

# MESSAGES FOR **THE ONES LOST IN THE FLESH**

(About lazziness and sexual sins)

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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## THE NEW REVELATION

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

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

The following are just a few of the New Revelation's teachings concerning the subjects we are dealing with in this booklet.

**Laziness - cause of neglecting the spiritual education coming from God.  
Necessity to bring men to activity**

**Weaknesses induced by laziness**

**Postponing is not compatible with neighborly love**

**Fleshly desire**

**The lazy and lustful flesh**

**Carnal and sensual pleasures**

**The practice of harlotry and fornication**

**The fall of woman and its bad effect on man**

**Beware of a tempting women**

**Fear of death and sexual sin**

**The destiny of a young man addicted to all sorts of worldly vices in the beyond**

"[6] Beware of gluttony and reveling, for by that the love for God will diminish and the love for the world and self-love will be nourished and strengthened, and with that the judgment of matter and its death. Beware also of sexual impurity and all harlotry, for the sexually impure, the harlots and adulterers will not enter into My Kingdom of life.

[7] To you, who are now healed of your physical afflictions, I say that from now on you should not let yourselves be tempted by any sin, for then My mercy will again be taken away from you and then you will fall back into even greater afflictions.

[8] But beware also of laziness and idleness, for this is the root of all vices and afflictions of men.

[9] You have heard this now from My mouth, observe it also and live and act accordingly, then My mercy will not leave you. Amen." (THE GREAT GOSPEL OF JOHN Book 20, chap. 63)

## **Laziness - cause of neglecting the spiritual education coming from God. Necessity to bring men to activity**

"[1] I SAID: "My dear friend, you asked a very good and right question here, but one thing you forgot by this: that God on this Earth did not want nor could He have created the Earth itself and everything that it contains for an eternal existence.

[2] On this Earth, everything is changeable and perishable, and it is only a point of transition from the first judgment and death to the true, eternal unchangeable life.

[3] The deity with His almightiness can make it happen that man, just like the plants and the animals, must live in a certain order, but then man would not be man anymore, for then he will have no insight, no reason and also no free will of himself. But since the deity did not want that, based on highly wise grounds, He gave man insight, reason and a free will, and with that also the ability to become similar to God by developing and completing himself spiritually.

[4] That humanity is neglected for what their education is concerned, while the deity excellently provided for that education since the very first beginning, is only because of the laziness of the people. If nowadays there are still honorable and just men among the people like you and your neighbors, then why are they not all like you? Because they are lazy. That is why the deity let those big cities to be destroyed because laziness and the resulting immorality were dominating there.

[5] If those cities and their inhabitants would have stayed just like you, the deity would not have send enemies against them but would have preserved them. The reason why they were destroyed is that their plague of laziness would finally not have spoiled and ruined the whole population of the Earth.

[6] At no time did the deity let these nations be without wise teachers, and many better people who lived in those cities were still saved by them, but those who were too lazy had finally to be removed together with their habitations.

[7] A wise government that attaches importance to a good order by means of its laws will surely also call a willful transgressor to account and chastise him. Should then the deity, no matter how good and indulgent He is, also not chastise a too degenerated people and with a just rod wake them up from the big laziness and bring them to activity?

[8] You will realize that this is necessary. Take especially the completely free will of man at heart which the deity cannot hinder, then you will understand and realize everything concerning your rather long question. Because look, on a globe where man would not be able to sink into all of the greatest vices by his free will, his intellect and his reason, he then would also not be able to raise himself to the highest and divine virtue.

[9] If you think about this, all the points of your question will become clearer. Because look, to create and raise animals, trees and plants is easy for the deity, but to educate people is not so easy. The deity can educate them but cannot enforce an internal coercion on them. Do you understand that?" (20. THE PLAGUE OF LAZINESS, THE GREAT GOSPEL OF JOHN Book 25)

## **Weaknesses induced by laziness**

"[11] Just look at the mind of man, which often sinks down into a complete worriless rest, by which man feels very happy and comfortable. But when man feels for a short time more and more calm, worriless, happy and comfortable, the stormier it will later become in his mind, when it was at first a little disturbed in its sweet rest by something uncomfortable.

[12] But a person's mind that must constantly fight against all kinds of storms will not worry so easily for the storms that repeatedly come up, and he will more easily keep his calmness and the necessary rest at all events.[...]

[14] And look, friend, this is also a good lesson for all those who gladly would like to give in to that sweet, worriless laziness. The one who is always busy has largely enough with a short rest to strengthen his whole being. And once he is strengthened, he immediately longs to go to work again and he finds only therein his pleasure.

[15] However, the one who avoids to be active and who only feels happy and comfortable in an ever increasing inactive laziness – like the fattened Pharisees and other rich loafers – will fall into a complete fury if the laziness, which is so comfortable to him, will be threatened in the least.

