



About TRUTH and SEEKING OF GOD

(Ed. 1)

Excerpts from THE NEW
REVELATION of JESUS CHRIST

www.new-revelation.ro

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 compatibility of the following excerpts from the New Revelation with the scriptural concepts and knowledge is obvious. These gems of heavenly wisdom constitute a big challenge for the seeker of truth, who is invited to discover in the works of the New Revelation the explicit answers to all

fundamental questions concerning man, life, God and creation that ever occurred in his mind. The other thematic brochures with excerpts from the New Revelation can also serve as valuable guides in this essential spiritual quest.

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” (John 6:44-45)

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:1-3)

A word for the seekers of God

The tree of life and the tree of knowledge

Importance of natural and spiritual knowledge. Priority

The worldly wisdom versus the angelic wisdom achieved through seeking the Kingdom of God in the heart

Asking for the truth

Seeking of truth, seeking of God

Recognizing God in the Lord and spiritual rebirth

Humility and receiving the truth

The way to the truth and the contribution of mind

The inner scripture of life is inaccessible through worldly knowledge

The science of correspondences

Faith and intellect

True faith involves a real confidence in God

A word for the seekers of God

"4. Tell **those who seek Me**: I am the true 'everywhere' and 'nowhere'. I am everywhere where people love Me and keep My commandments and nowhere where I am only praised and worshipped. For is not love more than prayer and the keeping of the commandments more than worship? Verily, verily, I say to you: He who loves Me worships Me in spirit, and he who keeps My commandments is the one who truly reveres Me. But only he who loves Me can keep My commandments, and the one who loves Me has only one commandment - that he love Me and My living Word which is the true everlasting life." (chap. 1, The Household of God vol. 1)

*

"1. **Whoever wishes to talk with Me**, let him come to Me and I shall lay the answer in his heart. But only the pure whose heart is full of meekness shall hear the sound of My voice.

2. And **he who prefers Me to all the world** and loves Me like a tender bride her bridegroom, with him I shall walk arm in arm, and he will always behold Me like a brother his brother, and as I beheld him from eternity, before he was."(chap. 1, The Household of God vol. 1)

The tree of life and the tree of knowledge

"You My Jonael however, see to it that My teaching takes root here and then bears much fruit, just as a new tree of life bears much and good fruit!..." (THE GREAT GOSPEL OF JOHN 1, 82:6)

*

"14. The greater the pursuit of worldly things through men's intellect, the feebler the pure divine light of love and spiritual life in their hearts. Hence also Moses called such worldly light of men the evening.

15. Only when God through His mercy kindles a small light of life in the heart, does man begin to comprehend the nothingness of all that he had previously acquired through the intellect - his spiritual evening, whereupon he starts to gradually see how the treasures of his evening light are as transitory as this light itself.

16. The right light out of God however, kindled in the hearts of men is that morning which together with the preceding evening brings about the first true day within man.

17. From this My present explanation however you must see what a vast difference there has to be between these two respective lights or rather cognitions; because all cognition from the worldly evening light is deceptive and transitory. Only Truth lasts forever and deception has in the end to come to naught." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 157)

*

"[1] I SAID: "Firstly the truth will remain one and the same truth, even without signs, and whoever will live and act accordingly will become deeply inside aware that My teaching is divine and not a human word.

[2] Secondly, those who will transmit My teaching about the Kingdom of God in man to others and who will not only be teachers but who they themselves will also do My will that is clearly contained in My teaching, will also be capable to perform signs in My name, and even greater signs than I *am performing* Myself.

[3] But as mere teachers and not as men who apply My teaching themselves, they will not be able to perform signs, because the power to perform signs does not come from the reason but from the living faith and the firm will to act. Because the reason of the brains is a dead worldly light of man that can never penetrate into the most inner regions of life of the spirit and its power. And the living faith in the heart is the true light of life of the soul that awakens the spirit in him and takes care that it will penetrate into the whole person. And once man is permeated of the Spirit, then he is also permeated of its all-capable power. And whatever the living Spirit wants, which forms then one being with the soul, happens, and the will is then already an accomplished work.

