

Christianity Unveiled:

Explanations concerning

THE OLD TESTAMENT

(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.

This teaching fully supports the Christian Scriptures, not only in spirit, but also by confirming and explaining many of their lessons, prophecies, parables and still mysterious concepts. In the following excerpts can be found some of the revelations that shed an incomparable spiritual light on the texts of the Old Testament. To truly take them into account means to get rid of the heavy stumbling block that, especially during the last two centuries, kept many good-willing and capable people away from Christianity and thus enable some of them to turn into atheists or agnostics and some into disciples of false teachings and false prophets.

Reason for veiling the Scriptures

The threefold Sense of Scripture

Solomon's teachings

Moses Teachings

A critic of the Moses' story of creation

The creation of Adam and Eve

The fourfold meaning of Moses' story of creation

The key to spiritual scriptures

True teachers of the gospel

GENESIS - Spiritual interpretation and correspondence of the Genesis of Moses

The first three days of creation

The fourth day - the right cognition in the heart

Creation of the Fourth Day

Fifth and sixth day of creation

Meaning of the metaphor of the creation of heaven and earth

Meaning of the creation metaphor "And there was light"

Meaning of the creation metaphor: Out of evening and morning came the first day. The six days of creation.

Meaning of the separation of light from darkness: The fall of the spirits and the fall of Adam. The original sin

About the natural scientific content of the 6th and the 7th (lost) books of Moses. Age of the Earth

Age of the Earth

The first 2 periods of development of the Earth

The development of the Earth until the pre-Adamites

The 2 last periods of development of the Earth

The development of the soul of the pre-Adamites. Destiny of Mallona, the exploded planet

ADAM AND EVE – From Creation to Casting out of Paradise

The primeval age of the earth and the moon. The creation of Adam and Eve

The Fall

The Lord's Judgment

The reconciliation of the Lord

The birth of Cain and Abel

The promise of the Lord

The casting out from Paradise

The tree of life and the tree of knowledge

The mosaic teaching and the teaching of the Lord

The language of Moses and old prophets

The Ten Commandments and the Commandments of Love

In the 2 commandments: 'Love God above all and your fellowman like yourself' are contained the 10 commandments of Moses

About the first 3 commandments

About the fourth commandment

About the fifth commandment

About the sixth commandment

About the seventh commandment

About the eighth commandment

About the ninth and ten commandment

Explanation of the third chapter of Isaiah. The situation of an organized community

The downfall of the false religious systems explained from Isaiah 3:6-27

The reading and explanation of Isaiah Chapter 9:5-6 by the Roman Judge

Joram acknowledges the Boy Jesus as the Messiah, asks His advice and the explanation of Isaiah Chapter 53:3.

Explanation of Isaiah Chapter 54: 4-9

Elias (Elijah) prophecy of Jehova's coming. Metaphor of "the gently breeze". Explanation of Isaiah 32:6-20

Daniel prophecy - the two last beasts concerning our times realities

Explanation of a key psalm of David discussed in Matthew 41-46

Reason for veiling the Scriptures

“[2] Only the Scriptures of the Jews contains the full truth, but not unveiled but clothed in corresponding images, and indeed for the very wise reasons so that the holiness of the truth kept inside is not polluted and unsanctified by the actual dirty children of this Earth.

[3] For there are two kinds of people on this Earth, most of whom are entirely of this earth on account of the systematic gradual progress of the soul through the various kingdoms of nature, and they can be called 'children of the world'.

[4] However, a much smaller number of people of this earth are of the earth only where their bodies are concerned, but their souls are either from various stellar worlds or, sometimes, they are even pure angel spirits from the spirit-heavens, and they can be called 'children of God'.

[5] It is these who are capable of grasping the secrets of the Kingdom of God and of passing them on to the children of the earth through teaching, so that also they can become children of God and citizens of His Kingdom.

[6] Well, these actual worldly people, once they have grown out of the mud of this Earth, are naturally still very much of a sensual nature, since their souls have never gone through any sort of human preparatory schooling of a free, self-determining life. They can therefore only be led in the beginning through purely sensual images to the realization of a very highest and eternal spirit of God.

[7] And you see, **for the sake of most of the people of this Earth the revelations about the kingdom of the spirits are clothed in sheer somewhat sensual images, which can only be revealed by the children of God from time to time more and more**, according to the ability of the children of the world to understand – but never too much at one time, but instead only as much as they are capable of bearing and digesting in their spiritual stomachs. But from what has been said you can all now draw some conclusions.” (THE GREAT GOSPEL OF JOHN Book 13, chap. 20)

The threefold Sense of Scripture

The scene of the following teaching of Jesus is a small and remote village in the hills near the sea of Galilee. With his disciples Jesus meets with the leaders of this place and a lively discussion is going on touching many topics. One of these is the promised resurrection of the flesh on Judgment Day bringing with it the reward for the just and punishment for the sinners. The Lord refers the one inquiring into the after-life of the soul to His disciples for thorough instruction and then begins to deal with the often completely misunderstood language of correspondences used by the prophets.

(The Lord:) **"What the prophets have written about it by way of inspiration they wrote in metaphors which are nothing but correspondences of the naked truths hidden in them.** Therefore, whoever understands the ancient science of correspondences will soon clearly see what the metaphors of the Prophets mean.

[8] Since you have never heard of correspondences, you know only the crude, natural meaning of the Scriptures. There is, however, always in the metaphors of prophetic scripture **a threefold meaning: First, the material-spiritual, second, the pure spiritual and, third, the pure heavenly meaning coming from the heart of God.**

[9] The first influences the moral life of man in the sense that he, as a natural man, thinks and acts in accordance with a right upbringing, meaning, that he does not remain grounded in matter but turns away from it and uses it only as a means through which he can penetrate more and more deeply and clearly into the pure spiritual. A man who has been instructed in these things and acts accordingly will soon find the correspondence between matter and Spirit. Having done this, he will enter from the spiritual into the heavenly or, rather, into the pure spiritual. From there it is easy to enter into the pure divine, heavenly. Only then will he see in their full clarity and fundamental meaning the revelations contained in the prophetic books.

[10] He who considers the mere material pictures to be all there is to Scripture, proves thereby that he is himself still matter throughout which is, and must be, under judgment and that he always, as long as he lives, keeps this judgment in his consciousness and is full of fear that he might pass after the shedding of his body into that totally material state metaphorically presented and described by Scripture as the state of matter.

[11] Yet I tell all of you that **in the beyond things are not at all what the scriptural metaphors say they are.**

[12] The words of Scripture are like the shell of an egg in which there is also hidden a threefold content: The white, the yolk and, in the centre of the yolk, the tiny reddish life-coil carrying the germ of life.

[13] **In the material world such an envelopment must exist wherever there is something, so that the innermost divine can nowhere ever be defiled by anyone.** Since everywhere in all natural things there is the spiritual, heavenly and divine, which is evident in the omnipresence of the divine will, there is also correspondence between everything existing in the world, in the realm of spirit, in heaven and, finally, even in God Himself." (THE GREAT GOSPEL OF JOHN vol. 5, 272:7-13)

Solomon's teachings

"[12] But Solomon had to write like that because it was not yet the time then to completely reveal the deepest secrets of heaven to the incapable people, who were still completely devoid of the spirit in their hearts, but to give them only hidden pointers in order to make their souls keen for what was to come. But there was no talk of understanding the texts.

13] For Solomon understood just as little of his Song of Songs as you do; for had he understood it, he would not have sinned and would not have become a complete idolater and adulterer a thousand times over.

14] But what he wrote through the spirit of God, which passed through his soul in certain moments, is nonetheless God's pure word – but not given to be understood with the brain, but with the capable spirit in the heart from God, which has only been placed in the hearts of a few people as exceptions in this time since My descent, so that they will recognize Me and understand Me, for their own sake and for the sake of many other yet spiritless people." (THE GREAT GOSPEL OF JOHN vol. 3, 182:12-14)

Moses Teachings

"[1] I SAID: "It is true that you have spoken very well now, and this teaching that has now been given to you will be kept in its purity by those who are pure until the end of times, but when you think that the Jewry would be different if Moses and the prophets had spoken to the people as clearly as I have spoken to you now, then I say that you are greatly mistaken in this. For if Moses and the prophets had spoken in the same manner as I have spoken to you now, then the people would not have understood Moses nor the prophets, because during that time the easiest way to express themselves was only **by means of corresponding images**.

[2] During that time, even the very simple and common people possessed the science of correspondences. Their writing consisted of images and their language pointed at images that were well known by the people. However, when the people had come to a more earthly welfare and honor, it soon needed a great number of earthly necessities, and in order to satisfy those, they had to acquire a great number of natural means. Well now, the many necessities and the many means received also their very simple names, behind which there were no corresponding images. Then these simple names of the many necessities and the means to satisfy them that were invented by the people replaced later all too soon the symbolic scripture and its inner meaning. And so, **it was neither the fault of Moses nor of the prophets that they are no more understood by the present-day Jews. But it was only the fault of the people themselves who by their increasing worldly attitude that was caused by them, lost completely the science of the old scripture and the old language that always contained deep spiritual things.**

[3] If you had spoken during the time of Moses as you are speaking now, then at that time nor Moses nor one of the other prophets would have understood you. However, since the old language has now in this time been entirely lost by you for the reasons that were made known to you, you should search therein the reason why now you cannot understand Moses or the prophets." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 92)

A critic of the Moses' story of creation

[1] (Cyrenius:) "Nevertheless, I still cannot really befriend myself with Moses. It must contain many extraordinary great and true things; but who, except You understand what he has written?"

[2] Especially his history of creation is kept in the dark! At one place it says: 'Let us make people, an image equal to us, who rule over the fish in the sea, over the birds under the sky, over the cattle and over the whole earth and over the worms, creeping on the earth!' And God created man according to His image, to the image of God He created him; and created a male and a female. And God blessed them and said to them: 'Be fertile and multiply and fill the earth and submit it to you and rule over the fish in the sea, over the birds under the sky and over all animals creeping on the earth!' And God said: 'Look here. I have given you all kind of herbs, which seeds itself on the whole earth, and all kind of fertile trees, which seed themselves for you as food, and all animals on earth and all birds under the sky and all the worms living on earth, so that they eat all kind of green herbs!' And it happened like this. And God looked at everything what He has made, and see, everything was very good! And from the evening and the morning became the sixth day.'

[3] With this text one should regard the history of creation as concluded; only, this is by far not the case! Later, after God the Lord looked at His creation and found everything very good, Moses again let God create the first human from clay or lump of earth and let God breathe a soul through the nose in him, and man would be perfectly completed; it only seems that God has forgotten, that a man must also have a woman!

[4] In the earlier text it says, however: 'And God created a man and a woman'; but now, later, Moses leaves Adam alone for a long time and only then, in a deep sleep, let's God create the first woman from his rib! Now, who can connect this in a sensible manner, apparently understands more than me!

[5] According to the first text, God immediately indicates to Adam and Eve, that they should rule over the whole earth and all creatures on it. He blessed them immediately; since it says: 'And God blessed them.' And therefore He also must have blessed the earth and its creatures; since it also is written, that God Himself found everything as very good, what He has created. However, what God regards Himself as very good, can impossibly other then already be highly blessed by the contentment of God!

[6] Thus, in the first text the whole earth and the first human couple appear as blessed in the highest degree! However, in the after text everything becomes a completely different outlook: The earth has only one inhabitable garden, which of course must be pretty large, since in its centre four of Asia's largest rivers originating. There the first man was made by God from clay and a living soul was breathed into his nostrils; he saw and named the trees and herbs, the fish in the sea, the birds under the sky and all walking and creeping animals on earth.

[7] The insects, flies, bees, wasps, hornets, butterflies, and a great number of the smaller inhabitants of the air, which one cannot call worms, just like many of the countless inhabitants of the sea, except for the fish, Moses seems to have forgotten; since he talks in the air rather than under the sky, only about birds, and in the sea only about fish. This is also a little strange!

[8] But let's leave it at that; since under the word 'birds', in the broadest sense one can finally understand everything living in the air, and under the general concept 'fish', all the animals living in the water. But if Moses stretched his concepts as wide as necessary to correctly understand, I would not dare to say!

[9] Nevertheless, as it may be, with that one I still could go along; but how he in the preceding text on the sixth day of creation let God create, just after God's call 'Let us create people according to the image of God!', a man and a woman, but in the after text God has formed the man from clay long

before, and the woman only very much later from the rib of the man, the whole earth also by far appears more unblessed, and there is no mentioning of a blessing of the first human couple, to the contrary by threatening them with death and cursing of the whole earth they are forbidden to eat the fruit from a certain tree, and as it happened that after violation of this commandment the earth in all seriousness was cursed and shall only carry thorns and thistles, and in addition that he must die and that he will be earning his bread with sweat in his face – yes, here not the slightest trace of any blessing and the mentioned highest contentment of the completed works of God as stated in the preceding text, is visible! Yes, You our most divine friend, this surely is also a *Doctrina dura* (hard lesson to comprehend), and even with the best intentions one cannot find your way around!

[10] Frankly said: What You, o Lord, are and what You teach, I believe more than rock fast; but with the somewhat strongly confused Moses, stay away from me! If it is possible for You to enlighten me about it, it is appreciated; but if this is for the time being and according to You order not possible, at least for me, I couldn't care less! I and all of us have a perfect light from You and therefore can easily get along without the after light of Moses. To what use is a teaching to us, if we cannot understand it in its primordial truth?! Better one comprehensible teaching word, than ten-thousand words which nobody understands!" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 93)

The creation of Adam and Eve

"[1] I said: "Your remark about Moses is not that bad, if measured with the scale of the actual world mind; but judged by the mind of the spirit, Moses is something entirely different as what it seems to you according to the letter of the word. By the way, according to the letter of the word, the preceding text does not differ too much from the after text, as you imagine; since **the after text rather comments on the preceding text and describes the manner – although in an actual spiritual corresponding manner – more closely in which the creation of man has proceeded.**

[2] The way coming-into-being should be understood in the natural sense, I already have explained, even to night, as far as it is necessary for you to understand. And Mathael who is quite familiar with the science of correspondence, has explained to you a day ago, how the scriptures of Moses should be understood; and I must again make to you, My friend Cyrenius, the remark, that you truly has a very short memory! I already have a while ago invigorated your memory, so that you, if you really want to, can move a bit more freely therein; with your doubts regarding the creation of man according to Moses, in a correctional manner I want to add that much, so that you and also a few others, can learn from it, how things are really standing with this matter.

[3] See, **everything that Moses is saying with his genesis and actually wants to say, refers foremost only to the upbringing and spiritual development of the first humans in general, and only by correspondence also to the very first human couple.**

[4] By the way, Adam's body has been formed and created according to My will and determined order, as I have showed you right now, from the ether particles of the finest clay of the earth; after becoming full of experience by My will and once has reached that particular strength, by which with him a most intensive outer life sphere must have formed, and when he at one stage, tired by work and travelling, fell into a deep sleep, the time has come, to place a nature soul composed of all the levels in nature familiar to you, into the outer life sphere of Adam.

[5] This soul, being present in the outer life sphere, immediately began to form from these for her very lovely outer life particles of Adam, or from the richest life mist, like still today some souls of dead people are doing, if they want to appear to people for a few moments, a corresponding body according to My will and My order, and completed it within three days.