[16] That is why the Lord took care of all kinds of beings, things and phenomena on this Earth, that will repeatedly shake up people from their work-shy rest. And so they will have to recognize that they are not the lords of the world and of all beings and things which are on it and in it – as the lazy rich persons greatly imagine – but that it is a certain Someone Else. Someone whom these kinds of people do certainly not know and about whom they do not want to hear anything truthful, as you can very well see among the many Pharisees and other Jews."

(64. The Storm and its corresponding meaning – THE GREAT GOSPEL OF JOHN, Book 22)

## **Postponing is not compatible with neighborly love**

"[2] I said: "My friend, I know this, and I still know many other things which you do not know. And one of the many other things that I know is also that I know which way I have to take, which place I have to visit and at what time I have to arrive in that place that I have to visit. Because I am not like some people when they have to do a work and say: 'Well, I do not absolutely have to start this work today. I will still have the time for that tomorrow or the day after tomorrow.'

[3] But I say: what you can do today, you should not postpone till another day. For if some hungry and thirsty person would come to you, asking you for some food and drink, and you would say: 'Just come tomorrow, for today we do not have the time to give you', do you think that the poor man will be helped by that? And does such postponing of a point in time for doing a good work also belong to the subject on neighborly love that I proclaimed to you?

[4] But if this does not belong to neighborly love, then a work that has been postponed till the next day and which could very well have been done a day earlier does not belong to neighborly love, but such postponing of work belongs to the category of the laziness of people. And laziness is always the beginning of all kinds of sins and vices, because someone who is always busy with right and good things will have little time to commit one or the other sin. But a lazy person will in his laziness think more and more about how to chase away his boredom which is the result of his passivity. And since every person is constantly surrounded by good as well as evil spirits, it is obvious that the evil spirits will have an easier access to a lazy person than to an active person. And once those evil

spirits receive access to a person, they soon entangle his mind in all kinds of useless fantasies and will pull him more and more down into their dirty and dark spheres."

(6. The Lord warns against laziness, THE GREAT GOSPEL OF JOHN Book 25 )

## **Fleshly desire**

[1] (The Lord:) "Now, we have worked through poverty and have seen the hostile issues which start to appear if they start to dominate; but we also have seen how it can be remedied and why, and what advantages for people can grow out of the observance of this My teaching to you all for everyone. And thus we are finished with this plague and annoyance and alongside come to a new field, which does not resemble what we just have worked through, but, nevertheless, stands in close relationship with it. This field is called: lust of the flesh.

[2] Therein lies more or less the actual main evil for all people. From this lust originate nearly all bodily illnesses and most certainly and surely all evils of the soul.

[3] Man can rid himself from every other sin easier than this; because the others have only outer motives, but this sin bears the motive in itself and in the sinful flesh. Therefore you should draw your eyes away from the appealing dangers of the flesh for as long, as you have not become masters over your flesh!

[4] Keep the children from the first fall and preserve their innocence, and as adults they will easily control their flesh and not easily come to a fall; but only once overlooked – and the evil spirit of the flesh has taken possession of the same! No devil is more difficult to be driven out of man than the flesh devil; only through a lot of fasting and praying can it be removed from man.

[5] Beware to annoy the little ones or to stimulate them by excessive cleaning and to stimulate them by stimulating clothes and to ignite their flesh! Woe to him, who sins against the nature of the little ones! Truly, for him it would be better, if had never been born!

[6] The sinner against the holy nature of the youth, I Myself will punish him with all the might of My wrath! Because if the flesh has become damaged once, the soul does not have any firm foundation anymore, and her perfection makes bad progress.

[7] What amount of work does it take for a soul, to cure its damaged flesh and to make it completely without scars again! What fear does she not have to cope with, if she notices the damage and weakness of her flesh, her earthly home! Who carries the guilt of it? The bad supervision of the children and the many annoyances, which are given to the children by all kind of things!

[8] Above all is the depravity of moral standards in the cities always greater than in the countryside; therefore, once as My disciples, draw people's attention and show them the many bad consequences, which arise out of an too early break of the flesh, and many will take note of it, and many healthy souls will appear from that, in which the spirit is easier to awake, as it is currently the case with so many!

[9] Look at all the blind, the deaf, the cripples, the lepers, the gouty person; look further at all the different illnesses and with all kind of bodily illnesses afflicted children and adults! All are the result of a too early break of the flesh!

[10] No man should touch a maiden before he is 24 years old – you know it, how and where it is mainly to understand – and the maiden should be fully 18 years of age or at least fully 17; under this age she is only grow ripe and should not recognize a man! Because before that time she is only here and there grow ripe; if she is touched too early by a randy man, she is already a broken flesh and has become a weak and desirous soul.

[11] It is difficult to cure the flesh of a man, but many times more difficult this of a maiden, if she is broken before her time! First of all she will not that easily deliver healthy children into this world, and secondly she will become from week to week more sex-addicted and finally become a whore, which is a most wretched disgrace mark for mankind, not so much for itself, but much more for those, by which negligence they have become like that.