[4] Therefore it is also stated in the Scripture that God put 2 trees in the garden of life: A TREE OF LIFE and A TREE OF KNOWLEDGE, and said to man: 'If you will only eat the fruits of the tree of life, you will live, but if you also will eat the fruits of the tree of knowledge before it will be blessed by Me for you, then death will come over you and you will die.'

[5] But man – since he had a completely free will – let himself be seduced by the snake of his lust, and ate of the tree of knowledge even before it was blessed by the ripeness of the faith in the heart of man. That means: he searched and tried to grasp the Spirit of God, and so also the Spirit of life, with his natural reason. The result of it was that by that he only withdrew himself more and more from God instead of drawing more and more close to Him. And that was already death, that means the spiritual death of man, and the whole man became powerless and lost the authority over all things in the natural world and was forced to work for and to acquire his feeding bread with the help of the weak glowing of his brains' reason in the sweat of his face, physically and even more so spiritually.

[6] And look, until now, men withdrew so far away from God, and thus also from the true inner life, that they now believe almost no more in a God, and thus also not in a continuance of life of the soul after the body has fallen away. And those who still believe mechanically in a God, or through a blind superstition in many gods – just like the heathens – imagine God or the gods to be so endlessly far away from them, that finally it seems impossible to them that a human being could ever come close to the God of whom they believe that He is so endlessly far away from him.

[7] And now that God Himself has physically come to men in all the fullness of His eternal might and power, and with all His love and wisdom, they do not see that, and in their great blindness and foolishness they consider this as impossible, while nevertheless with God all things are possible. And because He reveals Himself now with a physical mouth and not with lightning and thunder, they consider God Himself now as a blasphemer and a malicious agitator of the people against God and against the kings of the world who consider themselves to be gods and who also let themselves be honored as such by men.

[8] And look, all this is the result of the fact that all men preferred to eat the dead fruit of the tree of knowledge instead of the living and life-giving fruit of the tree of life." (THE GREAT GOSPEL OF JOHN, Book 21, chap. 51)

*

"[1] THE question that God asked Adam when he already ate of the forbidden fruit and that sounded like this: '*Adam (or 'man'), where are you?*' still continues and will still continue until the end of this world, as long as there are people who prefer to eat from the tree of knowledge instead of from the tree of life.

[2] Because the person who eats from the tree of knowledge will very soon lose God, himself and his inner life, and he does not know anymore who he is, why he exists and what he should be. Then his soul is full of fright and fear, and to his question: 'Man, where are you?' he seeks the answer that would give him rest and comfort in the reason of the brains of his body. But then always the comfortless answer comes: 'You are in the judgment, which is the real death of the soul. Acquire your bread in the sweat of your face.'

[3] What can the soul actually find in the brains? Nothing else except images of this world that are in the reason, and those images are all much further away from what is of the spirit and life than the soul himself. If the soul does not recognize the spirit of the life from God, which is always nearest to him, then how will he recognize in the brains of his physical head the spirit of the life from God, which is in the images of the world often endlessly much further away from him?

[4] Out of this complete error results inevitably and automatically the still greater error that the soul imagines the Being of God to be ever further away and unreachable, and this as long as he will totally get rid of it and after that will turn to Epicurism or cynicism.

[5] In this condition in which most of the priests of all kinds are now – and now especially the Pharisees, the elders and scribes – and the princes and kings, together with their great following, the soul does not know the truth anymore. The lie is worth as much to him and even more than the purest truth, as long as through that he can get some earthly advantage. If one or the other truth would hinder him, then he will become hostile against it and will run away from it or will persecute it with fire and sword.

[6] When the soul is in such condition, sin does no more exist for him, and a person who can possess some worldly power can do whatever pleases him and whatever will flatter his senses. And woe to the righteous one or someone who lives in the truth of life, who would go to such mighty one and would say to him: 'Why are you an enemy of the truth and why do you commit the greatest injustice that is crying to Heaven among the people, who are on this Earth no less than you, blind fool?'

[7] Just look around you into the world now whether this is not the case everywhere. And what is the reason of that? I say to you: nothing else except the ever increasing eating from the tree of knowledge.

[8] I have come now Myself physically into this world to the people who turned too far away from the true goal of life, and ask them once again: 'Adam, where are you?' and no one knows what to answer Me as to where or who he is. And I am showing them now again the tree of life and urge them to take from its fruits and to satiate themselves with them.