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

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

[8] But where it says that God covered the part of Adam with flesh, where he took his rib, hopefully nobody of you will be as stupid to assume, that God really wounded Adam by taking away a rib, so that from this a large woman can be formed. The ribs are an outer, firm defensive shield for the soft, inner life organs.

[9] When David said: 'God, our firm castle and a strong shield!', is God then really a steady castle build with bricks, or a large, metal shield?!

[10] The same applies to the rib of which Eva has originated! She, the rib, is only a sign for the issue; but the issue is the inner, mighty love life of Adam. And the rib, as the shield for this life, was used by Moses in his scriptures for the following reason: first, since it protects the life and therefore, being the outer shield for the life, it also represents it figuratively; secondly, later on a good, loyal and dear-good wife can also be regarded as a protection, shield and screen of the life of the man and can therefore also very pointedly in a corresponding manner be regarded as a rib of the man; and thirdly, the outer life ether is also a most powerful protection of the inner soul nature life, without no human could live longer than ten moments.

[11] Now this Eva, according to its tender bodily being, has originated from the exceedingly abundant outer life ether of Adam; and since this life ether arises from the area of the ribs and pit of the chest and afterwards surrounding a person in all directions for a considerable distance, Moses could, who had a fluent use of the corresponding figurative language, quite rightly let Eva originate from the rib of Adam and let God cover the wound with the flesh of Eva. Since Eva actually was the flesh which originated from the outer life sphere of Adam and with which God replaced the missing outer life sphere of Adam and thereby covered the wounded place with the to him most pleasant flesh of Eva, which was in fact also a flesh of Adam." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 94)

The fourfold meaning of Moses' story of creation

[1] (The Lord:) "See, Moses must be read in this manner and also understood in the natural mind! Of course there exists a deeper, inner, pure spiritual meaning, according to which the whole of Genesis must mainly be comprehended as God's business to develop man, so that they recognizes and love each other and Him as their everything. In this sphere God walks with Adam spiritually and teaches him, gives him laws, punishes him if he transgresses, and again blesses him, if Adam or in general the first primordial mankind of this earth recognizes God, loves Him and walks in His Order.

[2] Even if this did not take place too much in the physical world, it nevertheless happened spiritually, and this also with very pure, unspoiled and extremely simple people as well as quite visibly natural. **One can therefore read Moses even fourfold** and always understand him quite well.

[3] **First: purely on a physical level**, from which one can recognize a necessary coming to be in certain periods according to the everlasting unchanging order of God. From that all physical scientist can replenish their minds and draw their impossibly otherwise than extremely shallow conclusions; along that road they can discover quite a lot, but thereby will never reach a firm and steady ground.

[4] **Secondly: physically and spiritually mixed**. This likewise highly truthful sphere is suited best for the people who strive to please God, since there both take place hand in hand, clear in action, and became visible and comprehensible in appearance. (Nota Bene: **In this manner also the 'Household of God' is given.**)

[5] **Thirdly: pure spiritually**, whereby not the slightest consideration is given to the physical appearances and its temporary steadiness and changes. There only the spiritual development of man is referred to, which Moses quite pointedly has presented with corresponding figurations from nature. All God-wise people, to whom the inner education of people is entrusted, have to understand this.

[6] **And finally, fourthly: pure heavenly**, where the Lord is all in all and everything is in relation to Him. However, how this must be understood, you cannot comprehend until you have become one with Me through the full rebirth of your spirit, as also I am one with the Father in heaven, however with the difference, that you all will become one with Me as separate individuals, while I and the Father, who is My love, are perfectly one with each other as a forever inseparable personality.

[7] I now hope from you, dear Cyrenius, that you have a better opinion about Moses; or do you still think that Moses – according to your interpretation like a blind man – did not know what he wrote?!"

[8] Says Cyrenius quite contritely: "Lord, let me feel completely embarrassed and be very quiet and dumb; since I already realize my great and coarse stupidity. From now on I just want to listen but not speak one word anymore!"

[9] Comes Cornelius to Me and says: "Lord, now, before the sun will be up entirely, allow also me to speak a little word and to perhaps ask a not too unimportant question or actually make a remark!"

[10] I said: "Just go ahead; whatever is bothering you, must come out!"

[11] Continues Cornelius: "With the scriptures of Moses it will certainly be as You have now given us the most clear explanation about it, and we humans probably would be able to decipher the first, second and third sense by corresponding considerations; since there must exist correspondence between all spiritual and physical. But who, except You, has the right key for that?"

[12] That, what You now have explained to us, we understand of course quite well; but as far as I know, Moses has written five books. They have more or less the same style and the same spirit. Who can read and understand them? Now, would it not be possible to give us just a kind of general instructions? Because I for my part will from now on keep myself busy mainly with the Holy Scriptures of the Jews, since I was able to obtain a good copy from the temple, but I also want to understand what I read therein.

[13] I am also completely fluent with the Hebrew language and fully understand the words of the scriptures; but what use are to me the words and its material meaning, if I cannot fathom the spirit thereof?! Therefore, o Lord, give us some instructions therein, so that we can understand what we read!" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 95)

The key to spiritual scriptures

"[1] I said: "Yes, My friend Cornelius, there does not exist any rules or instructions in the outer life sphere for that; the only thing providing you with a key for the spiritual understanding of the scriptures, is your own, by Me and My teaching reborn spirit. As long you are not reborn in the spirit, no rule is of any use to you; however, once you are reborn, then you do not need a rule anymore, since your awakened spirit will easily and quickly find its equal without any rules.

[2] **But if you want to understand the physical sense of scriptures better as it was the case until now, then you have to familiarize yourself quite well with the language of the Illyrians, which has the biggest resemblance with the old Egyptian tongue, and this is nearly one with the primordial Hebrew language. Without this language knowledge you will never be able to properly read the scriptures of Moses, not even properly understand the meaning of the words.** Therefore, if you do not even understand the earthly pictures contained therein, how do you want to obtain the hidden spiritual meaning, even with many thousand rules and instructions?!"

[3] The present tongue of the Jews is nearly totally foreign compared to the original language which was spoken by Abraham, Noah and even Adam. But you stay with Me in faith and in love, and the right understanding will be given to you by itself, and this in a not too long time from now on! By the way, it will do you no harm if you read the Script more often; since by doing so, your soul will remain active in searching and thinking. – Are you happy with this answer?"

[4] Says Cornelius: "Certainly, Lord and Master! A just and on save ground standing hope is worth more than the full ownership of this what one is hoping for. And thus I will be happy for what I own from You. Receive my heart's warmest thanks for it!"

[5] After our Cornelius was satisfied with this, immediately the former head Stahar came to Me and said: "Lord and Master, this, what we all now have heard from Your mouth, is a teaching which we will understand now; but will also somebody else understand it, if we convey this to him? How

many things did we already have learned, heard and seen, so that we also are able to understand this; but those who we should educate, have not learned, heard and seen anything before! How will they be able to understand this in a useful manner?"

[6] I said: "Friend, where did you have your ears, when I right in the beginning said and even commanded you, not to disclose to any person anything which you have seen and learned during this night?! This must be kept hidden from all the world! Who truly is reborn in the spirit, to him everything will be revealed anyhow; but who stubbornly remains in his worldly outer appearance, this will be a foolishness to his great annoyance, if he heard something about it. Therefore it is better that the world does not learn anything about it; but for you it is for the sake of your strength necessary, to understand the secrets of the kingdom of God, and this is enough for all the world!

[7] What you should teach in My name, to the largest part you know already; everything else is a blessing for you, where you more or less has been elected to be teachers for the people, so that you undoubtedly believe, that I am alone be the Lord and Master since eternity. Because if you have the right and invariable steady believe, you will also easily awaken the same steady and living believe in your scholars, by first showing them your own strength of faith. However, so that you can show them this with all power, it was necessary that you have recognized Me first, that I have gone forth from the Father, to show you all in your flesh the path of live.

[8] If you hopefully have comprehended this, then you will also know, what you at this stage, once you will have been sent out by me, have to preach to the people. Love God, your everlasting Father, above all and your neighbor as yourself and keep the commandments, which God has given to all mankind by Moses, then you already have everything together what you preach to the people; it does not require anything else.

[9] Everything else, however, what you learn here, belongs to you, as I have explained it to you repeatedly just now. Now you hopefully know, what you have to do and to observe for the future, and can therefore again go back to your place!" – With that Stahar returns to his place.

[10] Now the king Ouran rises and asks Me by saying: "Lord, Master and God! You know why I undertook a trip! What I searched for, I have found. This find pleases me a great deal; it will certainly please everyone likewise, who found it just like me! But without teaching, nobody can find it! The question therefore arises, who should teach and what does it take to be a teacher for the people! Should the teachers like messengers travel from town to town and move from country to country, or would it be better to found public schools, equip them with qualified teachers and prescribe laws to the people, so that they have to attend such schools? Lord and Master and God, I beg You, to give me most mercifully some instructions in this regard; since I will and shall do everything, what You want and wishes, that I should do!" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 96)

True teachers of the gospel

"[1] I said: "I like your truly serious will; but also your memory is somewhat short – since about that I gave you, and especially Mathael as your senior advisor, sufficient instructions. Just think a little and you will find it! By the way it goes without saying that **he who wants to lead the blind, must**

be able to see himself, if he does not want to fall with them into the same pit. You cannot say to your brother: 'Let me take the splinter from your eye!', if a whole beam is stuck in your own eye.

[2] Hence, a true teacher must be free of flaws which can be an obstacle to him during the execution of his duties; because there no teacher is better than an imperfect one! Since I train you as teachers, I therefore show and explain to you so many unheard issues; thus **every perfect teacher must be taught by God, just as you are taught by God.** The Father in heaven must draw him, otherwise he cannot get to the truth in its fullest light depth; but who doesn't get there and does not become light himself thereby, how should it be possible for him to illuminate the night of his neighbor?!

[3] What should illuminate the night and transform it into a day, must itself be like the sun, which is about to rise. If the sun would be dark and black like coal, could it transform the night of the earth into the most beautiful day? I think, it will make the night even more black and lightless, as it was before.

[4] Therefore **a teacher, who is not educated by God as a teacher, is worse than no teacher at all!** Since such a dark teacher is nothing else than a bag full of bad seeds, from which all weed of the darkest superstition is strewn into the furrows of, by nature necessarily spiritually always poor human life.

[5] If you want to learn your people to read and to write and to calculate, you can employ suitable worldly teachers and teach already the children in the schools; however, My gospel can and may only be preached to the people in a useful and blessed manner by those, who possess the properties in the fullest measure, which I pronounced earlier and are a requirement for such an office.

[6] For that, however, it does not require any special school buildings, but a right heavenly messenger goes from community to community and says: 'Peace be with you; the kingdom of God has now come close to you!' If the messenger is accepted, he should stay and preach; **but if he is not accepted by the community, which is too much of the world and the devil, he should move on and should even shake off the dust from his feet!** Since such a community is also not worthy that such a true heavenly messenger carries its dust on his feet.

[7] However, this My message should not be forced on anybody, but one or several members should first hear the effusively great advantages of My preachings from heaven. If the members want to listen, it should be preached to them in a short and summarized manner; however, if they do not or showing little interest for it, the heavenly messenger should immediately move on – since the valuable pearls should never be thrown to the pigs for food!

[8] Now you know, how the spreading of My teaching is carried out; but from now on you should not again forget these My instructions! By the way, leave this holy and most holy task to Mathael and his four companions; since they know exactly what they have to do and to arrange and will also remain in their hearts with Me in dialogue, which is also a necessary prerequisite for the true spreading of My teaching.

[9] Since who teaches his brothers, high or low, in My Name, must not lade from his own, but always from My well! It should not be necessary for him to think: 'What shall I say about the word of the Lord, if I get to him or her?'; since when necessary it will be given to him in his heart and tongue what he should say.

[10] But to whom this mercy is given, should not hesitate to speak loudly about it perhaps out of fear or shyness in front of a ruler, as if he could offend or even anger him with that! **Since who fears the world more than Me, is not worthy of Me and also not of My smallest mercy, and is never suitable to become a heavenly messenger.**

[11] However, in your kingdom you will have less difficulty where you are a lawmaker and uppermost judge and the people are fearing you, because they know your unchanging judgments; but where a teacher as a messenger of heaven gets to a place which is ruled by a hard monarch, he clearly requires more courage as you are who is a feared monarch in your wide country.

[12] **But who is or want to be a true messenger of heaven, should not carry a stick, nor any other weapon, he should also not carry a bag with him to put something into it; since I Myself will awaken friends for him, and they will to him what he needs as a person of flesh and blood. In the same manner a true messenger of heaven, except in winter or in the cold northern countries, should not wear more than one set of clothes, so that nobody can accuse him of having too much and somebody else too little instead. However, should someone give him a second or third, he should accept it; since he will find more than enough opportunity, where such devout gifts come in quite handy.**

[13] With that, Ouran, you have all the rules under which a true teacher should operate; only one thing I add to this and say: **Every true messenger of heaven will receive the ability from Me, to cure every sick person by laying on of his hands. And the true messengers should also heal any sick in a community; such will awaken a good inclination in the community, and they will more easily accept the new teaching from heaven, than any still so well-prepared speech.**

[14] Every person anyway rather listens to the words of a doctor than to those of a still so shining prophet. What I do, also should be done by a true messenger from heaven, send by Me to all the countries of the world. A true messenger of heaven should also recognize, if an illness is not of such nature, whereby the person is already more in the beyond than on this side. Once the true messenger of heaven sees a soul outside the body, he should not lay his hands on him, but only pray for him and bless in My name the parting soul from this world. In short: every true messenger of heaven, when the time comes, will recognize what he should do. – Are you, Ouran, in order with all this what you wanted to know?" (THE GREAT GOSPEL OF JOHN, Book 18, chap. 97)

GENESIS - Spiritual interpretation and correspondence of the Genesis of Moses

[Ge. 1:1-3]

The first three days of creation

"1. The Lord continues: 'Is it not written: *In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

2. *And God said, let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.*

3. Behold, these are Moses' Words! If you were to take these in their natural sense you should have to at once see their ultimate absurdity!

4. What of a truth is the heaven and earth of which Moses says all was created in the beginning? In man, heaven is the spiritual and earth the natural; this still is void and without form - as in your case. The waters are your deficient knowledge of all things, above which the Spirit of God moves indeed, but not yet within them.

5. Since God at all times however sees the terrible darkness in your material world-depth, God says to you, as manifestly even now: "Let there be light!"

6. It begins thereupon to dawn within your natures, and God indeed sees how good is the light upon your darkness; but it is yourselves who do not want to recognise it. For this reason therefore a division takes place within you, day and night verily are separated, and through the day within, you then recognise the former night of your hearts.

7. **With man, his initial natural being is late evening and hence night.** Since God gives him light however, such light is to him a veritable sunrise, and out of man's evening and sunrise verily come man's first day of life.

8. Hence behold, if Moses, who most certainly had been an initiate into all Egyptian science had intended in his scripture to indicate the coming into being of the first terrestrial day, then he would, with all his science and wisdom have noted that no day could ever emerge from evening and morning; night proper surely always follows evening, and day comes only after the morning.

9. What therefore lies between evening and morning is night; only what lies between morning and evening is day!

10. Had Moses said, "...and hence out of morning and evening emerged the first day", then you would have been entitled to take this in its natural sense; but for good reasons of correspondences he said exactly the reverse, and this signifies man's evening and night, which also is understandable since nobody has seen the highest wisdom in a child yet.