[12] Woe to him, who uses the poverty of a maiden to break her flesh! Truly, for him it also would be better that he never had been born! Who has sex with an already spoilt whore, instead of turning her away from destruction by using the right means and to help her on the right path, will one day have to cope with a repeatedly strict judgment before Me; since someone hitting a healthy person, did not sin so severely, as someone who mistreated a cripple.

[13] Who slept with a fully ripe and healthy maiden, has in fact also sinned; but since the caused evil is not of a particular harmful nature, especially if both parties are completely healthy, only a smaller judgment is placed on it. But who out of a pure, already old lecherousness does this to a no matter how ripe maiden, what he would do to a whore, without fathering of a living fruit in the lap of the maiden, will encounter a double judgment; but if he does this with a whore, he will have to cope with a tenfold judgment!

[14] Since a whore is a maiden which is in her flesh and her soul completely ruined and broken. Who is helping her out of such great distress with a reasonable and loyal heart to Me, will one day be large in My kingdom. Who sleeps with a whore for a contemptible pay and makes her even worse as she was before, will one day be rewarded with the reward that every willful killer receives in the mud pool which is prepared for all devils and their servants.

[15] Woe the country, woe the city, where prostitution is conducted, and woe the earth if this evil is getting out of control on her ground! Over such countries and cities I will place tyrants as rulers, and they will have to burden the people with unreasonable loads, so that all flesh is starving and let go of this most sacrilegious activity, which one person can commit against his poor fellow people!

[16] But a whore should lose all honor and respect, even with those, who have used her for a contemptible wage, and her flesh will in future become even more afflicted with all kind of incurable or at least difficult to cure epidemic. But if one betters herself properly, she will be looked at with merciful eyes by Me!

[17] But if any lecherous reaches for other satisfying means except the vessel which I have put in the lap of a woman, he will not easily reach the point to see My face! Indeed, Moses has ordered stoning for that, which I do not completely repeal, because it is a hard punishment for similar offences and offenders who already have fallen to the devil, but I only give you the fatherly advice, to ban such sinners from society, to expose them to severe distress in a place of exile, and only if they come, nearly completely naked, to the borders of their home country, to re-accept them, take them to a soul heal institution, which they should not leave, until such people have been completely rehabilitated. If they, many times tested, for a longer period of time are able to completely prove their betterment, they are allowed to return to society; but if the slightest signs of sensuous

challenges are recognizable, they rather should stay imprisoned for the rest of their lives, which is many times better and healthier than the uncontaminated people in a society become contaminated by them.

[18] You, Zorel, was in this regard also not very pure; since already as a boy you were afflicted with all kind of impurities and was an irritating example for your fellow youth mates. But it cannot counted as a sin against you, because you did not received such upbringing, from which you could have learned any kind of pure truth, which would have shown to you, what, according to the order of God, is perfectly the right thing. Something better you only started to recognize, after you got familiar with the rights of the citizens of Rome, by an advocate. From then on you were actually not an animal man anymore, but otherwise a first class law distorter, and cheated your fellow neighbors wherever possible. But this is all over now, and your are standing according to your better judgment as a better person in front of Me!

[19] But despite all this I notice that there still exists a lot of fleshly lecherousness in you. I especially draw your attention to this point in which you should be very careful; once you are stuck in a somewhat better life, your flesh which is full of holes will start to stir in its still by far not cured fragility, and you will have your troubles to calm it and to finally heal its old fragility completely. Therefore be aware of any immoderateness; since in immoderateness dwells the seed of carnal lust! Be therefore moderate in everything, and never allow yourself to be tempted to immoderation with regard to eating and drinking, otherwise you will have a hard time to tame your flesh!

[20] And as such we have also gone through the field of the flesh a little, as far as it is necessary for you. And now we want to enter another field, which can also be regarded as strong in you!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 12)

## **The lazy and lustful flesh**

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

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

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

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

[9] It has been determined in this way that for every soul, matter must have a certain overweight, so that the soul will by that be forced to become active against the small overweight of matter in

order to make the right use of the freedom of his will. To achieve that, the teaching from the Heavens was given to him at all times and in all clearness, which places the soul in a completely free floating condition between spirit and matter.

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

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

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

## Carnal and sensual pleasures

"You know that certain human beings, male and female, are much afflicted with **carnal desires**, while there are others whose sensuous carnal nature is almost totally impassive. Such human beings do not react even if they are exposed to the most delightful flesh, whereas others would again enter into a frenzy at the sight of feminine charms. Yes, there are fools who, at the sight of a female, fall in love to such a degree that they completely lose their senses if they cannot have such a woman as their wife or, at least, for occasional sensuous pleasures.

The reason for such carnal inclination, especially if it expresses itself severely, frequently lies in being possessed with one or even several lecherous carnal devils. How do these devils enter the flesh of such a person? Human beings themselves prepare opportunities without number or measure. Such carnal devils live especially in all "heating" (that is, **alcoholic**) **beverages**, in wine, in beer, and particularly in all distilled spirits. When people drink such alcoholic beverages and become severely inebriated, they have with certainty accommodated at least one or more carnal devils in their bodies. Once these carnal devils are in the flesh, they itch and torment the genitals in such a severe manner that human beings cannot but satisfy this enticement in sensuous pleasures.

