

About **SINS, MISERY** and **TEMPTATIONS**

(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. Many other teachings concerning the subjects of this booklet can be found in the books of the New Revelation.

We offer here just a small part of the excerpts concerning the subjects of this booklet, for there is no volume and almost no chapter belonging to the great work of The New Revelation not dealing with them in a direct or indirect manner and thus offering us essential explanations and lessons of life, in full agreement with the Christian Scriptures.

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Cause of evil and misery in the world lies in the misused liberty of man and not in the revenge of an angry god

“01] (The Lord:) “I say to you: Live only for fifty years according to the proper divine order, - and you will never again see, hear, taste and endure any calamity!

02] I tell you: All calamities, epidemics, all sorts of disease among humans and animals, bad weather, lean and unproductive years, devastating hailstorms, great, all-destructive floods, gales, great storms, locust-plagues and such like are merely consequences of the wrong actions of man!

[3] If man was, as far as possible, living within the given order, he would not have to expect any of these things. The years would pass by like pearls on a string, one as blessed as the next, and the habitable part of the earth would never be afflicted by too much cold or too much heat. However, since the clever and exceedingly shrewd people undertake projects by far exceeding their needs, as for instance, erecting too great edifices and under-taking excessive improvements, leveling whole mountains in order to construct highways for making war, destroying many hundreds of thousands of acres of the finest forest lands, digging too deeply into the mountains for the sake of gaining gold and silver and, lastly, living in continual quarrel and discord with one another, while on the other hand, they are at all times surrounded by a great number of intelligent nature spirits who are responsible for the earth's weather as well as for the purity and wholesomeness of the air, the water and the soil, - is it any wonder if this earth is more and more visited by an infinite number of evils of every kind and type?

04] Miserly and avaricious people equip their barns with locks and bolts and even keep armed guards who watch over their overflowing treasures and possessions, and woe betide him who would approach them without being authorized; truly, he would instantly be sharply dealt with!

05] By this, I do not mean to say that nobody should be allowed to protect his hard-earned property; I am here talking of the highly unnecessary, excessive abundance. Would it not be advisable to build also barns which are open to all the poor and weak, although under the supervision of a wise donor, so that no one might take more than what he needs? If, in this way, avarice and miserliness disappeared from the earth, also - now listen well to what I am saying! - all lean years would disappear from the earth.

06] You ask how this is possible. And I answer: In the most natural way of the world. Anyone in the least familiar with the inner workings of the whole of nature must soon comprehend this.

07] There, in front of us, is still the healing herb and there, a little further to the front, the very harmful poisonous plant. Do not both get their nourishment from the very same water, the very same air, the very same light and its warmth? And yet, this plant is full of healing properties and the other full of deadly poison!

08] Why is that so? Because the medicinal plant, being of a well-ordered inner nature, in keeping with its good qualities influences all its surrounding nature-spirits so much so that these, in peace and harmony, conform to it within and from outside and nourish it. Thus, the whole plant becomes wholesome and healing, and in the sunlight during the day its evaporations and the nature-spirits surrounding it up to a good distance, exert a most beneficial influence on humans and animals.

09] With the poisonous plant, whose nature is of a selfish and angry character, the surrounding nature-spirits are seized by that same disposition and thus become perverted. They then, likewise,

conform to the plant, nourishing it, and their whole nature then becomes homogeneous with the plant's original nature. Also its surroundings and evaporation, as it were, are poisonous and harmful to man, and the animals, with their sensitive nostrils, keep out of its way." (THE GREAT GOSPEL OF JOHN Book 9. Chap. 76)

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"01] (The Lord:) "Even more so, an avaricious and greedy man is an exceedingly large poisonous plant of a far reaching influence. All the nature-spirits surrounding him up to a great distance, his emanation and his whole outer life sphere, will conform to his inner nature. And the corrupted nature-spirits around him will keep perverting into their own evil, avarice and greed the still good nature-spirits joining them.

02] Since these nature-spirits are in constant conflict, not only with man, but also with the animals and plants, the water and the air, they invariably give rise to many battles, frictions and unnecessary movements in the air, the water, the earth, the fire and in the animals.

03] Whoever wants to see a practical example of this, let him go to a very good man. All the animals surrounding such a man will be of a much gentler nature. The best example are dogs; within a short time, they fully adopt the nature of their master. The dog of an avaricious man will certainly also be an avaricious beast, and when eating it will not be a good idea to come too close to it. But go to a bounteous, gentle person and you will notice, if he keeps a dog, that this animal will have a very good-natured character; it will rather retreat from the food bowl than involving itself in a vicious battle with any uninvited guest. Also all other domestic animals of a gentle and kindhearted owner will be significantly softer, yes, even with plants and trees a person with sharp senses will observe a significant difference.

04] But look at the servants of a avaricious man, if they in general are also not becoming jealous and stingy and for that matter backstabbing, false and deceitful! Even an otherwise quite good and bounteous person, when for a longer time not in the presence of a miser who is stuck up to his neck in gold and silver, will finally also adopt a sparing system and start to think hard about exercising acts of charity.

05] Added to this is the fact that, on earth, it costs much less effort for the bad to change what is good into its nature than vice versa!

06] Look at a rather furious person, who want to destroy everything around him because of his fury and anger! Thousands of quite good people looking at him, will finally become furious themselves and want to attack the raging person to drive the fury out of him, if only their sharp, action addictive hands could find a place to grab his skin. Why does one furious person excites thousands to counter rage, and why not the thousands good-natured influence the one furious to become eminent good-natured?

07] All this is based on the fact, because, especially on this earth and for the sake of the upbringing of the children, the temptation for the bad and evil is by far greater, and must be, as for the good. The reason for that in general I already have explained to you and does not need to explain it here again.

08] Look again to these two plants and imagine yourself a very large steel boiler! In such boiler we want to brew a thousand of such medicinal plants to a healthy tea, and who has a chest illness and drinks from it, would soon start to notice its healing power; since the good nature-life-spirits would soon transform the few bad ones in his chest.

