spirit within it.*

(The Lord:) “And behold, this scar is called ‘world’ ![...]

[11] The more the soul tries to get rid of the scar, the more hardened it will become and the greater the anxiety of the soul which, in the end, through the ever-increasing concern with this old scar completely merges with the same. And behold, this is the so-called ‘**original sin**’.” (THE GREAT GOSPEL OF JOHN vol. 2, chap. 224)

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What has once been incorporated into the organic make-up of the soul can remain with it for thousands of years, as is shown for instance by the typical external racial characteristics. Thus, the scar caused by the “original sin” disfigures the souls very much, as this characteristic of the original ancestor, down through all his descendants, is during the act of begetting imprinted into the vital seminal fluid, and this could afterwards not be blotted out by natural means.

(The Lord:) [2] “But now I Myself have come down to this earth in order to eradicate this old, ugly scar.

[3] This will be done through the many wounds which will be inflicted to My flesh.” [...]

[5] Nevertheless, man has always to blame himself if something in his own nature deteriorates, just as he is at fault if a harvest is worse than generally expected, for where the weather is concerned not everything is up to the will of God, but many a thing also up to man.” (THE GREAT GOSPEL OF JOHN vol. 2, chap. 225)

The mystery of the Deluge

[1] (The Lord:) “However, I see that you new disciples still have a peculiar question to ask, namely: ‘Well, if in God’s sight the almost total lack of faith in a true God is indicative of men’s actual maturity, we do not understand why God at the time of Noah, when people had also completely lost their faith in a true God, did not come to them as He now did to us to give them a teaching by which they could gain life eternal on their own ground! Why did God prefer send the evil Deluge and destroy ungodly mankind?’

[2] I tell you: Also this question is not senseless, and the reply to it must shed much light on the relation between God and His created beings. Therefore, do listen carefully!

[3] At the time of Noah, men were not so godless as you think, yet they had become proud and very arrogant towards the only too well-known God and tried quite seriously to rise up against Him and rob Him of His power. They did what they liked. No matter what laws, however wise, they were given from heaven, they trampled them under foot and did exactly the opposite.

[4] These people hated their too well-known God and bore ill-will to everything issuing from God's omnipotence and wisdom. They cursed everything proceeding from God including the whole visible creation, finally even the earth, and decided in all seriousness to destroy the whole earth with their explosive granules. Many times they were warned and also punished for their wickedness by the people from the heights.

[5] Whole nations were separated from them and led to faraway lands. Their descendants are still alive today, still adhering to the ancient teaching which, however, unfortunately is no longer pure. But all this was of no avail. Again they became powerful, particularly the Hanochites, whose city in the end was far greater than the whole, great Promised Land. Finally, they subjugated the children of the heights, except the family of Noah who alone remained completely faithful to God.

[6] At Noah's time they began out of sheer wantonness to destroy the mountains, disregarding the warning of the wise men amongst the mountain people who told them of enormous water locks underneath the mountains. They were told that should they attempt in their foolhardiness to level any of the great mountains and sink its mass into the depth of the sea several subterranean water locks would be opened, releasing within a short time so much water onto the earth's surface that it would rise above the high mountains drowning them all. However, all these warnings not only were of no avail, but they roused them to even greater mountain-destroying activity which is hard to describe.

[7] Seeing that all the admonitions and instructions were in vain, Noah asked God to find a way of rescuing at least a few good people and animals and provisions, for he foresaw only too clearly the dire consequences of the evil, foolish actions of the worldly people of his time. Only then was he instructed by the Spirit of God to build an ark, the plan and measurements for which were given him from the heavens.

[8] When the evil fools with the greatest difficulty had succeeded in removing a great mountain for the most part as its foot, the reward for their work became evident. The great weight of the high mountain itself, now devoid of its pillars, began to sink into the depth, driving the most formidable masses of water onto the surface of the earth in mighty gushes. Of course, this also saturated the air with vapors and clouds, mainly because of the masses of hot water gushing forth, and the rain began to pour down, so much so that the water rose above the mountains. More than a third of the whole continent of Asia was submerged, and all the Hanochites, who had already thought they were the only people on earth, perished and also their city sank into the depth of the earth.

[9] This My brief, but very true description of the people preceding the time of Noah goes to show that they were not ignorant of God but only wanted to rise above Him.

[10] Their hatred of God simply stemmed from the fact that they had to die, often already after 30-40 years, whereas in their opinion the dwellers on the heights, who lived to a very ripe old age, were completely immortal. This is why they became so angry at God and in defiance of Him decided quite seriously to destroy everything, because they had to die. (THE GREAT GOSPEL OF JOHN vol. 6, chap 64)

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'You must not confuse the natural flooding, caused by the mighty Hanochites, with the universal spiritual flooding through sin, called: Ungodliness, harlotry, pride, avarice, envy, lust for power and lovelessness. Great number of humans and animals did perish in the Flood occurring in the western part of Asia, but the natural water did not cover all of the earth, which in those times was still far from being inhabited in all its habitable parts. However, the flood of sin inundated the entire human race, that is, the spiritual earth. And this is what Moses wants to have understood as the universal Flood." (THE GREAT GOSPEL OF JOHN vol. 7, chap. 91)

Issue of "God's indifference towards people, including no answer to prayers"

"God doesn't exist or if He is, He doesn't care about human beings... or else He is wicked. God doesn't answer to prayers."

The necessary struggle of man

"If someone then comes upon too great an obstacle, I shall give him a light and the power to safely conquer such a stumbling-block. But every man must above all do all that is within his power." (THE GREAT GOSPEL OF JOHN vol. 6, 51:13)

Why sometimes the answer to prayers is delayed

"[10] Believe Me: our Jehovah is since eternity the only true, good, living God and has never failed to answer the supplications of those who without doubting believed in Him, who have kept His commandments and thus also who loved Him above all and their fellowman as themselves. Even if He sometimes delayed to completely answer their supplications in order to purify their souls all the more, but He still has never failed to answer them completely and has always fulfilled them, often at a moment when those who prayed for it thought about it in the least.

[11] You yourselves – I know this very well – have often prayed in your need to God that He would take away your misery, but because you previously lived in great wealth as men who were in high esteem, but have thereby manifested physical and spiritual laziness in every respect, He let you go through a serious and hard school of life for a few years, so that you would not only experience the attractiveness of the earthly life but also that you yourselves would experience its bitterness, so that from then on you would search in yourselves and come to know the real value of life and its purpose.

[12] Now you have tasted the cup of the bitter life unto the last drop and have thereby become true, deep thinking men, capable to absorb the true living, godly light of life from the Heavens, and so God has at this moment answered your supplications, now that you needed His help the most."

(87. Nojed asks about true religion - THE GREAT GOSPEL OF JOHN Book 20)

Lack of faith and real trust in God

"[2] I slowed down My pace and said to those who stopped Me: "Have you then not heard that God is almighty and merciful? Why do you not pray to God and ask Him for help if you are in distress?"

[3] One of them said: "Dear Master, it is easy for You to say, because God gives You everything for which You ask Him in Your secret manner. But we men can offer, pray and beg as much as we want and will, all this does not help us, for God does not pay attention to us, although we are still observing the laws of Moses as much as possible. But at the time of the prophets it was also more or less the same thing: God has always only answered the prayers of the elect prophets, but the laymen could pray and beg their whole life for this or that and they still did not receive anything. O, it would be a 1.000 times more dear to us if God in case of need would always answer our prayers than that we, because God does not listen to us, have to seek for help with weak men who can only help us rarely. But what else can and must we do if we can see all too clearly that our praying and begging does not give us any help for our great distress?"

[4] I said: "O, with these meaningless excuses of yours you will achieve nothing with Me. You are lacking nearly completely faith and a real living trust in God, and therefore God does not answer your prayers and does not pay attention to your sacrifices. Why actually do you not pray yourself with full faith and trust? Because this seems too uneasy for you. That is why you have in the congregation certain people who pray and beg for you, who are authorized by the temple and whom you pay, so that they would beseech for you this or that from God. If you can give your faith and trust to these hypocrites, who are always letting themselves be well paid for their pretended effort and whose praying and begging have never given you any help, then why do you not prefer to put your faith and trust in God the Lord and Father Himself?

[5] I say to you: this is because of your own laziness. You are earthly wealthy possessors of goods, and already since your youth you are used to let your helpers and maids work for you for a meager salary, and with that you like to play as severe lords, and you also believe that those prayers and beggars must also work for you with God successfully because you pay them well for that. But then God turns His face away from you and will never listen to the disgusting, senseless and spiritless bawling of the lips of your hypocritical servants of God. And that is then also the reason why God cannot, will and may not help you. For if God would do that, then He as the highest, eternal wisdom, love and power, would let you sink down even deeper into full ruin, which is only caused by your laziness.

[6] Therefore, awaken your faith in God and the real, inner love for Him and firm trust in Him. Pray and beg yourself in spirit and in truth to Him, then He certainly will hear you. Thus, pray yourself without ceasing, do real penance and endure also the suffering, which has come over you for good reasons, with patience and true dedication to the godly will, as you can learn from the patience of Job, then God will help you out of every distress, as far as this will be good for the salvation of your souls." (8. About religion and useful prayer, THE GREAT GOSPEL OF JOHN Book 20)

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"[1] BUT when we had left the village already quite far behind us, the disciples asked Me: "Lord and Master, why actually did You not help these Jews at all, while they still asked You very explicitly and have sent no one to pray and beg You?"

[2] I said: "Did I have to strengthen them even more in their old laziness and in their unbelief and superstition than they are in already now since a long time? I only have shown them the way they have to go. If they will do it, they also will be helped at the right time, but if they will not do it, then they also may remain as they are and build their houses on sand. It will not really confuse us, for if a person, against the advice of wisdom, wants to harm himself, no injustice is done to him.

[3] With these people, whose request I did not grant, an affliction with all kinds of distress and suffering is necessary, for through this they will waken up from their old laziness and be trained in patience, and their hearts will become softer and more merciful than it has been the case until now. For I am not always a helper, but wherever this is necessary, also a righteous judge." (9. The parable of the judge and the widow THE GREAT GOSPEL OF JOHN Book 20)

Issue of the Holy Spirit or Breath

"Holy Spirit or Breath has no function because in the Universe is void of air."

"Once the Holy Spirit will come over you, Whom I shall at a later time pour out over you from the heavens, He will lead you into all truth. This will be the spirit of love, the Father Himself who will draw and teach you so that you may all come to where I shall be.

[4] For truly I tell you: No one will come to Me unless he is drawn to Me by the Father. You must all be taught by the Father, that is, by the eternal love in God, if you want to come to Me. You must all be as perfect as the Father in Heaven is perfect. Yet neither great knowledge, nor the greatest deal of experience will get you there, but only the active love for God and in the same measure for the neighbor. Therein lies the great secret of the rebirth of your spirit out of God and within God." (THE GREAT GOSPEL OF JOHN vol. 4, chap. 1)

Issue of the belief in hell and demons

"The belief in hell and in devil it's not just primitive and unlikely, it's a deadly deception. Hell is destined also for minor transgressions."