11. When a child is born, its soul finds itself in utter darkness and therefore night. The child nevertheless grows, receiving all kinds of instruction, gaining all sorts of insights therewith; and behold, this is dusk comparable with evening.

12. Indeed you say that it dawns also in the morning, and Moses therefore might have said: 'And from dawn and an actually bright morning emerged the first day!'

13. To this I say: indeed, had he availed himself of spiritual correspondences to tell mankind the crassest nonsense! But Moses knew that only evening corresponds to man's terrestrial state; he knew that it was with man's worldly-intellectual education exactly as it is with the gradually waning light of natural evening.

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)

[Ge. 1:4-10]

"1. (The Lord continues) 'But it can nevertheless happen that the divine light is poured out over the evening light in man's heart and be so consumed or blended that it would in the end be no longer possible to know the natural light within man from the divine.

2. God then made a divide between the two waters, which bespeaks the two cognitions with which I have now adequately acquainted you, and He thus divided the two waters.

3. The division itself however is the actual heaven within man's heart expressing itself in true and living faith and not ever in a void, intellectual musing.

4. For this reason also **I call him who has the mightiest and most undoubting faith a rock, which I place as a new divide between heaven and hell, and this bulwark no powers of darkness shall overcome forever.**

5. When this bulwark is placed within man and his faith waxes ever mightier, then through such faith the nothingness of natural cognition becomes steadily more apparent. Natural cognition then moves to subordinate itself to the dominance of faith, and therewith, out of man's evening and the steadily brightening morning, there arises the other and by far brighter day.

6. In this second day condition man already recognises that which alone must maintain itself as ultimate truth forever; but proper order nevertheless still is lacking within him. Man still continually blends the natural with the purely spiritual, often spiritualising nature too much and hence beholding the material also with the spirit, therefore not yet being decidedly on the side of the right deed.

7. He resembles a world of water which indeed is surrounded on all sides with lucent air; not being clear however about whether his water-world came forth from the translucent air surrounding it or the latter proceeding from the water world, i.e. he is not sure within himself yet whether his spiritual cognition developed from his natural one, or whether the latter secretly came out of a possibly secretly pre-existent and secretly active spiritual cognition in man; or to put it

more plainly still, he does not know whether faith proceeds from knowledge or the latter from the former, and what the difference is between them.

8. In short, he cannot work out whether the chicken was before the egg and the seed before the tree.

9. God then comes once again to help man along, provided man has done what he could from the strength loaned to him and hence his, on this second day of his spiritual education. And this additional help consists in the provision of more abundant light, which then like the sun in spring, not just by greater light intensity but the warmth effected with this, starts to fertilise all the seeds laid in man's heart.

10. This warmth however is called love, and spiritually constitutes the soil within which the seed starts sprouting and thrusting out its roots.

11. And behold, this is what is written in Moses, that God said, "*Let the waters be gathered together in certain separate places, so that the dry and firm land can be seen, from which alone the seeds can grow into living and enlivening fruit!*"

12. And it says, "*..and God called the dry land earth, and the water, now gathered at certain places, the seas*".

13. Question: for whose benefit did God call it so? - For Himself verily He would not have needed it; since it surely would sound somewhat divisive to attribute to the highest wisdom in God His special pleasure in succeeding with the naming of the dry land as 'earth' and the gathered waters as 'seas'.

14. Yet God surely could not do the naming of the dry land and the gathered waters for anyone's benefit, since there was no being besides Himself in this creation period to understand Him!

15. Such saying of Moses therefore cannot possibly have a material but only a spiritual sense, having only a potentially retrospective spiritual sense in relation to the erstwhile creation of the worlds - i.e. from the spiritual to the material - this being capable of comprehension only by the wisdom of angels. But the way it stands, it has a purely spiritual sense and indicates how initially the individual and society at large develop in time and periods from their necessary original natural state to the gradually purer spiritual.

16. **Man therefore is being sorted out even in his natural state. The cognitions have their place - that is man's sea, and the love emerging from the cognitions as a soil capable of carrying fruit, washed all around by the totality of rightful cognitions, steadily renewed in its strength for the bringing forth of all kinds of select fruits ever more abundantly.** "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 158)

The fourth day - the right cognition in the heart

"1. 'When man's cognitions therefore surround man from all sides and are progressively lit up and warmed by the love-flame which they had fed, then man correspondingly grows in strength and the capacity to act.

2. In this state God again comes to man - in Spirit of course, and as love eternal speaks to man's love in his heart: *'Let the earth bring forth vegetation, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth!'*

3. Upon such Commandment from God in the heart, man gains a firm will, strength and confidence and goes into action.

4. And behold! His right cognitions take off like rain-laden clouds above the ordered sea and move over the dry land, moistening and fructifying it. And the earth begins to turn green, bringing forth all kinds of grass and herbs with seed, and all kinds of fruit trees and bushes and seeds, yielding fruit, i.e., that which the right intellect, translucent with heavenly wisdom now regards as fully good and true, then also desired forthwith by the love in man's heart.

5. Because just as the seed laid in the earth soon sprouts, bringing forth manifold fruit, just so is the effect of the right cognitions if laid in the life-giving soil of the heart.

6. The seed however acts in the manner of awakening the love-force dormant in the soil, and this then gathers increasingly around the seed-grain, effecting the unfolding of the latter to growth, yielding fruit. In short, the right cognition moves to action only in the heart, and from the action all kinds of works emerge; and it is of this that, out of deep wisdom, Moses speaks in Genesis, and that as already rendered verbatim, from chapter 1, verses 11 and 12.

7. **Man's former evening, raised to proper cognition through the light, thus leads to action**, which must be followed by works; and this is the third day in the heart's development and that of the whole man in man, who is the spiritual man around whom everything revolves, on whose account Moses and all the prophets of God came to this world, just as I Myself now! This surely ought to edify you now!?'

8. Says one of the Pharisees, 'Exalted and wisest friend and master! I for my part underwrite every one of your words, addressed to all of us, since they are totally true and must be so. But move to Jerusalem and explain Genesis to the Temple in this way, and you shall be stoned together with all your following, unless you defend yourself with your evidently divine power! But should you encounter the Templers with this might, then they are judged forthwith and it may differ very little from annihilating them with lightning and fire from heaven in the first place!

9. As said, it would in any case be a most daring task, in spite of such truly all-wise and penetrating explanation of the first three days of creation, as described in Genesis, being quite straightforward and without a word of self-contradiction. But now comes the fourth day, on which according to the text, God evidently created sun, moon and stars! How can you explain this differently? To all intents and purposes sun, moon and stars are with us and no man knows a beginning to these large and small lights on the firmament other than what one reads in Genesis.

10. Question: where is the key to the correspondence by which this fourth day relates exclusively to man?!

11. Say, 'My friend, have you not often heard and experienced it yourself that there are far-sighted and short-sighted as well as half and totally blind people, and those blind as bats, in the eye of the flesh? The far-sighted see well at a distance but badly at close range; the short-sighted on the other hand see well in the vicinity but badly at a distance; with the half-blind it is half night and half day, i.e. they indeed see objects quite well with one eye, but because the other eye is blind it is self-evident that such seers can only see everything at half light. The fully blind no longer see any object, neither during the day nor at night, although there is a feeble glimmer during the day so that they can tell day from night. Those blind as bats do not have a glimmer and can no longer distinguish day from night.

12. Behold, just as men are so diversely constituted in their flesh-vision, just so but much more markedly diverse are they constituted in their spiritual sight. And even you yourself have a strong visual defect and much more strongly in your soul-sight than in the eye of the flesh. Verily I say unto you: the short-sightedness of your soul is extraordinary!' "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 159)

Creation of the Fourth Day

"1. Which way do you read Genesis? Is it not written thus: "And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day".

2. Behold, this is what it says about the creation of the fourth day, which according to Genesis causes the fourth day.

3. If you illumine this matter a little with even your intellectual power then the crassest nonsense must strike your eyes at first glance, if you take the wording as its meaning!

4. According to Genesis, God created the light already on the first day, and out of the evening and morning became the first day. Tell Me, what kind of light was this that adequately effected day and night for three days? On the fourth day God again said 'Let there be lights in heaven!' Question: what kind of lights that should divide day and night? Did not the light created on the first day effect this for three days? Why on the fourth day more lights for the same effect? On top of that there is talk of only 'lights', but not the slightest mention of a moon and sun! These lights furthermore also effect signs - what signs? Finally seasons - which ones? - and days and years - what days and years? Is night nothing? Does not night count the same as day?

5. And on top of that the earth is spherical and always has day on one side and night on the other. According to the revolving of the earth from evening to morning (west to east) around its own axis, there will always be day where the lands find themselves in the sun, or more precisely, where the steady turning of the earth pushes the earth under the sun as it were.

6. If therefore indisputably the natural day of the earth is brought about by its peculiar movement, where the sun does nothing other than shine at one point, effecting day through its light wherever its light penetrates, and hence cannot and does not want to rule the day thereby, question: how should Moses have meant sun and moon by his lights? And had he meant the natural sun and the natural moon, then for greater clarification of his revelation to mankind he would have named these two lights, since all men in Moses' time already were able to name these two spheres!

7. Besides this, Moses speaks of a firmament in heaven which in the natural outer space exists nowhere in actuality, in that sun, moon and all stars as well as this earth float freely in the ether, restricted nowhere, maintained in their purposeful position through the law laid within them, having free movement without attachment to any heavenly firmament!

8. Because **there is only one firmament in infinite and free space, and this is the will of God, through which the former is filled with an unchangeable law throughout.**

9. If that which to your eyes appears as an immensely spread-out blue vault, with the sun, moon and stars somehow fastened to same, how could they move and in the case of the familiar planets, continually change their positions?

10. The other stars, which you call fixed, appear of course as if attached to some kind of firmament, but this is not so. They only are removed so far from the earth and their tracks so extended that often they hardly cover these in several hundreds of thousand years, and for this reason their movements are not perceived throughout even a hundred human life-times. And that is the reason they appear to you as all but fixed. But in reality it is otherwise and there is to be found no so-called firmament throughout infinite space.

11. **The firmament which Moses means is the firm will within the divine order, gone forth from the right understanding and love, which is the blessed soil of life.** Since such will can however only go forth from the fertile fullness of the true divine love in man's heart, just as this goes forth from the heavenly light which God had poured out in man when dividing the latter's inner darkness into evening and morning, just so the heaven within man is this right love and the right insight and the right intellect, which manifest as a living faith. And the firm will within the divine order is the firmament of heaven in man, and into such firmament, if same is in accordance with the love-will of God and the right order, **God puts now lights out of the Heaven of heavens, which is the right Father love in God's heart. And the lights then light up the will, raising it to the insight of the angels of the Heaven of heavens, and therewith raise the created man to the uncreated one, who had transformed himself, as a child of God, through his own free will within the divine order.**" (THE GREAT GOSPEL OF JOHN I, chap. 160)

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"1. For as long as man is a creature he is temporal, transitory and cannot endure; because every man in his natural state is merely a suitable vessel within which a man proper can develop through God's constant participation.

2. Once the outer vessel has reached the right degree of development, to which end God has provided same with all essential parts and properties over abundantly, He then awakens or rather develops His uncreated eternal Spirit within man's heart, and **this Spirit in its effect is what**

Moses understands and wishes to be understood by the two great lights which God put in the firmament, the way it also was understood, and never otherwise, by all patriarchs and prophets.

3. This eternal, uncreated, eternally live light in the heavenly firmament of man only then is the really true ruler of the actual day within man, teaching the former vessel to fully transform itself into its uncreated divine being and to therewith make the entire man into a true child of God.

4. Every created man however has **a living soul**, which indeed also is a spirit, with the necessary capacity to know the good and the true, and the evil and the false, acquiring the good and true and banishing the evil and false from itself; nevertheless it is not an uncreated but created spirit, and as such can never by itself gain the childhood of God.

5. If however it has in all humility and modesty of heart and from the free will implanted by God, accepted the good and true in accordance with the law given it, then such humble, modest and obedient will has, to put it bluntly, become a heavenly firmament, because it has developed itself in accordance with the celestial placed within it, becoming then fully capable of assuming the uncreated divine nature.

6. **The purely divine or uncreated Spirit of God now placed permanently into such celestial firmament is the great light; man's soul however which is transformed to an almost equally great light through the great light is the smaller and lesser light**, which however like the uncreated great light is placed in the same celestial firmament and transformed to a co-uncreated light, without losing any of its natural nature but instead gaining endlessly in a fully purified spiritual sense. Because by itself man's soul could never behold God in His purest divine nature, and the purest uncreated Spirit conversely, could not behold the natural, since there exists for Him nothing material-natural. But through the above mentioned complete conjunction of the purest Spirit with the soul the latter can now behold God in His arch-spiritual purest Being through the new spirit provided it, and conversely the natural - by the Spirit through the soul.

7. This Moses is saying, that a great light is to rule the day and the lesser light the night, to determine the signs, i.e. to determine out of all wisdom the basis for every appearance and all created things, hence also determine the times, days and years, which is to say: to recognise God's wisdom, love and grace in all phenomena.

8. The stars which Moses also mentions are the countless useful cognitions - every individual thing, which latter of course all flow from the main cognition, and are therefore placed in the same heavenly firmament as the two main lights.

9. And behold, this at last is the fourth day of creation of which Moses speaks in Genesis, which nevertheless, as with the former three, has gone forth from the same evening and morning in man. "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 161)

Fifth and sixth day of creation

"1. So that you would not in this connection ask Me further as to what to make of the fifth and sixth day of creation, I tell you briefly that the ensuing creation of the animal world in aggregate, and lastly man himself signify nothing other than **the coming alive in full and realisation of all that man harbours in his natural part.**

2. His sea and all his waters come alive and man becomes aware of and glimpses within his now pure divine, uncreated light the countless and manifold fullness of the creative ideas and forms, and in this way becomes cognisant of his purely divine origin. And **through the telling of the creation of the first human pair is signified the perfected humanisation or inheritance of the complete childhood of God.**

3. Of course you are now secretly asking within your heart: yes indeed, all this is quite good, wise and glorious, and nobody can doubt in the least the fullness of the truth: how then did this earth, which surely could not have been present like this from all eternity, arise? How was it overgrown with grasses, herbs, bushes and trees of every kind? How and when did all the animals come into being?

4. And how did man become an inhabitant of this earth? Was it really just one human pair that was created, as in Genesis, or were men of diverse colour, form and character set down on this earth simultaneously?

5. To such not altogether unreasonable question I can only say as I said before, namely: If you are imbued with the wisdom of angels, then you shall in a retrospective sense be able to trace also the entire natural creation from the purely spiritual sense in which Moses speaks in Genesis, and shall discover that the natural creation in correspondingly extended periods of course arose almost exactly in the same order told in Genesis; with the emergence of the first human pair falling roughly into the same period and their test and propagation ultimately, but for a few exceptions, hidden in corresponding images, following in that very order told in the unfolding Genesis text.

6. But as said, in the absence of angelic wisdom you shall not discover this, 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)

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The Lord explains: [2] **"Moses is by no means concerned only with the history of creation as regards earth and heaven and the created beings, but almost exclusively with the initial shaping of man's heart and reasoning power, wherefore he connects it with the history of mankind. [...]"**

[6] Whoever knows about the correspondence between the material world and that of the spirits can learn from this how the material world originated from the spirit world or how and from where the suns and finally, the planets and all life on them came into existence.