09] However, if we take this particular poisonous plant and throw it also into the kettle in which a thousand plants are cooking to become a health drink! Behold, this single poisonous plant will turn the entire remedial material into its deadly poisonous matter, and woe the sick person who would dare to take a sip from this tea! Truly, it certainly would cost him his life, and he could not be helped in a natural manner!

10] But let's consider the opposite case! If we cook a thousand of such poisonous plants in the same boiler to a tea of death and finally add only one of these remedial herbs to the boiler with the thousand poisonous plants! O, just how quickly will all its good and remedial nature spirits be converted to the deadly poison of the thousand poisonous plants!

11] But from this it is sun shine clear, that on this earth for the reasons given, the bad many times easier turns the good into its evil, than the other way round.

12] Imagine now a great number of bad people in an area, or even in a whole country, and ask yourself according to what you already have heard, if in all seriousness it really depends on God's rage, if all kind of evil is occurring there! I say to you and especially to you, friend Stahar, that all this only and solely depends on the way of life and actions of its people, and that the wrath of God and His revenge has forever nothing to do with it, except, that I have placed such order in the nature of things, which naturally, as long as the earth exists, must remain unaltered, otherwise the earth would dissolve and could not provide man with a place to live during his trial life.

13] Therefore it takes to seize all the good with all seriousness, with all strength and force, so that one does not get consumed by the many evil things.

14] Try therefore to perfect your inner life by the actual observance of my teaching, so that the poisons of the world are not able to cause you harm anymore!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 77)

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01] (The Lord:) "But for now let's again return our cauldron of poison wherein a thousand pieces of poisonous plants are cooking! See, ten- or for that matter a hundred thousand of such medicinal plant will not be able to desintoxicate this cauldron full of poisonous tea! But on this earth, on the Indian High Alps and also at the Sinai, grows a very small plant and only a very small piece of it, about the size of an average blade of grass, if thrown into the cauldron full of poison, it would change in an instant all the poison into the most wholesome remedial tea!

02] 'How is this possible?' would you, wise Stahar, ask quite surprised now. And I say to you, that this takes place in a very natural way. How, will in all clearness explained to you and all the others right now.

03] See, if it is really pitch black dark in a moonless stormy night, it will appear to you if the whole of infinity is equally dark. This darkness, which is at least for the time being a deadly poison for the

light of the eyes, because it robs the eyes of its ability to see, can be removed in an instant by the smallest spark of light from the sun and turned into a bright light.

04] Can you already gauge where this is going to? You can gauge and feel, but you certainly cannot know for sure! Since you cannot know this, therefore listen!

05] How can a spark of sunlight scare away the whole darkness, and why is it without the light in the first place darkness? The air consist out of the same spirits during the darkest night time as well as the brightest day!

06] Once the sun has set, the nature-life-spirits soon come to rest, each one specifically for itself, and since they rest in themselves and their light little shells do not vibrate, the eye of the flesh do not detect their presence and being, and the tangible result for the flesh eye is the dark, lightless night.

07] You of course say, that the wind also blows at night and therefore the nature-life-spirits do not rest! O, you are mistaken and do not have an idea of the inner specific movement of a nature-spirit! The wind surely moves at night and therefore also the nature-life-spirits are moving, - but not an individual movement in themselves, but only a general movement in a certain direction, forced by a higher standing spirit. If however at a certain point a nature-spirit or an entire, large society of nature spirits, which are those fire tongues that you and all present here have seen, excited to an extraordinary internal vibrating movement, it will at that location become extremely bright and light for the eye and this moment is an indication of seizing each other and that something is created.

08] However, in such a moment an uncountable number of nature-life-spirits in the widest vicinity are also excited, and it becomes light and brightness in the whole surrounding. The more the neighborly spirits are excited by the active vibrant nature-spirit sphere, the brighter the light of the whole surrounding, and in this way a whole crowd of spirits who seized each other also have a similar striving; and the light of the sun delivers through its productive force and influence on world bodies, which are sufficiently close by, the most speaking proof.

09] The free nature-life-spirits on the planets are not the only ones who are excited by the sunlight to create something, but also those in free ether space; since often things originate by such seizing-each-other of the free nature-life-spirits, of which your wisdom could never have dreamt about.

10] But as you have seen now, that a single spark of light according to the power of sunlight can instantly turn a tremendously large dark space into a bright light, in the same manner the said little medicinal herb can turn a large cauldron full of poisonous tea into a wholesome drink, because the nature-life-spirits in the small medicinal herb are too intensive active in the right order and therefore are able to force the more sluggish and disorderly spirits of the poisonous plant instantly into an orderly activity.

11] It is the same with the influence of a truly life-perfected person - for once on his neighbors but also on the still free nature-life-spirits in a wide surrounding.

12] Actually good and well-arranged people will under more and less good influence also act good, and the less good will have quite salutary herbs in them. But if these only naturally quite good people come among ground-bad, evil and playful people, who carry their evil hairs on their teeth, they will easily get spoiled as well, since their inner life ordering strength cannot offer them any

counterbalance; but if a person is perfected in himself, he resembles the small medicinal herb in the large cauldron with the poisonous tee and the little sunlight spark in the wide night space.

13] If you also have considered this properly, you will finally fully understand, how all evil among the people on this earth does not come from the wrath and revenge of God, but only from the order of life of the people, just as the good often originates from one single perfected person.[...]

(THE GREAT GOSPEL OF JOHN Book 4, chap. 144 - 146)

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"[16] So be always submissive to the worldly authority, whether it is mild or severe, for it would have no power if it would not have been given from above because of the many incorrigible sinners." (27. The practice of neighborly love - THE GREAT GOSPEL OF JOHN Book 22)

Reasons of God permitting the existence of falsehood and evil. People's love for the world

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

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

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

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

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

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

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

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

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

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

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

Why and when God lets want and misery come among the people

"[3] I said: "Then stay, I will take care of all the rest, for truly I say to you: whose attitude and faith will in future times not be as yours, his soul will hardly be able to acquire the Kingdom of God. If you will always stay in this manner with Me in your heart, I will always stay with and amongst you, powerfully active in the spirit, and with those with whom I will stay, they will never have to suffer want or need, not what concerns their earthy needs and still less what concerns the needs of their soul.