Revelations about Lucifer from Lord's last appeal to him during His earthly life as the Son of Man

"[7] I said to him: "Bearer of light, You were not able to see the deity, but could only feel Him, and when you went out from the middle of My love to create love and light in all the spaces of eternity, you believed that you were not the carrier but the possessor of that power. You changed your love into pride and said: 'A God that cannot be seen is no God. The created beings that exist by my will honor me as the only visible being, as God. Therefore I want to be and stay God for them.'

[8] Then My voice called within you, and said: ‘The fullness of My Spirit works with you and in you, and all the qualities that are in Me form a ladder, upward and downward into infinity. I want to give you a part of My power, so that each one will rule from his most inner limits which forms a point that lies deep inside, flowing out of infinity from two sides. So while you came forth as a finite being from Me, you still can be infinitely active with Me as antipode that stands justified before Me.’

[9] But you did not heed the warning, for your power created numberless beings out of yourself, and they followed you and became mighty because I did not want to destroy the newly created beings that were a part of you. That multitude became bigger and bigger and they made you their god. Then you sinned again and said: ‘I am God, for nowhere do I see the power that creates something’. Fool, as if the finite could ever see and understand the infinite.

[10] Then I shackled you, and see, that same Power stands here personally before you and says to you: “I am the God that was not visible up to now. Do you recognize Me now? Return to your Father’s house, so that you will be freed from your shackles and occupy the place that belongs to you. See here those of them that kneel down before Me, who are set free from you, made innerly alive by My breath and who are dedicated to Me forever. Give up your pride. Let the warmth of My love blow in you, then all matter will disintegrate into nothing.” (THE GREAT GOSPEL OF JOHN Book 25, chap. 41)

The plan of creation and salvation revealed

“NOTA BENE: Many will ask the question here why I actually called the souls of My disciples out of their bodies to make them witness this event. This was because of 2 reasons.

[2] Firstly, when they wake up, they should not remember this during their life on Earth, for that would have been unnecessary for them, even harmful for their further development, and secondly because the soul can only perceive his former levels of development in his free condition. What matters is the last mentioned, so that these souls could completely recognize Me as their Lord and Creator and would ask Me to protect them. Lucifer had to realize that he was losing more and more followers and that his power became ever weaker.

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

[4] When the deity had found Himself through processes that will always remain hidden to you, and became aware of His creative and all-encompassing Spirit, a mighty surging and pushing arose in Him and He spoke in Himself: ‘I want to put My ideas outside of Me, so that I will be able to see from this what My powers can do.’

For as long as there is no activity, the deity can only know Himself in a small measure. It is only through His works that He becomes ever more aware of His power and rejoices in it (just like every master artist can only see from his own products what is in him and rejoices in it).

[5] So the deity wanted to create, and spoke then to Himself: 'In Me there is all power of the eternities. Let us therefore create a being who is equipped with all power, equal to Me, but in such a way that he will have the qualities in him in which I can recognize Myself.' And a spirit was created who was equipped with all the power from Me to make visible to the deity the powers that are in Me.

[6] In this spirit, the deity Himself wanted to determine the fixed point of His own active power – just like a human being, when he walks, will only find a fixed point of support on the firm ground of the Earth to activate his power to move forward. The resistance of the Earth itself is good, it is even the means by which the power actually appears and by which a moving forward can take place.

This power that was delivered, which was placed in the new spirit that came into existence, was the antipode – wanted by the deity – which means the contrast of all those qualities that you call divine.

That antipode is therefore not undivine, but makes it only possible to spread the right light of knowledge.

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

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

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

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

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

[12] Now if I tell you that the name of this first created spirit was 'Lucifer' (meaning 'Bearer of light'), you will also understand why he was named that way and not otherwise. He carried within

himself the light of knowledge, and as first spiritual being he was well aware of the limits of the inner spiritual polarities. Equipped with My complete power, he now called other beings to life who were equal to him in everything. They also felt the deity and saw the same light of knowledge lighting up in them, and they also were active with their own creative power and were equipped with all the power of My Spirit. However, special powers of My initial Spirit were expressed in them, this means that for what concerns their character they became similar to My 7 most important qualities, and so their number was 7.

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

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

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

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

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

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

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

[20] But why should Lucifer deserve this since his fall took only place because of a misconception by which the possibility existed to do away with that misconception? Why would those beings who remained loyal have deserved their destruction? And finally: where would be My wisdom if since the very beginning I would not have known and foreseen about the possibility of the fall and that therefore to repeat the course of creation had to be excluded? And most of all: where would be My love if it would not hold back a destruction but rather find ways by its wisdom to bring the lost beings back to the light of knowledge so that as a result they would remain in the right balance of the polar qualities?

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

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

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

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

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

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

That is why I say: open up the feeling of your soul.

[27] Now it will also be clear to you that Lucifer thinks that he must act the way it happens, so that matter could be created – a misconception because it is not matter that is the end goal of My creation. But the only goal for the beings who were placed outside of Me is to know the truth in

freedom, to love and to understand the deity. Matter is only the means for that. Lucifer wanted to hold on to this second misconception and lost himself in the outer limits of his polar qualities while he lied to himself that he had to maintain matter because of that. Enough freedom was given to him to penetrate matter, that means to consciously contemplate in himself so that he as very first created spirit would realize what kind of suffering he caused to his companions and that by that he may turn around. But this he did not do and only from then on he wanted to rule as a king of matter that belonged to him. That is why he darkened as much as possible the human crystals, which came to development again, to maintain his kingdom, because the battle with God seemed great, exalting and life sustaining to him.

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

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

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

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

[32] Since during the imprisonment – think now about the image of the king – the reproach was always made: ‘If I just could see the king, I would believe in him’, this became the reason for My

incarnation, firstly for those who fell, and secondly to make the deity personally visible to those who did not fall, and so to award their faith.

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

[34] It is obvious that I prepared the most suitable country, people and family where My offering would certainly succeed, for otherwise Lucifer would have been able to conquer Me, and the history of the Jewish people is an answer to the question where this has to happen. (THE GREAT GOSPEL OF JOHN Book 25, chap. 42)

Understanding the reasons for the primordial creation

"[1] THE scribe said: "But how can those devils become aware of it? Can they see this Earth and also us people, and also what we are doing?"

[2] I said: "Oh yes, but only that which is similar to them. I tell you: also the malicious vultures are quickly gathering where there is a good tasting bait.

[3] I alone know since eternity what is necessary to make from a thought out of Me a free being, and this with the fullest godly independence. Therefore, I am also the only One to know what is necessary to entirely accomplish this supreme work. If it concerns death, judgment, human being or angel: in My eyes, all this is for the accomplishment of the main goal of My love and wisdom one and the same. Because, you know, the Eternal has always enough time for it. Surely, David said that a 1.000 years for God are hardly 1 day, but I say to you, who are now My scribe and friend: a 1.000 times a 1.000 years is for Me hardly 1 single moment.

[4] Look, you are existing at this moment, and numerous times of myriads times myriads of creations like these are already finished behind us according to the natural chronology. How could you blame Me that I have allowed that you have come to birth only now during this youngest time? And further, what reproach could those make Me who I will allow to be born after eons times eons long times and eternities?

[5] For I am Lord over My eternal thoughts and ideas, and I can bring them to a self-conscious life whenever I want. Because eternally I am under no law, for I am since primordial eternity the law Myself. And so, in moral matters I can issue a law that comes only from Me and which lies in My will, how and whenever I want to do this out of My love and My wisdom.

[6] Who else except Me can foresee that? And who can force Me and make Me to act, except I Myself out of My eternal order?

[7] My eternal complete free will is the law over My thoughts and ideas that have indeed since eternity only their visible existence in Me. However, if according to My love it would please Me to bring them to a firm and independent existence, then My wisdom places My will as law over My thoughts and ideas, and then those become realities, as if outside of My Being. And further, they have to continue to exist as external independent realities as long as My love and wisdom allows My will as law of all laws to rule expertly and efficiently over them.

[8] And look, so is also the survival of the devils a law that has been placed in them, besides the still personal free will. As long as they do not want to acknowledge Me as the One who I was since eternity, still am and eternally will be, so long will My compelling law also not move away from them, for if I would take away My compelling law, then their independent existence would come an end.

[9] If an already independent existing being improves his life out of his free will now or only after a for you unimaginable long time, and turns to the Kingdom of the truth, is for Me the same. And I will not change My eternal order one hair's breadth for this reason. However, he who wants to have it differently can also do that, because all means are given to him for that.

[10] Since I have indicated to you now where the dwelling places of the evil and malicious souls – who are actually the personal devils – are, you should avoid them when you still feel rather weak,

because there is still a danger on such places for him who is weak. He who exposes himself to danger while he is still weak, will also easily perish in danger, or at least he will not easily escape without any harm.

[11] Therefore, take care that you should not covet all the impure and unripe things of this world, because you are now already on the last step of the inner life's completion, and all that is already behind you. Strife always to go forward and no more towards that which is unripe that lies behind you. Then you will easily and quickly reach the true goal of life and you will feel no more desire to look even one more time to that which is unripe that lies behind you. Did you all understand this well now?"

[12] The scribe said: "Lord and Master, also this has now become clear to us, and also concerning this we know now what we can expect. But, among the people, there are still so many appearances about which we still have not much clarity. So for instance I myself know in the country of the Jews several old strongholds and old houses that, maybe already since a few centuries are no more inhabited by people. These places are often haunted so terribly that no human being – no matter how courageous he may be – would dare to come near, not even from a great distance. And woe to the one who – maybe by coincidence or one who does not know about the horrifying situation – would come close to such places, because that person will be badly seized. And if someone would even go on purpose to such a place, it will still be much worse. Well now, such places, which are actually not so rare, are already for many years not visited by any great sinner, neither by one nor by the other. And still, no one can visit them. What is the meaning of all that?"

[13] I said: "Oh My friend, it is not always what you think, but mostly something much different. Let such infamous strongholds and farms be surrounded by a group of courageous soldiers, then I can assure you that by such occasion your otherwise so dangerous looking appearances will retreat in such a way that no soldier will in the least notice their eventual existence.

[14] Although, here and there are places where souls of people are residing who have deceased a long time ago, and now and then they are catching the attention of bypassing people in one way or another. These are souls who during their physical life were too much in love with their earthly possession, and in order to increase it, they also committed many injustices. Such souls who have become at the same time very materialistic, remain therefore after the falling away of their body on these places that they have loved above everything else and were precious to them during their physical life, and this often as long as every trace of their mostly so precious possession has become lost. Only then they come more and more to their senses in the beyond because they begin to realize in themselves that all the earthly and timely possession and idle thing is and was an empty illusion.

[15] But such souls can never degenerate into a too tangible malice, and their extremely limited and powerless existence cannot inflict any moral injury to anybody. On the contrary, the fact that now and then they are manifesting themselves, often works very well on the unbelief of many worldly person, who because of this, becomes a believer and changes his worldly life, because he becomes aware of an existence of the souls of men after the death of the body, which to him does not seem to be so particularly good and blissful." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 85)

Issue of the eternal punishment in hell

"Issue of the eternal punishment in hell for the sinners. What are "the gnashing of teeth" and "the worm that never dies"?"