These carnal devils are nothing but impure souls of departed human beings who were very much addicted either to drinking or to carnal sensuousness. The reason for entering the flesh of a living human being is for the improvement of the- carnal devil, because the flesh was their element. They carry on in their new abode in a considerably worse manner than they did when they were in their own flesh.

When these corrupt souls carry on too unrestrainedly and begin to ignite their impure desires more and more, they often cause many dangerous diseases. The guardian angel-spirits allow this, so that the soul of ailing human beings may not totally perish in a furious rage of the flesh. Such so-called hot beverages are the first means through which these carnal devils enter a person's flesh.

The second path is just as dangerous as the first, and it is attending a **dance**! You may safely assume that, at any such dances, there are at all times at least ten times as many invisible, flesh-addicted impure souls present as there are guests. Under certain circumstances it is easy for them to enter the flesh, which here is severely stirred up and exceptionally susceptible to that type of filthy soul riff-raff. This is also why people who have attended such a ball feel an actual aversion to anything higher or sublime. This may easily be observed, especially in cities. And as far as students are



concerned, it often happens that those who were once diligent students do not think about books or learning after such a dance, but do think continuously about the white neck, bosom, arm, and so on of a female, and have the eyes of the object of their affection constantly on their minds. Their senses are occupied with nothing but the object at the dance, which gave them such great pleasure.

This is why so many students give up their studies. Many, instead of studying the sciences, study only for their daily bread in order to become, as soon as possible, married with their lovely dance partners, such as they may be. And if such a couple actually marries, they are as incompatible as man and wife as the day is with the night. The initial time such a married couple spends together is spent strictly in sensuous pleasures. Therefore, in a very short time all the specifics are completely used up, which specifics should have been dedicated to the formation of power for procreation; and this is usually followed by fatigue of the flesh. In such cases, the carnal devils that inhabit such a human being seek a way out by suggesting, as would a family doctor, that such a soul look for other flesh. Thus the wife soon becomes disgusting to her husband, and vice versa. She gradually begins to look for young paramours; the husband, however, will usually go out at night to get a fresh air." And such a relation continues until such a married couple become weary of each other; soon they divorce, or merely go their separate ways. Such occurrences – which are presently the order of the day – are the fruits of the ball or dances and such like, and the consequences of possession of the above-mentioned evil patrons of the flesh.

At first, this state of possession does not express itself with the same severity in everyone as it does in some, such as those who, through **alcoholic drinks**, have accommodated such unclean spirits within themselves. The spirits which come out of these hot drinks may be easily removed by means of a strong prayer for the soul by her spirit, whereupon a normal condition of the flesh is restored. The alien spirits which were attracted through the pleasures of dancing are not, however, so easily removed. It requires a considerable amount of fasting, prayer, and self-denial, through which the soul unites more and more with her spirit. The spirit then reaches through the soul and throws the evil riff-raff out of the house of the soul. What would such a couple generally do while at a dance? Besides dancing, they would usually **eat and drink** throughout the dance, and afterwards they may eat even more than normal, because they want to "replenish their energy," which is the same as a guarantee to the carnal devils of a lifelong pension and lodging in their souls and blood. The physical body of many male and female dancers, when they have accommodated too many such guests, will in a very short time cease to exist, because these malicious carnal imps, who are no longer able to find any more room in the kidneys and parts of the genitals, prepare their dwellings also in the spleen, liver, and lungs. Wherever such an emigrant from Hell makes his home, he kills the flesh wherein he dwells. The consequences of this are hardening of the spleen and liver, consumption of the lungs, and emaciation. When two or more enter the lungs, they then cause galloping consumption.

The Lord says: "I tell you that you may be assured that most human ailments originate from their hellish inhabitants, for which they themselves have paved the way into their own flesh; many already begin the school of Hell in their youth, and these are the true children of the world. These human beings do not sense that they are accommodating foreign guests of the dirtiest kind. These spirits not only seek to place the mood and flesh of the landlord in a sensuous mode, but also work in this manner upon the soul to the extent that she begins to find pleasure in all kinds of worldly things."

These worldly things, especially for females, are "**fashion**"! The charming flesh must be covered in accordance with the prevailing fashion, the hair must be curled, and the skin must be embrocated with well-scented potions. For men, there must be the ever-present **hellish tobacco**, and many

young dandies, if they have a little money, will frequently smoke as much in one day as ten poor people spend to buy enough bread to feed themselves.

You should also know what the spiritual significance of this fashionable smoking is. These evil inhabitants make every effort to familiarize the soul, while living a physical life, with the hellish vapors and stink of tobacco. Therefore, after the soul leaves the body, she does not become aware of her stinking company immediately, nor does she sense early enough that this fine company, completely unnoticed, is leading her into the third Hell.