[4] Want, need and all kinds of misery I only let come among the people when they totally have left Me, and have become partly dark and foolish idol worshippers and partly totally selfish and ungodly worldly men. Because need and want will force men to think about the causes of their misery and make them inventive and clever, and in this manner there very soon will appear sensible and wise men among a people who will open the eyes of their fellowmen and will show them the source of the general misery. Then many will leave their paralyzing **laziness** in order to arm themselves for the battle against the loafers who became powerful, who rule as tyrants among the nations that they have made blind and who are the actual instigators of the general misery on this Earth. Often through hard battle they will be completely conquered and expelled or at least be forced to give the nations such laws that will allow them to live in a decent way. And so happiness

and wealth will then always begin among men according to the measure that they have returned to their way to the only true God.

[5] If the people would never turn away from God, they also would never fall into need and misery.

[6] So if also down the line of your descendants you will always stay in and with Me in faith and action according to My teaching, you also will never have to experience misery. Also, your souls will not be made fearful and faint-hearted by diseases of the body, because the diseases of the body are always only the bitter consequences of not keeping the commandments that I have always clearly announced to the people." (THE GREAT GOSPEL OF JOHN Book 21, Chap. 3)

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"No one indeed before him (John, the Baptist) had led a life so strict - because he would eat and drink nothing for days if he felt even the slightest carnal desire in his flesh and hence was the earth's greatest penitent - without ever having sinned; I nevertheless say unto you all: a sinner who has never mended his ways, approaching Me with a love-filled heart, rates higher with Me than John!

For he who says to Me: Lord, I am a sinner and not worthy of Your entering my house, is preferable to Me than to ninety-nine righteous who need no penance, praising God in their heart for not being sinners and hence better than an ever so great a sinner. I say unto you: theirs shall not be too great a reward in My kingdom!" (THE GREAT GOSPEL OF JOHN vol. I, 145:9-10)

Evil or good deeds of man and God's merit

"[11] Said I: "That part of you belonging to the devil has long since been charged to his account. Yet, I tell you that there are now some in the temple who for a long time have been surpassing the devil, delaying with mankind in a way unsurpassed by any devil.

[12] I also tell you that much less than you think in your foolish belief depends on the temptations through the devils. The true devil is man himself with his worldly desires. From these issue self-love - this is one evil -, the passion for a life of luxury - a second devil -, ambition, pride, lust for power, anger, revenge, envy, avarice, arrogance, harlotry and contempt for his fellowman- , all these are devils begotten on man's own ground and soil. Therefore, you shall not be so scared of the devil nor shall accuse him. However, do accuse yourselves in your conscience and do proper repentance and firmly resolve to become completely different men, and then carry it out.

[13] Love God truly above all and the poor neighbor as yourselves, and your many and great sins will be forgiven you. For as long as man does not completely give up sin, he cannot be forgiven it, for sin is man's own doing because it proceeds from his flesh and from the desire of his soul.

[14] Although man does them in free self-determination, the good works done in compliance with the will and the word of God are really always a grace from above, a merit of God's spirit within the human heart, and man shares in it by the very grace of God. - Now you know how things are. You are free and can do what you wish." (THE GREAT GOSPEL OF JOHN VI, 10)

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 specifica are completely used up, which specifica 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 Afresh 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.” (chap. 59, Earth and Moon)

Treatment of extreme sexual desire. Cases of Whoring. Sexual perversions. Treatment of sexual perverts

“08] If any **fiery passionate man** cannot succeed in any natural quenching of the fire (sexual urge) that tortures him, no matter what he does, I advise him to bath diligently in cold water and to pray whole-heartedly 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.

09] 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.” (The Great Gospel of John, vol. 3, chap. 66)

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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. (The Great Gospel of John, vol. 3, chap. 71)

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“01] (The Lord) “But if a single or an already married man gets randy with a voluptuous wife of his neighbor without his knowledge, this is a shameful whoring. Such a wife is then genuinely a whore and the randy men who whore with her are then the genuine whores 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.**

02] 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.

03] 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!

04] 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.

05] 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.

06] 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 hard-working 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!

07] 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!

08] 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.

09] 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 whore or such a prostitute belongs; likewise it should be seen whether the randy 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 whorer 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 3, chap. 68)

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“01] 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?”

02] 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*, Translator] 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.

03] 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.

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

05] 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.

06] 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.

07] 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.

08] 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.

09] 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." (The Great Gospel of John, Book 3, chap. 69)

The devil of play and the rearing of children

"Other kinds of human beings have, from early youth on, a particular inclination towards all kinds of games. They are unable to spend their time on anything else but dallying and playing. This inclination is awakened by shortsighted parents who ceaselessly provide little children with all kinds of toys, with the intent of guiding them towards activity.

Verily, this is just another way by which evil souls of departed human beings gain entrance into the flesh of such children. These children are constantly driven by the spirits that dwell within them to possess more and more toys. Some children have so many toys that it represents a considerable amount of money for their parents. The children become so occupied with these games that they no longer take interest in anything else.

This Devil of Play that takes root in early childhood unites within himself a constant addiction for play and entertainment, later on for material greed, and finally, in addition to this, a disguised lust for power. This devil is the most difficult to cast out of a person.

If children must have pastimes, would it not be better if they were given such things for toys that, in one respect or another, relate to My childhood on Earth? (Reference The Childhood of Jesus, by Jakob Lorber. - ED.). Thus good inclinations would be implanted in the children. And they would, as they grow older, enthusiastically inquire in detail regarding the significance of their toys. Under such circumstances, a spiritual teacher would certainly have a more pleasant task in setting up a new vineyard, would soon harvest remarkable fruit as well. But in the instance here, the opposite course has been taken: instead of Heaven, the child is being prepared, at a very tender age, for Hell, which will triumph in the end.

Such human beings consider themselves to be good, righteous, impartial, and, in accordance with their worldly bent of mind, completely virtuous; that is why they think that as far as they are concerned, no improvement is necessary. But it will take much time and effort in the spirit world to complete the task of setting these human beings on the path of perfection. Because for them I do not exist at all, or I am nothing more than a wretched moralizer of olden times, whose morality has no value now, since a much better one has been nowadays invented.

