

MESSAGES FOR COUPLES

(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 excerpts from **The Great Gospel of John** (through Jakob Lorber) – the central work of the New Revelation, concerning marriage, couple life and sexuality. Many other important spiritual hints can still be found in the books of the Great Gospel of John, as also in other works such as **Sunsets to Sunrises, From Hell to Heaven** and **Spiritual Sun** (through Jakob Lorber) and **Secrets of life** (through Gottfried Mayerhofer).

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“[6] When Adam awoke, full of amazement and full of joy he saw his image beside him, which of course was very fond of him and had to be, because bodily it originated from his being.

[7] However, in the area of his heart he felt as if something was pressurizing him, but quite pleasantly, at times he also felt an emptiness – this was the beginning of sexual love – and he could never separate himself from the image, which caused him so much pleasure. Wherever he went, the wife followed him, and wherever the wife went, he surely could not let her go alone. He felt the value of the wife and her love and therefore said in a clairvoyant moment: ‘We, I as a man and you as a woman, grown from my rib (area of the heart) according to God’s plan, are therefore one flesh and one body; you are my life’s most lovely part, and so it will be, and **the man will leave father and mother** (the man’s seriousness and his worries) and will hang on to his wife!’” (THE GREAT GOSPEL OF JOHN Book 9, chap. 94)

The blessing of the Lord to a true marriage of heavenly love

“[18] I said: ‘My most noble brother, I have already blessed you, and with that you are fully one body. Remember this however:

[19] **What God has joined, no man should separate**, and thus a true marriage remains indissoluble for all eternity. A false worldly bond is no bond before God in any case and therefore can be dissolved like worldly men and all their bonds, which are nothing but plain whoring in advance, through which Satan’s children are brought into miserable being. You two therefore are now fully husband and wife, and one flesh before God, Amen.’ (THE GREAT GOSPEL OF JOHN Book 3, chap. 36)

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“[31] Borus thanks Me, hardly able to speak for joy, and Sarah modestly rises from her seat and says in a happily excited voice: “Lord, only because it is Your will do I do it with pleasure. If You had not willed it, I would have resisted my heart, but as it is, I thank you for the best man in all the Jewish land.”

[32] After these words they both go to the parents asking them for their blessing, and when that is joyfully given, they immediately return to Me. And I also bless them for a marriage valid for all the heavens, and they both thank Me from their deeply touched hearts.

[33] Thus here a marriage was quite unexpectedly contracted which could be considered as one of the happiest on earth.* (THE GREAT GOSPEL OF JOHN Book 3, chap. 87)

Sex between man and women

[1] (The Lord) “You see, the conception of a person is a peculiar thing! In order to produce a correct and healthy fruit, two mature people, namely a man and a woman, must have a correct kinship of souls between one another, without which they will achieve with difficulty or often even not at all a fruit through the familiar act of reproduction.

[2] Now if a man and a woman are of a similar nature in their hearts and in their souls, they should then take part in this act of reproduction, wedded and according to the order that is easy to find in nature, in order to achieve a living fruit in their image; more than is necessary for this goes against the order of God and of nature and therefore is an evil and a sin, which is not much better than those of Sodom and Gomorrah!

[3] If a man has a lot of semen, well, he should put them in another field, according to the decent way of the old fathers and patriarchs, and he will not sin. But if he goes out secretly in order to satisfy his desire with maids who sell themselves and in this way to enjoy himself without the creation of a fruit, he commits quite certainly a crudely sodomite sin against the divine order and against the order of nature!

[4] Only a young, fertile man, if he is seized too much by the sex appeal of a girl so that he is hardly master over his own senses, can sleep with a virgin, with or without conception; but after the act he must then do what Moses decreed for this case. And if a fruit is conceived from such a conception of need, he must provide the virgin ten to one hundredfold of what he would owe according to Moses if no fruit had been conceived; for a virgin brings such a person a great sacrifice of life and death! If a man can marry such a virgin, he should not fail to do so; for as I said, she has brought him a great sacrifice and freed him of a numbing burden.

[5] But as a consequence such a fertile man should take a proper wife immediately and if need be also a concubine, with the permission of the legal wife, so that no discord or discontentment arises; but if such a man can abstain, he will be partake in a higher spiritual mercy in his inner life sooner than another person.

[6] But how one should take a legal wife, this has already been decreed by Moses according to the order from Heaven, and must remain in the future until the end of the world.