It has already been said that each soul, after the death of the physical body, comes first into the company of angels, whereat their evil company must yield in the twinkling of an eye. It happens in this instance as well. But such a soul does not remain permanently in the company of the angels, but instead is placed in a position whereby she may restore herself completely. In other words, she is brought to a place where, through free activity, she may regain the necessary specifics for her restoration that she squandered on this world.

Here the aforementioned evil carnal company can approach such a soul unnoticed, although these hellish beings stink pestilential to a soul that is pure to a certain degree, and such a soul easily notices their presence. But a soul whose sense of smell has been so dulled no longer notices the approach of evil company. And we certainly cannot mention the sense of sight, since the soul does not have sufficient light yet, as the viewing of the soul comes only from the inside. Therefore she can only see that which is within her, but not that which is outside of her.

Such spirits are outside of such a soul, and that is why she does not notice them. However, through the sense of smell she can perceive their presence and determine exactly where they are. Once she has accomplished this she can withdraw into her spirit, and soon she will be able to see where her enemies are located and what their intentions are. Once these hellish spirits notice that they have been detected, they flee immediately. A hellish spirit can endure everything, but not the brilliant eye of a pure soul, and much less that of an angel. And in order to protect themselves from My eyes, they erect mountains as cover.

You may easily conclude from this why I often rallied against this highly detestable smoking of tobacco. You have likewise been given to understand how the excessive carnal desire in a human being comes into existence, whither that leads, and how human beings can protect themselves.” (Earth and Moon, chap. 69)

## **The practice of harlotry and fornication**

"3. Then I said that they were indeed healthy as far as their body was concerned, but not in their soul, 'For whoever practices harlotry and fornication is very sick in his soul. Through this sin a person's heart hardens from day to day, becomes ever more unfeeling and merciless towards its fellowmen and in the end loves nothing but itself and the object of its lust, not for the sake of the object though, but only for the sake of satisfying its lust. Such a heart then flees God's Word which admonishes it against its evil desire and in the end even becomes hostile to those who carry the Word of God in their heart and live accordingly. Many of you suffer from this sickness and that is why I returned to you to heal you from this very bad and fatal disease. Those of you who know that they suffer from this deadly disease should entrust themselves to Me and I shall heal them.'

4. At this My announcement many promptly leave the house, for the offenders fear that I may divulge their secret and so they take to their heels. Among them were some adulterers, some guilty of incest and many of both sexes guilty of self-abuse, and they were relieved to be out of My sight.

5. Not that there were not many who would have liked to be healed of this vice, but it was the disgrace! Because they counted as honourable, well-regarded people, and it would have been embarrassing to have their neighbours find out about their infirmity of flesh. Yet they did not consider that they gave themselves away by taking to their heels in response to My offer.

6. Many who remained behind said, 'No, I could never have thought that about this or that one.' Others however could not resist laughing, saying, 'Quite smart of You! These would have given no answer even if asked for ten years straight, yet You only offered most kindly to heal them of this affair, and look how they all shot through! They probably thought that He Who could convert water into wine could also call them by their name, You there sinned this way and so many times, - and you there this way and this often! And this they could not bear of course and thus made off! But they did not consider that this way they gave themselves away most of all! We don't wish to judge them, since we know our own weaknesses, and know it is better to first sweep before your own house, but it is funny how they thought that by running off they would not be recognised the way you described the sins! No, these are sillier than Persian rhinos!'

7. Say I, 'Let them go, the blind fools. Before men they feel ashamed, but before God Who at all times sees and tries the hearts and kidneys of men they are not ashamed. I tell all of you: This worldly sense of shame is idle. How long will it last in this world anyway? Soon the body will be taken from them whose flesh gave them so many sweet hours. Then they will arrive naked in the other world where everything they did ever so secretly in this world will be revealed in all detail. Only there a true and lasting shame will be theirs of which they will not be able to rid themselves as easily as here.

8. In truth, I tell all of you: Those who are lascivious, unchaste and fornicators shall not enter the Kingdom of God unless they have drastically changed their most wicked way of life. For behold, all other sins man commits outside his body and can, therefore, rid himself of them more easily - for what takes place externally does not cause as much damage to a person as that which takes place within him. Fornication takes place within man, damages his soul and spirit and is thus the most dangerous of all evils. Therefore, shun it above all and flee it like the plague, for the appetite for sensual pleasure is Satan's trick. Woe betide him who has allowed Satan thus to take hold of him. He will find it extremely difficult to free himself from Satan's claws. Unspeakable suffering and pains will be his share. Do heed all this, or else the time and the days will come which you will not like at all. But now let us retire.'" (THE GREAT GOSPEL OF JOHN, vol. 1, chap. 87)

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"It is much easier to fight arrogance than this pest! If men have become proud, arrogant and domineering, then let them be given war, want, poverty and sickness, and they shall soon crawl to the cross and are certain to write the humbling behind their ears. But a randy character let's nothing trouble him! Even when he has gotten through every Venus sickness and in the end can hardly walk or stand up for feebleness, and death grins at him on every side, he is still not troubled, if only he can fondle some buxom whore! When falling asleep, his last thought is of the flesh, and on awakening, the first thought again is of the flesh, and then the entire lazy and sleepy day again is nothing but flesh! And so his mind is flesh, his love and friendship is flesh, and flesh is all in all!

