

Faith, Trust and Confidence in GOD

(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.

We present here some of the most edifying texts of the New Revelations concerning the issue of the true faith in God. They all are in perfect agreement with the Christian Scriptures, as all the New Revelation's teachings that deal with subjects that can be found in the Bible.

Faith, Trust and Confidence

True faith. Superstition or false faith

Understanding – basis of faith

Trust in Lord's word and love for the Lord

True faith implies acting accordingly. Active faith

Faith, Trust and Confidence

4 October 1870

“Since you have read yesterday these three words in a spiritistic book (Adelma, “Book of Contemplation”, Vienna 1857), which you cannot dismiss from your memory, upon your request I too will give you some words on these three important qualities that are very necessary, particularly for you, and also for your whole company. For also they are lacking in faith, even more in trust, and there is hardly any confidence. So listen:

Faith, this beautiful and noble word which expresses that man, or his spiritual being, surrenders totally to that which he has grasped as truth and, basing his future actions on it, derives his peace from, and founds his future happiness on, the same, how few have it and even if it occurs with individual people, how minute its dose is!

Faith, as I have only recently said in My words to your doubting friend, is the fundamental basis of everything. In the absence of faith, there is nothing that has to be spiritually substantiated. Faith, together with the infant's first comprehension, is the first bond binding it to its mother and to the world. What the mother trustingly lays into the heart of the child, that is, of its awakening spirit, it accepts faithfully. It is convinced that its mother tells it only the truth; it has arrived at this firm conviction, achieved through spiritual and physical bonds, as the only one binding it to the mother and the surrounding world. The faith in these first imprinted truths is often so lasting and, if pure and sincere, so strong that even in his last days on earth, man does not forget the effect the first impressed precepts of his early years, coming from his mother, which he accepted, childlike, in their entirety, preserving them as the first spiritual treasures in his heart.

Many a person among you will often exclaim: "Oh glorious time of the first days of youth, when as a dependent child I listened to the instructive tales of my mother and accepted everything as truth, and nothing but the truth, which at that tune she laid into my heart and which even now, despite all the vicissitudes of life and all the negative experiences, cannot be blotted out from the heart!"

Indeed, faith, this virtue of adhering with childlike faith is the first support which should lead man into the temple of peace and serve him as prop against all doubts assailing him.

When I now apply faith in the religious sense, how much more it should then be! The holy banner which the inspired man swears never to forsake, as basis of all precepts and truths once given you by Me visibly, and now invisibly through spiritual influence!

Many have sworn by this banner, defending it to their last breath and often sealing it with their own blood. But how many others have left it without ever returning to it. And how many have incidentally allowed their fine religious zeal to be perverted into fanaticism, which then led to the immense number of abominations as witnessed by the annals of the priesthood to this very day.

Thus, faith can be likened to fire. Although fire is such a beneficial and useful element for the one who uses it wisely, it is terrifying for the one who disregards and neglects its effect and to whom in the end it can do the greatest damage instead of being useful to him.

Everything I have created has two aspects, a good and a bad one. This applies also to faith. As total surrender to the divine will, what gentle warmth it spreads all over the human heart, and how burning, wildly blazing and intolerant it is if, used by the wrong hand, it presses a firebrand instead of a small lamp as a road-sign into the hand of the man seeking peace!

THEREFORE, MY CHILDREN, BEWARE OF EXTREMES! PARTICULARLY IN OUR TIME; USE FAITH AS HEALING BALM AND TAKE GOOD CARE LEST IT BECOME A CONSUMING POISON FOR YOU.

So as to be on the safe side, believe only Me, listen only to My voice in your hearts, which does not deceive, and do not let yourselves be deluded by clever, self-seeking interpreters of My Word. Here the word holds good:

"Examine what you hear and read; adhere to the good and eliminate the bad."

If you will always faithfully observe this rule, the banner of faith will at all times be for you the most sacred palladium (sanctuary) by which you will surely and safely find the road to your bliss and to My heart.

In order to consolidate your faith more and more you must also possess the second word in the highest degree, that means you must have implicit TRUST in My words; for, strictly speaking, faith and trust are almost one and the same.

Faith is the firm acceptance of truth and trust likewise signifies merely the innermost conviction that what was said and faithfully accepted can be nothing else and leads to the desired goal only through the firm trust that no matter what the action, what is believed has to be confirmed through it.