[7] But you will easily see from what has already been said what fornication means and why it has been forbidden by Moses as a great sin; for everything has been decreed by God according to the divine order. Whoever remains in such an order will also reap the fruits of the blessings from above; but whoever acts against such an order will reap the fruit of the curse.

[8] If any fiery passionate man can, feeling an urgent need, not succeed in any natural quenching of the tormenting fire, I advise him to bath diligently in cold water and to pray wholeheartedly for the lessening of this torment, and this torment will be soon taken away from him; but any other way to quench it comes from evil and creates evil, but the evil is a sin and creates more sins.

[9] At the same time all parents should be very concerned with not presenting their adult children with the dangers of attraction! For a flammable material can easily catch fire; but once the flames attack from all sides, the fire can often no longer be stopped, and there is no flame that does not claim a victim! When it is put out the damage that it has caused is soon seen.

[10] Therefore particularly the virgins should be well dressed but never dressed to attract, and the young men should not give in to idleness; for idleness is always the producer of all vices and sins.

[11] But whoever has taken a proper wife is bound to her until death, and Moses' letter of separation does not cancel out adultery before the order of God, if such a man then married another wife; but if the divorced wife marries, she also commits adultery. In brief, whoever marries again after a divorce is an adulterer, but whoever does not marry is not an adulterer.

[12] But if the marriage is spiritually broken by him who sees a woman who is already married and harbors in his heart the plan to lead her to adultery through all sorts of tricks, even if the act is not actually carried out.

[13] But if you see the attraction of your neighbor's wife and let yourself be affected, you have committed adultery; for in this way you have made your neighbor's wife into a whore and have whored yourself. And it is a great and crude sin before God and before mankind, even if you have produced fruit with the other wife. But naturally the evil is much greater if you have casually whored with your neighbor's wife for the sake of blind and mute lust. Such sinners will only with difficulty partake in Heaven." (THE GREAT GOSPEL OF JOHN Book 5, chap. 52)

Some exceptions with sex

[1] (The Lord) "But if your neighbor's wife, for example, cannot conceive any fruit from her lawful husband but she has a great longing for the awakening of a fruit within her and desires you, contact her husband! If he agrees, you can comply with such a desire without sin. If the woman becomes pregnant and after the pregnancy she again has a desire and her man agrees, you may once again show the woman your kindness, if you are single. But if you yourself are the husband of a fertile woman, you should not deprive your strength of your wife; for Moses allows you in this case to take one or more concubines as necessary besides a legal wife, particularly if the woman is infertile, but always with the permission of the legal wife. But if she becomes very sad about it, then it is time to

get rid of the concubines, just as Abraham sent away Hagar, whom he had taken because of the long infertility of his wife, Sarah.

[2] But if a woman has run away from her right husband into a foreign land to someone as a single woman concealing that she is already a man's wife, then he who takes her to be his wife has no sin, even if he finds out afterwards that she is already a man's wife, but secretly left him because of his harshness and infertility; for when he took the foreigner to be his wife he didn't know that she was already a man's wife, and when he discovered this she was already his wife, from whom he now cannot be separated, without committing adultery, by anything but death.

[3] But in such situations there have happened often very cruel cases. The new husband, if he was under the Law of Moses, then tried to rid himself from the foreign wife if she became annoying by secretly going to her first husband and betraying the unfaithful and adulterous wife. The consequence was that such a wife was then stoned and both men could legally court again. That should no longer happen!

[4] And I say to you: In this case a single man should not marry a foreigner before he has investigated all her previous circumstances! If he hasn't found out anything and he feels very attracted to the foreign wife, he should then take her to be his wife; and if he discovers later only accidentally the previous circumstances, he should not be a traitor to his wife, but should keep her in the good faith that he took her. But the wife can atone for her previous sin through great faithfulness towards her new spouse; for God is no unjust judge and knows how to weigh up the weaknesses of the human flesh and to take account of them. But a man who beats his wife to death is worse than an adulterous wife!