"And how immense the arrogance sticking to the flesh, which comes to the fore if someone should disturbingly step into such flesh-donkey's only blissful world to perhaps give him some friendly

warning! Such are a thorn in the eye of the unchaste! Behold, that is their makeup in the world, and in that state they come over here!"(From Hell to Heaven, chap. 97)

## **The fall of woman and its bad effect on man**

"SAYS Kisjonah: 'O God, o God. What depths of wisdom. Who has ever heard anything like it? Verily, such exposition only God can give. Here the wisdom of all the wise comes to fullest nothingness of all nothingness. No, this truly is too much all at once, for a poor mortal sinner in full measure like me.

[2] Through this Revelation all of Genesis suddenly becomes clear and understandable, as if by magician's master-stroke, so to say.

[3] Now I understand what it means: "And God formed Adam as the first man of this Earth from the clay of the Earth." Out of His eternal order, God willed it that the spirits captive within the Earth under judgment, from the more pliable clay of the Earth build a body corresponding to their spiritual form, with which they can move freely, recognizing their self and from that God, to freely subordinate themselves to the divine order, to attain to their primordially spiritual nature, namely to become perfectly pure spirits, therefore like the primordial archangels.

[4] Yes, indeed, now all becomes clear to me. And it says that woman was formed out of Adam's rib. How clear also this is. Just as the mountains by correspondence are the more solid and therefore more stubborn part of the Earth and therefore containing also the more stubborn spirits, just so the man's more stubborn part had, as it were, deposited itself in man's bones, which by correspondence relate to the Earth's mountains.

[5] The more stubborn spiritual, the more sensual, proud and arrogant elements of the man were by God's wisdom and might eliminated from him and represented in a female form similar to that of the man which, since it originates from the man, stands in a living correspondence with him and thereby, and through the procreative act, is capable of having a living fruit awakened within it, according to God's almighty will. And since a greater suffering has been imposed on her as the man's more stubborn spiritual part, she can perfect her spirit whereby according to Scripture it can happen, and also does, that finally man and woman become one.

[6] For the expression that man and woman have then one body does not mean anything else but: although the woman's nature is the more stubborn part of the man, through the comparatively harder trial it eventually becomes equal to his gentler spiritual part and that is what is meant by the expression that man and woman have one body. What do You, O Lord, say to this?

[7] I said: 'That is absolutely good and true. This is how it is and thus the Scripture should be understood. Then it would be easy to talk to all men and act in their very best interest from the Heavens. But by the second misuse of their free will people have deeply sunk into sensuousness. This is above all the case with women who have begun to abundantly adorn their form from Satan inherited more attractive body and because of their selfishness have become inflexible, proud and resentful thereby pressuring the gentler man who, in order to be granted a woman's favor, had to quite voluntarily and submissively to dance to her tyrannical tune and in the end even enjoyed being completely ensnared by her truly satanic cunning.

[8] As a result he fell from all the Heavens dawning within him, became ignorant, lustful, selfish, vain and greedy for power and thus truly of the devil together with the woman.

[9] From time to time the man was softly admonished by his spirit through the awakening of love for life, to read the Scripture and contemplate God's great works. Many also did that by first more or

less freeing themselves from the snares of woman. But this did not help much because they no longer understood the Scripture. And since they themselves has become materialistic like the woman they promptly took the literal sense for fully valid and thus turned the Word of God into a monster and God's Temple into a den of thieves.

[10] I tell you and all present: things have advanced to a stage when all men would be completely lost if I, the Lord Himself, had not come into the world to save you from the yoke of Satan and his eternal perdition. And I Myself shall have to go to the greatest lengths in order to begin to raise only a very minor part of mankind to the proper light of the Heavens.' (THE GREAT GOSPEL OF JOHN vol. 2, chap. 66)

## **Beware of a tempting women**

"HOWEVER, woe betide the world when the women again start to wear finery, bedeck themselves and will sit on the thrones. Then the Earth will be put through the fire.

[2] Therefore, maintain good discipline with the women and let them above all practice proper humility. They should be clean, but never dressed up in finery and bedecked, for women's finery and jewelry is mankind's grave and ruin in everything.

[3] But just as a pure, well-mannered and humble woman is a blessing for a house, a bedecked and thereby proud woman among men, fully comparable to a snake that through its wanton glances lures the Heaven's birds into its venomous and destructive jaws.