A promise, but also a warning to the Pharisees

"God's mercy reaches so far that He still looks upon your abominable sins with forbearance, hoping that you will finally convert and repent. For even a sinner in the middle of hell crying out to his God and Lord for help will find help and redemption. But you will be preparing your own judgment, and truly, it has already come close!"

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)."

God is not a sadistic Father for His children!

“03] Said I: “For you it might be straight, but for Me it is very crooked! If you believe that either hell or heaven are serving as a motivation to prevent people from doing evil and guide people to do good, you are still filled by an utterly wrong believe; for the very evil person laughs about your hell and your heaven, and the very good is good also without your hell and without your heaven. Since heaven and hell as put by yourself, are really suited to make every person as evil as possible.

04] Since who does good for only the reward, lends his money against high interest, and who does this, has no neighborly love and even less so any love for God. For who does not love his neighbor, whom he can see, how can he love God whom he cannot see?

05] But let's take away heaven and hell and afterwards look at your devout people! They will begin to rage and rave even worse than an extremely profit greedy broker, for whom his debtor has run away with his loan money; and because they do not have to fear punishing hell anymore, such people can only be restrained by sanctioned world laws.

06] Already in the beginning the people acted badly, when the elders described to their children hell as hot as possible and painted heaven with all colors of light and all indulging comfort for human senses. Thereby they effectuated a kind of fear for God, which however never turned into any true love for God and the neighbor because hell was much easier to attain, but degenerated into an even bigger fear in weaker souls and with the stronger souls of more inner light it effectuated a complete indifference towards God and towards their fellow-men. For these stronger persons believed for themselves in nothing, but in pro forma they played along, to keep the common people in their believe, so that they would not rise against those for whom they had to work, so that they could prepare for themselves a heaven on earth non plus ultra, for the lost believe in a God, heaven and hell.

07] The further result of it is the current nearly total godlessness among the people, who long since would have risen with the biggest rage against the master people and would have asked them for

the reason why they have to serve and submit to them, if it wasn't for the worldly laws of Rome sanctioned by the sword preventing them from doing so.

08] See, all this is a result of such feeling of justice in the human soul, which always just like you preaches to the people with the sharpest words, that God always rewards the good in heaven, but as a consequence of His relentless justice, He also punishes the evil forever in the most terrifying hell with most unheard tortures forever without any relief!

09] **O you fools! Does there exists a father with only a little love for his children, who would throw one of his children, who committed a mistake against his order, for the rest of his life into a dungeon and on top of it punishes him daily for as long he lives?! If no human father could do this, who basically as a person is bad, how much less will the Father in heaven do such, who is the everlasting and purest love and goodness Himself!**

10] Or just imagine for yourself a truly wise and quite reasonable person on earth! Will he ever approve of an everlasting punishment for a sinner, or will he award such punishment to anybody? Surely not, - and even less so the most wise God!

11] But I say to you, that in future among My true followers, no punishment not even temporary penalties should exist, although until now it said: 'Life for a life, eye for an eye and tooth for tooth.' If someone slaps you in the face, do not hit him back, but hold for him the other cheek, so that he can give you another slap, otherwise he cannot have peace with you, and that there will be peace and unity between you! If someone has struck you and you have lost an eye, do not do the same to him, but forgive him and as someone suffering, you will better his heart. Never repay evil with evil, and as My true disciples you will have peace in the world and thereby show, that you are truly My disciples!" {Ex.21,24; Lev.24,19. 20; Mt.05,38; Mt.05,39; Lk.06,29; Rom.12,17; 1 Thess.05,15; 1 Pet.03,09} (The Great Gospel of John, Book 6, chap. 243)

Meaning of the text: 'Depart from Me, accursed ones!' Every wicked spirit curses itself. - Sin against the holy Spirit.

"1. I continue: "If, as sharp thinker, you had gone through yonder sentence from the Gospel, which seemed to terrible to you, then only from the grammatical aspect you would already, from the word-structure at first glance, have recognized that God could not and would not therewith have pronounced a judge's sentence upon the so-called stiff-necked, mortal sinners forever, out of omnipotence.

2. "For behold, it says there: 'Depart from Me, accursed ones!'. Those subject to this command therefore are already cursed; otherwise the command would have to read: 'You had always sinned before Me incorrigibly; I now, as God, condemn you to the torment of hell-fire forever!'.

3. "If however those on whom the Deity pronounces such sentence are already cursed, then it follows firstly that here, God does not stand up as judge, but only as marshalling shepherd, having to strictly point out another way to the spirits, completely separated through the power of their own will. For otherwise, lacking all ties with the love of God, they would have to end up directly in the arms of omnipotence, which verily would be the end of them!

4. "It can secondly be asked: 'who cursed them?'. Impossibly God! Because if God cursed someone, then there would be neither love nor wisdom in Him. If the Deity were to crusade against Its works, would It not actually crusade against Itself for Its own ruin, - instead of fortifying Itself from one eternity to another through the growing perfection of Its works, - Its children!

5. "Since God cannot possibly manifest as judge with His omnipotence, but only from love and wisdom as organizing shepherd, it is clear that such spirits must have been sentenced in some other way. But by whom? - This question is easy to answer if one is sufficiently introspective to realize the following: that a being has on the one hand a fully free spirit and will, which actually is grounded in God's love and wisdom. On the other hand, to isolate it from omnipotence for becoming a truly free being, it also for a while has to have in omnipotently judged body and outer, judged world with its own stimulants under judgment. Hence it cannot be judged and determined by anyone other than itself. Such free being therefore can be 'cursed' only by itself, that is, completely separate itself from the Deity.

6. "The Deity however, Who does not want to deprive such being of freedom either, can do no more than call out to the nature of such wayward beings and with earnest love indicate to them the way by which they can again establish ties with God's love and wisdom. Outside of this tie, no absolute freedom and hence no spiritual everlasting life is possible, for outside this connection, only God's omnipotence acts, within which only the power of God's love and wisdom integrated with omnipotence can persist as the arch-primeval life itself. Every other life isolated from this primordial life must perish and be eternally paralyzed, not being by itself capable of the feeblest resistance to the most endless heavyweight power.

7. "Wherefore it is written: 'God resides within the eternally inaccessible light!', which is to say: 'God's omnipotence, - God's actual power, filling infinity, is forever inaccessible to the nature of every created being, if it wants to endure. For every conflict with God's omnipotence is the death of the being. Because every being, having completely separated from God's love, and taking it up with this might, must necessarily be completely swallowed up by such almighty, being only with difficulty or not at all, capable of disentangling from it - somewhat like a mite buried under the rubble of the Himalayas! How would you free it?" (From Hell to Heaven, chap. 29)

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, chap.243, chap. 3 on).

Possibility of salvation for any soul, including those living in hellish conditions in the beyond

"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." (The Lord's Sermons, 15)

(see also ***About THE NEW TESTAMENT GOSPELS. The Last Judgment*** in this document)

Issue of people dying before coming to know Christianity

*What happens to **people who died before coming to know Christianity**... people who died as infants, handicapped people, people raised in other religions as was the case of the innocent murdered Jews from the world-war 2? They all were condemned to hell by JESUS?*

"10. Say I, "There, fundamentally, you are by no means wrong. But there is not as much to this as you think, because it is not so much the most widespread acceptance of My teaching on this earth but rather the erection, at long last, through My present advent and My Word and teaching, of a bridge between this material and yonder spiritual world, whose everlasting realm lies beyond the grave!

11. Whoever in this world shall accept My teaching in all earnest, shall cross this bridge in the incarnate state already; but whoever shall receive this teaching either lukewarmly, incompletely or not at all, shall arrive in yonder world in great darkness and have much trouble finding this bridge!

12. But those men who may never be in a position to find out anything about My teaching shall in the beyond be given leaders who will lead them to this bridge. If these spirits, still ignorant of My teaching, shall follow these leaders, they shall also cross this bridge into true eternal life. But if stubbornly clinging to their doctrine,

13. They shall be judged as mere creatures and not attain to the childhood of God!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 81)

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"Now Epiphan asks the Lord what will happen to all these countless people who have not heard of all the things that the Lord has just revealed; both to those who were here before and to those who will be here after them.

For unless this extraordinary teaching is given with the greatest clarity, it will not be adopted as a rule of conduct with the necessary zeal and so, as always, matter will triumph.

(The Lord) (232 [1]): "This thing looks a little different, for each human being, regardless of his faith, is given a chance to turn to the spiritual rather than the material. If this happens, a soul in the beyond can no longer be completely attracted by the material pole, but remains with its invariably totally free will in a kind of suspense, belonging neither to the one, nor to the other pole. While in this state, the souls are guided by the more perfected spirits and can, in most cases, be led towards the better pole.

[2] Of course, the total conversion is a rather slow process, but this does not matter, since a total perdition of the soul is forever out of the question." (THE GREAT GOSPEL OF JOHN vol. 5, chap. 232)

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[1] Said Peter: "Yes, Lord, but the question remains: **What will happen to all those who were living prior to Your coming since the time of Adam?** Can they also still attain to a true perfection of life, and how?"

[2] Said I: "Quite naturally! I did not open the doors to life only for those ones now living on the earth, but also for all those who have passed over long ago. **And many of the sinners of ancient times will have to undergo another brief life-trial in the flesh, as I have already indicated to you.**

[3] In the beyond there is an endless number of schools, where the souls can be instructed in the most expedient manner. To be sure, it is not so easy as here, because there, every soul has no world and surroundings other than those preceding from its own thinking, feeling and willing, which offer the soul all that it loves and wills.

[4] Well, it is there obviously more difficult to influence favorably a soul that is full of erroneous ideas than here, where it is on alien and firm ground, surrounded by massive alien environment. Notwithstanding all this, there are enough means by which a soul can be influenced favorably. Some other time you will get a more detailed demonstration of this.

[5] Do not let this serve as a special consolation to anyone; for, if a soul in the beyond keeps getting more depraved and worse, instead of better in itself and, consequently, in its world, naturally its phantom world, its company and surroundings become worse too. As the soul becomes more and more devoid of truth and light in itself, so will its world and surroundings become, and this will begin to oppress and bother it. As the torment increases, so does its wrath and vengefulness, and this is then the entrance to **hell, which is a true second death of the soul, from which there is hardly any escape.**

[6] There are means by which a soul can be saved in the course of very long periods of time, but hey truly look very dismal. For it may take many a depraved soul, milliards of earth years until it will, on its own accord, achieve by such painful means, some betterment. Therefore, in terms of earth years, **a day here is worth more than a hundred years in the beyond.** – Do you understand this?" (THE GREAT GOSPEL OF JOHN vol. 6, chap. 65)

Issue of the variety of revelations, Christian sects and pretended Messiah

*"Why there exists such **variety of revelations, variety of Christian sects, of pretended Messiah?** Why does God give so many people **false ideas?** Who and what validates a religion?"*

Created 'gods' and the way to find the truth and the true God

"7. There is only one thing in man, and this great and holy One is love, which is a proper fire out of God, dwelling in the heart; within this is love, and nowhere else is truth, because love is itself the arch-foundation of all truth in God, and out of God within every man!