[5] But assume two neighbors, one of whom could not engender a fruit in his wife because in his youth he had weakened his fertility too much through poor care, while the other neighbor, judging by his many healthy children, possesses a very powerful fertility in that he has lived everywhere and always in the best order and in his youth was kept in good chastity. What would be if the infertile neighbor went to the fertile neighbor and asked him to conceive a fruit in his wife with his great fertility in his place, and if the fertile neighbor did this out of true love for his otherwise good and trusting neighbor without having even the slightest thought of committing lecherousness with his neighbor's wife, which would be very sinful? You see, that would be neither a sin nor even less adultery, but such an act would be even a praiseworthy secret service of love under mutual silent agreement; secretly because apart from the mentioned people no one should learn anything about the marriage of the infertile neighbor, so that no one will be annoyed about it." (THE GREAT GOSPEL OF JOHN Book 5, chap. 53)

Sinful sex

[1] (The Lord) "But if a single or an already married man has sexual intercourse with a voluptuous wife of his neighbor without his knowledge, this is a shameful whoring. Such a wife is then a genuine whore, and these kinds of men are those who run after whores and who as such will never enter God's Kingdom because such a shameful whoring consumes all the good senses in their soul and kills every spiritual element.

[2] But such whoring is also no better than genuine adultery, yes, even often much worse than adultery. For in adultery such circumstances can hide in the background which alleviate the crime of this sin very much and deserve to be considered by a judge; but in whoring any alleviating circumstances can never be taken into consideration; for the stinking lecherousness is involved and deserves no usual natural consideration before the court.

[3] A wife who lets herself be led to this without any provable need is bad and does not deserve the least consideration; for the weakness does not excuse her here, since each wife can achieve a sufficient strengthening through correct trust in God. But even worse is a wife who entices men herself into her wooing net in order to be lecherous with him in her husband's absence!

[4] But just as criminally shameful is a man of single status, and even worse if he is married, if he attracts women to him, has sex with them in secret and then pays them at the end of this whoring; for such a man firstly leads the women to shameful unfaithfulness and secondly makes them almost fully infertile, and thus destroys her like an evil storm destroys the fields, so that a seed can never more be planted and be of any use.

[5] In quite a similar category a single man can also be placed alongside a married man, if he lets single maidens (girls) come to him so that he can commit sexual acts with them for some payment; and every girl who sells herself is as much a whore as any married woman who sells herself for money or other gifts.

[6] The maidens should only be diligent and hard-working and then they will never need to say that need has prompted them to do it; for every honest man is fond of an industrious and hardworking maiden and will not let them suffer want. But if some employer is a mean and hard person, well, leave him and his service and seek another; it will not be difficult at all for an industrious and hard-working maiden to find a good service where she will certainly suffer no want!

[7] At worst, however, will be those who make an active effort to induce to lewdness such hard working but immature maidens or even girls through all sorts of presents. Truly, such men, whether single or married, resemble rapacious wolves in sheep's clothing and will reap their benefits!

[8] But whoever drags a maiden or a young girl to him with violence should be judged here already! Violence may consist of whatever it likes, whether strength of hands or in enticement through very valuable presents, it makes no difference in the crime. Also the strength of speech or the use of magically numbing means, through which the female sex seemingly willingly gives herself to the randy will of the man, does not alleviate this sin at all, even if a fruit is conceived through this whoring; for such a conception is against the will of both parts and therefore does not contribute at all to the mitigation of the crime.

[9] But the very most shameful whoring consists of the violation of boys and of the sullyng of other limbs and parts of the female body, as are ordained by God (for that purpose of procreation), or even in the violation of animals; such violators are to be completely eradicated from all human societies forever.

[10] But in the sentence upon such crimes it should always be taken into consideration to which level of education such a lewd man or woman belongs; likewise it should be seen whether the lewd person is not possessed by some evil spirit which drives him to do such things. In the first case the community should ensure that such a weak-minded person is brought to a place of correction in which he should be disciplined like a spoilt child until he has become another person; for once a person has conquered over the animal nature of his flesh and his understanding has become clear, he will begin to lead a purer life and will not lightly sink back into his old animal nature. In the second case, in obsession, such a lewd person should also be put behind lock and bar; for such people should be removed from free human society because of the great offences.

[11] Once they are in good safe-keeping, they should be healed through fasting and prayers should be said over them in My name. Once they have been healed and it shows that they have become free of their impure obsession, they then can be fully set free again." (THE GREAT GOSPEL OF JOHN Book 5, chap. 54)

Measures against sexual loose life

[1] Cyrenius says: "Lord, would natural means not also be possibly useful for the second case where there is not yet any spiritually strong person, about whose power of words and will such terrible spirits which possess the body of a person must bow, at least in so far as such a person could then be freed through the power of words and will of a spiritually not yet very strong person from his evil?"