[9] Truly I say to you: whoever will eat from the tree of life will also come to the true life of the Spirit out of Me, and he will never again be hungry or desire to eat from the tree of death, because once someone is in the life of the Spirit out of Me, will also be in all its wisdom, and only then will the tree of knowledge be blessed through that, and the soul will know in one moment more than if he would investigate for 1.000 years with his outer and vain reason.

[10] When you will be in the condition of the true life, you will also perform signs in My name, and in this manner you will be able to give everyone a testimony of the truth of My teaching – if that will be necessary. Did you, scribe and friend, understand this well now?" (THE GREAT GOSPEL OF JOHN, Book 21, chap 52)

Importance of natural and spiritual knowledge. Priority

"[6] Understand well what I am explaining to you now about the Earth, for he who really wants to know God, must also know Him in the extremely wise arrangements of His works.

[7] And the one who has only wrong, fundamentally mistaken and untrue opinions and concepts about the arrangements of God's works can impossibly ever receive a clear, correct and true knowledge of God. And he who does not know God according to the truth, can also not really love and honor Him, and do completely His will. Then it becomes dark in his soul, who therefore will cling to matter and he will stick to it, because he lost the inner light of the truth. The lack of knowledge of the true arrangements of God's works has therefore always been the cause of idolatry, of superstition and heathendom, and finally of complete godliness, like it now exists among most of the Jews, Pharisees and among the gentiles.

[8] The poor people is kept on the one hand through force, and on the other hand through deceit in all kinds of blind superstition, and they live and act according to all kinds of false teachings and rules, so that the lazy and completely unbelieving rulers can all the more revel and fatten themselves at their expense.

[9] However, God the Lord will only look at such misbehavior for a certain time, and meanwhile He always proclaims admonitions to the people through seers and prophets who are especially awakened for that. If the people and their leaders will not care about that, then He will come with His judgment, and He sweeps away the filth from the Earth. And this happens always when the greatest dumbness has united itself completely and almost everywhere with the selfish evilness that violates all neighborly love. For as long as dumbness is the only ruler, it still can easily be changed into light through wise education, although not completely in general – and God is patient with pure dumbness.

[10] But once the first mentioned evilness has put itself at the top of the deepest dumbness, and resists with all pride and violence against the penetration of the eternal light of truth and life, then that is the end of God's patience, and He comes with His judgment – then woe to the apostates!"

(93. The importance of possessing the right knowledge about the nature - THE GREAT GOSPEL OF JOHN Book 21)

*

"[4] Everything has now been accurately, very detailed and very clearly shown to you, and also to the first disciples before on several occasions. And besides them, also to a lot of other people. But just count 200 years from now on, then what concerns the pure science you will again see the old superstition.

[5] But also this knowledge will be kept secret among those who will stay with My teaching. And then there will be a time wherein this science, and at the same time 1.000 other sciences, will completely destroy all the old superstition forever. But first there still will be a long-lasting and hard battle. However, the truth will finally be victorious, and all what is dark, false and evil will be condemned forever in the abyss.

[6] You soon will have the opportunity to meet your geologists, physicists and astronomers, and then you will also try to show them the truth which you came to know here, but by that you will hit hard stones. Although a few will think about it, but they nevertheless will remain with their old system. Others, without any reflection, will call it foolishness. For to also correctly and truly understand the things of the natural world without doubting, one has to be first spiritually awakened, know the one, only true God and also himself, after which man will be clearly and actively become conscious of who he is and why he exists.

7] Once man will see clear into these most important aspects of his existence and life, and when thus My Spirit will develop in his soul with living and enlightening activity, and penetrate into the whole man, he will also quickly and easily grasp, with his enlightened reason from above, the nature and the order of the things of the big and small natural world in its full and undisputable truth, and he will understand them completely. But if you will proclaim to the gentiles what you heard from Raphael – even if they attended all the high schools of wisdom with great zeal – they will not understand it, will call it foolishness and will ridicule it. And the dark, extremely selfish and imperious priests will hastily and furiously curse it and set the people against this new teaching that does absolutely not fit into their old plans of idols and deceit.