8. If you want to see and recognise things and yourself in their full truth, then you have to see and recognise them from this solely true arch-foundation of your being; everything else is delusion, and

man's head and what is in it belongs to the sphere of your familiar Gordian knot, which no one can unravel with mere deliberation.

9. Only with the cutting power of the spirit of love in man's own heart can he hew through this knot, and then begin to think, see and recognise in the heart, and only then along such path to get at the truth of his own and every other being and life!

10. Your head can create countless gods for you, but what are they? Verily I say unto you, - nothing but vain, lifeless patterns produced by the brain with its loose mechanisms; only in the heart shall you find a God, and this One is true, because the love in which you found the only true God is itself Truth.

11. This Truth therefore can be sought and found only in Truth; but the head has done its share if it has delivered you the key to Truth. Yet everything that urges and draws you towards love can be a key to truth; hence follow such attraction and urge and enter upon the love of your heart, and you shall find the truth which shall free you from all deception!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 69)

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 ll 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.

(see also the last chapter of this brochure: Issue of authors and contradictions between Gospels)

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.” (THE GREAT GOSPEL OF JOHN Book , chap. 116)

[1] See *The Natural Sun*

Issue of Christianity-inspired violence

*“How come was possible that Christianity was able to inspire **religious wars, the Inquisition, persecutions** of any kind?”*

“The religious wars and persecutions began, and men tried to combat with fire and sword, with hate and vengeance what could have been conquered solely through love and tolerance. Also this age of adulthood with its more earnest character passed. Those who had wanted to stupefy the world in accordance with their own ideas and to smite it with blindness, fell into the pit they had dug for others. They are going towards a reform which will turn out quite different from what they had imagined.” (Sermons of the Lord, chap. 10)

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“04] And there is the secret reason why even the most wonderful religion will be trodden on like dirt in time!

05] No one will be able to say about My teaching that it demands even something unnatural, unfair and impossible; and yet in time such hardships and impossible to carry out adjuncts will set in, which no man will be able to observe in their entirety.

06] One will massacre people in their hundreds and thousands in an exaggerated eagerness, worse than the wildest forest beast, and will believe that they are performing an extremely pleasant service for God.

07] Yes, I Myself will have to let Myself be caught and finally even killed by the people, if they want it, in order to give the people the freest and highest playground for their will; for only through this highest and very most unlimited freedom were people placed on this Earth completely in a position to rise to the truest and most perfectly god-like children and gods themselves in all things.

08] For as I Myself am God from eternity to eternity only through My very most unlimited strength of will and power, likewise the children of My love must be it too eternally!" (THE GREAT GOSPEL OF JOHN vol. 3, chap. 177)

Issue of other religious figures having similar lives with Jesus, before Him

"Why are there heroes such as Mythra, Dionysis, Krishna, Zorastu, etc... in other religions older than Christianity that had **similar lives with Jesus** (born from virgins, had disciples, performed miracles, raise dead)"

Other men not begotten through a human father

"[8] [...]Everyone who carries the flesh has received his body from a mother's womb; only the first human couple received theirs by the will and hand of God. And so this My body is also out of a human mother although not begotten through a human father in the ordinary way, but solely through the almighty will of the Spirit of God. This is quite possible in the case of very pure and devout people and used to happen frequently in the olden days to quite unspoilt, simple and very devout people; and it happens even in these days every now and then.

[9] It stands to reason that humans who are begotten in this purely spiritual way must be more spiritual than the ordinary kind, for children of completely healthy parents will be strong and healthy themselves, whereas the children of weak and unfit parents will usually be weak and sick too. (THE GREAT GOSPEL OF JOHN vol. 6, chap. 90)

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"Abraham had a good descendent in a spiritual way, without any fleshly coitus, John was conceived the same way and Mary too; such procreations took place often in ancient times and some prophets were conceived this way.

This kind of procreation is the right one, of course, and still takes place, often without the parents' knowledge; but this kind is the heavenly kind and if of no use for the world, but must take place for

the possible participation in redemption. What remains to be done other than to leave the world its fleshly way of procreation, and thus let the old sin persist together with complete redemption, so that every captive natural soul has either way an unhindered path into the kingdom of grace and mercy!" (Gifts of Heaven 3_47.05.29:01-01)

The old religions - forerunners of the teaching of Jesus Christ

"[9] Before the encasing in the flesh as Jesus, God was impersonal. This is why nobody could come to see Him but only feel His Being who could of course only show Himself as Light because God Himself is pure light that sends out His rays. But when there is light, it is everywhere. It streams through everything and awakens everything to life. However, the impersonality of God necessitates not one point from where the rays are shining, like from a sun, but a sea of light in which there is no concentration. So those who spiritually penetrated to the divine Being could not be aware of the divine Being in any other way than as a life in the light – floating and resting in the light, uniting with the light without any wish. Now when Jesus became the personification of God, experiencing the deity was very different for those who came near to Him – *it was* simply the drawing near of one person to another. Therefore, the old seers are right, but the newer ones, who lived after Me, are also right.

[10] After the fall of Lucifer, when the material world came into existence, the spiritual sun was created as the seat of the deity. But despite everything, it was not to be understood as a concentration existing in itself. The light in the spiritual world was everywhere, but to the physical man – as long as his soul was bound to that body – this spiritual sun did not become visible before My earthly life. The fact that it became visible was a crowning of the faith of the spirit-beings, for it was only visible to them – but now also to the person who believes in Me as soon as his spiritual eye is opened, because the Man Jesus can reveal His whole Kingdom at any moment to all who believe in Him.

[11] But the question remains: why can we find the same basic features in the old religions?

[12] If it were not so, it would be surprising to the one who has understood these revelations, for if these old religions are forerunners of the teaching of the Son of man and Son of God, then they also must contain the main features of the latter. They cannot contain things that are different. That the lives of individual teachers who arose show similarities with Mine is based on the same fact.

[13] If the old Egyptian religion would be entirely known in its oldest basic features – these only survived hazily in the present time by the later cult of the gods – then one would say: **the Christian religion is derived from the old Egyptian religion**. This is how strongly they look alike, especially if one would know the original meaning of the characteristics of Osiris, Isis and Horus.

[14] However, to what extent did I succeed to break the tree of sins and not to only break through the roof of leaves?

[15] In the first place everyone should clearly understand what it means "to sin".

[16] Many will soon be ready with the answer and say: sin is everything that is against God's will. Although this is true, but what is God's will actually, and how can man recognize it if he does not even believe in God and even less recognize His will?

[17] But then we can know from the viewpoint of human life: No one can sin against God unless He came to know Him. No one can be offended when a blind man claims that there is no light only because he does not see it, and even less will God pressure the one who does not know Him because of his foolishness. However, a blind man can offend his neighbor or someone else when he resists him in one way or another – even though he does not see him but he can hear and feel him and he is able to receive and enjoy his direct good deeds. He can sin against his love, for despite his blindness he cannot deny that the person exists.

[18] This is also the case with someone who is spiritually blind. He certainly can sin against the commandment of neighborly love, even if he does not know God. Neighborly love is the way to the love for God – this has often been explained.

[19] Now since the Man Jesus fulfilled this commandment down to the smallest detail – and this since His youth – the love of God grew in Him so that He finally was absorbed by it. Sin had no power over Him for he strove to go from the initial visible way of neighborly love, which was apparent through outer works, to the inner invisible way in the love of God.

[20] God gave a commandment to Adam: unconditional obedience. He despised it and fell. Out of love for God the Man Jesus gave to Himself this commandment: not to do anything without the will of the Father, and through this He became the shining example to follow. So He achieved in Himself the level that Adam did not achieve, and in this manner He reconciled in Himself the deity who was hurt in His holiness by the commandment that was violated.

[21] Wisdom gave the commandment. The will, the power, wanted its fulfillment. The love found the way in the Man Jesus to fulfill the conditions that were necessary to bring back the former state of happiness for all created beings. Salvation lies in the fact that this way, which leads directly to God, is now opened and that this way was fulfilled by the Son of man Jesus who became by that the Son of God. The death of Jesus is the sealing of the unconditional obedience. Even though it was not necessary, but since mankind, with its unlimited free will and by the influence of Lucifer demanded it, Jesus submitted Himself also to this demand and died physically.

[22] Falling from one sin into another brings about an ever greater hardness of the soul. One speaks of stony hearts to describe this condition. How far this can go cannot be overseen. Matter, the outer lust, keeps growing, and naturally the awareness of any spirit-soul essential core becomes lost more and more. This hardening leads finally to an animal condition which only knows preservation and procreation without inner spiritual freedom. Only a pure spiritual teaching can bring salvation from such condition and will lead to a moral awareness of human dignity, and this teaching was given briefly, could not be misunderstood and in the greatest possible clearness. Acting upon it will break the chains of matter, will release the bonds of worldly lust for pleasure and will finally lead the material wishes and desires to a condition of pure awareness as knowing evil, but no more doing evil because the ego will melt down more and more while this ego (selfishness) would otherwise outgrow more and more. The more *the ego* will fade away, the more the shackles of matter will loosen (soften) and they will finally be no more felt as shackles.

[23] So the tree of sin was and could only be broken by Jesus because in Himself He enclosed the Spirit of God who already gave the commandment to Adam, but he did not obey.

[24] Now one will say: 'But where is the proof that this is so, and that the former teachers did not accomplish the same? For what has been said here is hidden to the human eye. It is an inner process about which no one besides Jesus can report while the outer process, the appearance of a great

teacher, his life, his good teachings and also his death, happened many times. Now how can the tree of sins be really broken by Jesus, and over there they only broke through the roof of leaves? This can hardly be noticed from the outer result in the world, because sin is flourishing in the present time as never before, and mankind cannot recognize the signs, except the outer ones.'

[25] Yes, this seems to be so at first sight but when we look closer, it does not.

[26] All those who will go the inner way will soon realize what it is truly like. The outer appearance means nothing at all, for it is a hollow note. The one who does not want to go the inner way cannot be convinced or given an image of that way, just as little as it is impossible to give a blind person a notion of colors. Here the result decides. The way is there. Walk on it, and then make your conclusion.

[27] No one can come to the Father without Me, and without faith in Jesus no sage has ever felt the almighty Being of God as the very first Source of all love who can make Himself personal. Only in Jesus, the impersonal becomes personal, and the union of these two in the human form makes it possible for the creature to draw near to the Creator, the rising of matter in the spirit, the leading back of the sequence of sins that were committed upwards beyond the wall that separates matter and spirit, as points that otherwise cannot touch each other – and the bridge is the life of Jesus.

[28] Now the question arises: before the death of the Son of man, how far actually could the deceased souls go?

[29] They could of course come to insight and also to inner bliss, this according to how they followed the teaching of the many earlier teachers, but they could of course not reach the point of viewing the personified deity.

[30] This happened in history for the first time when the body of Jesus was lying in the grave. There lay the purely earthly body, while the soul with the indwelling Spirit of God passed over and there showed Himself to all as the One who He is and was.

[31] This can only be mentioned here. However, later will also be revealed what exactly happened.