[2] I say: "The first natural means from the field of nature is fasting. If one gives such a person every day just about half a pound of rye bread and with it only a jug of water, in between one can give him every other day a little aloe juice, mixed according to the creation of the nature of the obsessed person with one to two drops of Henbane juice (*Hyoscyamus niger*) such natural assistants will be of good effect; but such things alone will not help him fully without prayer and without the laying on of hands in My name.

[3] Above all the judge in such cases must constantly consider in his heart that he has before him in the criminal only a strongly confused person and no full devil.

[4] But if the person is stubborn in his debauchery, but is neither uneducated nor obsessed, one can proceed quite sharply with his castigation.

[5] If such a person improves and begins to abhor his sins with a good insight, then he should be treated with more love; but if such a person does not improve at all and obviously hangs on to his dissipation with pleasure – which such a lecherous buck can never mask – then he can, if he is otherwise a man of some education, either be thrust out from the community into some distant, barren land, where the great want will bring him to his senses; and if he improves, things should go better for him – if not, the desert land will consume him.

[6] But if there is a person of little education and neither punishment nor fasting have any success, he can be castrated by a knowledgeable doctor, and his soul can be saved in this way. But there are some people who have maimed themselves for the sake of the Kingdom of God. So there can be some – but only in the mentioned case – who are maimed for this by the community, for in this case it is better to come into the Kingdom of God maimed than to go to hell whole! Now you will surely know how all of this which comes from the desires of the flesh should be treated in court! Only I add, that in the future it should only be judged according to how you have just heard from Me, for all time in similar court cases.

[7] Moses ordered stoning and death by fire for such crimes; 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.

[11] For now those who are reborn in the spirit in the true sense cannot yet exist; for people will only achieve true and full rebirth of the spirit when the Son of Man has completed in him the change in all fullness.

[12] Keep these and act accordingly!" (THE GREAT GOSPEL OF JOHN Book 5, chap. 55)

When divorce is allowed

[1] Cyrenius says: "All my thanks to You for this; for now I am quite enlightened in an affair which constantly gives me much to deal with in order to hold a correct court in such cases, and I believe that there can now hardly be a case which could bring me into doubt whether I should judge this way or that way. Only one thing crops up as a very concerning question, and it is this:

Is there then absolutely no case in which one could completely dissolve a once completed marriage so that the separated parties could marry another person without making themselves guilty of the fatal sin of open adultery?"

[2] I say: "Oh, yes, of course there can be such cases, for example: A man had a wife who otherwise was very well equipped with all female attraction; but at the exposure it was shown that the wife was a hermaphrodite. In this case such dissolution of the completed marriage would be put into action if it was demanded; but naturally if there are no prosecutors then there is also no judge on Earth. A law should be made for this case in which such a marriage should not be made at all, and the party who knew well that he is not suitable for a maritable conjunction would be considered a deceiver to responsibility and damages. But whatever is said here is applicable for the female party as well if the male party was no complete man. If the wife leaves him and marries another, she does not commit adultery.

[3] But there can also be among the men such people who either have castrated themselves because of the Kingdom of God or such who already in their youth were castrated for some worldly reason, as there are also such castrated people in the mother's womb; all the named are fully unsuitable for marriage, and their full unsuitability decides the full dissolution of the marriage from the beginning.

[4] Or one or the other married party could have such a body handicap with which the other party cannot possibly live, then the marriage would have to be completely dissolved – but only in the case that one party had not been able to find out anything about the affliction before the marriage; but if he knew about the handicap and nonetheless entered into marriage, the marriage is valid and cannot be dissolved! Such afflictions however, which allow a full dissolution of an already consecrated marriage, are: hidden possession of one or both parties, likewise a periodical madness, a covert leprosy of an evil kind, cancer boils, lice, an incurable consumption, epilepsy, full bluntness of at least two senses, gout and a pestilence-like bodily or breath smell.

[5] If the healthy party had no information before the marriage that his other party was burdened with one of the just named afflictions, after a consecrated marriage he can immediately achieve full valid dissolution again and he must be allowed to do this! For in these cases the healthy part has been deceived and the deception dissolves every contract and therefore also that of marriage.

[6] But if such spouses do not want to be divorced according to the will of the healthy party, the marriage must be considered valid and can later not be separated, except a separation from bed and board¹; for your saying is valid: *volenti non fit iniuria*.

[7] Except for these cases, however, there are almost truly no others which could be accepted as the reason for a valid divorce.