In order to metaphorically elucidate for you these two concepts, let us presume a man has completely lost his way in a forest. By chance he meets another man who has gone into the forest to gather wood. The one lost asks the other about the right path to take. The wood gatherer gives him precise instructions as to the direction to be followed. And the one lost believes the explanations of the wood gatherer and proceeds on the described path, firmly trusting that it will lead him out of the forest.

Here you have the difference between faith and trust metaphorically presented. If you want to apply this picture to your own life, to the confession of My teaching and the practical application of the same, I must tell you that you believe many a thing spoken by Me, but lack the firm trust that its application and the living according to it will be followed by the desired and predicted result.

Hence it follows that although you seemingly believe in everything I say in My Gospels and in My words now being given to you, you still lack the unlimited trust in the infallibility of what has been said. You will then fare like the aforementioned lost one: Unless he absolutely believes the wood gatherer, is firmly convinced and trusts that the described path is the only true one, he will not find the way out of the forest, for he will on the way, plagued by doubts, begin to waver.

This is often the case with you. You believe, are convinced, at least for the moment, but as soon as it is a matter of carrying out what you believe, slight mists of doubts arise, here and there a "Why, or: "who knows if the success of my action will be as predicted!" etc. What is lacking is trust, and nothing however zealously believed helps, or, in other words: The words without action are an empty sound.

Thus the right faith must be coupled with the right trust. The former is the tree that is to be planted; the second is the blossom to be cultivated, and the third, the firm confidence that is to be harvested as fruit. Where these three qualities are united together in a heart, My Word is valid which I once spoke to My disciples, where it says: "If you believe and will it unwaveringly, you will even move mountains!" – which means as much as:

If you have the faith in the power of the word, uttered with the firm trust in its truth, also the firm confidence is present that the desired result will follow!

BUT WHERE IS THIS TRIO OF DIVINE ATTRIBUTES UNITED IN ANY OF YOU? EVERYWHERE THERE IS SHALLOW FAITH, LITTLE TRUST AND NO CONFIDENCE AT ALL. A hundred times I repeat it to you: "Act and live in accordance with My words, and you will see miracles!"

Faith's most beautiful attributes, crowned by unshakeable trust, will enhance your heavenly confidence that also you, like Me, can rule the elements and perform deeds contrary to all ordinary laws of nature which to others must appear as miracles because they do not know that your will, coupled with Mine, is the foremost law to which all other laws are subservient.

I know quite well that at every attempt, numerous doubts will arise in you. For such invasions into the essence of My natural laws can only be attempted by one who has become reborn and who invokes only My help for such actions, provided they are necessary for the benefit of mankind, and not as a joke or out of ambition or vanity, when his action would result in failure.

I only tell you that it is possible and has been achieved already by My disciples and by other inspired men, although it cannot be easily attained unless these three qualities – faith, trust and confidence – are present in the highest degree in a human being.

A firm confidence in the success is the fruit of faith and trust; do strive after that.

First strengthen your faith lest it wavers like a reed, but stands fast like a wall. Then build on this foundation wail the unshakeable edifice of trust, and the completion of the whole will then lend you confidence. In this house, built on such ground, you can weather all storms from within and without and proceed unimpeded on your path to perfection.

This, My children, is meant by these three words!

Also you, My dear scribe, are greatly lacking in these three virtues; and if also these virtues should be expressed in numbers, as are the love of God, the love of the fellowman and the love of self (significance of the number 666, as the just number of the spiritual man: 600 = love for God, 60 = love for fellowman, 6 = love for self – with the devil in the reverse order), the numerical result for you would be very low and not in your favor. For you have little faith, still less trust and almost no confidence that My words which I gave you will be fulfilled, although day in and day out I keep telling you: Let people talk, stay with Me, for with Me there is trust and no falsehood!

However, I know your heart and the reasons that urge you to doubt. It is the tests which I am sending you; you will pass them and then your capital of faith, trust and confidence will surely increase so that you will be able to enrich the rest of your company with these gifts and will then become the first, instead of the last, as now. Ponder these few words; much is contained in them, as in everything issuing from My mouth.”