[7] But this is not quite so easy, for one must be spiritually fully awakened to comprehend all this.” (THE GREAT GOSPEL OF JOHN vol. 2, chap. 215)

Meaning of the metaphor of the creation of heaven and earth

The Lord resuming His explanations of the Genesis of Moses, emphasizes that in order to fully comprehend Moses, “one must have a good knowledge of the whole nature of man and full cognition of God”

[6] By “Heaven”, which Moses cites as first created, is to be understood the intellectual power, set by God outside of His eternal spiritual center. This is like a mirror which has the capacity to receive and reflect external objects. [...]

[8] By “Earth” Moses means the power of adaptation and attraction of the related set out intelligences, in a similar way that a sentence full of truth emerges from related concepts and ideas.

[9] Therefore, it is a profoundly spiritual act for which Moses used this metaphor of the material earth and, thus, an accumulation of all related substance particles attracting each other.” (THE GREAT GOSPEL OF JOHN vol. 2, chap. 219)

Meaning of the creation metaphor “And there was light”

“It was not until the mentioned intelligences began to seize one another, to press, rub and so-to-speak fight each other, that the light “which Moses says was in the beginning” could appear.

[4] The as yet inactive and still thoughts and ideas of divine wisdom are by Moses very aptly likened to the water, in which also numerous specific elements are mixed and from which the physical world derives its highly varied existence. [...]

[7] Animated by the Spirit – which is at the same time the love of God - , God’s thoughts began to combine into great ideas and, thus, there happens spontaneously in the divine creation the “Let there be light” and “There was light.”. Analogous to this natural act of creation from a primal beginning runs the spiritual process of development from the newly born infant to the old man and from the first human being of the earth to the end of this world at some future time.” (THE GREAT GOSPEL OF JOHN vol. 2, chap. 220)

Meaning of the creation metaphor: Out of evening and morning came the first day. The six days of creation.

In order for us to understand the word about the separation of light from darkness, the Lord gives the correspondences of life and death, freedom and judgment, self-determination and coercion.

[3] *And further:* “The evening and the morning were the first day.” By “evening” is here meant that condition, in which the predisposing factors leading to the final taking up of the divine life of love begin to seize each other. And just as men call this transition from night to day the morning, correspondingly the transition from the unfree condition of the created being to that which is self-determined and free was called.

[4] The six days, which according to Moses come into existence out of evening and morning, correspond to the six periods through which each thing has to pass from its initial beginning to its completion as that which it is until it stands perfected like a fully ripened ear of corn on the stalk.

[6] The rest of the seventh day is the condition of the life consolidated from the previous stages and now, endowed with full God-likeness, destined to last for eternity.” (THE GREAT GOSPEL OF JOHN vol. 2, chap. 221)

Meaning of the separation of light from darkness: The fall of the spirits and the fall of Adam. The original sin

The fall of the primal spirits or of the free and animated ideas of God in infinite space is the great separation of which Moses says: “God separated light from darkness!,” which as previously shown , resulting in the spreading out through infinite space of the material creation. While thus, through the so-called “fall of the spirits” a necessary and coerced separation took place, with the “fall of Adam” it is a question of a free act committed by the first man incarnate, endowed with free will in his whole soul-sphere. He was no longer subject to the command of coercion, but in the order of being allowed under “you shall” and “you shall not” to exercise his own free will which is given to man so that he can consolidate himself through his own actions. As Adam out of disobedience did not take the shortest and truest road shown to him to his destination, this disobedience of necessity took him on a great detour, by which the goal can only be reached much more laboriously and so much later.

[6] Without this “fall of Adam” mankind, or rather the complete soul of man, would not have ended up with the very hard, heavy and weak physical body, which is now encumbered with so many infirmities and shortcomings.[...]

[9] *For whenever the soul knowingly disregards and transgresses a law, it robs itself on the one hand of the progress towards its own consolidation, possible through observing it, and on the other hand causes a rupture in its nature, comparable to a wound which can hardly be expected to heal. A scar remains which painfully contracts the vessels and the circulation of the vital juices, diverting the soul which endeavors to get rid of it from its real task in the development and strengthening of the spirit within it.*

(The Lord:) “And behold, this scar is called ‘world’ ![...]

[11] The more the soul tries to get rid of the scar, the more hardened it will become and the greater the anxiety of the soul which, in the end, through the ever-increasing concern with this old scar completely merges with the same. And behold, this is the so-called ‘**original sin**’.” (THE GREAT GOSPEL OF JOHN vol.. 2, chap. 224)

*

What has once been incorporated into the organic make-up of the soul can remain with it for thousands of years, as is shown for instance by the typical external racial characteristics. Thus, the scar caused by the "original sin" disfigures the souls very much, as this characteristic of the original ancestor, down through all his descendants, is during the act of begetting imprinted into the vital seminal fluid, and this could afterwards not be blotted out by natural means.

(The Lord:) [2] "But now I Myself have come down to this earth in order to eradicate this old, ugly scar.

[3] This will be done through the many wounds which will be inflicted to My flesh." [...]

[5] Nevertheless, man has always to blame himself if something in his own nature deteriorates, just as he is at fault if a harvest is worse than generally expected, for where the weather is concerned not everything is up to the will of God, but many a thing also up to man." (THE GREAT GOSPEL OF JOHN vol. 2, chap. 225)

About the natural scientific content of the 6th and the 7th (lost) books of Moses.

Age of the Earth

"[1] I said: "Listen, My Marcus, who have become very lovable to Me. I have told and shown you already many things, and I will tell and show you also that, but all what I have said and told you now will not go further than your first generation, because the worldly people will not grasp it, will not understand it and will therefore also not believe it. You have brought forward a very good reason why your desired explanation about things and life's circumstances of this Earth seem to be especially necessary to make the people believe more firmly in My teaching. But I also have told you that the Spirit of all things which is present in My creation, will reveal it to all those who will be reborn in the spirit. The one to whom the Spirit will reveal it, will then also really understand in the true light about the things which are now still incomprehensible to you.

[2] You surely will accept from Me what I will now say about it by word of mouth, because I tell you so, but the full depth of it, you will not understand, and you will even less be capable to give an exact idea to the other people who are now still completely blind in spirit. And therefore, the people will still have to wait a long time until they can be given an answer to all so-called important questions, in such a way that they can understand it.

[3] Look, the Jews were once the most enlightened people on Earth, apart from the fact that Moses himself has explained everything through the mouth of his brother Aaron in 2 books that were added later. Now it has already come that far with them that they know or understand absolutely nothing anymore of such prehistoric matters. All such remnants that they find, they call it the result of the deluge of Noah which they do not understand anymore. And if you will teach them anything else, they will curse you as a heretic.

[4] You gentiles have in your mythology a myth of actually 2 great deluges of the Earth, and they attribute to it in the first place the cause of the remnants, and the people believes it firmly. If you will tell the people the truth now, they will laugh at you and at best they will say: 'Ah, who can know that? Only the gods know.' Then what can you answer them? Look, that is why the people will only be capable to grasp these kind of truths when they firstly will be skilled in all kinds of science and secondly when their awakened spirit will reveal it to them.

[5] But to you, I surely want to give some indications about how these things are, although I know all too well that with your present ability of understanding you will not be able to grasp all of it. In the first place because you are lacking the concept of extremely big numbers, and in the second place because you only know and believe what I have told you about the magnitude, the distance and the movements of the stars. But also this, remains for you only external knowledge until it will take form in your spirit as an independent and self-created lightened truth.

[6] The fact that **this Earth has such a high age that you would not be able to grasp the number of years** – even if I would tell you – I have shown you already on the Mount of Olives. But to make it short: as a celestial body, the Earth exists for your concepts already almost for an endlessly long time and had to endure many changes on its surface until it adopted its present-day form. Fire, water, earthquakes and other great storms, especially in its beginning, were the helpers that, according to My will, made it what it has become now. And in order that it may continue to exist and will become still more suitable for the temporary nourishment of still a lot more people and other creatures, fire, floods, earthquakes and little and great storms must continue upon and above it whenever it is necessary." (THE GREAT GOSPEL OF JOHN Book 19, chap. 18)

The first 2 periods of development of the Earth

"[1] Then the Earth in its beginning was only that much developed that above its waters only a few bigger and smaller islands were beginning to rise up, which were covered with the mud of the sea, I soon, from My wisdom and My will, placed all kinds of seeds of plants in the fertile mud. And look, then such islands became then also soon overgrown, first with all kinds of rare grass, herbs, and with small and later also extremely big trees.

[2] When those islands were overgrown, I then put also eggs or seeds in it for the formation of an animal world that was suitable for the Earth in that condition, which first only existed of all kinds of little and later bigger worms, then of insects and finally, when the dried soil contained already food in abundance, also of gigantic animals. Their task was to feed themselves with the still very coarse herbs and branches of the trees, and to fertilize the soil more and more with their manure, and finally also with their deceased gigantic bodies, of which the bones are still remnants that can be found in the deep holes and shafts of the Earth.

[3] From the decay of such animals developed, according to My will, again a large number of new animals in the form of smaller and bigger worms and from that, again in the form of all kinds of insects.

[4] Let us call this now a separate period of development of the Earth. But it is of course obvious that before that, the earthly body underwent already numberless times all kinds of changes, because this condition could never be possible without those processes. But all such events are as little your concern as for instance those of a grain of wheat that has been put into the soil until the

moment when finally a very useful, completely ripe and blessed fruit will come out of the seed. In short, now I have shown you the Earth in its 1st period of fertilization and blossom in which all kinds of seeds for herbs and trees were put in the upper layer of its soil, and eggs for all kinds of animals. And for all that, the foundation was laid in the water already a long time ago, because certain and very diverse water plants and water animals are in every respect clearly a lot older than the animals of the continent and the animals of the sky.

[5] Through My words you have now seen the first formation of a fertile soil, and by that you had to imagine that for better animals – and even less for human beings – there was no possibility to exist on this early fertile soil. But this sour condition was nevertheless necessary, for without this condition, no second and more perfect one could follow, no more than when a riper and finally completely ripe fruit on a tree can never come out without the preceding meager sour bud.

[6] But for the ripening of a fruit on a tree there are, after the formation of the meager sour bud, certainly still a number of stages of development needed, which of course only My eye can detect with precision – and this is also absolutely necessary for the ripening process of a celestial body.

[7] Now we have seen the development of the Earth unto the stage of a meager sour bud. What is exactly happening with a tree in the early springtime when the meager sour bud swells up completely and becomes green and juicy? Look, it bursts open, urged from the inside, throws away its covering so to speak overboard into the sea of transition and dissolution, and deploys itself to a greater perfection, so that then, from its center, the leaves can unfold as necessary companions of the next blossom, leading to the development of the fruit. Even if a tree, as already observed, is only a meager comparison for the development of a celestial body, it still can give you a good image from which you, in a very simplified form, can deduce how much is needed before a celestial body becomes suitable to carry and to feed people of your kind.

[8] This 1st period or the first stage of the still coarse and uncultivated manner to fertilize the Earth comes to an end after many thousands of years as they are now calculated on Earth, for at that time no specific seasons existed for this Earth, and those that existed already, lasted a little longer than those of now.

[9] This 1st period which we have seen, perished by storms of fire from the interior of the Earth that were allowed or rather carefully determined, and after a great number of earthly years as we know them now, bigger parts of land raised up from the depths of the seas of the Earth, already provided with mountains and covered with an already very fertile mud.

[10] From My wisdom and My will, more perfect seeds were put into this mud at the right time, and soon it looked already luxuriant on the bigger parts of land of the still young Earth.

[11] Now, when there was again a great amount of food on those different bigger parts of land, in the wisest order I immediately provided for a greater number of already more developed, little and big consumers. Bigger animals inhabited the water between the parts of land, and the bigger parts of land had their big animals that ate the new plants, herbs and trees that grew on the bottom.

[12] Grasses, plants, herbs, bushes and gigantic trees still produced the seed and could reproduce, but the greatest part grew still out of the fertile soil of the parts of land, just like the mushrooms. The animals came into being in nearly the same way as the to you well-known crocodiles of the river the Nile in Egypt, more precisely from eggs. They were able to live in the air as well as in the

water and could also feed themselves with water plants and the plants on the parts of land where it still was by far not dry enough.

[13] In this progressing period of development of the Earth that was in a certain way important for the fruit bearing plant life and animal life, it could not look pleasantly dry, just as little as with the more and more unfolding buds of the tree, for if they would be dry, then this would not be good for the blossom and the following fruit." (THE GREAT GOSPEL OF JOHN Book 19, chap. 19)

The development of the Earth until the pre-Adamites

"[1] The 2nd prehistoric period of development lasted again – calculated in present-day earthly years – a for you unspeakable long time. But the Earth was by far still not fit to carry warm-blooded animals, not to mention human beings, no matter how inferior they may be. Therefore, also this one perished, just like the first one, and after that, it lasted again a very long time before there was a 3rd preparatory period of development.

[2] Of course, between the one and the other prehistoric main period, there were also a few very stormy intermediate periods of which in the beginning only I as Creator know best the meaning and finally also the spirit to whom I want to reveal it.

[3] Out of the many necessary processes of development came forth a 3rd period. Now already very big lands are rising up from the sea, driven by the inner fire of the Earth – this of course according to My will. The vegetation becomes even more richly diverse and is still of a gigantic kind, and this is the same with the animals. But also this period, which lasted also extremely long and which we could compare in a certain way with the blossom of a tree, was just as the other 2 preceding periods still by far not fit to serve man as a habitation. Therefore, also this one perished and buried its proceedings, just as the 1st and 2nd period in the vegetable as well as in the animal sphere, but not as deep as the first one.

[4] After that, there were again a few intermediate periods, and after a long time a 4th preliminary period of development broke out. The pieces of land became again much larger, the vegetation became also again much luxuriant, and in the water, on the already drier lands and also in the air it became very lively with all kinds of little and besides that, also larger animals. There were even already warm-blooded mammals that did no more come in this world by means of eggs but by way of natural procreation, and consequently they gave birth to living young ones, with the exception of the water animals, some large amphibians, the birds, worms and insects.

[5] This 4th prehistoric main period lasted extraordinary long. Already then, the sun shone from time to time on the surface of the Earth, and on a few trees there was already a fruit that became visible, which however you would not have found so tasteful, but for the animal world of that time it served nevertheless as a good food.

[6] Also in this 4th prehistoric period of development, there was nothing on this Earth that looked like a human being.

[7] Again, great transformations came upon the Earth and these buried for the greatest part everything what in that time you would have called a creature, and from this period you have found

a lot of what is buried under the surface of the Earth, but much of it was fundamentally different in many ways from the products of the first 3 periods.

[8] After a very long time, while there was already a greater rest and order on the Earth, and still after many very big storms on the Earth, we can see now a 5th period that comes along in which the Earth will be prepared. Again, out of the depth of the sea, great pieces of land are rising up that joins the pieces of land, which already existed from the preceding periods, and formed in this way already complete continents.

[9] In this 5th period, the most and highest mountains on Earth come into existence. Their very high tops are destroyed by lightning, and then, enormous earthquakes and streams of water that come from mighty cloudbursts push them into the deep valleys and clefts of the Earth. By that, extensive plains and less broad valleys and flat pieces of land are formed on which everything can grow better.

[10] With the beginning of this period, the Earth is brought into a regular orbit around the sun. Day and night and also the seasons are changing regularly, although still with all kinds of deviations, because the fluctuations of the poles of the Earth are still – and still have to be – very great during this period.