[4] Therefore I advise, but do not wish to make this advice a command:

[5] If someone looks for a wife, let him make sure that the maiden he woos does not bedeck her body, except cleanses it with water which is needed for the body's health, and does not bear an immodest face in the street, which does not befit a woman, and does not parade her attractions, but is in every way modest, has her body well covered with a linen garment and in winter with undyed cloths from sheep's wool, also does not talk much nor boast as if she possessed something, for it is most beneficial for a woman if she possesses nothing but what is absolutely necessary. Such a maiden is then also worthy of a man, and you shall woo her. But I tell you: avoid like a carrion a maiden who is rich, bedecked, wears clothes with striking colors, bears an immodest expression in the street, likes to be greeted by the rich and distinguished, but says to the poor: "Just look at the smelly beggars."

[6] Such a maiden is a true image, on a small scale, of enticing Hell, and who woos such a one commits a gross sin against the divine order and may reckon with it that such a woman, who on Earth hardly ever changes her ways, if she dies before her husband, will – even if he was a righteous man and had loved his wife very much for her earthly attractions – draw him into Hell for at least a very lengthy period.

[7] For in the same way that such a woman used on this Earth tricks to catch herself the man her lewdness had chosen, she will – only a thousand times more destructive – in the beyond come to meet her following husband with all imaginable charm and draw him into her hellish nest. And it will be most difficult for the husband to extricate himself from his wife's influence.

[8] Therefore, keep that in mind and let the one who woos get first will acquainted with his bride and examine all aspects, so that he does not instead of winning an angel become encumbered with a devil of whom it will not be easy to rid himself.

[9] I have clearly shown you the distinguishing marks. Do heed the warning and you will succeed here and in the beyond. I do not actually give you this as a commandment that is to bind you, but only, as already mentioned, as good advice which will be most beneficial to you and all vain women in particular, if heeded.

[10] For the one among you who will reprimand a vain and cunningly seductive woman to make her realize her wicked folly shall once in Heaven be richly rewarded.

[11] Therefore, turn your eyes away from a tempting woman, for such a woman is secretly without knowing it in league with Satan and unconsciously serves him in his seductive designs.

[12] If anyone of you wishes to see Satan in his worst form, let him look at an adorned whore or a decorated woman and he has seen Satan in his for a man most dangerous form.

[13] When Satan comes as a dragon and spits war, famine and pestilence over the Earth, he is least dangerous to men, for in their misery men turn to God and begin to do penance, thereby avoiding Hell and its judgment.

[14] However, when Satan clothes his dragon in the light-garment of an angel, he is most dangerous to the by nature sensually inclined man, just as if a ravening wolf came among the sheep in a sheepskin. If the wolf comes to the sheep as a wolf, they flee in all directions confusing the death-bringer, so that he stops and ponders after which sheep to run and finally has to leave without prey. If, however, he comes in a sheepskin, the sheep do not flee, but on the contrary happily welcome the new sheep that has joined them, which is a wolf that mangles the entire flock without a single sheep fleeing from it.

[15] Look this instruction and this advice you should, therefore, keep in your hearts as a shrine and strictly stick to it as if I had given you a commandment. Then your marriages will have the blessing from Heaven, otherwise the curse from Hell.

[16] Therefore, do not be seduced by the blind and deceptive charms of the world, but be at all times clear-headed and value the world's worth correctly. Do not trade in the gold and pearls which you have now received from the Heavens for the foolishness of the world, then you will always have peace among you and see Heaven open before you. But if you will allow yourselves to be captivated by the attractions of the world, it will be your own fault if Heaven will keep becoming more firmly closed to you. And when in great distress you will be calling to Heaven for help, you will not get it, for it is not possible for a person who loves the world and is firmly attached to it to be at the same time in a blessed contact with Heaven.

[17] Every human being is created and made in such a way that he could not bear evil and good, false and true in one and the same heart side by side. It has to be one or the other, but never both simultaneously.

[18] He can and must indeed recognize both in his mind, but in his heart there can dwell but one of them as life's foundation.

[19] Have you now understood and grasped this My advice?

[20] Say all, 'Yes, Lord and Master in all divine wisdom.' (THE GREAT GOSPEL OF JOHN, Book 2, chap. 67)

## **Fear of death and sexual sin**

“[8] See, as such regarding your question, people are very different! What is highly feared by one nation is not feared at all by another nation with different teachings and expectations. But the people who fear death of the body the most are the Jews, and the reason for it is their great love for the world and sensuous desires. Who maintains them with so much care like the Jews, must loose in time all higher light; since nothing is more harmful for the right and living light of faith than sexual misconduct, all kinds of lecherousness and real carnal whoring, which for a long time already is a worse common practice with the Jews than even the most darkest heathens. This sin really suffocates the soul in the mud of the flesh and even kills the flesh itself. If however so, from where should such a soul take the bright light of life consciousness?!” (THE GREAT GOSPEL OF JOHN Book 14, chap. 39)

## **The destiny of a young man addicted to all sorts of worldly vices in the beyond**

“This is the last hour and the early death of a dandy, who apart from tobacco smoking, gambling, gluttony, drink, paying court to all the better looking females and being an excellent dancer and player of waltzes for the sake of this beautiful world, did not know much, although he had spent almost all his time at colleges and universities. The dandy demonstrated here was the son of rather wealthy parents, who, of course, allowed their promising, enormously spoilt son to take up all sorts of studies as soon as he had mastered the ABC.