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20 January 1871

“All of you, however, must not think that I chose him as My scribe on account of his special moral qualities, considering him better than you. By no means. I chose him because his circumstances leave him more time to adapt his knowledge to Me for the reception of sublime explanations another could not grasp so readily. However, as for his moral worth and his trust in Me, he is not any better than many of you. For this reason you must not think that I am with him whenever he enters your gathering; there you would accord him a veneration far exceeding his due. The situation is that of a Father who writes to His children, but he is only the pen or the agent, nothing more. When you receive a kind letter, what do you long for when reading it? Certainly not for the pen with which the letter was written, but for the author himself.

Thus he too is a man like all of you, with his weaknesses and shortcomings, his desires and worries. He too baffles daily to be rid of all this and often begs Me to release him from the vale of tears, thereby showing, like all of you, that he has very little trust in Me and ought to have far more. From

all this you see that the main shortcoming with you and the main obstacle with your progress is everywhere THE WEAKNESS IN TRUST.

NONE OF YOU HAVE AS YET UNDERSTOOD WHY I UNCOVER AND EXPLAIN TO YOU ALL THE DEPTHS OF MY CREATION, ALL THE INNERMOST ASPECTS OF MY DIVINE SELF. BEHOLD, MY DEAR ONES, THE REASON FOR ALL THIS IS, TO INSTILL INTO YOU THE VERY THING LACKING IN ALL OF YOU, MEANING, THE TRUST IN ME. For when together with Me you traverse the immeasurable spaces of My infinity, when I open up to you My spiritual heavens, giving you an inkling of what is there being kept and prepared for you; when I reveal to you My own self, which is nothing but love and in return wants only love; when I prove to you down to the smallest atoms that I, the Creator and Father, sustain everything with the same love, I only want to prove to you that a Being possessed of this might and strength, as which I am showing Myself to you, should surely be worthy of trust and that, compared to My omniscience and omnipotence, all your activity and behavior must be considered as below the level of Zero.

Ponder these few words; they are very important, like everything flowing from My mouth. Enter deeply into the meaning of that which all of you were given, and you will not only find consolation and peace but, and this is the main thing, you will more and more realize your own standpoint and then, consolidating what is unstable, be able to draw closer to Me.

NOT A WORD I SEND YOU THROUGH MY SERVANT WAS, AND STILL IS, WITHOUT ITS OWN PURPOSE. Also these three words I was just now bringing before the eyes of My scribe because right now it is beginning to be somewhat unstable in your company. THERE IS NO TRUE SPIRITUAL LIFE PRESENT. Many of you are again living only for their businesses and pet interest, almost wholly forgetting Me and My teaching and only remembering it when by chance one or the other has made a speech to that effect.

BE WATCHFUL AND PRAY, LEST YOU FALL INTO TEMPTATION. DO NOT MAKE FUN OF MY GRACE! I DO NOT, AS SOME BELIEVE, BESTOW IT ON THOSE WHO ONLY CONCERN THEMSELVES WITH ME AND MY TEACHING WHEN THEY HAVE NOTHING ELSE TO DO. THEY SHOULD TAKE CARE, FOR THEY MAY BE STRUCK BY LIGHTNING OUT OF A BLUE SKY AND BE FORCED TO REALIZE THAT THEY HAD CONSIDERED AS A MATTER OF SECONDARY IMPORTANCE THAT WHICH REALLY SHOULD BE THEIR MAIN CONCERN.

Whosoever knows nothing of My teaching and sins against it, is not so culpable. However, if someone has read My teaching and, half believing, shows no true trust in its activation and no confidence in the attainment of the actual purpose, I shall be forced to wake him up through a direct jolt lest he drop off to the sleep of worldly things, thereby forgetting My spiritual school. Today I still admonish; who, apart from Me, knows what I shall do tomorrow? The piece of ground on which you live and peacefully walk about enjoying your life, is hollow under your feet. This thin shell covers terrible chasms and you with firm faith and trust look up to Me with great confidence and hope that I shall not let this thin shell give way, thereby letting all of you taste death unawares. Calmly you lie down above these chasms with the firm trust and confidence of again rising the next day hale and strengthened while perhaps under your feet to you incomprehensible baffles of the elements are taking place. Why do you have such trust in this case and not in spiritual matters? You see, because you believe I shall not do it! And why shall I not do it? Because you put your trust in a loving Father, who will not without reason punish His children with destruction. What, then, is your confidence? It is that, what you hope for, namely, the constant granting of My grace to you, may not waver.