[11] During this period, in which already a durable continent is formed, the regular ocean currents of 14.000 to 14.000 earth years are beginning. By these currents the southern half of the Earth and after that, again the northern half will be flooded for the formation of fertile soil over the often very extended deserts of rolling stones. For after about 14.000 years the sea has put so much fertile mud on the waste plains of rolling stones and the valleys that then, when the sea retreats again and the mud is left behind to become a more firm soil, they are extremely fertile.

[12] During this 5th period, more than a 1.000 times a 1.000 years were needed before all the well-situated pieces of the surface of the Earth were completely suitable for a new creation of a great number of the most various plants, like grasses, herbs, bushes and trees, and furthermore also for all kinds of animals and **pre-Adamic human beings**.

[13] During this period we can already see a great variety of fruit trees and other fruit-bearing vegetation for all kinds for animals and for the at that time prehistoric human beings. But there is still no question of agriculture, although the prehistoric human beings are using already herds of certain animals and live a rough nomad existence, have no clothing and built no houses or huts, but they built certain strong habitations and resting nests on the thick branches of the trees, just like the birds, and they make provisions of food of which they eat something every now and then. When the supply is consumed, they go in groups hunting for food again. When it becomes real cold – because during this period, also the snow appears in considerable amounts – these people travel together to warmer regions with their animals that consist of mammoths, big deer, cows, goats and sheep, and also the elephant, the rhinoceros and the unicorn, all kinds of apes and also birds belong to it.

[14] More at the end of this period comes the donkey, the camel, the horse and the pig, and these prehistoric human beings can also control these animals, for they possess so much instinctive reason that they have a say over the named animals and they also can use them, partly as pack animals, partly for hunting and partly for obtaining milk and wool with which they can well cover their nests and can make for themselves a soft place to lay down.

[15] They actually do not have a language in the manner as it is spoken now among the people, but they still have – since **they are very perfected animals** – certain articulated sounds, signs and gestures, and they can make themselves understand mutually to make clear what they need, and they also help one another. When someone becomes sick – usually because of old age – then he surely knows the herb that will help him, and if he cannot go and search it anymore, the others will do it for him.

[16] But making fire and using it, that they cannot do. If however they would have seen how the Adamites did it later, they would have imitated it because the urge to imitate prevails with them, and their intelligence with a certain measure of free will is already largely above the intelligence of an ape, no matter how perfect he may be. Thus, they also could learn to speak in our manner, but they never could invent wise words out of themselves.

[17] **As human beings however, they were gigantic and extremely strong, and they had also such strong teeth that they could use them as cutting instruments.** So also, they had a very strongly developed sense of odor and feeling and they could sense already from afar when something hostile was coming to them. With their eyes and their will they restrained the animals, and now and then, also the nature spirits.

[18] Although this 5th prehistoric period of development lasted for many 1.000 times 1.000 of years, among these human beings there was still not any progress noticeable in their culture, but they continued to live their monotonous nomad life, and therefore, they only were a preliminary manure for **the present-day human generation that resembles Me in every respect.**

[19] The color of their rather still densely haired skin was between dark and light gray. Only in the south there were also races without hair. Their outer appearance was very similar with that of the Mores of our time. Until Adam, they reproduced and spread in the lowlands and dense forests, but they never settled on the mountains." (THE GREAT GOSPEL OF JOHN Book 19, chap. 20)

The 2 last periods of development of the Earth

"[1] During the time of Adam by which the 6th period begins, the Earth needed again to go partly through great changes by fire and water, and during this occasion, the described pre-Adamic generation, together with their domestic animals perished almost completely, as well as the many forests and other animals that were in it, which could not be considered as domestic animals. Only a few species of birds survived, as well as the animals in the mountains and in the waters of the Earth.

[2] The described prehistoric men survived here and there, but only few in number, and they lived with the Adamites until the time of Noah in Asia. However, they regressed slowly because they could not find sufficient food that was suitable for them. But still, in a few regions deep in the south of Africa and on a few greater islands of the vast Earth, a few declined descendants of the 5th period can be found. They are however still totally wild, although here and there they adopted a somewhat higher civilization from the descendants of Cain. They can be trained for different kinds of tasks, but actually they cannot think anything out of themselves. Some of them are better off, because they proceeded from a mixture with the Cainites and later also the Lamechites, but also they, are not fit for a higher and deeper spiritual development.

[3] This kind of people will still remain there for a long time on the place where they are now and will reproduce, and gradually they will also adopt more civilization from the Adamites. But by that, they still will never become a great people. These are now the pre-Adamites from the 5th preparatory period of development of the Earth.

[4] At the beginning of this period, the Earth received also the moon as companion and regulator of its movement around the sun and around its own axe. Of course, the moon did not have immediately the shape as it has now. Before it received that shape, it also had to go through great stormy periods, which however did not last as long as those of the Earth.

[5] But do not ask Me now why for the development of a celestial body such an unimaginable long period of time is needed, because that lies determined in My wisdom and order. If the lord of a vineyard could finish all the work in one moment, then what would he do during the whole year? The intelligent owner of a vineyard divides the work for himself, is busy every year, and his daily activity gives him also always a new joy. Look, that is with Me also the case, for I am in the whole of infinity eternally the most active, and therefore also the most happy Being.

[6] When in springtime, the children of a father of a family are seeing the blossom of the cherry, prune, pear and apple trees in the garden, then they rejoice indeed about it, but they would like to see and taste immediately the ripe fruit instead of only rejoicing at the beautiful blossom. But a wise father says to his still impatient children: 'Just be patient, my lovely children. Everything in this world needs its own time according to God's order, and everything ripens in it. So you also be patient. Also these now blossoming trees will be full of ripe and sweet fruits within a few months, and we will then consume them with the Father in Heaven.' This will then reassure the children.

[7] And so, you also can be reassured, even if you still cannot already see everywhere on this Earth the completely ripe fruits of My teaching. At the right time they surely will become ripe. For you surely can imagine that I did not straw the living seed of My Word among you for nothing and in vain. However, there still cannot be a complete ripening in one day.

[8] Look, when according to My order, already for a tree a certain time is needed, then this is certainly even more needed for an earth according to this same order. For it is not enough that a planet is present in the big space of ether as a very big mass of stone, soil and water, for such a mass would be completely dead, and nothing could grow and live on it. But a planet that must carry and feed living things must first become alive itself. And what is again necessary for that is first – just like a big animal – that it will internally organically be completely developed by means of all kinds of influences and processes.

[9] Although, in every developing celestial body – just like in an embryo in the body of the mother – everything is already present for the complete perfect animal-organic life form, but at the beginning of the development, everything lies as if chaotically mixed up. Only gradually, order comes, and next an organic living whole. How this order works, I know, because I as the only One, am installing the fundamental order in everything. However, when you will be completed in spirit, you also will perceive how this order works.

[10] From these periods of development, which I have now explained to you as simple and as clearly as possible, you can still conclude something else from it, more precisely what the actual cause is, why the prophet Moses divided the creation in 6 days.

[11] Thus, those 6 days are the 6 periods that were shown to you, which every created being has to go through, firstly naturally and further – like is the case with you human beings – also for the ripening and perfecting of his soul and his spirit.

[12] Only after that, comes the 7th period of rest, and that is the happiest eternal life. That 7th period is called ‘rest’ because there is no more compulsion, no more judgment and no more frightening worries that are pressing on the perfected spirit. But his existence changes eternally into the fullest might of knowledge, insight and the completely free will.

[13] And say now, My dear Marcus, how you have understood this explanation of Mine.”

(THE GREAT GOSPEL OF JOHN, Book 19, chap. 21)

The development of the soul of the pre-Adamites. Destiny of Mallona*, the exploded planet

"[1] Being fully amazed, Marcus said: “Lord and Master from eternity, I and hopefully also all others, have well understood Your kindhearted explanation. But with us, there is still absolutely no complete penetrating understanding, because we lack exactly that which You have pointed out to us. But still, we have received in us such clearness that we in the first place know now what we have to think about the remnants that were found in the depths of the Earth and how they came there at such great depth, namely by the frequent periodical processes of change of the Earth and the following movement to and fro of the sea, and secondly, at least I have understood what the great prophet Moses has pointed out with his veiled 6 days of creation. And this is sufficient for us for the moment, and we can now quietly wait until we will learn more by our own spiritual perfection. But I also understand that it is and will also remain a teaching for only a few.

[2] There still remains one question – at least with me – and, o Lord and Master, please be so merciful that I still may bother You with this one more time.”

[3] I said: “You know that I gladly like to listen to you. So you can simply say it.”

[4] The Roman Marcus said: “Lord and Master, although the mentioned pre-Adamites were only gifted with a kind of instinctive intelligence and with only little free will, they also had souls who as such were not mortal, but could maybe be changeable. Now, what about those souls? Where and what are they now in this 6th period of the Earth, and what may happen to them next? Of course, we could say that this question is reaching too far and is objectionable, but because I still am a Roman who is eager to learn and am not a sleepy Jew, I am asking You to consider also this question as positive and to give me a short answer on this.”

[5] I said: “Oh yes, why would I not do that? We still have time enough for it. So you can easily listen to Me. Look, if already the souls of stones, plants and animals continue to live, and in the state wherein they are free of matter they can, let us say, already change into human souls by uniting with one another, and can then become true men in the body of a human being, then the souls of the pre-Adamites will surely also have a continuous life, just like the souls of the human beings of all other worlds in the endless space of creation will continue to live eternally.

[6] As souls who are living in the spirit kingdom, they are brought, on one or the other big celestial body – that means on a place that corresponds to them spiritually – to a deeper knowledge about God and His power and wisdom. And so, they continue to live very happily and can also become more and more happy. But it would be meaningless to tell you also where in this shell globe such a big celestial body exists, because you cannot see such a celestial body with your sense-organs, and as long as you are not fully reborn in your spirit there is no way during your physical life that you could convince yourself that it looks indeed like I would describe it to you. Thus, until that time, you should be satisfied with what I say to you: **in the house of My Father are a lot of habitations.** When you will be in My Kingdom, everything will become clear to you. Did you understand Me?”

[7] Marcus said: “O yes, Lord and Master. But now I still have something else, because from one thing comes another.

[8] Was during the time of the pre-Adamites this Earth already that certain life chamber in the heart of the great Man of Creation?”

[9] I said: “Not yet completely in the active reality, but certainly in the destination thereof. During that prehistoric time, **another planet was active.** However, those people fell into the greatest pride and total God-forsakenness, and those who still believed in a God, did not pay attention to Him, defied Him, and in their blindness they tried to push Him so to speak from His throne of eternal power. They were looking after Him, and evil philosophers said that God lived in the center of their earth. They should dig mine tunnels unto that place and capture Him. So they dug terribly deep holes in that earth by which many of them died.

[10] When I send messengers to them and warned them, they were always strangled, and the people did not improve their life. And see, then I allowed the earth to rip open from the inside into many pieces. Now this happened at the beginning of the 6th period of this Earth, and this Earth became the life chamber. About where that earth was situated – also in an orbit around this sun – we still will look more into it. But you Lazarus, let them bring new wine. Then we will talk further.”
(THE GREAT GOSPEL OF JOHN Book 19, chap. 22)

*) A detailed history of the last days of planet Mallona was given by the Lord to Leopold Engels in 1897 “Mallona Der Untergang des Asteroiden-Planeten – 1897”; thus, this work is also considered to be part of The New Revelation

ADAM AND EVE – From Creation to Casting out of Paradise

(Household of God Book 1)

The primeval age of the earth and the moon. The creation of Adam and Eve

“1. Now I will show you the organic creation from the first to the last and from the smallest to the greatest and how I made everything out of My love and wisdom and the everlasting order out of

both, which is the Word of eternal might and power deep within the Deity. And behold, there does not exist anything in all the spaces of infinity, be it great or small that was not made through It!

2. Behold and listen: So the earth had come into existence, and there were the moon, the sun, and the stars; but the earth was still bare, and its surface was still like the surface of the sea. Dense clouds were hovering above the waters, extending deep into the dead spaces of the worlds, and the light of the sun was unable to illumine the drop of mercy. The moon was covered by the vapor of the drop, and only in this vapor was the earth born and the moon nourished. And, like a hen sitting on her chicks, the sun was above both of them with the rays of its light from the warmth of the love in God, maturing the earth and separating the moon from the breast of his mother.

3. Thereupon the dense clouds parted and settled upon the stillness of the poles. The girdle of the earth became freed, and the sun beheld itself in the waters, and the earth gratefully reflected the received light into the vast bosom of the sun and with wide-open eyes watched the moon bathing in the rays flowing from the sun of the grace of eternal Love.

4. And behold and listen to this: The earth felt content, for she was filled with the love of mercy and saw her darling, the moon, revolve briskly around her. And love swelled her wide bosom with the breath of mercy as if she wanted once more to after the child her breast filled with the milk of grace. But the milk coagulated through the warmth of merciful love and became firm land towering above the seas. And the seas sank back into the depths and were like the water that separates from the coagulated milk, to appease the indwelling wrath through the salt of grace by the mercy of love out of God in all the power and might.

5. And lo, it became calm on earth and in all the spaces of God's infinity, and for the first time eternal Love fully descended to the earth and in its almightiness and power breathed over the surface of the earth.

6. And behold, a variety of herbs, plants, bushes and trees sprouted from the firm parts of the earth, and the seas, lakes, streams, rivers, brooks and springs teemed with all kinds of worms, fish, and animals. And the air was filled with birds of all kinds. And the number of all the various species in the waters, on the land and in the air was like the number of man who was made from this number and was like the number of the grace of Love and was like the number of the future salvation and the rebirth resulting from it.

7. And behold and comprehend what until now no one has beheld and comprehended: Eternal Love took that number out of Itself, and the number was the order and the eternal law within It, out of which and within which eternal Love has forever existed, is still existing and will be existing in all the might and power of the holiness of God. And It took clay, which is like the cream of the coagulated milk, and with the hand of Its might and the hand of Its power, according to the number of Its order, formed the first man and breathed into his nostrils the breath of life. And the breath became a living soul within him, and the soul fully pervaded the man who was made in accordance with the number of the order from which all the spirits had been made and the worlds in the spaces of infinity, the earth and everything on it, and the moon and the sun.

8. And lo, this first man on earth, who came forth from the hands of the might and power of eternal Love, was called by the mouth of merciful grace 'Adam', or 'Son of Mercy and Grace'.

9. Now take good note of this: This Adam was in the place of the first of the fallen spirits. It was not shown to him who he was, and since he did not recognize himself and could not find anything that was like him, he became bored.

10. And behold, imperceptible to the still blind eyes of his soul, eternal Love breathed on him and for the first time he fell asleep within the sweetness of merciful Love, whereupon merciful Love formed in the heart of Adam, as though in a pleasant dream, a figure, similar to him, of great charm and beauty.

11. And eternal Love saw what great joy Adam experienced through the inner contemplation of his second self. Then merciful Love touched him on the side where he had been given a heart, similar to the heart of the Deity, for the reception of love and life from the love in God. Thereby It took away his self-love in order to prepare a dwelling-place for Itself through the future law of merciful grace and set the self-love, which gave Adam so much pleasure, outside of him in a material body and called it "Caiva" or, as you are used to say, 'Eve'. This was in preparation of the deliverance from self-love and the there from resulting rebirth.