In the spirit world, circumstances are, of course, quite different; as the saying goes, "There blows a different wind." It is, however, a Wind of Grace, but for those people it smells worse than the plague. That is why they avoid those places where they could meet such a Wind of Grace. But I tell you, in days to come many of this class of human beings will enter into the final filth of matter." (Where Lucifer's spirit is being held captive. - ED.) (chap. 60, Earth and Moon)

The nature and consequences of anger

"We shall, further, unveil another very dangerous kind of possession. It consists of being possessed in the earthly flesh by the Devil of Anger. This is the most dangerous of possessions, because the Devil of Anger not only possesses the body of such a person, but also a multitude of evil ministering spirits come with him.

Anger is the most glaring contrast to love, and it forms the essential main ingredient of Satan. Anger cannot exist without nourishment; therefore it is constantly surrounded by countless nourishing spirits, on which the Devil of Anger sucks and which he consumes. Since love cannot exist without nourishment, which is to be loved in return, so anger cannot exist without anger in return. Let us see what kind of riff-raff surrounds anger for its succor.

Hate is the main provider for anger, followed by haughtiness. Out of this comes forth selfishness, envy, greed, adultery, fornication, and contempt of everything divine, the greatest of disdain for other people, murder and bloodshed, lust for power – and, in the end, a complete lack of conscience. These are the assistants of the Devil of Anger, each of whom has a considerable multitude of evil subordinate spirits, which are easily recognizable in the most manifold passions of a human being possessed by anger. This evil spirit is just as difficult to cast out of a person's flesh as it is to extinguish a fire that has seized every part of a large house. In this instance, there is no other remedy but to let it burn down to the last beam, and then examine the cooled ashes to ascertain whether there is anything left that the fire has not consumed.

Since this Devil of Anger is very wicked, we must gain the understanding as to how this ejection from Hell enters into the flesh of a human being. This spirit does not enter with time into a person's flesh, but is placed in it during the act of procreation as a seed of Hell. And since it determines the progress of the flesh, it must be there. The seed itself does not reach a level of independence unless the newly born human being obtains the opportunity to develop it.

Not until such a person is subjected to the wrong upbringing will this evil substance gather in the liver. Once this substance is present in the fullest measure, it awakens the independence of the Devil of Anger. Soon he takes the whole soul captive and draws her into his sphere, through which a human being becomes a real devil in a very short time.

For many, it is not necessary that this carnal devil fully attain his own independence and that the evil evaporation of specific spread through the whole body; it begins in the blood, which flares up easily when it approaches satiation with this specificum. Through the blood it enters into the nerves, through these into the nerve spirit, and through the nerve spirit into the soul. When the nerve spirit has penetrated the soul, then that person is already half a devil, and it is not advisable to associate with such a human.

Such people are easily recognizable, because they flare up severely over any minor thing that touches them in the very least, and they are immediately ready to curse and fight. They may be compared to a red-hot iron, that by itself seems to be perfectly quiet. But throw the lightest of sawdust upon the iron, and immediately smoke and flames emerge.

For children that are so inclined, all of this may be avoided through a proper upbringing. The greatest evil in bringing up children is pampering. The child realizes soon how he can be naughty

without being punished. Then he will attempt and dare constantly to become more and more disobedient. If the parents then punish such a child very little or not at all, the child has already reached a certain solidity in anger. Soon he becomes impetuous and demanding, and literally commands that he be given what he asks for. If the fulfillment of his desires is denied, he becomes infuriated, impudent, and presumptuous.

Should the parents be intimidated by that, and give in to the impetuous demands of the child, then the child has already reached the first degree of devilish independence. Thereupon the adolescent child begins to pose as a brutal lawgiver to his parents. At this point it would not be very beneficial if the parents did not yield to the desires of their ill-bred child.

When such a child gets older, taller, and stronger, the life of many such parents would not be safe if ailments did not restrain the carnal devil of such children. Only ailments cast out this carnal devil to a certain degree, especially during the time when he has taken control of the blood. Scarlet fever, heat rash (*miliaria rubra*), skin rashes, smallpox, and other ailments are the means of elimination of this destroyer of human nature. Only these ailments cast this evil specificum out of the blood.

I come to the assistance of these angry children by allowing ailments to manifest. But once an ailment is over, it is spiritually and physically beneficial for the parents and the child to assume a sense of reasonableness and to rear the child in accordance with My order. But if they pamper the child even more after the ailment, the circumstances that follow are usually much worse than before. Because when this carnal devil that is in the child notices that the path through the blood has not been successful, he then attacks the nerves. Once he has seized these, the child becomes extremely sensitive, which the parents usually consider to be an ailing condition. Because of this, they give the child everything he desires, in order not to irritate him because of supposedly weak nerves.

At this point, I have to intervene again and afflict the flesh of the child with dysentery and a severe cough in order to drain off this specificum from the nerves. This helps the body of such a child for a while. It is almost better if such a corrupted body be taken earlier from the soul of such a child, even before the carnal devil seizes his soul. Parents who have very few children usually pamper them too much, and that is why I take their children from them.

Since I pursue a higher purpose with human children than their being merely vain toys for immature parents, I have no alternative but to take the children away from such parents and hand them over to My angels for their further education. I usually choose those children that are pampered by their parents. The excessive love of parents is usually the cause of their death. If I let them live in accordance with their body, their soul would sooner or later become the property of Hell. That is why the death of the body is better, so that the soul remains preserved for Heaven. That is why no one should be surprised that so many children die in their youth, and often even in the cradle, because I know best why I take them so early from this world. It is better that they become weak spirits of Heaven than strong spirits of Hell on Earth.