[32] With this manifestation in the spirit world, began the building and populating of **the New Jerusalem** as the city of God and the inhabitants, and it will continue to exist forever." (THE GREAT GOSPEL OF JOHN Book 25, chap. 99)

Issue of other's resurrection before and after JESUS' death

"What is so special with Jesus resurrection since other rose before and after JESUS' death?" (Lazarus, daughter of Jairus, Tabitha, Eutychus...)

The fact that other people also rose, doesn't take away the most extraordinary meaning of the Lord's resurrection, as also that of His death. The following excerpts from the Great Gospel of John bring light in this issue.

Resurrection was the seal on Lord's work

"As this Gospel mentions, I performed many other signs for My disciples, that is, I opened their spiritual eyes and ears, so that they, still more convinced of My deity, might gain the courage to withstand all future dangers that would be brought about by circumstances and their teaching mission.

As long as I still walked among them physically they did not have a firm conviction that I was a godlike being with powers and attributes ordinary people did not possess. They did witness My miracles, but lived and believed only under their compulsion. The moment I had been taken away from them and this direct influence abated or ceased altogether, their firm belief, their confidence and trust, had faded away. If I had not risen from the dead and fulfilled all My former promises, My disciples would have promptly returned to their previous occupations and regarded their experiences with Me only as a dream of which nothing but a memory would have remained of the reality of which they would not have been able to convince anybody.

And as I then had to put My seal to My work with My resurrection, My repeated appearances among My disciples during forty days and My ascension, thus I must now guide and strengthen you, My children, in your faith and trust. If at that time I gave My disciples the Holy Spirit by breathing on them, if I invested them with the power to remit or retain sins - a power later on so much misinterpreted and misused by the clergy - I did this only because they had gained the firm conviction that there is only one God Who, superior to all that is material, is a spirit and can only be comprehended as such, and that this God, Jesus, was their guide. Thus also My might could be transferred to them, and it had to work, for My disciples only used it for noble purposes and aspired only after My spiritual aim to make people My children." (The Lord's Sermons, 20)

Jesus' resurrection and appearance to the disciples

(the last chapter of The Great Gospel of John)

"[1] ON the third day of Passover the deity returned and called on the Son of Man's body that entirely dissolved itself at once and was now added as garment to the soul. This event was seen by the Roman guards as a brilliant light that filled the cavity of the grave, and this frightened them so much that they immediately ran away from it to announce that I was resurrected. The stone was rolled away from the opening so that everyone could look now into the crypt.

[2] The soldiers hurried to Pilate who was greatly surprised, and with a certain delight he reported it to the High Council. A few members of the High Council went immediately to the place and saw that the spot was empty, and, knowing the discontentment of the people, they anxiously tried to cover up the case, gave money to the soldiers and wanted them to say that the disciples stole the corpse while they were asleep. At the same time they assured them impunity with Pilate who had to punish with death such violation of sleeping while they were on post.

[3] But Pilate did not want to grant this impunity, and said, when a higher priest tried to negotiate with him: "Either the soldiers slept, and then they are doubly guilty because they slept and lied to me, or they did not sleep, and in that case I do not want by a lie to expose myself to the anger of the One who is resurrected."

[4] Nothing could be achieved with him, and therefore the priests gave much money to the soldiers so that they could flee to far away regions, which they also did. Then the story about the theft of the corpse went around and is still believed today.

[5] It is known from the gospels that I appeared to many after the resurrection. This did not only happen in the indicated places but wherever I had been teaching, to proof My followers that the teaching that I gave to them was right.

[6] **I was not the only One who became visible but also many of those who had been called away before appeared to their relatives in clear dreams, and in one case even during daytime**, to tell them about the New Jerusalem. These facts were later brought in connection with the moment of death, and this is the explanation *for the rumor* why many dead had risen and appeared to their relatives in their houses.

[7] That which is still important from the time till I was taken away from the Mount of Olives will now be very briefly mentioned.

[8] The first to see Me was Mary Magdalene. This happened exactly as John described it.

[9] Very early *in the morning* – even before the High Council was informed – Mary went to the grave with 6 other women to pray there and to once more pour out fragrant ointments over the body to protect it against decomposition. But they saw that the grave was empty and they hurried back to tell the disciples.

[10] When they had calmed down and they all returned to inform the others who did not yet know that something had happened, Mary stayed behind alone.

[11] It has already been said why I turned her down with the words: ‘Do not touch Me’ – her still impure love for Me could have destroyed her if she had touched My Being that was now purely spiritual.

[12] John reports further that I appeared to the disciples when they were together behind closed doors. This happened in the following manner: after the Pharisees had spread their false reports, soon a great agitation arose among the people in Jerusalem. Most of them did not believe the temple servants because contrary to this there was the clear conviction that this was something unheard of: Roman soldiers so greatly neglected a place they had to guard that a grave could be opened and emptied. So all kinds of remarks about the deep sleep of the soldiers was soon spread around and mocked this incredible explanation, comparing the much deeper sleep of the temple with that of the soldiers. The priests became very angry about that and tried, if possible, to capture the disciples and to kill also them because they refuted their lies by telling the full facts.

[13] The disciples came together to deliberate what they would do. This happened with the innkeeper in the inn on the Mount of Olives that is sufficiently known.

[14] However, Thomas was not present at this first meeting since he was in Jerusalem to find out about the situation there.

[15] In the midst of this gathering, where also Lazarus was present, I came in and greeted those who were present, and after their first amazement they were overwhelmed by joy and crowded around Me. I taught them once more that evening about the purpose of My death as well as their task as teacher which they received now, and also that they did not have to be afraid because, with

a firm trust in Me and love for Me, they were safe for all persecutions. So I proved to them the immortality in My Kingdom by My personal appearance, and they all were now completely filled with faith and zeal of heart.

[16] Then I left them after advising them to gather here again after 8 days and that everyone should put order in his house.

[17] Then after 8 days the described scene happened with Thomas, also reported by John.

[18] **In that time after Passover I appeared to all whom I directly had contact with to give them the proof of My words and to strengthen their mind for the spreading of the teaching. No one was excluded from that. Those who were embittered at the Jews by My death were calmed down, and those who had become wavering were strengthened.**

[19] But it is unnecessary to again describe all those events because besides that, nothing happened which everyone cannot imagine himself. **These deeds were only a crowning of their faith**, but thereby an expansion of My teaching did not take place.

[20] For instance the story of the 2 disciples of Emmaus gives a rather accurate image of all those events that occurred in a similar manner. This is also the reason why it was passed on.

[21] However, the manifestation at the Lake of Galilee was intended to lift up and to strengthen Peter who unspeakably suffered under the awareness that he had denied Me. This is why he was put to the test by which he could transform his faith into actions. When the disciples were in the ship, recognizing Me and told Peter about it, he threw himself immediately into the sea to shorten the way to Me. This faith purified him of the still adhering impurities, because everyone who has recognized Me should seek the shortest way to Me through the surging sea.

[22] So his triple denial also corresponds with the question that was asked 3 times: 'Do you love Me?'

[23] In this event lies a great corresponding meaning which everyone who read this work with his heart and not only with his reason can solve for himself. Let therefore everyone examine himself and see whether he can solve this correspondence.

[24] The disciples went soon to work to put things in order at home. I instructed them to gather again at a certain time with the innkeeper, and this also happened. This was the 40th day after the Passover, similar with the 40 days in the desert which they all needed to prepare themselves.

[25] All who were close to Me came, and again I entered into their midst and led them to the top of the Mount of Olives from where one has a panoramic view. There I gathered the apostles around Me. The other disciples stood in a big circle around us. Once more I admonished them all to firmly hold on to Me and My teaching. I also instructed My disciples to go everywhere and to preach the Gospel in My name. After that I said farewell to them and explained to them that they would no longer see Me physically but would remain in contact with Me spiritually.

[26] Then I blessed them, and soon I disappeared from their midst.

[27] With this, everything has been reviewed and faithfully written down what concerns My earthly life and what has become visible on Earth.

[28] However, **a big part is still missing here, namely what happened in the spiritual world.** To understand this, the world is still far too immature, and also the few who believe in My direct Word can still not absorb it. But the time will come, and it is not too far away, when people will return to a more purely spiritual feeling. Then the time will have come that also this will be revealed, and this will also happen.

[29] Let therefore everyone be satisfied with what is offered and follow My teaching so that this time may soon come very near, because the nations shall come closer to each other and the Earth shall become a place of peace. Amen." (THE GREAT GOSPEL OF JOHN Book 25, chap. 100)

Issue of Jesus bringing the sword

"[3] My teaching gives you the highest freedom, and **therefore it cannot be proclaimed with the sword and with the chains of the darkest slavery**, because man must also be acquainted with and accept that which he can and will procure with the highest freedom of life. As I have given you all this for free, so you also should give it for free to those who want to have it from you.

[4] Also, I have forced nobody of you, but I called you in full freedom: 'He who wants, let him come, listen, see and follow Me.' And you have done that out of your free will. Therefore, act from now on like this in My name, then you will walk the right way.

[5] But he who will make a 'must' of it, will not be My disciple, and on his way he will encounter rocks, reefs and thorns. Take all of you a good and true example on Me. What would it cost Me to force in one moment all the people on the whole Earth by My omnipotence to completely accept My teaching and My will, as it is also possible for Me in one moment to map out with 'must' the way that all the other created beings strictly have to go according to My will? But will this give them an independent moral freedom of life that will make them happy? I say to you: no, not a single one." (THE GREAT GOSPEL OF JOHN vol. 8, 20:3-5)

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"[6] If all the people would live together in this manner, and would live and act according to God's will and advice, which was oftentimes revealed to them, there would never be any need, distress or sadness among them on this Earth. The people are causing all misery only themselves by their evil spirit of usury. In the first place it are the little ones and the poor who suffer, but after that it comes a thousand times worse over the great and powerful ones, because by their tendency to usury, and their imperiousness that cries to Heaven, they are thieves and robbers of the people and so, at the right time they can expect their deserved reward from Me.

[7] Just look to all the great kingdoms on your well-known Earth. Where are those former so mighty kings of Babylon, of Nineveh and of Greece, and the mighty Egyptians and their pharaoh's? They have all withered, and so it will also happen to those great kingdoms in the future because of their usury and their too great lust for power. Because men's extremely selfish usury and the too great lust for power and the craving for glitter represent the actual Satan, a prince of this world, who, because he does not possess any light of life from the Heavens, is completely Hell himself, and to whom it is indeed allowed to raise himself up to a certain height for the trial of the free will and his

love, but when that height has exceeded, then comes the judgment, and then Satan and Hell will be thrown into the abyss of ruin. Thus, stay all in My teaching, and fight with pure love, good will and all meekness and humility against Hell and against the Satan, then in return you will receive the crown of victory of the eternal life and you will establish already on this Earth a true Kingdom of God.