12. And behold, merciful Love touched him and awakened him for the contemplation of his self-love outside of him and saw that he had great delight in the contemplation of his love outside of him and was extremely cheerful. And this love, which was now called 'Eve', had pleasure in the man Adam, bent towards him and followed his every movement.

13. And behold, eternal Love addressed Adam for the first time: "Adam!" -And he spoke for the first time: "Here I am, Lord of Glory, Might and Power!"

14. And eternal Love spoke again: "Behold your helpmate!" -And 'Eve' answered: "Behold, O Lord, the maid lying obediently at the feet of Your son and awaiting his orders!"

15. And behold, merciful Love found great pleasure in the works of Its might and power through the grace of Its mercy and continued to speak and instruct them in all things, teaching them to know, to name and how to use them. And when they understood and knew all things and were able to use them, merciful Love again spoke to them: "Now you have learnt of all things, you know them and are able to use them, except for *one* thing, and this I will now teach you and put into you the power to procreate and reproduce your kind. But you are not allowed to use it before My return when I find you clothed with the garment of obedience, humility, faithfulness and chastity. However, woe upon you if I find you naked; I shall cast you out, and the consequence will be death!" (Household of God Book 1, Chap. 7)

The Fall

“Thereupon eternal Love covered Its face and withdrew for a certain time in accordance with the number of order, was blind out of the depth of Its mercy and would not, and could not, know what the newly created would do in the judgment of the Deity for their freedom-test during the short time on earth through the love of mercy. And the place that was given them as a dwelling-place was a valley and a garden on the firm part of the earth and was called Paradise. That was the land which later abounded with milk and honey and was the place which in the great Time of times, when eternal Love performed the greatest of Its acts, was called -and will forever be called -'Bethlehem'.

This was the spot where the eternal Word bodily in the flesh saw for the first time the light of Its grace shine upon the drop of mercy from the distant sun, the moon and all the stars.

2. And behold, their desire kept growing in the judgment of the Deity testing them in Its wrath. There was a tree standing in the garden bearing the most beautiful apples, and Eve felt a great desire for them and said to Adam: "Look, Adam, I feel a great desire for this fruit. If you want it, I shall pick one and taste it and then hand it to you as a first gift from my hand."

3. And Adam was silent, pondering the words of Eve. And an inner voice, which was holy as it came from the Deity within him, spoke to him: "If you eat from the fruit of this tree, you shall die!" This gave Adam such a fright that he was unable to answer his beloved Eve.

4. And the desire rose within Eve, drew her beneath the tree and made her pick an apple from it. Adam now felt that Eve had become disloyal to his heart. He became saddened and said:

5. "Eve, Eve, what are you doing! The Lord of might, power and life has not yet blessed us. You are holding the fruit of death in your hand; throw it away, that we may not die in our nakedness before the Lord of justice!"

6. And behold, the earnestness of Adam frightened Eve in her desire and she let the fruit of death drop to the ground. And she was freed from her desire and Adam was very pleased at being liberated from the deadly snares of Eve's desire.

7. But behold, the desire Eve had banned from her heart was now lying on the ground and through the might of the condemning wrath of the Deity formed into the shape of a great serpent; it took the fruit of death into its jaws, crept up the tree, twisted round it and all its branches and twigs from the root to the top and kept staring at Eve. Eve saw it and gazed at the serpent, and through Eve also Adam became aware of it, but he did not see the serpent as yet.

8. And behold, Eve approached the serpent and gazed with great delight at its seductive movements around the tree and the opalescent colors of its cold scaly skin.

9. The serpent, however, moved and placed the apple into the lap of the now sitting Eve, lifted its head and spoke to Eve as follows:

10. "Eve, behold the daughter you have cast out, winding round the tree of your desire. Do not reject the small gift I have put into your lap, but enjoy without fear the fruit of your love; not only will you not die, but you will be filled with the knowledge of all life about God Whom you fear, whereas He is weaker than you!" And lo, the tongue of the serpent split into two and became more pointed than an arrow. The serpent bent its head towards Eve's breast as though it would kiss her after the manner of a child, but it sank its two venomous fangs into the breasts of Eve, and Eve recognized herself in the serpent.

11. Now also Adam became aware of what was going on under the tree, and he was delighted with the second Eve, not realizing that it was only a serpent. And behold, he too became enflamed with desire and, lusting for the second Eve, took the fruit from the lap of Eve, became disloyal to his love and enjoyed the forbidden fruit from the body of Eve lustfully. And in this enjoyment he recognized himself as the First who was lost because of the great conceit of his blind self-love in the kingdom of light of eternal Love and that he had fallen into the sea of wrath of the forever inexorably slaying Deity.

12. And now behold, as he thus recognized himself, and so did the deluded Eve through him, great remorse rose from the bottom of his heart and Eve was ashamed when she became aware of her nakedness and that of Adam, and in her great dismay she covered her nakedness with leaves from a fig tree. Adam too stretched out his hands for the leaves to cover his nakedness, hid himself in a cave and shed tears of great grief; and Eve hid herself behind a thorn bush and grieved bitterly over her guilt of seduction." (Household of God Book 1, Chap. 8)

The Lord's Judgment

"And behold, eternal Love through the might and power of Its mercy withdrew the hand of might and the hand of power from Its eyes of an enlightening grace, and the light of grace substantially penetrated the cave where Adam was weeping and behind the thorn-bush where Eve was grieving.

2. And Adam's tears were preserved in the bosom of the earth and were -and are -called "Thummim" or stones, out of which symbolically reflects the light of the seven spirits of God. And they became solid through the light of grace from the warmth of Love, like his honest repentance, as a permanent monument to the enlightening wisdom. And they were scattered over the entire earth as comforting signs for the future rebirth which is to be like the tears of Adam, capable of the reception and most beautiful reflection of the great light from the mercy of eternal Love's sea of grace, and they shall resist the hardest possible temptations of the world.

3. And the tears of the grieving Eve behind the thorn-bush were preserved in the earth and were colored like her justified blush of shame for misusing the hallowed love of Adam within her.

4. And eternal Love saw that each of these tears of Eve was righteous before Adam, the son of merciful Love. And the warmth of eternal Love hardened these tears to little stones, and their name was "Urim", as a symbolical sign of Eve's just tears. And lo, a tear dropped on the thorn-bush that sheltered her, and this was a tear of lost innocence. It colored the otherwise white flower of the bush, and its flowers became reddened as a sign of the lost innocence of Eve. And though people know by now already all the plants on earth, they are not aware of their true meaning in spirit and in truth and they will not know and understand this until they have attained to their rebirth, which is the mercy of eternal Love through the grace of salvation within them.

5. And now behold a further secret, which still has to be understood because of the wicked arrogance of the children of the world. And lo, two flowers of the bush were fructified by Eve's just tear for her innocence and they faithfully preserved this blessing of eternal Love through all the storms of the times during the great wars of Jehovah with the nations of the earth and made fertile the wife of Abraham at the time of the release of grace from above, foreshadowing the great work of merciful Love; and made fertile the wife of Zechariah towards the actual completion of the greatest of all acts of the eternal God's merciful Love. 6. And now turn your eyes back again to Adam and Eve, visit them with Me and see how I, eternal Love, found them naked, forlorn, weeping and grieving in just repentance and shame. And I called Adam out and drew forth Eve.

7. And behold, they dared not look at their Father, for they were frightened by a great thunder of the deadly judgment from the depth of the Deity's wrath.

8. The flames of the anger of God, the Infinite, rolled frighteningly through all the endless spaces down to earth where the great Love was now abiding with Its repentant and grieving fallen children, created by Its merciful grace.

9. And behold, there was a fierce struggle between merciful Love, that showed again compassion for the repentant and grieving created beings, and the angry Deity wishing to destroy everything for the atonement of Its incorruptible holiness.

10. For the flames of anger of the wrathful Deity rushed down to earth faster than flashes of lightning, penetrated its center and ignited it in all directions. And the consuming flames shot up to the moon, to the sun and even enveloped the stars. And lo, the whole of endless infinity became a sea of fire and terrible thunder rolled through all the endless spaces. The earth groaned, the sea roared, the moon wept, the sun lamented, and all the stars cried louder than all the thunder in their extreme fear of eternal destruction, and their tremendous voices resounded from the endless depths of the wrath of the Deity, and exclaimed:

11. "Great sublime God, soothe Your extreme wrath and extinguish the destructive flames of Your most righteous anger and in Your holiness spare the innocent. For the fire of Your wrath will destroy the righteous and will destroy eternal Love within You and take You Yourself captive in the immense might and power of Your holiness."

12. And see and hear with open eyes and ears what the angry Deity spake. However, no one understood the words except eternal Love which, during the outbreak of the wrath of the Deity, protected the repentant, newly created couple on the groaning earth and prevented, thanks to the great might and power of Its grace, the angry flame of wrath from seizing Adam's place of repentance and Eve's place of grief.

13. Now hear and understand well the dreadful words of anger from the depths of the wrath of the Deity, which were as follows:

14. "What good is to Me the groaning and raving of the earth, the weeping of the moons, the lamenting of the suns and the wailing of the stars! For I am alone, forsaken by My Love, which has become faithless to Me and gone down to the earth to the twofold evil scum. What shall I do without It? Therefore, I shall destroy Its entire works from the foot and annihilate everything and leave nothing that in all the future Eternities of eternities might draw My Love away from Me. And I shall remain the only God forevermore as I was from the Eternity of eternities. And you, rotten structure created by My Love which became weak, tumble down into nothingness that I may find My Love again and strengthen It once more through the might and power of My eternal holiness!"

15. And behold, thereupon the bonds of the creations in all the spaces of God's infinity loosed, and with a great thunder, with roaring, howling, raging and rushing the ruins tumbled through the vast spaces towards the Depth of depths of their destruction, and this was the very earth which also was lying in ruins in the wide bosom of merciful Love.

16. The newly created trembled in fear at the terrible sight of this vast, horrifying scene of destruction, the magnitude of which no created spirit will ever be capable of conceiving in its fullness; for it was boundless.

17. And now behold and hear further what merciful Love then spoke and did. Perceive the words of Love in Its might and behold the great acts of mercy in their power, and hear and understand well the words spoken:

18. "Great almighty God in all Your might, power and holiness! Withdraw Your great wrath and extinguish the fire of Your all-destroying anger and hear in the stillness of Your holiness the words of Your eternal Love, which is the only life within You. It is eternal as You are and mighty and powerful as You out of It and It out of You. Do not destroy the life within It, and Yourself through It, but show mercy and let Love give You satisfaction and demand atonement for Your injured and offended holiness. No sacrifice shall be too great for Your Love, which You might demand from It for the eternal atonement of Your holiness!"

19. And now behold, hear and understand well what happened thereupon and what the Deity answered. The fire became subdued, and from all the spaces blew a gentler breeze, still mixed with the roaring thunder of the flying debris from the dissolved worlds which, still burning, flashed like immense flashes of lightning from one boundlessness to the other. And Love understood the thunder of God Who spoke with vehemence:

20. "I will place all the guilt upon You, like the debris of the worlds are cast upon the earth. You shall extirpate the offense caused to My holiness, which is the perpetual bond between Me and You. Behold, I curse the earth that no stain may defile My holiness and I might become an unholy God like You. And this curse shall be with Your guilt, which You have to bear and to extirpate for the sake of My holiness, washing the earth with Your blood from the curse of the disgrace through Adam's sin."

21. And behold, hear and understand well what Love replied to this, speaking as follows: "O great and most holy God of all might and power! It shall be done according to Your will!"

22. And lo, the fire suddenly died down on earth and in all the spaces of creation. The ruins of the destroyed suns, earths and moons were put together again through the might and power of Love that had been granted Its wish by the Deity, and they arranged themselves once more in the order in which they had been from the beginning of their existence. Yet they retained, as eternal evidence, the indelible traces of their former total destruction, like the stigmata of eternal Love, which later, in the great Time of times, bled on the cross for all creation.

23. Here and there also debris from other worlds remained lying on the surface, in the depths and in the seas of the earth for a sign of God's might and power and at the same time as eloquent witnesses of the immensely great acts of merciful Love.

24. And behold, hear and understand well what then happened. When eternal Love accepted the demands and thereby already in advance gave satisfaction to the great holiness of God, the Deity, with gentler rustling and blowing, again understood by Love alone, made known Its will and spoke softly as follows:

25. "Behold, Your great mercy has arisen within Me and come before My all-seeing eyes, and in the stillness of My holiness have I recognized Your great sincerity and eternal faithfulness. I have counted Adam's tears of repentance and Eve's tears of grief and have become filled with compassion through Your great mercy.

26. And behold, I shall now withdraw My judgments and, as requested by you, let an abundance of mercy pour forth and repair the damage My judgments have caused. No one, except I alone, can do that, for no one is good but I, the holy Father, and this shall be My name forever. And You, My Love, are My Son, and the holiness, and the mightily all-effective bond of power between Us and all that has gone forth from Us, shall be the Holy Spirit and shall fill all the spaces of infinity forever and ever. *Amen*. This says the good and holy Father. *Amen*.

27. And now, My beloved Son, tell also the penitent and grieving couple -engraving it deeply into their hearts -that they shall faithfully keep the commandments of love and mercy to the end of their days, and at a time I have decreed I will send them a mediator between Me and them to redeem the great guilt and lighten the great and heavy burden of their disobedience.

28. Until then they shall abide in all patience and meekness, and the bread I will give them sparingly they shall eat gratefully by the sweat of their brow. And they shall never have enough, until the time of the mediator whom I will awaken from their midst and who will be perfect and good, as We are perfect and good and holy forever.

29. And tell them also that I have withdrawn My judgments only for those who will conscientiously keep My strict commandments. But the trespassers are at the slightest transgression threatened with them forever in all the severity of the forever-holy truth.

30. This speaks the holy and only good Father through His Son, who is the eternal Love within Him, and through the Holy Spirit, as the active grace out of Us both, for the future forgiveness of the sin, which shall now make their bodies troublesome and keep killing them temporarily for the attainment of life after the death of the body, subsequent to the time of the promised mediator.

31. This says the only holy and only good Father. *Amen, amen, amen.*" (Household of God Book 1, Chap. 9)

The reconciliation of the Lord

"Now behold, hear, comprehend and understand well what eternal Love spoke and did. When the good and holy Father had completed His very serious speech, showing mercy, but threatening with judgment the transgressors of the law of supreme grace, giving death to sin, eternal Love was moved to the innermost depth of Its merciful heart and for the second time shed tears of compassion and tears of joy and bliss over the great and lenient grace of the so good and most holy Father and spoke with the deepest emotion of Its entire being to Adam and Eve:

2. "You Adam have now seen the terrible judgments of God pass *before* your eyes, and Eve saw and perceived them through you. Now I shall open her eyes and ears also and she -as for as all who will be going forth from her according to the number of the stars in the Sky, according to the number of the grass on the earth and according to the number of the sand in the sea, which is endless -shall in the future see with her own eyes and hear with open ears what the Deity did in Its condemning wrath and what thereupon eternal Love did in Its infinite mercy.

3. I have engraved the law into your heart, as you shall also engrave it into the heart of Eve. And for a sign that shall remind you and all your descendants of God's judgments because of your sin, I will cause mountains to form here and there which shall burn alternately until the end of time.

And I will leave you the flash of lightning to remind you of the destruction that once took place, always followed by thunder, which is to loudly proclaim to you the name of the great and mighty God in case you should -or could -ever forget Him.