[8] In all other unsuccessful cases of marriage the marriage partners must have patience with each other until death; **for if the young marriage partners had been happy with the honey of marriage, they must then be satisfied with the gall of the marriage.**

[9] The honey of marriage however is the worst part of it; only when the bitter part begins, will marriage start the golden seriousness of life. But this must occur everywhere; for if this did not come, things would be bad for the seed for Heaven.

[10] In often bitter seriousness of life the spiritual seed begins to activate and to develop, which would be stuck in the constant honey life like a fly which falls into the honey pot with all greed and loses its life from the too great sweetness of the honey. Are you now fully in the clear?" (THE GREAT GOSPEL OF JOHN Book 5, chap. 56)

More advises for married couples and judges

"[1] Cyrenius says: "Yes, Lord and Master from above! But there is something else, and just a little word about it, and everything which concerns marriage is then exhausted.

[2] You see, if any man, who otherwise keeps a good order in everything, had a wife who was of a very fleshly sensual nature – as there are unfortunately very many such never satisfied wives. Such a randy woman demands even very often the satisfaction and calming of their flesh from their man in the day. The man says to the wife openly: You have received and now need for the time that was decided by God rest, so that you in your blessed condition do not draw any damage and any unnecessary suffering to yourself through the useless satisfaction of your flesh. A separation from bed and board is a judgment which frees the spouses from their obligation to live together but the marriage is not dissolved.

[3] The sensual wife however does not want to hear or know anything about such a good lesson and demands with impetuousness that her husband fulfill her demands. If the husband fulfils his wife's will, he does the same with obvious lack of decency and in this way commits a sin against the divine order according to your words, but if he holds her back he sins against his wife's will and prompts her to all sorts of unnatural satisfactions or to adultery and whoring with other men.

[4] On the other hand there are also types of randy bucks of men who will not give their poor demure wives any rest often even few hours before birth. There are often loud complaints; but what should a wise judge do for a correct valid claim before God and before all the better world?

[5] If the normal man or the demure wife demands a divorce because of the order and the Kingdom of God, should it be given or not?"

[6] I say: "Yes, according to demand a divorce can be given to one or the other party, however not completely, but nonetheless more than a separation from bed and board, instead also from the mutual responsibility to care and from right to inheritance, two things which dissolve in a lesser reason for divorce only when one party distances himself completely from the other party, who was only separated by bed and board, for more than 3 years without any consistent reason and has no longer taken care of the party left behind, but has acted according to its own pleasure.

[7] But with divorce which should follow at the demand of the good party in your mentioned case, every further usual natural claim for rights dissolves also at the same time.

[8] But it can be plainly seen that the divorce is only to be given when it is demanded by the good party and the bad party agrees to it; if the latter does not agree and promises to improve, divorce is not to be given to the good party, instead a simple remark should be made and he will be recommended to have patience.

[9] But if in this case the divorced spouses want to get together again in good consideration, they need no new marriage bond, but according to the will of both parties the old bond comes into full strength and a casual divorce demanded for the second time cannot divide them any longer, except in an emergency separation from bed and board.

[10] But if a man has a very desiring wife and keeps his wife's demand with soberness of his heart, his power permitting, he does not commit too great a sin against the order of God; for such a nature of a woman resembles a dry ground which the gardener must water in the hot summer time often, if he wants to keep his plants. But if then comes the damp autumn, every ground will have dampness in abundance, but the sober man should work on his wife industriously and educate her spiritually and she will bring him good fruit.

[11] But patience is constantly better than the very best right.

[12] However a demure wife has more right to desire a divorce because of the too great randiness of her husband than a man because of the great randiness of his wife; for the once blessed [pregnant] wife needs rest for the time which God has decided in the nature of the woman. No time has been decided for the man however, and therefore he needs less rest of his nature than the blessed woman; thus a blessed wife rather than a sober man is to be listened to in court.

[13] With a man it can still be seen what sort of life he led before the marriage, whether a riotous youth hasn't made him sober and incompetent through much sinning. But with a woman who desires much, this question is almost not to be considered. For if she already as a girl threw herself into an indecent life for the sake of gain, her nature is already very blunted and if she should become the proper wife of a man, his desire will seem very icy; but if a woman as a virgin has been held very chaste with her hot blood, afterwards the certainly punishable reason is not to be sought in her virginity, instead in the nature of the wife, for which reason in this case the court hardly needs to be considered.