[8] Therefore, the important thing is to first proclaim the gospel of the true Kingdom of God on Earth among the people, and once they have accepted that, and were strengthened by the Spirit of God, they easily will grasp all the other truths. For My Spirit, that I will pour out abundantly over everyone who really believes in Me and who loves Me, will guide them into all wisdom and truth.

[9] Do you think that you would have understood the things, which Raphael explained, also without the living faith that you have now in Me? I say to you: you would have understood them as little as the stones of this mountain.

[10] When the basis of all human knowledge is lie and deceit, how will other truths be able to bloom from such basis?

[11] If you do not know the unit while you are counting, which is the fundamental condition for all the figures that come from the sum of units, then how will you yourself ever come to know the truth of the figures?" (THE GREAT GOSPEL OF JOHN Book 22, chap. 52. Accepting the teaching of the Lord)

The worldly wisdom versus the angelic wisdom achieved through seeking the Kingdom of God in the heart

“6. But as said, in the absence of angelic wisdom you shall not discover this (meaning of Genesis), were you to possess the wisdom of all the wise of the earth, who also had already exchanged the most diverse views and opinions on this subject.

7. But in this world, such knowledge is of no particular use to anyone in any case, since man rarely improves much in his heart through great knowledge, but rather worsens that much more usually. Because not seldom the erudite becomes proud and haughty, looking down from his imagined height upon his brethren with scorn, like a vulture upon sparrows and other small birds, as if these existed only for his catching and devouring of their tender flesh.

8. **Seek ye therefore the kingdom of God and its righteousness in your heart before everything else, troubling yourselves little about anything else;** because all these other things together with the wisdom of angels can be given you overnight. I trust that you have now fully understood Me! (THE GREAT GOSPEL OF JOHN vol. 1, chap. 162)

Asking for the truth

“[1] Now I answered: Oh yes, just come closer. Even if this night is rather dark, we hopefully will know each other better also at night. What actually do you have to ask Me? What more do you want, apart from what My young looking servant has told and shown you? Speak, but do not use many words.

[2] The magician said: You are indeed a truly great and wise Man. You attracted my attention in the hall, and my heart was so moved by Your sight and attracted to You that I really had to contain myself, so as not to unmannerly rush towards You and to press You forcibly to my heart.

This was a feeling that I never had before, and therefore I wanted to ask You why I and also my two companions felt so much attracted to You, while we could admire Your lovely servant in a very even-tempered way. O dear Man, do solve this mystery for us.

[3] I said: Light awakes light, love awakes love, and life awakes life, because a dead person cannot raise a dead person and a blind one cannot be a leader of blind people. That is the cause of what you have felt for Me. All the other things you will hear later on." (THE GREAT GOSPEL OF JOHN, Book 17, chap. 35)

*

"[1] I said: You are standing on the threshold of the temple where the truth is residing. For, if there is a truth, then it must reveal itself in life, not in death, because the truth has no meaning for death. The right and true man is a real temple of truth. Its seat is in his heart.

[2] If man will search for the truth, he must search it within himself and not outside of himself, for truth is life, and life is love. He who has sincere love for God and his fellowman has also life, and this life is the truth and this lives within man.

[3] That is why I said just now that you are standing on the threshold of the temple of truth, and thus man is in himself the truth, the way to it, and life. Do you understand that? (THE GREAT GOSPEL OF JOHN, Book 17, chap. 36)

*

"7. But in this world, such knowledge is of no particular use to anyone in any case, since man rarely improves much in his heart through great knowledge, but rather worsens that much more usually. Because not seldom the erudite becomes proud and haughty, looking down from his imagined height upon his brethren with scorn, like a vulture upon sparrows and other small birds, as if these existed only for his catching and devouring of their tender flesh.