4. And the tears of compassion, and those of joy over the great grace of the holy Father have I set for an eternal sign as a new creation around the wide expanse of the firmament, and they shall every night give light to the earth and shall refresh you in the twilight of life and proclaim the dawning day.

5. Now lift up your eyes to the sky and see them shine in manifold order and in manifold splendor. The ones sending forth a reddish light are to give evidence of My compassion and those giving a white light are for a sign of the joy over the great grace of the most holy and good Father. And the white-shimmering wide ribbon above the stars of compassion and joy -consisting also of stars of primordial times through the tear of Love, already then showing mercy to the fallen spirits -which is drawn through the middle of the firmament, shall serve you as a sign of the eternal, holy bond between eternal Love that called you and everything that is into existence and the Deity that judges all things according to Its holiness.

6. And now Adam, and you Eve, too, look into My left eye which is above My heart, facing your right eye and beaming at you mildly and mercifully. Behold, one more tear has formed in this eye, and it is bigger than all the ones that have already been shed from these eyes for you.

7. Where the great ribbon in the firmament appears to be parted, that is where you should always like to gaze with gratitude and be deeply moved. For this place shall serve you and all creation for a perpetual sign for your breach of faith with Me and My break at that time with the holiness of God because of compassion with you, and where the ribbon appears to be once more connected it shall remind you of the great mediation of eternal Love which is I from eternity, between the inviolable holiness of God and you who have sinned faithlessly before the countenance of His boundless holiness.

8. And behold, that is where this tear originated!

9. This tear will one day rise for you and your descendants as a beautiful morning-star which will give light to the nations of the earth that will in times to come follow your penitent and grieving footsteps, will wash the stinking mire of sin from the earth and cleanse your tears of repentance and grief of the dirt of the serpent.

10. Now look here once more. I will let this tear drop upon a still white flower of this bush between the two already fructified flowers of Eve. And one day there shall go forth from it a pure woman who shall crush the serpent's head. Although the serpent will bite her heel, the venom shall not harm her. From her will go forth what is now before you: A bright morning-star for all the nations on earth that are of good will, and eternal judgment for all the stubborn children of the serpent.

11. And the spirits from the bosom of the Father's holiness will descend bodily upon the earth and proclaim to your children the great time and the manner in which He will come to you Who now is standing before you. You can still hear and see Him, but will henceforth no longer hear and see Him till the coming promised by the holy Father through Me, as the eternal Love within Him.

12. Now you have learnt all you need to know to receive My blessing!

13. And so be blessed by the hand of might and the hand of power of the holy Father's eternal Love and the power of the Spirit, holy out of both of Us. Be fruitful and multiply and fill the earth with the living fruit of this blessing.

14. And every time you get close to each other because of this blessing, first offer your hearts to Me. If you fail to do this, the serpent, which is still alive and will be living forever in the wrath of the Deity, will spoil the fruit within you. And you, Eve, and all of your sex will instead of a blessed fruit bring forth a corrupt one. They will ruin the blessed children of light in great numbers and there will be no end to their rage and fury. Thus you will pass on your sin to all and your guilt will become evident until the great Time of times and also thereafter.

15. Let this offering of your hearts to receive My blessing and grace be for you a sacred service which you owe Me whenever you get close to each other for the sake of My blessing. This new and easy commandment, which you have just been given from My mouth shall be the first church I am establishing for you in My memory; let it remind you of the acts of merciful Love, make you grateful and lead you back to the holy fear of God.

16. I will send you as a messenger from above a sinless spirit with a flaming sword in his hand that he may guide you and show you the earth from one end to the other. He will enlighten you concerning the erring of the world, but will also chastise you when you stray from My ways.

17. All this you are told by eternal Love in the name of the holy Father.

Amen." (Household of God Book 1, Chap. 10)

The birth of Cain and Abel

"And lo, Love vanished from the sight of the created, returning into the holy bosom of the Father.

2. And now behold, you My lazy and very inefficient servant, you are still very hard of hearing, for I must dictate to you every word individually, and you still do not understand Me and keep asking Me often twice, thrice, five times, even up to tell times, and every time I faithfully repeat each word to you. Therefore, pay more attention that we may make better progress, for soon the world will need this work of My great grace to be completed. Let Me, your holy Father, who is all love within His entire being, tell you this.

3. Now continue to write! - And the newly created couple was all alone on the wide earth, and the promised angel appeared with the flaming sword in his right hand. When they caught sight of him they were very frightened and fled from him shaking deep within from fear.

4. And behold, the fear precipitated Eve's time and she was painfully delivered of the forbidden fruit, which because of Adam's blindness the serpent had put into her.

5. Adam looked at the naked fruit and found that it resembled him, and he rejoiced. Eve saw Adam's joy and ardently pressed this fruit of her love to her full breast.

6. And behold, she felt a sting in her breast similar to the bite of the serpent and put the fruit down on the ground, greatly afraid and convinced that she had sinned again.

7. But behold, the great angel with a kind face appeared before the fearful pair and spake to them in a firm voice:

8. "Do not fear the servant of Jehovah who was sent to you from above to show you the earth and enlighten you about the errors of the world, and also to chastise you and your descendants if you should ever stray from the ways of eternal Love and the boundless holiness of God.

9. "This fruit is no longer a sin for you, although it is the result of your threefold disobedience to God and is the death of your flesh which you have created in your flesh through your selfish desire. You must not cast away this fruit, but in accordance with the will from above keep it as a witness for yourselves and for your humiliation so that you may understand how through you came sin, and through sin came death into the world. "You shall call the fruit 'Cain' or 'Bringer of Death'."

10. These words of the messenger from above reassured the frightened minds of the pair and Eve picked up the fruit from the ground with her still trembling hands and, bid by the angel through Adam, she offered her full breast to the infant to suck from it the life of the earth.

11. Then the angel stepped to the left side of Adam, and Eve, with the fruit on her right arm, placed herself at Adam's right side so that her heart might remain free from any burden and in future remain devoted to the man on all his paths.

12. Thus they walked in a perfect manner over the entire earth in order to see all its places, to prepare abodes for their future descendants and to sow the seed for their bread through the might and power they had been given by Love through the great grace of mercy.

13. For the earth and everything on it was subject to the will of Adam. The sea and all the waters faithfully obeyed even his slightest hint and were subject to Adam from their surface to their most profound depths and respectfully offered their backs to the feet of their lord for safely walking upon them at his pleasure. All the winds were subject to him and all the creatures of the waters, the firm land and the air obeyed his voice.

14. Adam was astonished at his indwelling power and saw and recognized over how many things eternal Love had given him such great powers. He was delighted at the immense grace from above and said to Eve:

15. "Eve, my wife, behold how the Lord of might and power has blessed us. Let us offer Him our hearts that His blessing may prosper on the earth in accordance with His great promise and, as a new dweller in this place, behold through you the light of grace!"

16. And Eve, full of humility and sincere joy, replied: "Adam, behold your servant at your feet, awaiting a hint from her lord of the earth. Let it be according to your will; take my guilty heart and offer it to the Lord!"

17. And Adam, in all humility before the Lord, did to Eve as commanded by the Lord.

18. And behold, the blessing became visible on Eve and Adam rejoiced, and also Eve was delighted. Now hear what the angel of Jehovah said to the happy couple, and his words were in perfect harmony, as words from above and words from below, and it was eternal Love Itself speaking through the mouth of the angel, and the words were as follows:

19. "Adam, you have learnt a great deal on your long journey across the earth. You saw its lands and its waters and what lives, grows and moves on and in them. You saw the huge mammoth and all the creatures down to the tiniest worm. You saw the powerful shark and all the creatures of the waters down to the smallest dwellers in a drop of water. You also saw all the birds in the air, from the giant eagle down to the ladybird and from this to the tiniest gnat, and you have probed all their powers and usefulness. From all this you have seen how abundantly eternal Love has provided for you and, through you, for Eve also.

20. You spoke to the mountains, and they answered you. You asked the sea, and it replied to you. And you directed your voice towards the depths of the earth, and you have not remained without an answer. You directed the sound of your speech to all the trees, bushes, plants, herbs and grass, and they made known to you their names and revealed to you their suitability, to be used by you according to your free choice. Thus all the creatures *you* spoke to gave you a perceivable and clear answer, each one according to its own kind, and showed you to what degree they are destined to serve *you* and blindly submit to your will. And the winds taught you how to make use of them according to your will. And also Eve saw, heard and perceived all these things.

21. Now behold, Adam, and you too, Eve! Eternal Love gave you all these things, not as It gave you your life and Eve, but Its great grace gave them to you as gifts, which you may keep as long as you use them wisely, according to the will of the holy Father. But if you do not at all times keep your heart pure before the face of Jehovah, they will one after the other withdraw from the sphere of your great power. Therefore, be wise as is the great, boundlessly good and most holy Father high above all creation and deep at the bottom of all creation.

22. And as you are, shall be and remain henceforth, in accordance with the holy Father's will, and thus your own will, shall also be all your descendants. And the descendants of Eve shall be as she is before and under your eyes.

23. But whoever is not as you now are, shall be and remain henceforth, will keep the gift for a limited time. However, the gift of grace will be taken from him as soon as he is no longer as you now are, shall be and remain. Even the descendants of Eve will raise themselves above their heads, be totally disloyal to them, run after the dogs, feed on the excrements of vipers and suckle their children with the breast of adders. And your descendants will be poisoned through them and die a bitter death physically and spiritually in eternal shame and tormenting disgrace.

24. And behold, Adam, and listen, Eve! You are still in Paradise where eternal Love has placed you before and after your sin and before and after the destruction. But if you should ever forget yourselves and not faithfully observe the laws of love and the commandments of the holy Father's wisdom, you will be expelled from this beautiful garden by this flaming sword and will never again be allowed to enter it during the time of your physical life, and until the time of the promise none of your descendants either. Only after that time will the children of salvation and the there from proceeding new creation by eternal Love be allowed to enter it again.

25. Take notice of this, Adam, and you, Eve, remember it, too! The fruit that will come forth from you, Eve, - this living fruit you, Adam, shall call Abel and offer him to the Lord of eternal glory. His name is 'Son of Grace' and he shall be the first prototype of Him Who one day in the great Time of times will come in perfection from above out of the bosom of the might and power of God's holiness.

26. Now that I have guided you, have shown and told you everything, according to the will of eternal Love, my mission on behalf of the eternal love in the Father of all holiness and goodness is accomplished and I have to leave you visibly. But invisibly I shall follow you and count your every step according to the immutable will of Jehovah.

27. You will get to see me every time you shall offer your hearts in humility to the Lord of Glory. And I shall receive your offering into a vessel, carry it up to God and empty it out before the face of the Son, and the great and holy Father will be pleased with your works.

28. But you will also get to see me if you should, or could, stray from the law of love and the commandments of the holy Father -just as you are now still seeing me -with the flaming sword in my fight hand, about to drive you from the garden and to take from you, Adam, a great part of the gifts from eternal Love out of Its great grace, and to leave you weak and afraid of the slightest noise of the grass."

29. And now, you blind scribe of this *My new and living Word* within you, as also within all of you, look at Adam what he was like in Paradise. He was a perfect man, with *one* exception, endowed with many abilities, a perfect lord of the earth. All his perfections were but a gift from Me and he kept them until the time when he just once forgot Me, after the angel had become invisible to his eyes.

30. And behold, all that which Adam possessed as a gift will I give all of you as a permanent gift and countless more and endlessly greater treasures, that is, Myself. And all that is Mine shall be yours too *if you love Me, and nothing but love Me!*

31. But where is your love for which I paid such a high price and which I would like to call Mine forever? Oh, there is not much of it left on earth! It is so easy and so gentle, but you do not want it and do not seek it where it is waiting for you and reject the high prize it holds." (Household of God Book 1, Chap. 11)

The promise of the Lord

"Oh, you children of Adam, why would you not rather become My children? How much effort and hard work it costs you to obtain the bread of Adam which drips from the sweat of your hands and is soiled by the drivel of serpents and soaked by the poison of adders and through which you in your immoderation eat yourselves into temporal and then also eternal death!

2. And My bread is spread with the holler of My love and soaked in the milk of the forever tree life out of Me. You could eat it with the greatest enjoyment and it would never harm you, but instead strengthen you and endow you with all the might and power out of Me for all eternity and already temporally, if you would only accept it. Behold, soon after My greatest act, which is the great work of salvation for you, the price for this My bread was still very high and people could buy it only in small quantities and that only through the sacrifice of their blood and physical life for Me. At that time this My bread tasted bitter in the mouths of the buyers and was not yet spread with the honey of love and soaked in the milk of free life already temporally, but both, the honey and the milk were given the grieving buyers in the fight measure only in the realm of spirits. Nevertheless there were buyers in great numbers.

3. But now when I give it freely with honey and milk to everyone who wants it for the only very small reward of your love, now it is bitterly scorned and the great and kind Giver, who is surely and truly full of the greatest love for you, is rejected.

4. Know this: Now I have the gates of My heavens wide open. Whoever wishes to enter, let him do so, but let him come soon, let him come at once, for the Great Time of Grace has come and the New Jerusalem is descending to all of you upon the earth in order that all who love Me may take up residence where they will become satisfied with the honey and milk- soaked bread and shall drink their fill of the pure water of life which they shall draw in abundance from the eternal Jacob's well.

5. However, while the descent of My great city will be a boundless grace for all My children, it will on the other hand crush the blind and squash the deaf with its strong walls. For it will be large enough to cover the entire face of the earth. And whoever will not see it descending and will not perceive its rushing through the clear atmosphere of the earth, will no longer find a place on earth where to hide from it and escape being crushed.

6. For behold, the weight of its palaces will crush the mountains leveling them with the valleys, and I will place its houses over sloughs and bogs and all the scum existing therein shall be crushed completely by the foundations of the houses of the great city of God, your holy Father in heaven and on earth.

7. And the true Shepherd will call His sheep and they shall hear and recognize His voice to the ends of the earth. Then they will come and happily graze in the vast pastures of the Father, which are the great gardens of the new holy city of the Great King of all nations that were, are and will forever be.

8. These gardens will be the Paradise lost through Adam, which I, as the First, have found again and faithfully kept for them as an eternal mansion.

9. This is the reason why I have shown you in all detail My great household from eternity, have shown you My creation and how the first man came into existence. I will further show him to you to the end of his days and will show you the great whore and the destroyed Babylon, and then I will lead you into My great holy city and there give you a permanent home for all eternity, if you love Me above all as I love you.

10. Behold the heavens and the earth! One day they will pass away physically and will exist only spiritually. But every one of My words, which are spoken to, you will remain as it has come from My mouth, both physically and spiritually, in all the might and power of holiness forever and ever. *Amen.*" (Household of God Book 1, Chap. 12)

The casting out from Paradise

"Now let us return to Adam and Eve and see how they and their two descendants conducted their lives before the all-seeing eyes of the holiness of Jehovah. And behold, for a short time which, according to your reckoning, amounted to thirty revolutions of the earth around the sun, called by you years, the couple lived with their blessed descendants whose number was the same as the number of years, except for Cain who was not blessed.

2. And now behold what furthermore happened. On the day of the Lord, already through Adam's heart appointed as a day of rest by eternal Love Itself and later by the angel on several occasions in remembrance of the great acts of merciful Love and for the most reverential contemplation of the boundless holiness of God, the good Father, Adam wandered alone through the countryside to admire the beauty of the landscape. The world appealed to him immensely, and his thoughts completely turned away from God.