Now, since in this respect you put such firm faith, trust and confidence in Me, do allow also Me to demand of you, if not at this rate of divine forbearance, then with human indulgence, to have also in spiritual matters a firmer faith, greater trust and greater confidence; and to understand that all I have already bestowed on you happened only for your benefit and by no means for My entertainment, but only in order to confer on you the honor of being able to become My children.

YOU DEMAND OF ME UNLIMITED GRACE, AND I DEMAND OF YOU UNLIMITED LOVE. With the exchange of these two conditions it is only you who gain, since I want to accord you a might that shall make you lords of all that was created!

Since I promise you such great graces, I am also allowed to wake up those on the road to Me, should they fall asleep while walking, through gentle nudges as I am now doing to you. Then you will realize that one must not walk My paths with one's eyes closed, but with open eyes and ears so as not to miss the right way and go astray.

So again, let all of you consider what I am giving you here. Be watchful and pray, lest you fall into temptation! Let this be your device towards a steady growth in firm faith, trust and confidence! Amen. (Secrets of life, chap. 12)

True faith. Superstition or false faith

[2] You must not completely reject faith, for without it you would find it far more difficult to reach the goal.

[3] But there are, of course, two kinds of faith. The true faith, full of light, is held by one who trusts in a truthful and widely experienced man without harboring any doubts and accepts what he says as a full truth, even when he does not immediately grasp it in its full depth and clarity.

[4] For behold, whoever wants to study higher mathematics must in the beginning of his studies accept everything. Only after he comprehends the true value of the numbers and units does he gradually come to understand clearly one proof after another. And look, the same applies here.

[5] If a very truthful man tells you something he has personally experienced, you may at first only believe what you have heard, but then promptly become active according to such a belief in the manner shown, and you will then through your own activity and experience gain the light that you would never have seen as a result of an ever so logical verbal discussion.

[6] Somebody could go to the trouble of patiently describing to you the city of Rome in great detail, but you would never be able to form a true and clear picture in your mind of that great metropolis. However, you fully believed what the story teller told you and were filled with a mighty longing to see Rome personally and looked diligently and eagerly for a chance to visit it. Soon you had your chance and came to Rome. And now you marveled at the city and found it exactly as it had been described to you, — but how different the real Rome looked from the city you had pictured in your imagination!

[7] Was the fact that you had believed in the true description of Rome of advantage or disadvantage to you when later you really beheld Rome? Obviously, only of a tremendous advantage. For one

thing, you would never have entertained the idea of visiting Rome save for the description given you beforehand. Then, supposing you had entered the great city without knowing anything about it, you would have walked around like one blind, would hardly have dared to ask anyone about this or that, but would of sheer fear and boredom have tried to leave this metropolis as soon as possible. However, had you not believed at all in the faithful description, well, it would anyway have been as good as none, and half a belief is not much better than none at all, for it does not prompt anyone to a true and lively action.

[8] Thus you see that one must, at least in the beginning, not be without faith when listening to a new precept. To be sure, man can examine the precepts and what gives rise to them, but he must first accept them as truths of high value on the strength of the authority and truthfulness of the teacher, even without at once comprehending them in their depth; for **the comprehension occurs only when the condition imposed by the precept itself has been fulfilled**. Only if this does not occur could he say with a shrug of his shoulders: 'Either the precept was a fabrication, or the conditions imposed have not yet been completely fulfilled by me.' Then it is high time to discuss the matter thoroughly with the master and to find out whether the faithful observation of the principles of the new teaching has also failed to produce a hoped-for result for everybody else.

[9] However, if it did work for somebody else but not for you, the fault obviously would only be with you. You would then without delay have to make up for many a failure and omission in order to achieve what your fellowman did. But if no one had achieved anything by observing ever so strictly the duties imposed by the new teaching, well, then it would be time to turn your back on such a false teaching." (THE GREAT GOSPEL OF JOHN Book 13, chap. 8)

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" [1] (The Lord) – "There is, unfortunately, beside the true, necessary faith also a gullibility, as a result of which certain indolent, non-thinking men hold anything another tells them jokingly or, more often, out of sheer selfishness, to be the pure truth. Well, there is now a by far a greater number of people of this kind of faith on earth.