8. Seek ye therefore the kingdom of God and its righteousness in your heart before everything else, troubling yourselves little about anything else; because all these other things together with the wisdom of angels can be given you overnight. I trust that you have now fully understood Me!" (THE GREAT GOSPEL OF JOHN, vol. 1, chap. 162)

*

"[...] for there is only life in the truth, and therefore, to search for the truth is the only blissful activity that warms the heart of man and will more and more awaken the divine spirit that lives in him, while in laziness, in the lie and the unwillingness to search for the divine truth there is not only physical death but it is especially the cause that the soul will more and more be lost in material things. By that he will not only cause an early physical death but he will also make himself incapable to progress in the life in the beyond and search for his only salvation there." (THE GREAT GOSPEL OF JOHN Book 25, 26:12)

*

"Only those people who in their soul are trying to become like Him or are already more or less like Him, will be able to find God." But to become equal to God means: to become full of love for your fellowmen, and to let your heart be full of humility, meekness, patience and mercy regarding everybody. Then God will also have mercy on you, and in the spirit of His love and eternal truth He will let Himself be found by you. If you only want to search God in and with the only truth, then you will find Him indeed, but you will not see His real being and even less understand it. However, if you are searching God in the pure love, humility, meekness, patience and mercy, then you will find God, recognize Him and receive the eternal life of your soul. (THE GREAT GOSPEL OF JOHN Book 17, 19:3-5)

*

"Has anyone around Me gone without? Were not all sated daily from the heavens physically and spiritually? Did anyone suffer hunger or thirst travelling with Me? - I say unto you: He who wants to leave, let him leave, but whoever wants to remain, let him! He who leaves Me shall also be left by Me, and whoever does not seek Me, him I shall in no way seek over zealously! - Go and tell them this!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 87:3)

*

"Whoever does not seek God with all love, meekness, humility, patience and great self-denial, does not find Him, the supreme treasure of life, and who does not seek and find God thus, cannot expect from Him any extraordinary help." (THE GREAT GOSPEL OF JOHN vol. 10, 97:6)

Seeking of truth, seeking of God

"[5] For if men of this Earth want to become children of God, they must try in every way to be as perfect as the eternal and holy Father in Heaven who is in Himself the eternal truth, the eternal love and power, and all the endless good, righteous and wonderful that results from it. Therefore, it is also written in the Scripture: **'God created man after His likeness, He made him after His image and blew His breath into him, so that he would become a living, free soul.'**

[6] In this manner, men of this Earth are not simply and solely creatures of Jehovah's almightiness, but children of His Spirit, and consequently of His love, and thus - **as it is also written - gods themselves.**

[7] And if they are - and their completely free will that is not limited by anything clearly proves this to them - then they also are completely free lords and judges over themselves. But they only

become perfect and lords who are completely equal to God, by making God's will, that is faithfully revealed to them, as their own will by acting according to it, in which they also are completely free.

[8] That is why God works only very seldom visibly among the people because already since the very beginning He has given them out of Himself the capability to slowly raise themselves, out of their own power, up to the highest level of life that is equal to God.

[9] Thus, the one who, as soon as he uses his mind, begins to search for the truth and its goodness and will also act immediately according to what he has found, is already walking on the right way, and God will lighten that way for him more and more and lead him to his glory. But the one who, also by his own will, becomes lazy and who will attach himself to this world and its enticements – which are only present for the outer and perishable sense organs of the material or physical man for the test of his free will – will judge himself out of his free will and will make himself equal to death and judgment, and is consequently himself also as good as judged and dead." (THE GREAT GOSPEL OF JOHN Book 20, chap. 90. About the destiny of men)

*

"[9] I said to the businessman: "Where worldly reason goes hand in hand with the pursuing of riches united with personal interest, the soft voice that calls to man: 'Search for the truth' must of course be silenced. A little detour on your trips from Jerusalem to Jaffa, Tyrus and Sidon would not have given you any disadvantage, so that you very easily could have met the Man who could have shown and given you to personally possess imperishable riches which you will not ever be able to gather.

[10] **He who will not search will also not find, the one who will not knock, for him will also not be opened.** He who believes that the spiritual knowledge of that which is good and true must search for him so that it would automatically fall to him on his regular worldly ways, can wait eternally to receive it. The one who, out of indolence and because of worldly businesses, avoids to make even a little detour to search for the source of the truth, although he already heard about it, belongs to the worldly people to whom the Lord will say at the end of times: **'You heard about Me and did not search Me. Now I do not search you, although I know that you are there. Go away from Me and go to where your love draws you.'**" (THE GREAT GOSPEL OF JOHN Book 25, Chap. 32. The businessman searches for the Lord)