So that the tender boy during the difficult learning of the Latin language should not do too badly, he was given into a very good boarding-house, where he had plenty to eat and could grow; however, not in wisdom and in favor with God and men, but only in body. And so that he should not waste away with all this heavy learning, he was allowed to repeat each year in case he could not finish – naturally in the easiest manner – a grade in one year. For this purpose the professors, particularly in the lower grades, were heavily bribed and for every subject a goodhearted instructor was taken on.

In this way our student narrowly made it through the lower grades, only his head benefited little or nothing in this manner. As a consequence, he continually failed to pass in the higher grades. And since he had no great liking for learning, he applied himself mainly to the above mentioned free arts, namely smoking, gambling, gluttony, drinking etc.

Having gone through his studies and passed everywhere with just fair marks, he tried his hand in lawyer’s offices, but the air reeking of paper and ink did not agree with him. He was always given so much money by his mother, that he could live the life of a gentleman also without a lawyer’s office. At the same time, he courted all the daughters of better houses and proposed to many, so that with all the prospects of matrimony held out to them, many a sweet girl ended up “expecting” without the marriage bond.

Apart from these beauties, whom he instilled with disagreeable, but living “hope”, our “government official” also favored other females, whom he could have at any time for little money, without the promise of marriage and the fear of impregnating these beauties.

And so it sometimes happened that he was infected with Syphilis in all degrees, finally so much so that even the most experienced doctors in this field could no longer help him. The consequence of this disorderly conduct was a general drying up of the natural vital juices, for which evil I, the Lord, at the creation of the world, alas, had completely forgotten to create a “healing herb”. And so our

dandy nolens, volens had to prepare himself for death. Certainly a rather disagreeable procedure for a fashionable man, who loved the world and its sweet pleasures. But as it so happens, everyone must go the way of the flesh. And finally also this dandy, whose greatest earthly bliss was the flesh, was all the more forced to walk the true “way of the flesh”.

Just look towards his smelly bed, where he twists and turns gasping for air and water. But he is no longer able to get any into his stomach, for all the ligaments of his gullet are dried out and unable to draw even a drop of water into the stomach. His breath is short and very painful, since the lungs are almost completely dry. His voice is also quite broken. He is only able to utter a few painful, half-expressed words, the sound of which is like that of a bassoon in the hands of a pupil. And although he tries to curse like a dandy and to stammer a few learned phrases from Voltaire or Sir Walter Scott, the general dryness of his system does not allow it and the strong pains in all his vital parts leave him not even the time to concentrate his thoughts once more on one point. Therefore, he lies there gasping, only sometimes uttering a piercing, rasping bassoon sound from his completely dried out throat.

You see, this is how the end of such libertines often turns out in this world! However, since there is nothing more to be observed with this dandy in this world and, as you express it, death is about to claim him any moment, we will turn at once to the beyond and see how our man will arrive there.

Look, his bed is exactly like the one he had in the world. He still lies there like before, but at the same time you see by his bed only an angel with a flaming torch, destroying the dandy’s last vital drops with its spiritual flame!

The reason why there is only one angel with such people is because their soul and spirit are completely dead. Only the angel of death, who governs the flesh and the nerve spirit, is here to torment and burn the flesh and the nerve spirit, thereby collecting the scattered remnants of the soul and the equally scattered spirit in the nerve spirit, in this way preventing the dying person from eternal death.

He (the angel) will not speak to this man, but will only burn him with his torch from the natural world into the spirit world. This usually happens, and must happen, with such people, for without this last act of grace they would lose their whole being.

This act is like the distorted pagan act in the fable of Prometheus. For the more spiritual original people observed such performances in the spirit world which, to be sure, were indescribably rarer than in this time, which is far more voluptuous than Sodom and Gomorrah. So a few of their fables survived, only distorted beyond measure after a few thousand years.

Here the same Prometheus appears – as he acted in reality. But look, now the solitary angel has brought his work to a good end. The flesh of our dandy is burnt to ashes through and through, and observe, out of the ashes, quite slowly and idly – not a glorious, rejuvenated bird Phoenix, oh no, but look – only a silly monkey, looking like an old decrepit baboon, is rising! He is quite dumb, but he can see a little.

The animal form is due to the fact that such people during the course of their debauched life totally waste the finer human soul specific particles through their lust, retaining only the coarser animal ones. In this case at least the monkey soul remained. But there are others, who have spoilt themselves down to the ugliest of amphibians.

With this man the “water of his life” cannot be determined as yet, for he must now, as you say, “go into pasture”. There he will be handed over to spirits, who are placed in charge of such degenerated animal souls. Perhaps they will achieve that, with all diligence in a hundred years, this soul will again attain a human form. It is not possible to say more of this.” (Beyond the threshold – Scene 4 A dandy)