[14] But against the power of nature every such wise judgmental saying is useless and if the corresponding means were to be used for a hot-blooded wife in the field of nature and a corresponding teaching of the heart of the wife, it might be better for them. You see, in this case this is how we should act. But if you have another concern, let us hear it!" (THE GREAT GOSPEL OF JOHN Book 5, chap. 57)

Investigation for future married couples

"[1] Cyrenius says: "You have just mentioned something about natural means; what might that consist of?"

[2] I say: "Of the natural temperance of life! A hot blood is constantly more destructive in nature than a cool one; thus hot-blooded people are also more gluttonous than the cool-blooded and have an ever-growing desire for much and good-tasting meals and drinks.

[3] But if such people keep moderation or are kept in moderation, in that one explains to them with a friendly heart why one is doing it for them and recommends moderation and greater leanness of food, the blood will soon pulse cooler and the sensual drive will begin to lose much of its power without the least disadvantage for the rest of the health of the body and the soul.

[4] But if a very desiring wife even through longer observation of the golden moderation of nature has not received any noticeable reversal, she should take at waning moon in the evening the water of cooked Senna leaves (*Senna alexandrina*) with some aloe juice, about four tablespoons full, but not every day, just every third or fourth day and it will thus begin to look better for the heated nature of the wife.

[5] But should this all as well as the observed good teaching bear little or no fruit, then at the demand of the husband the earlier discussed separation procedure from bed and board can be started.

[6] But in any case the sober wife plagued by the randy man should be listened to ten times more – especially if she finds herself in blessed circumstances – than a man plagued by his randy wife; for a sober man has besides moral means also a number of natural disciplinary means with which he can cool his wife’s heated blood and it will not damage the hot-blooded wife if the man shows a little seriousness from his good will sometimes. Only such a person must never act from a background of grief or anger but always from the background of true love for the neighbor, otherwise he will be of no use for anything and will only cause damage.

[7] But that is all in all what concerns marriage and the sins in all directions, and the world should be decided accordingly in all places.

[8] There should be a legal order created by the State that marriages once consecrated should be maintained morally as much as possible, and that people who are afflicted with physical and spiritual illnesses should not be allowed to marry; for out of such marriages a fully blessed fruit can never emerge.

[9] However, even with those free of affliction a test should be carried to show whether the young bridegroom and the young bride are suitable for one another.

[10] If an authorized, wise examiner then finds some unpleasant facts, he should hold back the approval of full marriage and discuss the grave consequences vividly with those who want to marry, and point out to them that the valid permission for a full consecration of marriage cannot be given as long as the problems remain.

[11] Also an official registrar should make those eager to get married perfectly clear about the seriousness of a consecrated marriage and the heavenly high purpose of such.

[12] If it turns out thereby that those who want to marry begin to behave more and more soberly, get rid of their worldly knots so that they want to legally bind themselves only because of mutual human value, only then should such an authorized person issue the permission for a valid marriage. He should enter the oath of faithfulness in a book to show the insolubility of marriage with addition of the year and day of the marriage consecration and should constantly remain in the knowledge of the following marital circumstances – as they develop, whether positive or negative.

[13] Such wise proxies for the conducting of marriages should therefore not be foreign to a community, but only locals who know the people, whether young or old, as well as they know themselves; thus the many unsuccessful marriages will thereby be prevented and there will be much blessing on such a purified community.

[14] Thus it would be good to place a matrimonial court in every larger community which would constantly watch over all the affairs of marriage. Of course such a court would have to be of the highest unimpeachable character and at the head there should be a man such as Mathael.

[15] This man should also observe the marriage conjunctions, so that a young man under 24 and a maiden of less than 20 should never join in marriage. For this time is at least necessary for the full maturity for a good and in the spirit held marriage. For spouses who are too young spoil themselves through mutual sensual enjoyment, soon become disgusting to one another and the crisis is at hand.

[16] Therefore all true happiness of marriage should in the future depend on the discussed marital judge; in whichever community a very wise high judge carries out his important duties things will soon be most blessed.

[17] Such a high judge will then also keep an eye on the upbringing and the good discipline of the children in the community entrusted to him, and hold them in his heart and will know how to prevent all annoyances with the corresponding means; he will know how to punish the rebellious and praise and reward the diligent for all their goodness and truth, in that he will draw their attention to the blessings of their housekeeping.

[18] But there he should not, as was already the case here and there, set certain awards because such external motives are not at all suitable for the spiritual education of a community; for there the members strive for good only because of the material award, but not just because of the good which alone should decide everything for a person.