*

"[...] he who seek will also find as long as he does not stop on the ever so desolate road. **To him who will knock on the door - be it even at night - it will be open and he who will ask persistently will also be given what he has asked for.**" (THE GREAT GOSPEL OF JOHN vol. 8. 104:8)

*

"[...] it is this taking pains with a thing and making an effort which is actually **the force with which everyone must seize the Kingdom of God in order to possess it.**" (THE GREAT GOSPEL OF JOHN vol. 8, 105:1)

*

"16. For of a truth, believe Me: God in His heart steadily remains the Self-Same! As He was when no sun, moon or stars were shining yet for a long time upon the firmament, just so is He still this moment and shall be into all eternity.

17. **He who seeks Him along the right path also shall find Him and be blessed into all eternity of eternities!**" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 127)

*

"Only those people who in their soul are trying to become like Him or are already more or less like Him, will be able to find God.

But to become equal to God means: to become full of love for your fellowmen, and to let your heart be full of humility, meekness, patience and mercy regarding everybody. Then God will also have mercy on you, and in the spirit of His love and eternal truth He will let Himself be found by you.

If you only want to search God in and with the only truth, then you will find Him indeed, but you will not see His real being and even less understand it. However, if you are searching God in the pure love, humility, meekness, patience and mercy, then you will find God, recognize Him and receive the eternal life of your soul. (GGJ Book 17, 19:3-5 - Archangel Raphael about the true way to God)

*

"[16] There is only one truth, and this can be spoken out and be proven by one person as well as by myriads of angels. But when the worldly wisdom resists it because that truth is not beneficial for its worldly advantages, is that then a reason to assume that the truth has less value?" (GGJ Book 19, chap. 27)

Recognizing God in the Lord and spiritual rebirth

"[6] Let all come to Me, who are troubled and weighed down by darkness, and I shall restore them. Those who want to come to Me, to them the door shall be opened and they will find in Me the one for whom they have long been searching in vain, despite all their worldly wisdom. Where I am, there is also room for anyone who loves and seeks Me.[...]

Happy he who comes to Me and recognizes Me, as you do! For, whoever recognizes Me, has already received a light from Me and then actively believe in Me.

[12] But at the present, this light is only a tiny flame within your soul. Not until you have accepted My teaching and with it My will, and act and live accordingly, will your present tiny light become a sun, and only then will you attain to the full truth of all life and being and awaken eternal life within you." (THE GREAT GOSPEL OF JOHN vol. 10, chap. 88)

*

„At the right time, My word will reach all who call for it in their hearts." (Himmelsgaben, page 276)

*

"I shall put the souls that are ready in your way." (Lord's Sermons 163) "They are ready because a desire for higher goals has come awake and alive within them." (THE GREAT GOSPEL OF JOHN vol. 5, 128: 3)

*

"Therefore also, only those shall be given the light to awaken their mind and spirit from the heavens who are seeking it, and also love and esteem it as the highest there is in life." (THE GREAT GOSPEL OF JOHN vol. 9, 180:6)

*

"Whoever wants life must take it from the One Who is the life Himself. But He gives life only to the one who thirst for it.' (The Great Gospel of John, vol. 7, 188:21)

Humility and receiving the truth

"8. The soul must be cleansed with the water of humility and self-denial (for WATER is the most ancient symbol of humility; it allows everything to be done with it, serves in all things and always seeks for itself the lowest places on earth, fleeing the heights) and only then by the spirit of truth, which an impure soul cannot ever conceive. An impure soul is like the night, whereas truth is a sun full of light, which causes to be day all around it.

9. Therefore, whoever absorbs truth into his soul cleansed through humility and really recognises this as such, is set free in spirit through this truth. This freedom of the spirit, or the entering of the spirit into such freedom, is then also the actual entering into the Kingdom of God." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 19)

The way to the truth and the contribution of mind

"5. Say I, 'Verily, My friend, therein lies the old Gordian knot you well know about, which so far has not been unravelled by anyone other than the Macedonian hero you heard about.

6. Whatever you can behold and feel by means of the flesh has affinity with the flesh and its tools, and is similarly changeable and transitory; so whatever is changeable and transitory, how could same offer you substance for ever-constant and immortal truth?!