[2] You really cannot do much with such gullible people, for they hardly care whether or not they achieve anything through their faith. They merely believe, now and again marveling about it unconcernedly, and carry out what a teaching imposes on them, but without any inner benefit to their life. It does not matter to them that they never achieve anything through it, except from time to time boredom. They are too indolent and neither know or have any determination. Therefore, they can be likened to those ephemerides that only buzz about pro forma in the sunlight of the day so that the swallows find it all the easier to catch and eat them.

[3] Superstition and gullibility are alike anyway; the only difference being that superstition always arises from gullibility and actually is a result of it.

[4] The incalculably dire consequences of superstition are unfortunately only too visible and perceptible all over the earth; **all the millions of pagan temples were built by superstition, and this often under great and heavy sacrifices.**"

[5] But now the time has come that it should be destroyed, and thus there is a big work here; but still there is a great lack of competent and brave workers. I therefore have a large field before Me

which is to be prepared, and I am hiring workers. You all would be already very good people for this business, if you were familiar with the correct path with good insight; but it goes without saying that you yourselves must be fully indoctrinated in My new teaching for life beforehand. But once that has happened, then you would be very suitable for use thanks to your various experiences in life. But that the reward here and particularly in the next life will be no small one, of that you can all be most perfectly sure in advance. (THE GREAT GOSPEL OF JOHN Book 13, chap. 9)

Understanding – basis of faith

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

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

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

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

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

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

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

11. But as stated, where man's intellect quite often is undeveloped, man having only faith, which in its confined state is as it were only an obedience to the heart and its will, such must then be

approached with caution, for it to not go numb with delusion, or be hideously side-tracked, as it is only too obviously and unfortunately the case with all heathens and others at this time.

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

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

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

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

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

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

18. Hence, if you want to truly educate a human heart for life, then do not overlook the proper development of the intellect, or you should make a blind worshipper of the sun out of him, which is fit for nothing." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 155)

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1. "Says Robert, serving up a goblet of the best wine: "Dear sisters, in the name of God, the Lord and Creator of infinity, just take this wine and drink it confidently! Because this wine's spirit is unlike the spirit of terrestrial wines which, according to Paul, carry the spirits of unchastity and fornication. This wine's spirit is called the spirit of eternal, purest love in God, which therefore is also a holy flame of light, brightness and clarity. With this light you shall soon find within yourselves what you desire from us.
2. "Lofty is your desire indeed, and no angel would find fault with it. But seek its fulfillment not outside, but within yourselves, which shall benefit you everlastingly! If we give it to you, then you have a foreign possession within you, which externally can indeed give you a temporary advantage, but bring you internal harm with time, which would not be easy to undo.
3. For behold, a simply external doctrine can relate itself only to external spirits, whose striving is material. It then indeed effects a revolution within these spirits, occasionally forcing them to accept such doctrine, the inner spirit soon becoming aware of it. It goes out among the nature spirits, or every man's actual nature soul, noting the good crop and finding much pleasure in it. But a disaster usually occurs, whilst the person's actual life spirit admires the external sowing, finding himself among his nature spirits outside his chamber, happily anticipating a bumper

harvest, the most wicked and unfair residual nature spirits in the soul band together in order to penetrate the true spirit's chamber, blocking off the latter's return and indeed often making it impossible. When the real spirit then loses the seat of life, it at first seeks to establish a new seat among the best of its soul's nature-spirits, living among them like a tenant of another landlord. But, having been robbed of all his possessions, not able to pay his rent, the actual landlord takes whatever he still has off him, making him on top of that a prisoner or even a slave of his domineering drive! As a result, the actual inner spirit has to join up with the most unchaste nature spirits and that yoke move under the banner of vice, which then amounts to man's spiritual death. Because within such person, Satan has set up his throne, having made the actual lord of life within man into a slave of infernal lusts and drives.

4. Hence let yourselves be told not to avidly seek after exterior instruction, it serving for nothing unless the spirit receives same in deepest humility, immediately arranging its entire life accordingly, which is a very difficult task for any spirit. – Behold, Solomon, Israel's wisest king, fell, in spite of his wisdom. His inner spirit feeling strong enough to risk leaving his innermost life-seat and step out among his nature spirits, to order them by his wisdom. Having done so before his full maturity – which has to always precede from within and never from without to within, - he became captive to his unchaste nature-spirits, not being allowed back into his house, which soon enough was transformed into a dwelling for all vice, obscenity and idolatry! – Judas also, along these lines betrayed his Master, Lord and God, having taken up the doctrine of salvation only by his outer spirits, who have their seat in the intellect, and from that in all desire. Therewith he lured his actual life spirit from its innermost dwelling, opening same for Satan's free entry. The consequences are sufficiently notorious not to require repeating." (From Hell to Heaven, chap. 60)

Trust in Lord's word and love for the Lord

"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.