[8] So I did also not come into this world to bring the Earth - as it is now - peace and quietness, but the sword to fight against it, and I Myself am, as the eternal Truth, the sword. That sword I have also given to you for the battle against Hell and its raging power. Thus, **do not fear those who can indeed kill your body, but who cannot damage the soul. And if ever you want to fear someone, then fear the One who possesses all power in Heaven and on the whole material world, and who, as the only Lord and Master over life, can throw a soul who is filled with sins, into the deepest abyss of Hell and its eternal death.**" (69. The cause of the need on Earth - THE GREAT GOSPEL OF JOHN Book 21)"

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1. Say I, 'I already said to you that you always speak in accordance with the wisdom of the world. To give the world it's peace would be to give it still more death than it is imbued with already in all fullness.

2. If you are to restore sight to the blind, shall he become seeing if you tear out his eyes, or shall the lame be straightened if you chop off his defective foot, or shall the dumb ever gain speech if you cut out his tongue; pest be healed by more pest, or a burning house be put out with more fire?

3. Behold, just so is it with worldly men today! They are spiritually dead and have no life other than the animalistic natural one. Their souls are only flesh and their spirit, as good as dead, resembles the spirits indwelling the stones, chaining together loose matter by their judged steadfastness, to become stones of all kinds and forms; - softer and harder ones, some transparent and others not and coloured in accordance with their indwelling spirit.

4. But should you want to liberate the spirits from the stones, will you be able to bring this about with lukewarm water? Definitely not! I say unto you: with such gentle and peaceable treatment, the stone shall remain firmly what it is. Here a mighty fire has to come, so that the spirits within the stone get into a great battle. Only then do they themselves tear the bonds of matter and are liberated. And behold, so also it must now be here!

5. That which liberates the spirits from the stone - the fire, the battle, the mighty pressure and blows, that also awakens the hearts of men turned stone, liberating them, especially the hearts of the great and the rich, who have hearts of diamond which no earthly fire can soften.

6. Hence take note of what I say; let go of the ludicrous notion that I have come to bring, **through you, the peace of the earth to worldly men, but rather the sword.** [Mt. 10:34]

7. Comprehend Me properly! I have come to arouse the yet softer son against the more unbending hardness of his father and the more unassuming daughter against her domineering mother and the gentler daughter-in-law against her mean and envious mother-in-law [Mt. 10:35]. Verily, man's worst enemies shall be those of his own household!

8. In truth I tell you: Whoever loves his father or mother more than Me is unworthy of Me; and who has sons and daughters and loves them more than Me is unworthy of Me. [Mt. 10:37] Whoever does not willingly take his burden - even if it should weigh him down like the Roman cross of death - onto his shoulders and follow Me, is quite unworthy of Me and shall not participate in the Kingdom of God. [Mt. 10:38]

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. 140)

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[3] If you want to heal someone who is tormented by a wound, then you should not next to the existing wound cut him a fresh tenfold more severe wound; because if you would do this, it would be better, you have left the wound of the wounded unhealed!

[4] Verily, he who wants to spread My word and My teachings with the sword in his hand, will not receive a blessing from Me for his zeal, but be pushed himself into the greatest darkness! If you illuminate a room with pure oil lamps during the night, then everybody who is in it will have a joyful light; but if you burn down the whole room, everybody will start to curse you and flee you like a furious fool.

[5] Who preaches to cure souls, should speak with a clear voice but at the same time in a gentle manner and should not shout like a raving who foams of fury and rage; since a person who foams of fury does not better anybody with his wild shouting! He either causes that his listeners are mocking and laughing at him, or, if he goes too far with his shouting, they finally will chase him with batons and fists away from their congregation.

[6] In the same manner someone should not speak a conciliatorily word to his brother, if he still feels the sting of annoyance in his chest; since finally he convinces himself in his annoyed zeal, becomes infuriated and did not only manage not to convert his brother into forgiveness, but has irritated him even more to the opposite and has pushed the imagined good purpose far into the background!

[7] Yes, when spreading My teachings you should always make a friendly face; since with My teachings you are coming with the friendliest and most joyous message from the heavens to the people and therefore must announce it with the most joyous and friendliest approach!" (THE GREAT GOSPEL OF JOHN , Book 8, chap. 71)

Issue of "Jesus encouraging self-mutilation"

"The Sermon on the Mount is so radical that nobody would survive its application."

Debate and explanations related to the Sermon on the Mount

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 fulfill 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 forever 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. 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. 45)

The images of pulling out the eyes, cutting off the hands and the eating and drinking of the flesh and blood of the Lord

"Simon Judah said: "Lord and Master, I still have something. Actually from the time of Your famous sermon on the mount, and honestly, I am ashamed to bring it forward because my foolishness will become clearer by that."

[2] I said: "Well then, what did I say in that sermon on the mount that is still not well digested in your mind?"

[3] Then **Simon Judah** said with a little voice: "O, there was that speech about the pulling out of eyes and the cutting off of hands if one or the other should irritate us, for it would be better to be accepted into Heaven with one eye and with one hand than to descend in Hell with two eyes and two hands.

[4] I surely know, o Lord and Master, that You only meant this spiritually, but despite the explanation that You gave us, we still could not thoroughly grasp the spiritual and we still hung on for certainly three quarters to the always still somewhat strange sounding literal meaning, and we did really not understand how we should handle it to just pull out the eye in case an eye should irritate us. Making one eye blind would be easier in every respect but to cut off a hand would in most cases be much more difficult, for firstly one does not always carry a sharp axe, and secondly cutting off a hand would be especially very difficult if in case I should have to cut off my right hand, because I am really clumsy with my left hand in this activity.

[5] I know, o Lord and Master, that I brought forward something very stupid and worth to be laughed at, but what is the use to say those things in Your sermon on the mount if I was not able to understand its true spiritual meaning, just like I did not well understand Your sermon in Capernaum in which You also explicitly ordered to eat Your flesh and drink Your blood because otherwise one could not receive eternal life and enter Your Kingdom?

[6] That parable was clarified to us by the clever innkeeper, which clarification was confirmed by Yourself to be good and true. And we were all completely satisfied with that, but we still did not succeed to understand the mentioned mutilation of the body. And when we will spread Your sermon on the mount further among the people, there really could be here and there weak people who could literally execute that teaching. The wiser part of the people would then call that teaching cruel and unwise and we will not reap many good fruits by that.

[7] It finally could happen that by that a completely weak congregation will become one-eyed and one-handed, and that very blind pious parents would perhaps out of precaution execute such mutilation on their children to prevent them later from being irritated by that one eye or that one hand."

[8] On this I said to Simon Judah: "Regarding this, you should go to My dear John who, already immediately after the sermon on the mount, was able to explain the spiritual truth of that image. And then you also will clearly realize that I did not command any physical mutilation with that but only to seriously watch over the always free will of man and his mind. Do you understand that?"

[9] Now **Simon Judah** said: "O Lord and Master, with Your last two words You have clarified the matter to me, and so I can leave brother John alone because it stands now clear before my eyes that the mind of man is the eye of the soul and the will the active hand.

[10] But man has two eyes and two hands and thus also two minds and two wills, namely a good and a bad mind and therefore also a good and a bad will.

[11] If the bad mind irritates the good one, one should recognize it and forever give up the bad mind, and so also one should do the same with the will. And it is of course also better to enter the Kingdom of Heaven with your good mind and will than go to Hell with two minds and two wills. For I believe now that if someone, according to the condition of his love for the world, will let himself be tempted to all kinds of actions, one time by his bad mind and his bad will and another time by his good mind and good will, is already an arch devil on this world. For if some other person, as a result of his early education, has only a bad mind and a bad will and who can therefore also not act any differently than badly, is basically not an actual evil devil but rather a foolish devil for whom can still be prayed to You: 'Lord, forgive him and make him better, for he did not know up to now what he did.' O Lord and Master, be so merciful to tell me if this perception of mine is now good and correct."

[12] I said to Simon Judah: "Now your perception is good and correct, but you also will have noticed that it was not your flesh who inspired you to this but only My Spirit in you. Therefore, you also should try to completely get rid of your worldly mind and worldly will, then the heavenly understanding of the spirit and the power of the heavenly will, will be completely your own.

[13] If you still have something in connection with the teaching that I gave to the people, let it hear, for today I am disposed to make all things straight that seem uneven to you." (THE GREAT GOSPEL OF JOHN vol. 10, chap. 214/ Book 24/96)

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"[3] Said I (the Lord): "Such words were even written down like just now these words which I have now said about the disadvantages of stumbling blocks are to describe so that you do not forget them again so easily.

[4] But what does a human hand correspond to? The action, whether it is good or bad, is an action which is represented in the correct correspondence through the word and image 'hand'; but the firm will is the axe, with which alone you can separate your bad activity from yourself for ever. But **how can you now be so foolish and think that I commanded the physical mutilation?**

[5] I spoke commandingly also about a foot that annoys you. Who indeed will ever be able to really cut off their own foot? And how foolish would I Myself be to order such a cruel mutilation of the own body so that the soul would be saved from hell!

[6] But just as the body must have feet in order to proceed and to be able to be active in the right place, so the soul must have love and desire for something so that it will become active in it and for the purpose of its comfort, however characterized.

[7] If now love and desire of the soul are not according to My teaching, which is clear to be seen, then it is bad and annoys your whole body, and if you take the sharp axe of will again and cut off such love and desire and change and act then alone with good love and desire, you will then very easily enter the Kingdom of Heaven on these new feet of the soul!

[8] Thus it is basically to be understood thus: Every person on this world has of necessity a twofold love and a desire issuing from it. One is – and must be so – material, since without it no one would till the soil or take a wife. For man on this earth to do this, he must have a material love and outward desire motivating and carrying him to such an action. If such a love and desire for the material world becomes too mighty, it offends the whole man and makes the soul languish because the soul is pushed too deeply into matter. It is then high time for man to take courage and, with a firm will, free himself completely of such a love and desire and strive with all his might only for that which is purely of the spirit. If this is the case, it is in itself sufficient to gain the Kingdom of God, although he should, on account of the proper order of things, do both for the sake of neighborly love.

[9] There are now already, and in the future there will be even more who will completely turn away from the world and its work and alone strive for that which is of the spirit. I do not say that they will thereby one day be completely justified. But, as I said, they are still much better off than to be, as offended material men, sucked in by the opposite pole of life about which I spoke at the fisher Aziona's, which means as much as to go, or be thrown, into hell.

[10] By the tearing out and casting away of the eye is to be understood the worldly intellect of man. It is an eye of the soul, with which the soul beholds and judges the things of the world and compares them with the things of the spirit. Whenever the eye turns too much to the world and completely away from that which is of the spirit, hardly remembering God, the soul is badly offended, since thereby it also passes totally into matter. It is then high time to renounce the mere worldly wisdom and, for the sake of heaven, think purely of that which is of God, the spirit and the soul.

[11] Whoever does that will also stand there justified and behold the countenance of God. But such blessed spirits of those who have raised their worldly wisdom through words and deeds to a divine level will yield significantly to them.

[12] I now think that you all will have indeed understood this now, and if I in future should come back to this topic again, do not ask Me any longer about the meaning of such parables which I am giving you thus clothed, because they are purely placed there for the soul, which now is clothed for every person on this Earth through the flesh from every fleshly eye! For it is one thing about a teaching concerning the whole man, and another about a teaching which is concerned only with the soul." (THE GREAT GOSPEL OF JOHN Book 13, chap. 40)

Issue of "Jesus claiming to hate or leave your family for Him"

Lord's explanation about true homeland: spiritual meaning of leaving one's home

"2. Say I, 'I do not think that is necessary! Whoever is and remains with Me is in his true homeland, and whoever does not earn himself this one and only true and lasting homeland shall wander about like a fugitive beast searching the desert for fare and shelter, finding neither, finally to languish from hunger, thirst and cold, becoming a prey to predators from such barren desert.