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

8. If you want to see and recognise things and yourself in their full truth, then you have to see and recognise them from this solely true arch-foundation of your being; everything else is delusion, and man's head and what is in it belongs to the sphere of your familiar Gordian knot, which no one can unravel with mere deliberation.

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

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

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

*

"(Raphael) "I only meant to indicate that no intellect, however bright, suffices if the one looked for is himself the highest and purest love. In the first place, it is the heart, namely, the love that must

take on the task of seeking and recognizing. To be sure, the intellect must be involved, but love must have priority. Without it the pure intellect achieves nothing. " (THE GREAT GOSPEL OF JOHN vol. 5, 18:1-2)

The inner scripture of life is inaccessible through worldly knowledge

"[3] Did you ever experience, that in the stiffened cold winter, in the weak light of the sun, the moon and all the stars, a stalk of corn with its ear and grains have grown up from the soil to complete ripeness? This is impossible in the winter, just like it is impossible when a person under the numberless different little lights of the so highly praised worldly wisdom can ever come to the true inner ripeness of life and liberation. The summer of life must come over him, together with the preceding spring. The latter consists of the faith that becomes more and more alive through good deeds, just like the summer, which brings all the fruits to complete ripeness, consists of the ever more powerful love for God and from that for fellowman.

[4] God, who is in Himself Love, Light and Life, is the true Sun of all life. He who loves God ever more deeply by acting according to His revealed will in everything, penetrates in his inner being, and in this way he will pass into the true summer of the Spirit from God, where he, in the life's light of love and its life's warmth, will come to the true ripeness of life. [...]

[7] I said: "Good, if you know this according to the full truth, then **put off your old, material, human Adam and put on the new one out of Me**, then the inner man in you will become of itself just as active as the spirit in the germ when the grain, which surrounds it, has perished in the soil, and thus has passed into the spirit of the germ as nourishment and strengthening.

[8] On this, Judas Iscariot said again: "Lord and Master, but how can the old Adam be put off and then put on a new one? Should the material body first be killed in order to attain to a spiritual life?"

[9] I said: "How can one of My old and most learned disciples come to such a most foolish opinion? Who said that a person should kill his body to become then a pure spiritual man? It are your worldly passions and lusts, that rage and storm in you, which you should subdue with your free will, and strife for the Kingdom of God in yourself in the manner which is most clear to you all, then by that you have put off the old man and put on a new one.

[10] But if you constantly and very secretly adhere in yourself to the outer things and their enticements, and wander around in the limited region of your earthly wisdom and all kinds of experiences that you have gained as a blind person, then it still can happen to you that the evil spirit of the world will capture you completely, and as a pitiful victim, your body and soul will become his prey.

[11] He who wants to come to the inner, true wisdom of the Spirit from God through experiences and according to the opinions of his worldly reason is terribly mistaken. He will come on byways that are full of abysses, in which, in the night of his spirit, he very quickly and easily can fall and bring himself to ruin completely.

[12] Are there not numberless stars in the sky at night? And still, in their light you cannot read one letter. So also, man cannot decipher **the inner scripture of life** with the thousandfold shine of his difficultly acquired worldly knowledge and experiences that he has gained.

[13] But as during the day, in the light of the sun, even the smallest letter can be well read, so can man also – when the inner sun of life has gone up in him by his actions according to My Word – read and understand his inner, true scripture of life, and can see the relations between everything that is in him and which also surrounds him on all sides towards the outside.

[14] To seek only with the weak twilight of the worldly reason, the soul in man cannot even find himself, let alone his connection of life with the body and with the spirit in him. It is true that man should develop his reason of the brains and learn how to think reasonably, but not in the manner of the world, but like the true children of God, as this can be clearly noticed with the pious patriarch and forefathers. Then the reason of the brains will also soon and easily acquire the intensity of light, compared to which all worldly wisdom is a great darkness.

[15] Just look for instance to the first development of the reason of men like Samuel and David, of Salomon and still another great number of people. Where is there among those who are learned in worldly respect – among the Jews as well as among the heathens – someone who can match those men in wisdom? So follow what I Myself say to you, then also your brain's understanding will also be very well enlightened in all things." (THE GREAT GOSPEL OF JOHN Book 21, chap. 66. Taking the right way to the right goal. The wrong and correct way of the development of the reason)

The science of correspondences

„[6] Of course, in Myself I can see the whole, never ending eternity being revealed as an already accomplished deed, and thus this is also the case of that which is hidden behind this deed of Mine, but your spirit, which is now still as if living in its childhood, cannot see nor grasp that.