But occasionally, because of the world, it must happen that these spirits of anger grow up. When the parents sufficiently and vigorously oppose in time the obstinacy of such children, these children can become useful and diligent human beings in one or another field of endeavor. When, however, their anger is challenged, they may easily become brawlers, rebels, and frequently tormentors of mankind. That is why, when they discover anger, vanity, self-conceit, selfishness, and unruliness in their children, it should be close to the heart of the parents to oppose these passions with all their

power. It might well be that these children might become very diligent and useful human beings, because by a resolute and firm upbringing of the child the evil anger fire specificum (anger belongs to the element of fire. - ED.) can be changed into beneficial energy through a psycho-chemical process." (chap. 61, Earth and Moon)

Fighting anger

"Since the Devil of Anger is such a dangerous being when it is in possession of human flesh, it often becomes necessary to kill the physical bodies of whole generations through plagues and other devastating ailments, before this devil has the opportunity to draw the souls completely into his being. Above all, it is of great importance for every person who has to develop his own soul, as well as those of his children, that the proper diet be followed, through which not only the soul may be saved but also the physical body of a human being, to enable him to reach a very old age. This, of course, cannot happen when few know this diet and fewer still comply with it.

How should a person be taught from birth, and how should he be educated so that, when he reaches maturity, he is capable of observing this spiritual and physical order of diet? Only thus will he be able to reach a quiet old age, so that by attaining this old age he will forever secure a true and firm continued existence for his soul.

When it is obvious in the cradle that a child is of a very sensitive nature and may be easily irritated by all manner of influences, such a child should be nourished only with such foods as do not heat the blood, but gently cool it.

When a mother breast-feeds her child, she should refrain from all alcoholic drinks and safeguard herself from all irritating emotions, because she will thus place specificum in her breast which are nourishment for the Spirit of Fire. She should refrain from such foods and drinks that require too much bile for their digestion. Legumes, especially beans, cannot be recommended at all to such a mother. However, moderate amounts of meat broth, roasted flesh of clean animals, gruel from wheat, rye, and white corn, and barley and rice cooked in water are beneficial, provided they be not cooked in whole milk.

When a mother does not breast-feed her child, but when, instead, a wet nurse feeds the child – which is not a very good thing to do – it should first be ascertained what kind of person she is, and if she be a good and gentle soul, then secondly she must keep the same diet, and have control over her emotions, and must observe what has been specified for the mother as well.

If the mother or wet nurse breast-feeds, the child should be weaned from the breast once the first teeth begin to show. With the teeth, the memory begins to develop.

Wheat-pollard cooked and mixed with pure honey would be the best nourishment for a child who is inclined to be very temperamental. Water of barley sweetened with honey is also very good. Good, but even better yet, are cooked figs and cooked St. John's bread, that is, carob. For certain older children, a light lentil stew would be good.

Milk from animals is not at all to be recommended at first, because at times the animals are not healthy, and often, during the winter, they do not produce healthy milk. Some animals are also hot-tempered, and their milk would disagree greatly with a temperamental child. Not until children are one or two years old may they be nourished with milk which is diluted with water.

On the other hand, it will never harm a child to eat cooked fruit sauce from time to time. Apples and pears especially are very wholesome for the cleansing and toning down of the blood. Such children should not be given any meat until they have their second set of teeth. Should these children eat meat before this, their blood will become too excited, their flesh too fat, and their glands will be clogged with phlegm, and thereby many ailments will develop.

When children of a very excitable nature, or who are highstrung, begin to walk and talk, they should be occupied with all kinds of soothing, beneficially uplifting children's games for their minds. And attention should constantly be paid to the fact that the temperature of these children should not be raised, either by movement, and much less even by the emotions; everything that might cause any anger must be removed.

If you notice, however, that one or another child, despite all caution, succumbs to fits of temper, the proper punishment should never be missed. But it should not be done by spanking the child immediately. It would be much more effective and advantageous to withdraw, within reason, his nourishment, because nothing heals anger faster than hunger, since hungry people do not have their minds on a revolution. On the contrary, when they are satisfied they cannot be trusted at all.

It is very good for children, if they have to be punished for these reasons, to be made to understand that the Heavenly Father did not send them any bread because they were naughty. As soon as they are good and ask the Heavenly Father for bread, He will then allow the parents to give them something at once. Children are thus made aware of God, and it will be deeply impressed upon their young souls continually that they are dependent upon God in all things, and that He is the most reliable retaliator for everything, be it good or bad. When these children become truly quiet and well-mannered, then one must not overlook showing them, in an understandable manner, how they give the Heavenly Father great joy day in and day out, and that He calls them morning, midday, and evening, "Let these dear children come unto Me!"

When children are guided in such a manner, there will be few objections later on; if they are not guided, it will be somewhat more difficult to get them onto the proper path, and the old proverb fulfills itself: that an old tree cannot be bent, except at times by lightning and storm, when such a tree frequently suffers harm.

When such children are fully grown and have developed total self-knowledge, but occasionally show noticeable signs of exaggerated irritability, it should then be recommended to them that they live moderately in everything, go to bed early and rise early, and abstain for longer periods of time from alcoholic drinks and the meat of unclean animals. And they should not visit places of excitement for the wicked enjoyment of the audience, especially places where there are dancing and games. Such places have to be avoided by these hot-heads for long periods of time; some even have to avoid these places forever.

It is also very good for these individuals of both sexes to marry early, because the libido of a hot-head is considerably stronger than that of a gentle human being. Most importantly, these people should, besides natural health care, pray often and read spiritual books, or have them read

to them should they not be able to read. That will strengthen their souls and loosen the shackles of their spirits. The spirit will become completely free when he reaches for My love. Since such human beings are subjected to much greater temptation than others, they are therefore also much closer to My grace. They are those human beings out of whom something great can come when they are on the right path, because they have the proper courage within themselves. Out of these human beings come, spiritually speaking, ships built of oak, and palaces made of marble in My kingdom. Out of sponges and reeds, nothing better will come of them than what they contain." (chap. 62, Earth and Moon)

Addiction to rank amongst arrogant humans

"Anger is just as evil and harmful as addiction to rank, which is often the reason for anger. A humble human being cannot be irritated easily, whilst a haughty person becomes angry immediately. This addiction is the actual main devil amongst human beings, and is very closely connected with Satan. Children will not be seized by this evil spirit until they have attained some level of self-recognition.