Just as My disciples could work miracles and heal the sick solely by the power of the Word, you and My future followers, if you have a firm faith in My might and participation, shall also receive the power to perform acts which are impossible to the ordinary person but will be easy enough to the one reborn in the spirit. The times and circumstances will educate you towards this. I have called many for this work, but whether you belong to the chosen ones depends on you alone.

Do not shut off your heart to My fatherly voice! Even when the last rays of hope are fading, do not lose heart! I am and remain always with those who want to stay with Me at all costs. Do not wait for My personal appearance like Thomas, but prepare yourselves to believe and trust firmly, so that

My appearance will be only a confirmation of that which you have already believed and hoped for. Then you will be able to help Me, yourselves and your fellowmen as I once helped My disciples during My life among them.

Do not allow doubts to attack your heart nor brooding to weaken your faith! My children shall not keep their hearts shut. With their gaze directed upward above all worldly things, they shall always remember My sacrifice, My love and fatherly care for them and all living creatures so that their heart, as a permanent temple of My love and with unshakable faith in My infallibility, may be a true support in all life's difficulties and against all temptations through doubts and disbelief. Then you will always be hearing within you: "Peace be with you!" For, where through faith in Me and My love peace is already dwelling in a heart, I do not have to bring it, but can just confirm it.

Therefore, I am calling to you: Peace be with you and may it never leave your hearts that I may always gain free entry into them and do not have to force My way through locked doors with the power of My will, but find your hearts prepared to accept Me as the One Who, also to His disciples in those times, was nothing else but their leader, guide and Father! Amen." (The Sermons of the Lord, Sermon 20)

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"Truly, truly I say unto you: those who believe in My teaching, that it has come out from God, they shall also be raised from the dead on the Youngest Day, under these circumstances everyone will find his just sentence. But those that love Me like you do will never taste death! Just as quickly as the fastest thought, so also will they be transfigured out of this life of the body into the very brightest eternal life, and will take up residence with Me, their Father for eternity! However, carefully keep *such* a secret with you, until I have been resurrected!" (Correspondence between Abgarus and Jesus)

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"[11] **Matthew** fully supports My statement, saying: 'Lord, it unfortunately is so today and I don't know how I shall sustain the guests tomorrow. But I have often fared that way and I trusted in God, and see, it was fully replenished, so that I could quite well provide the guests.'

[12] 'See,' say I thereto, 'thus acts a righteous person in this world and does not complain that God abandoned him. And so it has always been and eternally shall be!

[13] If a person trusts in God, he is trusted also by God who does not forsake him and does not let him be confounded. But those who like you do believe in God's existence, but do not fully trust Him because their own heart tells them that they are unworthy of His help, are not helped by God either, for they have no trust in God. They trust only their own powers and means, which they regard as holy and inviolable as it were, and say: "Man, if you wish to be helped, help yourself, for charity

begins at home and thus you have to look after yourself first.” And by the time he has provided for himself, the one who needs help has perished.

[14] But I say: If you provide for yourselves first, you are abandoned by God and are without His blessing and His otherwise so certain help. For God did not create men for selfish reasons, but out of pure love and, therefore, men must in everything fully correspond to the love that gave them their existence.

[15] If, however, you live and act without love and trust in God, you voluntarily reverse the heavenly element within you into a hellish one, turn away from God and become servants of Hell, which in the end will not fail to give you the reward you have deserved, which is death in the wrath of God.” (THE GREAT GOSPEL OF JOHN vol. 1, chap. 125)

True faith implies acting accordingly. Active faith

(other numerous similar teachings can be found in “The Interpretation of Scriptures” and “The Lord’s Sermons” through Jakob Lorber)

“[16] Truly, I say to you: without true faith no one can be blessed. And I told you what and wherein you should believe. So act according to My words as I have acted according to these words of Mine. Then all will be able to do what I have done, and no one on Earth will be able to say anymore that the ways to reach bliss are inaccessible to him.” (THE GREAT GOSPEL OF JOHN Book 25, chap. 90)

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“What has been mentioned thus far applies not only to the papacy, but also to all denominations. Wherever Christ is not preached in His true spirit, there in its place is false prophet-hood instead of a true church.