[19] It hardly needs to be mentioned afterwards that finally – apart from the fact that such marriages are held purely in the order of God and their fruit can rejoice in the blessing from above – also for such great nation and its anointed leader the greatest moral and physical advantages must emerge; for if a nation wants to have good servants, it must begin to educate them when they are still in the cradle, otherwise they will become wild and will be a torment for their parents instead of comfort and support in their old age.

[20] But if the marriages are kept in good order, also children in good order will stem from such marriages, and such orderly children become orderly citizens, and such will then become complete citizens of the Kingdom of God in their hearts; and thus everything is fulfilled that the divine order can ever demand from the people of this Earth! Is this now clear and plausible?" (THE GREAT GOSPEL OF JOHN Book 5, chap. 58)

The Sixth Commandment

"[1] Helias said: "O Lord and Master, see, I am a maiden and have never known a man; therefore it would probably not be the right thing, if I make a remark about the sixth commandment! I therefore would like to ask You, that You, o Lord, spare me to talk about the sixth commandment."

[2] I said: "O My dear daughter, if you secretly did not know anything about this commandment, I would surely not let you talk about it; but since you know this commandment very well, despite not having anything to do with a man, it is quite proper for you to talk also about this commandment. And so can speak in your own manner!"

[3] And Helias repeated her motto: "O Lord, who does your will, does not commit a sin! And thus I will talk in a proper manner. '**You shall not commit adultery!**' is the literally meaning of the sixth commandment. And according what my rabbi has taught me, it says the following: 'You should behave chaste and pure before God and before people; since who lives and acts unchaste and impure, is a sinner like an adulterer, a lecher and a prostitute!' These were the words my rabbi used when he taught me.

[4] I have nothing else to criticize other than, firstly, when Moses wrote the basic commandments in his second book, chapter 20, he only prohibits adultery, although he then in his third book, about from chapter 18 onwards, speaks in great detail about this matter, which I haven't read yet, since my rabbi decided that it wasn't good for me. And secondly, God gave through Moses this commandment, as well as many others, always addressing the male gender and only very seldom thinking about woman.

[5] Who is 'you', who should not commit adultery? The single commandment in the law is only directed to one person or to only one gender, apparently to males, while the woman is not

mentioned. One can of course argue and say: if the man is not allowed to commit adultery, then the woman can't do it either, since without a man she cannot sin. But in my opinion, it is in fact the woman who, through her charm, is the most decisive element in provoking the man to commit adultery, and hence, it should be specifically said to the woman that she should not tempt the man into adultery and should not break the marriage herself.

[6] I would like to know why this is so! And why did Moses in the law addresses so much more the man than the woman? Does the woman belong less to the human race than the man?"

[7] I said: "Now, this your criticism is still acceptable, although it also walks only alongside the truth. See, here also the true and pure neighborly love comes to the foreground, and this concerns the woman in the same way as the man.

[8] If you, for example, are the wife of a decent man, would it make you happy if the wife of your neighbor desires your husband and does with him what is not right? If you in your heart certainly would not approve of it, that something like this happens to you, then you must behave towards your neighbor in just the same way as you wish that your neighbor behaves towards you. And what has been said in the law for the man, applies in an equal measure for the woman.

[9] God gave only according to the wording the basic commandment to the man alone, just like He gave to the human head the main senses and through them the intellect in the brain. And just as God speaks for the time being only to the mind of man, He also speaks to the man as the head of the woman, since so to speak the wife is the body of the man. If the head of a person becomes illuminated and insightful, will not in the same measure the whole body becomes insightful?

[10] If the mind of the person becomes properly illuminated, then soon also the heart of a person becomes illuminated, which will with pleasure submit to the orderly reason of the mind. But the wife also corresponds to the heart of the man; and if the man as the head is properly illuminated, equally will also the wife as his heart become and be illuminated.

[11] Since ancient times it is written that man and woman are one body. Therefore, what has been said to the man is also said to the woman.

[12] And see, by that, I have shown to you the nullity of this your doubt and have shown you the right light of the law, which you have certainly comprehended well. And since that has been properly understood, you can continue with your criticism." (THE GREAT GOSPEL OF JOHN Book 16, chap. 51)

Polygamy

"I SAID: "He who among you gentiles will walk in My teaching will also gladly hear such an advice from Me. But concerning polygamy, it should be with My followers as it was in the beginning with the people on this Earth, since God has created only one first man and gave him only one woman. For he who has married already a woman to who he has given his full love and unshakable faithfulness, and who will then marry a second and a third woman – and some even more – then he commits indisputably adultery against the first woman, and in the law it is stated: 'You shall not commit adultery'.