At an early age, when children can hardly speak, tendencies in this regard may already be detected. When you observe several children at play, you will notice that one child will attempt to control the others. Even a child that can hardly speak finds it pleasing when others pay homage to him. This urge is especially strong among those of the female gender. They begin to beautify themselves at an early age, and whoever wishes to ingratiate himself with such a girl need but praise her beauty often. Should you find another girl, however, to be more beautiful, the first will shed secret tears, at the very least.

In boys, strength is of greater importance than beauty. Each of them wants to be the strongest, and conquer his friend. A boy will furnish proof of his strength by every means at his disposal, so as to be acknowledged by his peers as the strongest and most feared.

You already notice the presence of the evil satanic demon in such children. That this demon should immediately be dealt with should be a natural conclusion – even when no one has a higher and deeper understanding of these tendencies of the soul – because addiction to rank can soon lead to the grossest of vices.

A girl who has a craving for admiration becomes coquettish very early, and in this condition she is right where Satan wants her to be. And in the instance of the boy, he will soon turn out to be a quarrelsome ruffian, with nothing more sacred to him than himself.

These people soon become calumniators and judges over God and all things. They know everything better, and their verdict is the only right one, because they are the ones that made the verdict. What will become of them in the future? When their foolishness is clearly shown to them they explode, and when they are no longer capable of employing verbal persuasion they use physical force. Where a horse bucks, Socrates and Cicero yield.

If everyone wants to be superior, then addiction to rank and anger strut along together. Their servants are insidiousness and pretense. This devil of addiction to rank in human flesh is the source of all evil in mankind, and fully equal to the lowest and deepest hell, because in him all evil is united. Would there ever have been a war if this demon had not corrupted humanity?

Humanity has deposed God, and today place this demon of arrogance on the throne, just as they did in former days. That is why mankind deserves to be tyrannized from above as well as from below, because it finds the greatest pleasure in raising its own children as tyrants.

That is why you should raise your children in humility, so that they themselves prefer to be the last rather than the first. Then the tyrants would soon have no alternative but to give up, because they would have no help or assistants.

I gladly permit the power of authority to grow, so that the fools below are given something which humbles them and which shows them how they should be and not how they are. And that is why those rulers are empowered by Me – those who oppress mankind as much as possible. And they do right, because men deserve nothing better so long as they insist on domineering themselves. That is why proper humility should be the firm foothold of your existence. Then the evil demon of rank will leave you and all tyranny will come to an end.

Behold, that is the path to bliss, here and in the beyond. You have to build a house from the ground up. Whoever wants to better mankind must first better himself and live properly, then all others will follow. As long as My teachings are not obeyed completely and in everything, it will not get better here, whether for individuals in the beyond or in general. But whoever obeys My teachings in their entirety will be well here as well as in the beyond. A humble soul soon finds her way in all situations. And since such a soul is the closest to Me, she is at all times assured of the safest and best help." (chap. 63, Earth and Moon)

Arrogance. Superiority games. Do not laugh over a foolish person

"7. I say unto you as a matter of profoundest living truth: he who laughs over a foolish person, shows his own fullest leanings thereto, because here the one acts foolishly owing to his foolishness, whilst the other laughs out of foolishness. And thus one foolishness finds pleasure at another, to the extent of not being pleased if the first rids himself of his foolishness and starts acting sensibly.

8. But quite another thing it is if in a brotherly fashion you reprimand the one asking foolishly and then laugh joyously and lightheartedly when the foolish one begins to act wisely! Then your joy and lightheartedness are of a celestial order and therewith good, right and just!

9. But what kind of joy and cheer, by any wisdom, could it give to anyone at all if a blind one, walking along the way, having spoken to a seeing one going the same way, as follows: "Friend, I have lost my way and don't know in which direction I'm going; my home is supposed to be straight ahead. According to the paces I have counted I should be close to it. But if by mistake, as one fully blind, I turned the wrong way, then I would be further from my house than at the point when I set out for home. Please be good enough and set me on the right track!"

10. If the seeing one were then to laugh, even whilst finding himself in the vicinity of the house, having only ten paces to go, he says to the blind: "Oh, here you've gone way out! Give me your hand and I'll lead you to your home, although it is out of my way!" The blind man happily thanks the seeing one in advance. The latter, constantly laughing to himself, leads the blind one around his house twenty times, saying to him full of inner glee: "Now, my friend, we are here; here is your house!" The blind thanks him no end, yet the seeing one is full of derision because his dodge came off!

11. I ask, who is in this case blinder, the blind or his seeing leader?! Verily I say to you: the heartless leader, because he is blind in his heart and this is a thousand times worse than blind in the head!

12. In like manner people also laugh at witty talk, especially at crude and filthy public allusions to the weaknesses and sins of their brethren!

13. Verily I say unto you: whoever can laugh over such-like or even watch some funny crank really take down some weakling, by flogging him a faintly-silvered bean as a pearl, in such a one's heart the devil has sown a fill of all kinds of evil seeds from which no fruit of life shall go forth!

14. Hence it is better to turn away from all this and rather mourn where the world is abandoning itself to impudent laughter; because the world's comedy constantly is tragedy to the true children of God and God's angels only too often weep at the worldly men's laughter out of their wicked nonsense." (THE GREAT GOSPEL OF JOHN I, chap. 107)

All kinds of human laments

"Human beings have many complaints. Some complain about bad times and how everything thereby becomes more expensive and more difficult. Others are furious about the government, believing that everything is its fault. Another again blames everything on the clergy, and some blame it on all the luxury. In brief, everyone is blaming the cause of all the world's current woes on someone or something else. But none of these complainers ask themselves whether they have somehow contributed to this change for the worse in circumstances, while perhaps they themselves have made such contribution and perhaps still do.

I hear a father complain about the luxuries of these times just after he has bought his daughters expensive dresses. What would you say to such a person when he accuses luxury? Nothing other than that if luxury displeases you, why do you then let your pride urge you to buy such expensive dresses for your daughters? Instead of complaining, begin to dress your children simply. Perhaps you will find other people who will follow your example, and they in turn will find others. Then, little by little, these luxury items will disappear, because there will be no one to buy them. Can he who does not improve himself demand that other people improve?