3. Has anyone around Me gone without? Were not all sated daily from the heavens physically and spiritually? Did anyone suffer hunger or thirst travelling with Me? - I say unto you: He who wants to leave, let him leave, but whoever wants to remain, let him! He who leaves Me shall also be left by Me, and whoever does not seek Me, him I shall in no way seek over zealously! - Go and tell them this!'

4. Says the host, 'Lord, I am troubled; You shall no doubt also be displeased with these citizens of Cana who have gone home to rest?'

5. Say I, 'You did not understand Me! Behold, these folk have already fully received Me into their hearts, and My teaching has become sacred to them; but to those Jews the teaching that I gave at Sychar is not fully agreeable, and they yearn even more for their leaven than their households, and hence to leave for home! But they want to give Me the honour, so as not to be regarded as churls here. Hence go out and openly tell them everything I said to you!'" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 87)

Lord's advices for His disciples regarding their worldly affairs

“2. Mary and My five brethren however also come over to Me and ask whether it would be all right for them to go to Nazareth for a couple of days, to put domestic affairs in order.

3. And I say, ‘Yes, go and do so, because My disciples need to also have their worldly affairs in order! But organise your Because as My brothers and disciples you should in future never seek rent or wages from anyone, but only accept what is handed to you voluntarily!’ The brethren together with Mary promise to do so, and leave for Nazareth.

4. But of My disciples it was only Thomas who went home, with the resolve to seek out disciples for Me, which he also did.” (THE GREAT GOSPEL OF JOHN vol.1, chap. 89)

Issue of "Jesus agreeing with slavery"

“JESUS agreed with slavery (used it in parables.) Christianity is PRO slavery”

The Lord preaches brotherly equality and declares slavery an abomination before God

(The Lord) “In our presence there are not quests who are either very eminent or very lowly, but only brothers.” (THE GREAT GOSPEL OF JOHN vol. 3, 164:16)

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“Concerning Jored’s question regarding protective duty and slave-trade, which are regulated by Roman law, the Lord advises to adhere to the civil laws, but Jored should not sell any of his slaves again,

[10] for **to sell human beings is an abomination before God**. He should make his slaves free, devout men, whereby he would prepare for himself a great treasure in heaven.” (THE GREAT GOSPEL OF JOHN vol. 6, chap. 92)

The history of the Lord converting a chief slave-trader and freeing his slaves

(The Lord)”[1] After the crowd had soon completely dispersed, I, together with Raphael, Agricola and Lazarus went to the chief trader and addressed him in his own tongue: “Who gave you initially the right to sell human beings and their children as merchandise on the markets of the world thereby making them slaves of a tyrannical, lewd buyer?”

[2] Said the Chief Trader: "If you want to buy them from me, I will show you that I have the right to do this. If you do not buy them, I will, if you wish it, tell you only before the governor that I am entitled to this. Once, I myself was sold as a slave, but my master, whom I served faithfully, gave me my freedom and much money. I returned to my homeland and am now trading with the same merchandise, as which I had to serve another man twenty years ago. I became happy as a slave; why should that not be the case with those over there? Besides, this is a very ancient custom in our lands, and our sages have never reproached us concerning it. Thus, we are not offending against the laws of our land and to comply with the laws of your land, we pay a ransom. And so, we do not have to account for our good right to anyone!"

[3] Said I: "Thirty days ago, you were in the mountains and sacrificed 130 sheep, 10 oxes and 10 claves and your soothsayer told you: "If on your journey you do not see a flash of lightning or hear any thunder, you will be lucky!" You interpreted this to your advantage, thinking that at this late time of the year, there are no longer any thunderstorms with lightning and thunder; and so, you set out with your associates on this long journey. However, it has now thundered and there has been lightning. What will you do now?"

[4] Here, the Chief Trader stared at Me in surprise and said: "If you were only a man like me, you could not possibly know that. For, firstly, you have never been to our land and, secondly, no one in all the world knows the abode of the foremost and most famous soothsayer. No one could have given this secret away, for we would not do that for all the treasures of the world. How, then, can you know my deepest secret? Friend, tell me but this, and all these slaves shall belong to you!"

[5] Said I: "Did not your soothsayer once tell you that there existed a yet greater God about whom he had only read in ancient, secret scriptures. However, this was too great and incomprehensible for mortals and you were not to investigate this matter any further. – Did not your soothsayer say this?"

[6] Now, the Chief Trader was quite beside himself and said: "I said it already and repeat it: You are not a man, - You are a god! How may I, a weak worm of this earth, oppose You, who can destroy me with just a breath? It is true, from an earthly point of view, I do not gain anything; but if I had a thousand times as many slaves as I have here, and this truly at great cost, they would all be yours!" [...]

Said I to the bystanders: "Do take example of this, all of you. These are extremely ignorant slave-traders, and how soon they have recognized Me! Up there is the temple David and Solomon built for Me at great expense, but what a vast difference there is between these slave-traders who only sell human bodies and those who sell souls to hell." [...]

[10] Here I turned once more to the slave trader and said: "Friend, how much would you demand for all these slaves? Tell Me!"

[11] Said the Chief Trader: "My God, what could I, a weak mortal man, demand of You? I give You all these and a thousand times as many, if You would find Me worthy of Your grace and tell me what is lacking with us and where we have failed."

[12] Said I: "So give them all their freedom and I will give you eternal freedom for your souls and everlasting life!"

[13] Said thereupon the Chief Trader: "That is a deal, for it is easy to deal with gods. Free all the slaves, we have now clinched the best bargain ever. Are you, my companions, all in agreement?"

[14] Said all: "Yes, Hiram, this is the greatest profit we have ever made! Our soothsayer, however, has been wrong this time, for it was the lightning and thunder that helped us to the greatest happiness. – Take the shackles off the slaves, and they shall be the free-of-charge property of this pure God! We shall then start on our way home without delay."

[15] Said I: "Oh, no, I do accept the shackled, but you will still remain here for three days, although not at your own expense; for I shall pay for you temporally and eternally." (THE GREAT GOSPEL OF JOHN vol. 7, chap. 4)

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"Raphael, upon a sign by the Lord, frees and clothes in an instant all the shackled and naked slaves who are beside themselves with joy and soon form a great circle around the Lord, in order to thank Him.

[13] The Salves: "Oh, you good father, we thank you for having saved us and removed our hard shackles. We do not possess anything to make it up to you, but we shall from now on serve you as if we were your feet, hands, eyes, ears, your nose and your mouth. Oh, do allow also us to love you, kind father! Remain a father to us in your kindness and love and do not ever leave us!"

[14] *Thereupon, the Lord goes to every single one of them, embraces him and presses him to His bosom with the words: "Peace be with you, My son... My daughter!"*

[15] *And the fair-haired youths and maidens wet His hands and feet with their tears of joy.*" (THE GREAT GOSPEL OF JOHN Vol. 7, chap. 5)

Issue of "Jesus not able to be our Savior, because he couldn't save himself"

How can JESUS be our Savior if he couldn't save himself? Who died on the Cross? If man, is worthless. If God, is an impossibility.

WHO DIED ON THE CROSS? Prediction of resurrection. Reason of God restricting his omnipotence in front of men's free will

"[5] You must not worry about all this which I have predicted to you, for this arrant rabble down there can slay only My body and not the One Who dwells within Me, forever working, creating and organizing. But I will certainly not leave the body in the tomb, for already on the third day I will reawaken also this body and will then to the end of time be with those who believe in Me, love Me and keep My word. And you, My brothers, will be able to see and speak to Me just as now while I am still walking among you in the not yet transfigured flesh.

[6] As you ponder on all this, you will understand that the second sad phenomenon (the sky phenomenon of the destruction of the city of Jerusalem) has its good and true reason; but let none of you say: 'Lord, this You could well change with Your omnipotence!' For I truly tell you that I am going out of My way in doing what My eternal, supreme divine wisdom shows Me, but it is no longer of any help to those people down there, since through their own indescribable malice they have become so stubborn that even God's might can no longer help them.

[7] 'How could such a thing be possible?' you are now thinking within you, 'God must be capable of doing whatever He wishes.' God can do this, of course; yet because of the absolute freedom of the human will, God must never at any time do what He wishes. For if God interfered with man's will in any way whatsoever, man would become but a puppet on the string of the fixed divine will and could not ever gain independence of life. If he cannot out of himself attain to this independence, this would necessarily be the end of an everlasting life for his soul.

[8] Thus man must have absolute freedom of will, which can become of true benefit for him solely through external laws and voluntary obedience. Divine omnipotence must participate therein only little or not at all and thus, for the sake of his independent life, allow man to do whatever he desires, including now also the slaying of My so completely innocent flesh.

[9] These men her in Jerusalem have discarded God's law almost completely, replacing it with laws that are more acceptable to them and serve their worldly interests, although they are diametrically opposed to My laws, given to mankind through Moses and the Prophets, which they want to supplant completely. Because I bear witness against them and their great unrighteousness toward God and men, they hate Me and want to slay Me at all costs. Yes, they will be allowed to do even that, but then they will have filled the cup to the brim with their atrocities and this nation will be experiencing all that you have seen happen in the second phenomenon." (THE GREAT GOSPEL OF JOHN vol. 7, chap. 50)

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'[7] Yes, I Myself shall have to allow the people, if they wish it so, to capture Me and in the end even kill Me physically, in order to thereby give them the freest and fullest scope for the exercise of their will. For only out of the highest and completely unlimited freedom are then the people of this earth fully capable of rising to become the truest and in everything godlike children and themselves gods.

[8] Just as I Myself am only through My completely unlimited will-power and might God from eternity to eternity, also the children of My love must become that for eternity.

[9] But in order to become this it is necessary to go through the very same spiritual development which so far you do not like at all. Ponder a little over it and you will find that it cannot possibly be otherwise.

[10] Where it is possible to reach the highest, also the lowest must be available." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 177)

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“[10] My third word was: **“My God, My God, why have You left Me?”** Even My friends interpreted this word as a human weakness and they asked themselves why when I formerly pretended to be God, now in My agony of death I call to God, thinking that He had left Me.

[11] O you nearsighted human beings. Do you not realize that only the Spirit in Me was God but the cover of the flesh on the other hand existed out of weak matter and, just like your

bodies, had to be subjected to pain and suffering? For what would have been the merit if I – in this (human, weak and imperfect) cover – would have taken away the great guilt of men because matter in Me had to be obedient even unto the death on the cross?

[12] Just like I Myself in My third word will once, on the great day of judgment, call out those who during their life were never or very little concerned about Me or My word. But when the time of mercy will be over, then no shout for mercy or compassion, no matter how loud it sounds, will be able to help.” (The 7 Words on the Cross, chap. 6)

Issue of the Lord praying to His Father

“If Jesus is God, why did He prayed to His Father?”