[2] I say to you that polygamy is evil, for it makes the soul very sensual by the great lustfulness of the flesh. It is and remains evil lewdness, whoring and obvious adultery.

[3] All those who are afflicted with these diseases will not enter God's Kingdom. How could they? Their soul is indeed buried too deeply in the sensual flesh of their body and cannot understand nor

feel anything spiritual. Therefore, such sensual people cannot or hardly come into God's Kingdom. For wherein the actual Kingdom of God consists I already have explained to all of you more than sufficiently.

[4] But no matter how harmful polygamy is for the soul of man, still I do not give you a law against it, but I leave everything up to the free will of every person, showing you the truth and giving you a good advice.

[5] It is the same when a man keeps female slaves as cohabitants or concubines, for also with them he is breaking the marriage regarding his official woman.

[6] However, a man who is not married with a woman, but is only living his lustful life with cohabitants is as evil and often even more evil than many weak adulterer, for he harms not only his own soul but also the souls of his sensual cohabitants. Such people are already in this world preparing for themselves a wicked and bitter fate, and an even worse and bitterer fate in the beyond, for **by their way of life they have wasted almost all ethereal life elements of the soul.**

[7] He who, according to My teaching desires a quick and complete rebirth in the spirit of his soul, needs to live a life that is as chaste as possible and should not let himself be charmed and seduced by the flesh of young and adult women, for this draws the life of the soul outwardly and by that he prevents greatly the awakening of the spirit in the soul, without which however no complete rebirth of the soul in his spirit is imaginable or possible.

[8] A good marriage that is combined with reason, wisdom and self-denial does not hinder the spiritual rebirth, but lewdness and lust makes it impossible. Therefore, avoid these more than the pest.

[9] Even if after some time the sensual people of both sexes change their attitude completely and start through great self-denial to live a complete chaste life and receive by such a real penance also the complete forgiveness of their sins, then they still will with difficulty or not at all attain to the full spiritual rebirth in this world, but only partly. Because the soul of such people is already busy enough to free himself of his flesh in such a way that he can hear the warnings of the spirit that are necessary for his salvation. Although, such a person can still become very wise and can accomplish many good things, he hardly will come to the full extent of the active power that performs wonders. Such a soul can only attain to this in the beyond.

[10] Such a soul is like a person who has been sick and weak for many years and has finally recovered by a true and correct medicine. Yes, such a person is now indeed healthy, and he can, when he will live from then on very orderly, also remain healthy and reach a high age, but he hardly will reach the power of a person who has been completely healthy since his childhood, because firstly his inner muscles, nerves and fibers were not able to be developed properly because of the long sickness, and secondly, what is most important, they also were not able to be trained in the different movements and efforts.

[11] Since such a person, because of the long lasting sickness is not able to easily reach the full power of the body of a very healthy person because of the lack of the inner development of the muscles, nerves and fibers and because of its lack of exercise, so it is also with a soul who has been sick for a long time, because he lacks the first development of the true and pure love for God, and consequently also of his faith and his will. However, if he will lack already the first, then he certainly will lack even more the exercise of the 3 basics that were mentioned, and the inner power of these 3 life's elements of the soul of a complete recovered sensual person will always stay behind, although **in Heaven there is more joy for the full conversion of 1 sinner than over 99 righteous ones who never needed to do penance.** For if the love, the faith and the will of a person truly want to be active in power, they must already since their early age be properly developed and then be well trained.

[12] But as I have the power to heal completely the heaviest and the longest lasting sickness, even in such a way that the person who has been healed by Me becomes as powerful as if he has never been sick since his birth, so from now on, a soul of a completely converted sinner can still attain to the same inner power as the soul of a righteous one who never needed to do penance. However it will cost him great effort to deny himself.

[13] He who has children should train them already since their early age in those 3 basics, then they will easily conquer the world in themselves.

[14] Look, all this I am giving you only as good advice and not as some law, for under a compelling law, you, a human being, cannot become the founder of your salvation. However, he who will impose himself such an advice of Me in his will as a compelling law, and will act and live accordingly, will do well. Did you well understand all this now?" (THE GREAT GOSPEL OF JOHN Book 18, chap. 89)