Many merchants complain immensely about taxes, but they do not realize that they are the inventors of this governmental plague, since they frequently charge their customers a tax ten times higher in their profits. When a human being ruthlessly exploits his fellow man, how can he then demand from the government what he himself altogether lacks? I have the following comment to make: human beings always arrange things in such a manner as to please themselves, and I arrange the government in accordance with their model. By whatever gives them the greatest pleasure, so I set up the government. Who takes a greater tax from his brothers than a profiteer? From this you

may learn that human beings are at all times among themselves the cause of their own troubles. That is why these woes will remain until those who cause them change.

The house owners of the cities complain severely about property taxes. When a tenant is late with his rent, they will quickly bring legal action against him, followed by seizure of his belongings and eventual eviction. That is why property taxes increase; and this will continue as long as necessary, until the hearts of the property owners become softer and they give a room in their house free of charge to the poor.

All these types of punishments are necessary, and they will become increasingly tougher. I say: whosoever is not satisfied with the quiet, fruitful soil of the Earth should go to sea and learn the difference between peace and tranquility, and motion and storm. Should storms at sea not swallow him whole, and should he love the sea, then he may return to it. Yet the solid earth remains still, just as, in spite of learned innovations, the ancient words of God continue to exist, and My mercy is there just as well for everyone that seeks it. As for those who do not care for My mercy but are interested only in innovations, purely because of an interest in rank and property, they may go to the Devil with it. Such a person may rest assured that no one in My heavens will shed a tear for him.

As far as the grumbling about clericalism is concerned, such lamentations do not reach My ear. I have arranged things in such a way that anyone has access to My word if he but wants it.

This shows you that nothing is of value to Me except a pure, loving heart, and proper belief in Me. He who is not satisfied with that, and to whom the word of the preacher is more sacred than that which I Myself have spoken, may remain in his blindness. And he to whom an expensively constructed house of prayer is holier and more exalted than a pure heart, which is a temple of the Holy Ghost, should go there.

How could all the cathedrals in the world enhance My honor? I never looked for My honor on Earth, but only for belief and love. Any other vain salute such as makes an idol out of Me, the only eternal, true, living God, is an atrocity to Me, because I want to be worshiped in the spirit and in the truth dwelling in the living heart of human beings.

When people recognize Me as their God and Father, and love Me as such above all, and keep the commandments of love towards their brothers, that is true worship. A cathedral cannot contribute towards the greater glorification of My name because it does not show what I am, but only that which vain and arrogant human beings are capable of.

But he who would admire My strength and greatness should go into Nature and look up at the sun, the moon, and the stars. There you will certainly find enough through which you can recognize God's omnipotence. Instead of statues and paintings in cathedrals, you will find real, live human beings, and other creatures. And instead of all the ornaments in these cathedrals, magnificent forests and meadows that give evidence of the might, greatness, and wisdom of their eternal Creator may be seen. Such observations can raise the human heart to the greater glory of God.

Although wisdom be victorious over stupidity, do not believe that fools will cease to exist; their kind will remain as long as Hell exists. The question is often raised as to why I allow so many atrocities, and why I do not destroy this old idolatry with lightning and fire from Heaven. Since I did so in ancient times, why not now? Let us grow the wheat with the tares, and the time of harvest and winnowing will come. He who knows eternity is never pressed for time. He who would remain

stupid may do so, but he who would become wise knows where to knock." (chap. 64 & 65, Earth and Moon)

The right penance

„[1] ALL of them said: “Yes, truly most wise Lord and Master. Thus the true and perfect penance is and remains the only real cure for the soul (sacramentum), and all the rest is nothing and has no value for life. This we all can see now well and very clear. But what do You, o Lord and Master, think about the strict penance in sack and ashes? Are the sack and ashes necessary for a strict penance?”

[2] I said: “These are quite as unnecessary as it was unnecessary from your side to ask Me about this, since I have already told you clearly wherein the true and for Me valuable penance of a sinner consists. What kind of sanctification can a sack and ashes offer man for his soul? A sack and ashes were instituted by the elders as symbolic images under which the right penance has to be understood, because the sack stands for the outer humility and the ashes for the true inner humility of the soul. But only the carrying of a sack and the strewing of ashes on the head has given man quite as less sanctification as fasting and castigating. Like a soldier who creeps away in a safe hole out of fright and fear for the enemy instead of courageously accepting the fight against him, will most probably not be crowned with a crown of victory.

[3] For this reason: away with sack and ashes, away with castigating and fasting, and away with the sacrificing of goats, and away with all the other temple sacrifices for the forgiveness of sins, for those do not have the least of value for life for Me. However, instead of this, one should display a firm and inflexible will for a true inner improvement of life, as well as a living love for God and fellowman, and the full faith in God and His incarnation in Me, for only this sanctifies man and makes the soul strong, giving him to live entirely in My Spirit that prevails in him.

[4] Remain with this, and teach it also to all other nations, then you will save Me from sending the threatened judgment over all the heathens in later times. However, you should not shudder and tremble before the people, but with a good and courageous will you should proclaim to them openly the full godly seriousness of the truth. And even if you should not be able to oppose effectively and successfully all the heathens in a short time, the pure truth will very well be able to do that in future times. Because the great judgment over the kingdom of the lie that I have announced, consists in the victory of the truth. And that will not be a different truth than what I am proclaiming to you now.

[5] During that time, I will again awaken men and even virgins who will be transmitting this truth out of My mouth as pure and as clear into their heart as I am proclaiming it to you now with My physical mouth, and that truth will be the mighty and relentless judge over all the blind heathens.

[6] Thus, no more sack and ashes, but the full truth in everything and a firm will.

[7] And so, My disciples and friends, I have spoken to you now fully clearly and not in images, and so you should also clearly understand and grasp it, more precisely through action, for knowledge

alone is of little or no use at all for the soul. But whoever offers a real sacrifice through the action of the truth, will receive eternal life.