Father, Son and Holy Spirit – Love, Wisdom and Power of God....

“Whenever I, as Christ on earth, prayed to My Father, it was Wisdom calling to Love to limit its boundless action. Just as wisdom and love can only exist with each other, I, as the Christ, was one with My Father, the Love, and therefore I could say: ‘No one knows Me, except the Father in Heaven and I alone know Him’, or ‘I go to the Father’ and so on. Thereby I meant to say: All the world was created out of love, but wisdom has regulated its conditions. Love creates, and wisdom preserves. Love, as the “Father”, was the highest symbol of purity; whereas I, wisdom, as the “Son”, proved it through the deed. Thus also man, as My descendant, shall become a manifestation of love and wisdom. He shall love first and only then shall he learn to be wise so as to comprehend fully My creation and his mission in it.” (Lord’s Sermons chap. 5)

THE PRAYER OF THE LORD

“[1] But many who were on the mountain and had heard this order of Mine began to wonder; Helena and Ouran also wondered a little and immediately asked with many others, saying: “Strange! Now He is going to pray and to prepare Himself for tomorrow! Whom can He invoke, and to whom can He pray? Is He then despite His deepest wisdom perhaps not the Supreme Divinity? He is not going to pray to Himself, is He!? And if He did, one could very well ask: What’s the use of that? Strange! He goes to pray and prepare Himself for tomorrow as if He as the highest Divinity has not been very well prepared since the beginning of eternity! Strange, strange! Hm, hm, hm; what is that supposed to mean!? Before He spoke as only a true God alone can speak! It depends on the slightest breath of His will whether the world exists or not, and now He is going to pray Himself,

bids us to sleep and rest or to pray as well and prepare ourselves for the morrow! Well, if He Himself goes to pray to some Divinity known certainly only to Him, who should we pray to then? To Him, or the Divinity that is completely unknown to us to whom He is praying?! No, that is even more than what one could dream in a most silly dream!"

[2] Here Mathael suddenly gets up, somewhat worked up, and says in a loud voice so that many can hear it, "Why are you judging here like the blind about colors?! Oh, you blind, all of you that are here, with the exception of the angel Raphael and you, His old disciples, who are also very blind and thus foolish!

[3] Doesn't He wear flesh and blood on this Earth, just like all of us, out of which His soul evolved like ours in order to be capable of entering into a full bond with the eternal, divine spirit?

[4] Only the spirit in Him is God, everything else is human, as we are humans. When He prays, then that means in other words: He lets His being be completely penetrated by His eternal spirit of God, from which all other spirits come, just as the small image of the sun in a drop of dew originates from the real sun.

[5] According to His spirit He is the real sun, but we and all spirits are only living images of this eternal original primal sun, God. – Do you now understand what it means if He says that He is praying?"

[6] Jarah and Helena understood it first; but the others could still not fully align themselves, because they were still putting soul and spirit together in the same basket! But then Mathael began to teach them properly, and many then caught on. But everyone praised the truly deepest wisdom of the intrepid Mathael, and Helena grabbed Mathael's hand, pressed it to her bosom and said: "Yes, my very most magnificent and God-given husband, if your wisdom constantly progresses so magnificently, then I would like to know how strong I will love you in the end! If you had not come to all our aid with your wisdom, in the end we would have begun to doubt the divinity of the great Master, apart from all the never-heard-of most wonderful deeds performed by Him before our eyes. But now everything is in the best order again, and we all now know very well to whom we should pray and call on in fullest trust!"

[7] Cyrenius says: "As much as I am happy to see you, my dear friend and brother Mathael, positioned as well as possible, I would have been even happier to have you constantly at my side! For there is no-one among us, with the exception of the angel, who is now talking to Suetal, who is as entirely enlightened in all things as you! How blessed is a nation whose regent you will be and actually you are already in your character! But nonetheless we will see each other often; for either I will come to you or you will come to me!"

[8] Mathael seizes old and venerable Cyrenius' hands and says: "Most noble Cyrenius, we will work hand in hand, and let it be our principle to make the nation as wise and happy as possible in the name of the Lord! It is true, we will constantly direct our attention mainly to the spiritual well-being of the nation entrusted to us by God for leadership, but also in the natural respect no-one should have to complain about any pressing need, particularly if he is spiritually in good order.

[9] In the great Roman Empire such a people's leadership would no doubt have a lot of difficulties to battle; but in a small country it is very easy to implement, and happy little states then usually become a mirror in which the great ones check to see whether they have any dirt on their faces or whether their hair is in order.

[10] A mirror is usually only as large as the palm of a hand, and yet a person, if he wants, can look gradually from the head to the tip of a toe; thus, a small land can easily become a mirror for a very great kingdom. But if a small land wanted to take a great kingdom as their model, it would thereby

very much decline and all its subjects would fall into the greatest ruin! Thus we prefer to be a small mirror than a giant that looks into! Am I right or not, high Cyrenius?"

[11] Cyrenius says: "I would only like to know him who would say you are wrong! You are always correct; for out of you speak forth the awakened spirit of God.

[12] But just look at the city! The fire seems to be stronger and stronger. In the end will this important city burn down? Our Raphael could surely help there if he was worried about it!?" (THE GREAT GOSPEL OF JOHN Book 7, chap. 7)

No Second God. The triune being of God – Father, Son and Holy Spirit

"[1] LISTEN, if it is sure that God as Creator of all beings – yet different from all other beings who were created by Him – was, is and will be eternal, is it then for Him an immovable necessity to remain in that particular original center? If it is already given to man to move freely with his body in all directions and even more so with his spirit, how could God in His limitless freedom restrict Himself in that wherein He gave even His created beings full freedom? I say to you: the divine infinity has the power in everything to also move endlessly free. He therefore will also have the right to change His glory into the flesh in order to be visibly and understandably present before His created human beings as an eternal entirely perfect Man.

[2] But the endless glory of God does not have the power – and can impossibly have it – to create Gods outside of Himself who are completely equal to Him. For if He would be able to do that, He would be able to create besides the one endless universe also other equally endless universes, of which any somewhat clearly thinking person can already see from a distance that this is the purest nonsense. For if the first universe is endless in all imaginable directions, then where must the second equally endless universe begin?

[3] A second perfect God with the fullest endless glory is therefore quite as unimaginable as a second endless universe. And so you can clearly see that I who am now just like you walking as a Son of Man in the flesh, am not a second but only the one and the same God who I was since eternity before all created beings and also will remain in all eternity. Therefore, I cannot do anything that is contrary to My eternal glory, but everything for it.

[4] If I created outside of Me two more Gods, like for instance the Son and the Holy Spirit, so that the two would be individually different from Me, then they inevitably could claim all My unlimited power, without which no God could be imagined, no more than one can imagine a second or even third endless universe that would be divided in a certain way, limiting each other. However, if this would be thinkable, then what about God's sovereignty of which there can only be one?

[5] There can however exist only one such endless divine sovereign authority. For if there were three, then God's endless one Kingdom would be split, and the existence of it would be quite as unimaginable and impossible as the existence of three endless universes next to each other.

[6] The one Kingdom of the one God can exist eternally because only He is the only King and Lord of it, as it is written in the books of the prophets, who have prophesized out of the mouth of God: 'God will give His glory to no one else' (Isaiah 42:8). **For only I, Christ, am the only God.** Human beings, angels, sovereignties and powers, yes, all things in Heaven and on all globes have always bowed

before Me and will throughout eternity only bow before Me and never for anybody else, just like the cosmic spaces of creation that seem endless in your eyes are devoured by the one endless space of creation, and compared to that, they appear like a total nothing.

[7] If by the names Father, Son and Holy Spirit, not one self-existing God – the one primordial Being – has to be understood, and instead of that a Son that is separated from the Father and likewise a different Holy Spirit would be accepted, then what kind of God would the Father be?

[8] When it is stated in the books of the prophets – which are not understood by the people because of their rude simple-mindedness caused by themselves – that the Father clothes the Son with all power and glory in Heaven and on all globes and worlds, and has given Him the Holy Spirit as cooperator to sanctify and to watch over the new teaching from the Heavens, which is now given to you and over which only the Son, who I am, has the leadership, just like over all other things, then I ask you: what kind of God do you think the Father is? Can you still see a God in Him?

[9] And if in your material-human blindness you still can imagine another one, then you unquestionably would imagine Him to be useless and inactive, since you clearly have to perceive that under these conditions He cannot accomplish anything anymore and can also not govern over anything anymore. You surely will have to realize in a dark human manner that God the Father has perhaps delegated His government to His Son forever because of His high age – just like the old king Pharaoh in Egypt who delegated the government to Joseph – and also because of His weakness and tiredness so that He can enjoy His rest being totally inactive.

[10] Can you really imagine that the Father has become old, and that He wants to lay down His work because He now has besides Himself a Son who is in all aspects equally almighty as He is, and further still has an equally powerful almighty Holy Spirit who He created out of Himself and His Son, and that He will delegate now the whole government to both of them, while He Himself will abdicate.

[11] Oh how extremely heathenish foolish, silly and blind would human reason be to fall into such a madness.

[12] If there exist a Son and a Holy Spirit who are different from the Father and would exist besides Himself, as this is the case with angels and human beings, then they can be nothing else except His created beings, because they did not receive their being – no matter how perfect it may be – of themselves as a result of their very own and eternal perfect power, but only from the one Creator.

[13] However, how can there be a complete, divine relationship or a real unity between a spirit without body and form and a spirit with body and form? Can it be said that the Son – who is a bodily Person and, as you can see, has a body – is in the Father if the Father has no body, no shape and no form? Or can the infinite Father, without having a body, shape and form be in the Son?

[14] Moreover: if the Holy Spirit is a third person as such, coming from the Father and the Son, then how can that person have the same qualities as those two are having and who are equally eternal? Or can that which receives its existence from another person, be equal to that which has its existence out of himself? Can eternity ever be equal to the all-fleeing time, or the limited area to infinity?

[15] Even if one can accept that all the times of times are contained in eternity and are moving and changing, then it is however impossible to think and assert that time, no matter how long it lasts,

can comprise eternity. Just like one can also think and assert that the endless primordial space surely can contain all spaces – which, no matter how big they may be, are finally still limited – but these last ones can impossible contain the primordial space.

[16] Thus, if the Holy Spirit would really just like any other created being go out of the Father and the Son as a being as such, then he obviously would be a god of time and not of eternity. However, such a god could then, just like all that which is timely, in course of time cease to exist. But if this is the case, then who would be able to give an eternal life to all human beings and angels and maintain it? (THE GREAT GOSPEL OF JOHN , Book 18, chp. 74 - The Being of God)

Issue of authors and contradictions between Gospels

*There are **contradictions between gospels** regarding the time of visiting the tomb, people and angels involved, etc...**The Gospels were written after the year 60 and the authors were not apostles of Christ***

Reasons of God veiling the truth in the scriptures

"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. "(Spiritual Sun II, chap. 15)

About THE NEW TESTAMENT GOSPELS. The Last Judgement

(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 Joseph, 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)

(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"(germ.)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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"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)