Even if one or another sect states, “Behold, we have no pictures, therefore our denomination must be the purest”, thus do I reply: “Icon or no icon determines nothing, only living in accordance with God’s word. Teachings, even if they be cleansed of all ceremony and made suitable for the acceptance of pure reason, are meaningless if they remain merely teachings and no one lives by them.”

It is, however, true that in the Roman Catholic Church there are a thousand colossal abuses. In spite of this they have many good things, because they also preach of love and humility. If that be complied with and nothing else, you will not be forlorn. But what should I say about a church that does not teach anything but belief, and repudiates works? It is clearly written: Belief without works is dead. I Myself said it many times, “But be ye doers of the word, and not hearers only!” That makes it obvious that belief alone is of no benefit; rather, it must become active through love.

Of what benefit is the light of the sun to the Earth, if it were not linked to the energetic warmth? Of what benefit would be all the knowledge of the sciences if we did not apply them? And of what

benefit would it be, in the cold of winter, merely to believe that burning wood in the stove would heat the room?

In short, firm belief without works may be compared to a foolish human being who covers himself with a warm thought in a cold room. Just as this thought-blanket is of no benefit, so is belief of no benefit without works. Belief is only the acceptance of teachings, which give guidance to a specific activity. So to whomever receives this guidance only into his belief but does not act accordingly, My question is: "Of what benefit will this guidance be unto him?"

That is why I prefer any church where things still happen. Because it is better to give someone a small piece of bread than to make a thousand plans for the provision of the poor. It is proper to make plans, but these plans must be implemented; otherwise, belief is once again without works.

He who wants to live properly may accomplish this in any church, because the main rule is as follows: examine everything and keep what is good. I will tell no one: become a Catholic, a Protestant, or an Orthodox! Instead, remain what you are if you so wish; but be an active Christian in spirit and in truth! Because anyone may have access anywhere to the pure word of God, if he so wishes.

I am not like a patriarch, and I am not like a pope, and I am not like a general superintendent; but I am like an extremely good and just Father to all My children. And it gives Me great joy when you actively compete when it comes to love, but I find no joy when you scold one another and each and every one wants to be the wisest and most infallible.

My kingdom is a kingdom of the highest vigor, not a kingdom of idle laziness. I did not say to the Apostles, "Stay at home and think and ponder about My teachings!" but, "Go, therefore, to all the nations of the world."

I say the same to all the blissful. It means to be active; the harvest is always greater than the number of laborers. That is why it is better to be active in any order than to be only in the purest of belief. The mere believer is the one who buries his talents. When someone knows very little about the Scriptures but acts accordingly, such a person may, based on the little he knows, be compared to the one who keeps a faithful household with the little he has and as a result of this will rise above many things.

From what has been said, anyone who is of good will may easily gather what he has to do to become a righteous human being, knowing what he has to choose from and what to avoid. In this respect, therefore, everything has been explained." (chap. 73, Earth and Moon)

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"[6] If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: **do not believe only that what you hear from Me, but act according to it**, willfully and zealously, then you will receive in yourselves true, eternal life.

[7] I surely can see now that all of you acknowledge Me as Lord and Master, but this will still not awake the feeling of complete immortality in your souls. However, that which awakes the feeling of

immortality in your souls is the fact that you, in full earnest, have taken the resolution in your heart to do always that which I have advised you.

[8] Now from now on, keep on acting – according to this resolution – also in My name, then eternal life from Me will remain in you, and you will in eternity no more feel nor taste death.

[9] **What use is it for man if he would possess all treasures of the Earth and with these he could provide himself with all-imaginable kinds of pleasures but would by that harm his soul?** Will all these treasures be able to free him from the hard chains of death?

[10] Truly, death cannot give life to death. This can only be done by the living action according to My teaching, for I Myself am continuously love, action and life. Because everything that is in infinity, is indeed a work of My love and of My life." (31. The liberation of matter - THE GREAT GOSPEL OF JOHN, Book 20)

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"Believe Me, truth does not demand what you call faith, nor an empty unfounded hope, but it creates within your life-centre a certainty as clear as the sun, leaving not the least doubt as to a future life. The fullest and most concrete conviction is alive within your spirit once this awakens through the love of God and your neighbor." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 219)