[8] And now, tell Me once more if there is still a dark foolish thing bothering you, and if in full truth you have understood these clear words of Mine. However, I do not ask you this as if I should not know how and if all of you have understood all this, but I am only asking you this so that you also should ask in your heart how the truth is formed in you, because only this belongs to your own life. And now you can speak again.”

[9] All of them said as if with one mouth: “O Lord and Master, we have now all well understood everything that You have explained to us and we can also see the full truth of what has been said and what has been explained. Therefore, we also will execute it in course of time – in the first place for ourselves – and we will also announce it to the other people who are of good will. But nevertheless we strongly doubt if the many very blind people will joyfully accept this golden light truth as such. Because he who can see, will certainly always experience joy at the daybreak, but for completely blind ones the night and the day are nearly the same.

[10] Yet, there are a great number of people who are completely blind in spirit and are only feeling happiness in the old mysterious ceremony, thinking that they are sinning against God – who they never knew – if they have to give up one or the other thing of the old customs, and consequently have to lay off the old man as an old, half decayed garment and have to put on a completely new garment.

[11] With such people it will be difficult to talk to and to act, and this can be easily foreseen, for he who has not already walked on the way of many experiences and did not come to a clearer thinking, will therefore also not completely accept this shining truth as such into his heart. But because of the old rusted habit he will hold on to the ancient mystery. He will consider the old manners and customs as a religion that has to be supremely honored above everything else, and will finally consider these new, shining truths as heresies and will despise and persecute them. And so, it will become difficult to proclaim these shining truths to the very many blind ones and to persuade them that these are also valid for them.

[12] So there is an old custom with the Jews according to which they have to make a confession in front of a priest, so that he can know his sins as well as his good works, weighs out the pro’s and cons and compares them, with the help of which he can establish the penance and the sacrifices of purification for the atonement of the sins. Now the one who has shown himself in such a way to a priest, and furthermore has also done and accomplished that which was imposed by the priest will then consider himself as completely purified and justified before God. But if one will take a closer look at him, then he is and remains after such purification still completely the same incorrigible person, and until his next confession he not only commits the old sins again but often also a few new ones. And from this, it is clear that this old custom of purification is not only making the person not any better but often only worse than what he was before.

[13] But if one would try to act against this old nonsense and to teach, he will have to flee if he does not want to be stoned. What do You, o Lord and Master, have to say on this?” (THE GREAT GOSPEL OF JOHN Book 18 chap. 90)

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Treatment of Sin. Why the death sentence is very wrong

"[1] Says I: "Before Me you are pure; only pay always attention to your actions when guiding people, in that you never forget that also the sinner is your brother!

[2] If you feel rage in your heart about the sinner who deserves a just punishment, then put the punishing rod out of your hand; because by your rage it will not become a salutary guide post, but a snake, who do not breathes a salutary balm, but a deadly poison into the wound which she caused the traveler through its bite, bringing death to the wounded.

[3] Also do not think that you have rid yourself of an enemy by killing him! Because if here on earth he was only a simple enemy to you, after death of his body as a free spirit he will become a hundredfold enemy to you and will torment you with hundreds of different evils for the rest of your life and you will not find any means to free yourself from this invisible enemy.

[4] Therefore, if you punish someone, punish him with love and never with rage! Therefore, subsequently do not take it too far even with the Pharisees! Think for yourself: 'Behold, these are blind leaders of the blind!' However, it is the world who made them blind, and this belongs to Satan whom you have got to know.

[5] Behold, in Me there is all the might and power over heaven and earth. I could destroy them all with one thought, but still I endure them with all patience until the right time when there measure has become full.

[6] People also anger Me and sadden My heart by there incorrigibility; but I nevertheless endure them and always punish them with love, so that they can better themselves and enter the kingdom of eternal life, the only reason for which they have been created. If you therefore want to be a just judge, you must follow Me in everything!

[7] It is easier to pronounce a judgment over someone than to endure a judgment yourself; however, who takes the judgment from someone who was condemned on himself and provides for right betterment of the condemned, will one day called great in the kingdom of God. What I have said now you all should remember well! For if I order it to be and want it like that, you cannot have and make it differently!? I am the Lord over life and death! I'm the only one who knows what life is and what it takes to keep it forever and to enjoy in all blessedness!

[8] If you are going to live according to My teaching, you will receive life in all blessedness; however, should you act contrary, you will lose it and enter **death, which is life's most**

misfortunate state, a fire which never goes out and a worm which never dies!" (THE GREAT GOSPEL OF JOHN Book 5, chap. 6)

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"[4] It is easy to love good and honest people and to get on with them; but to go to the sinners and bring them to the correct path; that is a task which demands much self-denial.

[5] For if you walk in the street with a whore and an adulteress, people will point their fingers at you and do things to you which will not honor you before the world; but if you bring the whore and the adulteress back to the correct path, you will be given a great reward from God, and the smallest part of this is of more value than a whole world full of the most shining honor.

[6] Whoever brings a lost person back to Me will receive more reward than one who has guarded well a hundred lambs on a safe pasture. For it is a very easy task to keep an honest person honorable and virtuous; but to lift someone who is despised by everyone up to honor again and to make a virtuous hero out of an arch-sinner says significantly more! And only that is seen favorably to Me – but the former is only work of a lazy fellow!

[7] I am the all-highest, if you will accept that, and I seek and take only the despised and lost in the eyes of the world. For the healthy certainly do not need a doctor!

[8] If you accordingly want to completely be My true disciples and servants, you must also be what I am in all things.

[9] If you see a blind man strolling on the street and also see that the path he is treading is a highly dangerous one particularly for a blind person, will you not immediately take the blind walker by the arm and say to him: Listen, friend, the path that you are now walking is very dangerous; let me lead you so that you do not fall off a precipice! And if he then trusts your word, will you be ashamed to lead a blind man? Certainly none of you all!

[10] But a sinner is often much blinder spiritually than the physically blind; therefore who can be ashamed to take a blind man by the arm?!

[11] Therefore in the future let no sinner be too great for you so that you are ashamed to be a leader for him!" (The Great Gospel of John, Book 7chap. 49)