[7] But since you are such a secret thinker and also understand and feel that I am doing nothing without a good corresponding meaning for the whole infinity and eternity... (THE GREAT GOSPEL OF JOHN Book 21, chap. 7)

*

"[2] I said: "Because the old inner science of correspondences left you entirely already before the Babylonian captivity, because this science is only accessible for and is typical to those people who never wavered or have become weak in the true faith and trust in the one, true God, and who have always loved Him above all as the Father and their fellowman as themselves.

[3] Because this science is the inner scripture and the inner language of the soul and of the spirit in the soul. He who has lost this language can impossibly understand the Scripture, and in his dead worldly light it seems foolishness to him, because the life's conditions of the spirit and of the soul are of a totally different nature than those of the body.

[4] So also, the hearing, seeing, feeling, thinking, speaking and the writing of the spirit[1] have a totally different character than here among the people in the natural world, and therefore what a spirit does and says, can only be made clear to natural men by way of the ancient science of correspondences.

[5] When this science was lost for men by their own fault, they made the communication with the spirits of all the regions and all the Heavens impossible for themselves, and that is why they cannot grasp nor understand anymore the spiritual sense of the Scripture. They read the written words according to the blindly learned sound of the dead letter and cannot even understand and realize that the letter is dead and can revive no one, but that it is only the inner hidden meaning that revives everything, since it is life itself.

[6] If you understand this now, you mostly should strife to make the Kingdom of God alive and completely active in yourselves, then you also will receive again the mentioned science of correspondences between matter and spirit, otherwise you never will be able to understand Moses or another prophet in the deepness of the living truth, and you will be forced in yourself to fall into unbelief, all kinds of doubts and sins. Because when a blind person walks on a road with a lot of stones on it, will he then be able to prevent to stumble while walking, one time against this stone, then again against another, and also falling down many times? And if there is along the way an abyss that shows up, how will he keep himself from falling into it at the next step, finding inevitably death?

[7] So mostly strife for it that you will be reborn in the spirit as soon as possible and become seeing, otherwise you will not escape thousands of dangers that are lying in wait for you and threaten to devour you.” (THE GREAT GOSPEL OF JOHN Book 21, chap. 61)

Faith and intellect

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

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

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

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

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

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

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

11. But as stated, where man's intellect quite often is undeveloped, man having only faith, which in its confined state is as it were only an obedience to the heart and its will, such must then be approached with caution, for it to not go numb with delusion, or be hideously side-tracked, as it is only too obviously and unfortunately the case with all heathens and others at this time.

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

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

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

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

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

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

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

*

«7. But in this world, such knowledge is of no particular use to anyone in any case, since man rarely improves much in his heart through great knowledge, but rather worsens that much more usually. Because not seldom the erudite becomes proud and haughty, looking down from his imagined height upon his brethren with scorn, like a vulture upon sparrows and other small birds, as if these existed only for his catching and devouring of their tender flesh.

8. Seek ye therefore the kingdom of God and its righteousness in your heart before everything else, troubling yourselves little about anything else; because all these other things together with the wisdom of angels can be given you overnight. I trust that you have now fully understood Me!?»

(THE GREAT GOSPEL OF JOHN vol. 1, chap. 162)

*

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

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

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

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

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

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

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

11. But as stated, where man's intellect quite often is undeveloped, man having only faith, which in its confined state is as it were only an obedience to the heart and its will, such must then be approached with caution, for it to not go numb with delusion, or be hideously side-tracked, as it is only too obviously and unfortunately the case with all heathens and others at this time.

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

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

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

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

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

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

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

*

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

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

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

True faith involves a real confidence in God

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

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

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

[14] But I say: If you provide for yourselves first, you are abandoned by God and are without His blessing and His otherwise so certain help. For God did not create men for selfish reasons, but out of

pure love and, therefore, men must in everything fully correspond to the love that gave them their existence.

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