3. Absorbed in his contemplations, he came to the banks of a great river. Its name was 'Eheura' or 'Remember the Time of Jehovah!' -for that is what the mightily rushing stream was calling. But Adam, deep in worldly thoughts, did not understand the meaning of this speech by the rushing waters of the stream.

4. When he was thus walking along the bank of the river his left foot became suddenly caught in a creeper laying across his path and then twisting around a big tree. He fell heavily and felt a great pain in his body, which was a new sensation for him. He was annoyed with the plant, looked at it angrily and asked whether it did not know its lord.

5. And the plant replied: "No, I do not know you."

6. Then Adam had a closer look at the plant and did not recognize it. Again he asked: "What is your name and what is your use?"

7. And lo, a wind was blowing through its leaves, and he understood the rustling which said: "Pick the berries from my branches, press them and drink their juice and my name and use will become known to you."

8. And Adam, blinded by his worldly thoughts and forgetting the day of the Lord, did what the plant had advised him. He took some berries, tasted them and found them very sweet. He was pleased about this new discovery, but vexed with the angel for not having shown him this plant with the so palatable berries.

9. He picked a large quantity of berries and took them home, where he arrived when the sun was about to set.

10. Eve, accompanied by Cain, came to meet him and relieved him of part of his burden. They were the only ones who had worried all day not knowing where Adam had gone. All the others did know, but did not worry on the day of the Lord about Adam, the father of their bodies, because they were blessed children and their thoughts were all with God and His eternal Love. Adam told them about his new find and Eve was very pleased and did with the help of Cain as suggested in Adam's story.

11. Then Adam took the squeezed-out juice and said: "Let us find out its name and use."

12. And behold, he gulped down some of the juice, passed it then to Eve and Cain and finally to all the others, except for Abel who was not present because the fire was still burning on the altar he had erected for offering to the holiness and love of Jehovah sacrifices that would please the Lord.

13. And Adam, Eve and all who had tasted of the juice became drunk and inflamed in the desire of their flesh committed fornication and harlotry, while Abel was praying at Jehovah's altar.

14. When they had finished with their fornication, having in their drunkenness forgotten God and the demanded offering of their hearts, the angel with the flaming sword in his right hand appeared first to Abel and gently spoke to him, saying:

15. "Jehovah was well pleased with your offering and has, therefore, chosen you to save your parents and your brothers and sisters who otherwise would have perished on the day of the Lord when they forgot Him and lowered their hearts to the earth and could not receive the blessing which, according to the established order on this day always flows from above into all the infinite spaces.

16. Therefore, I have returned visibly to first of all gather your offering into this vessel of merciful grace, which is the eternal Son within the Father, and to present it before His most holy countenance, the apple of the eternal Father's eye. But prior to that still to chastise the transgressors of the law of love and the commandment of holy grace, to withdraw from them a great part of the gifts, to smite them with blindness and cast them out of Paradise.

17. Now leave your sacrificial altar, place yourself at my left hand so that my chastising right hand may be free for the transgressors, and follow me into the house of sin. When I shall have awakened the sleeping sinners from their drunkenness of fornication and they, seized with great fear, will flee before the sword of justice, follow them as one who is also fleeing and carry for the parents of your body a small part of the lost gifts and hand it to them for their support when, exhausted and weeping they will fall to the ground in a distant land, called 'Ehuehil' or 'Land of Refuge'. In that land you shall erect a sacrificial altar like this one here, which will keep burning, even under the waters that one day will cover the earth. It will turn into a mountain inaccessible to mortal feet until the great Time of times when it will incline its summit towards the valley which will be called 'Bethlehem', or the small town of the great king, and one day will become the greatest on earth. Its light will shine brighter than the light of the spirits of all the suns. On this new altar you shall burn thank-offerings to the Lord from all the kingdoms on earth in this land of refuge to make it more bearable to the sinners, strengthen the penitent and comfort the grieving."

18. When the angel had ended his speech to Abel, they rose and solemnly walked to the mansion of Adam, which, in accordance with his might and power, was round and very spacious, formed by freely growing tall cedars in shape similar to the temple of Solomon. It stood close to the cave of penitence and the thorn-bush of grieving and had two entrances, a narrow one towards the east and a wide one towards the west.

19. And behold, it was the middle of the night - it could not be earlier because of the day of the Lord - that the angel of the Lord with Abel came to the threshold of the eastern entrance.

20. As Abel stepped on the threshold he began to weep because of the great disaster about to come upon his people.

21. Then the angel said to him with a gentle voice: "Do not weep, Able, you blessed son of grace, but do what I bade you do out of eternal Love speaking through my mouth. And do not be frightened by the words of thunder descending upon these sleeping sinners."

22. And Abel did as commanded by the angel, and when he had reached his people the angel thundered serious and frightening words of terror and great fear upon the now awakened sinners, shouting with great power and force:

23. "Rise, Adam, remember your guilt and flee from here, for you cannot stay here any longer. You have lost the Paradise for yourself and all your descendants until the great time of times. You have also lost a great part of the gifts through your sin when you forgot the Day of the Lord and became drunk from the juice of a plant that was a masterpiece of the serpent, invented to rob you of your freedom, to entangle your feet and confuse your senses, to forget God and make you sleep in gross sin.

24. So flee wherever you want to from the face of Love. And wherever you flee, you will encounter the fullness of the just wrath of God, but your share of love will be measured out to you only sparingly,"

25. And behold, Adam rose from the ground with Eve and all the others who had slept owing to the intoxicating drink from the serpent's plant and as a result had lost Paradise, with the exception of Abel who had remained sober, not having tasted of the intoxicating drink, and had remembered the Day of the Lord (as you, too, as true children of a Father, as holy and good as I am, shall constantly remember the holy tranquility of the Sabbath, as the true Day of the Lord and shall do on Sunday what I bade you do).

26. When Adam saw the angel he, together with his descendants, was so terrified that he was unable to utter a single word for an excuse, He was as if paralyzed by fright, for only now did he realize what he and his people had done before the eyes of Jehovah.

27. He threw himself at the feet of the Lord's angel and wept and cried for mercy, for the flaming sword had opened his eyes, and he recognized in this terrifying light of punishing justice the gravity and immensity of the unspeakable disaster he had by his carelessness brought upon himself and all his own.

28. But the angel stood there blindfolded and with plugged up ears, as commanded by the love of the Father, and spoke with a thunderous voice out of the might and power of Jehovah.

29. There is no grace in justice and no freedom in judgment. Therefore, flee, driven by punishing justice, lest the judgments of Jehovah overtake your lingering feet. For punishment is the reward of justice, He who accepts it as deserved can still expect mercy, but he who resists justice and its consequences is a traitor to the inviolable holiness of God and will be subjected to the judgments of God where there is no longer any freedom, but eternal captivity in the wrath of the Deity.

30. Therefore, flee and weep and implore wherever your feet carry you. And where they will refuse their service to you, there remain, weep, implore and pray that you may not perish with Eve and all the others - through you."

31. And behold, Adam rose again and wanted to flee according to God's command through the angel, but he was unable to do so, for his feet were as if paralyzed. And he began to tremble and shake all over from fear of God's judgment with which he had been threatened by the angel of the Lord.

32. And Adam again fell down on his face and wept and cried aloud: "Lord, You almighty and great God in Your great glory of holiness, do not steel the heart of Your infinite love and mercy completely against me who am so weak before You and give me enough strength that I, the most unworthy, may be able to flee from Your judgments arising from Your most holy will to which all Your creatures are subject, as also I am. O Lord, hear my entreaty!"

33. And behold, eternal Love spoke to Abel through the mouth of the angel, as I am now speaking through your impure one:

34. "Abel, behold the father of your body and help him. And behold his wife Eve, the mother of your body, languishing on the ground, and raise them both up so that they and all the others may be strengthened for their flight. And the good and holy Father will be pleased with you for showing love to the weak father and mother of your body as well as to all your brothers and sisters regardless of whether they are blessed or not. For your power will strengthen them and the fullness of the grace within you refresh them. Thus, lead them with the hand of filial love and the hand of brotherly loyalty with great patience and love to the place I will indicate to you by causing them all to sink down from exhaustion.

35. There remain and let the exhausted rest, and then concentrate your whole being upon Me that I may endow you with an abundance of power for the strengthening of your parents according to their degree of need and susceptibility, and for the revival of your brothers and sisters according to their need and susceptibility. Now do what I have commanded you, and do it out of love for them and out of obedience to Me."

36. And lo, the pious Abel was filled with merciful love, knelt down and thanked God from the bottom of his heart, melting into tears and then, strengthened from above, took the bands of his weak patents and did out of great love what the Lord had commanded.

37. When Adam saw his son help him, as well as his mother and an the others, he said, deeply moved: "O my beloved son, since you came to help me in this our great distress, receive my blessing as thanks and as a consolation for your weak father and mother!"

38. And you, who are still worthy of the holy Father's love, give thanks to the Lord on my behalf and that of all of us who have made ourselves unworthy of uttering His most holy name.

39. So let us now flee in accordance with the will of the Lord."

40. And behold, the angel wielded the sword of justice, and they all fled quickly for days and nights, on and on, without rest.

41. Thus they arrived in the already mentioned land where the sun, scorching hot, stood directly above their heads. Nowhere all around them could any grass be seen on the ground, nor any trees or shrubs. And lo, here Adam and Eve with all the others sank completely exhausted to the ground into the hot dust and closed their eyes, compelled by the force of be numbing sleep. Thus they slept as if unconscious, ensnared in their weakness in disgrace.

42. And behold, the Lord's angel, who had hitherto visibly persecuted them, went to Abel who was standing there in the fullest freshness of the might and power from above, and said:

43. "Abel, behold, of all the sacrifices you have made to the Lord of Holiness in the purity of your heart, none was greater than this one and none as pleasing to Him. Therefore, as willed by Him, take this sword of justice from the hand of your brother from above - since we are children of one and the same holy Father - and use it according to the might of wisdom and the power of love for the benefit of your people. Revive within them the weakened power of life, cause love for the Love of the holy Father to burn anew and kindle within their hearts the flame of the righteous fear of God. I

shall not leave you, but at all times stand invisibly by you, my beloved brother, and if you wish it also visibly, always prepared to serve you in the will of the Lord.

44. Behold, the handing over of the sword signifies your complete freedom, like my own, and thus the Lord's will has become your will and has set you above all law and made the commandments your property. Now you are, like me, an immortal son of the holy Father's love in the pure kingdom of light of the free spirits.

45. And now do to your parents and the brothers and sisters of your body according to your love and wisdom!" (Household of God Book 1, Chap. 13)

The tree of life and the tree of knowledge

"[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)

The mosaic teaching and the teaching of the Lord

(The Lord:) [1] **“It is good enough merely to know and believe what is good, right and true according to God’s order, but it is necessary to act accordingly in love and gladness of the heart; only then will the Kingdom of God and His justice truly come amongst men, thereby making you true children of God.**

[...] The antiquated service of the temple with its human dogmas is no longer compatible with the pure teaching from the heavens.

[7] Moses did give to the people of Israel a constitution suitable for that time covering every aspect of life. However, this became completely distorted and also in its original form was no longer compatible with this My teaching. For one cannot hold harvest when plough in, but as soon as the grain of wheat has become ripe, there is no room for the plough among the cutters. Moses has ploughed, the prophets had sowed. Now it is cutting and harvesting time, and we shall bring into our barns what is ripe. But after the harvest the plough of Moses will again be given into your hands so that you can prepare the soil for the new sowing of a pure heavenly wheat. And there will be keepers who will prevent a possible enemy from sowing weeds among the purest wheat.”
(THE GREAT GOSPEL OF JOHN vol. 4, chap. 100)

The language of Moses and old prophets

“[1] I said: “It is true that you have spoken very well now, and this teaching that has now been given to you will be kept in its purity by those who are pure until the end of times, but when you think that the Jewry would be different if Moses and the prophets had spoken to the people as clearly as I have spoken to you now, then I say that you are greatly mistaken in this. For if Moses and the prophets had spoken in the same manner as I have spoken to you now, then

the people would not have understood Moses nor the prophets, because during that time the easiest way to express themselves was only by means of corresponding images.

[2] During that time, even the very simple and common people possessed the science of correspondences. Their writing consisted of images and their language pointed at images that were well known by the people. However, when the people had come to a more earthly welfare and honor, it soon needed a great number of earthly necessities, and in order to satisfy those, they had to acquire a great number of natural means. Well now, the many necessities and the many means received also their very simple names, behind which there were no corresponding images. Then these simple names of the many necessities and the means to satisfy them that were invented by the people replaced later all too soon the symbolic scripture and its inner meaning. And so, it was neither the fault of Moses nor of the prophets that they are no more understood by the present-day Jews. But it was only the fault of the people themselves who by their increasing worldly attitude that was caused by them, lost completely the science of the old scripture and the old language that always contained deep spiritual things.

[3] If you had spoken during the time of Moses as you are speaking now, then at that time nor Moses nor one of the other prophets would have understood you. However, since the old language has now in this time been entirely lost by you for the reasons that were made known to you, you should search therein the reason why now you cannot understand Moses or the prophets." (THE GREAT GOSPEL OF JOHN, Book 18, chp. 92)

The Ten Commandments and the Commandments of Love

In the 2 commandments: 'Love God above all and your fellowman like yourself' are contained the 10 commandments of Moses

"[1] MY disciple John told you already, and I confirm this to you, that in the 2 commandments: 'Love God above all and your fellowman like yourself' are contained the 10 commandments of Moses and all the rest about what man should do to awaken the spiritual spark that abides in him and to unite more and more with his soul. For it is only in the right way of living according to God and in the right deeds of love for your fellowman that you will find true satisfaction, inner peace and the right victory over your passions and death. The one in whom the conviction is awakened, which makes it impossible for him to sin against those commandments, will already discover true Heaven on this Earth, for he became untouchable for all the attacks of evil, became by that a real ruler in him, and out of him a ruler over nature.

[2] For since the soul of man contains everything from all the beings that the Earth carries, as you know, it is very natural – once the spirit will rule in his house which contains everything – that he also must be able to rule over the various images of his I. Just like a king who worked himself up from the rank of slave to the throne will rule without resistance over all these ranks to which he belonged. But it is obvious that this is only when man has found the binding link of the chain, which is My teaching, and has connected both chains to only one unbreakable chain. He is completely powerless as the last link of the material chain, which is only the highest form of the soul, forming by that some human form, and is actually nothing but a very intelligent, well developed animal."

(36. The inner awakening and the continuation of life after death - THE GREAT GOSPEL OF JOHN Book 25)

** Catholic – Lutheran variant of the 10 Commandments (see http://en.wikipedia.org/wiki/Ten_Commandments) :

1. *I am the Lord your God, You shall have no other gods before me, You shall not make for yourself an idol*
2. *You shall not make wrongful use of the name of your God*
3. *Remember the Sabbath and keep it holy*
4. *Honor your father and your mother*
5. *You shall not murder*
6. *You shall not commit adultery*
7. *You shall not steal*
8. *You shall not bear false witness against your neighbor.*
9. *You shall not covet your neighbor's wife*
10. *You shall not covet anything that belongs to your neighbor.*

About the first 3 commandments

“01] Said Helias: “Lord and Master, I’m getting dizzy from what You just have told me! As You are with absolute certainty Him, of whom the prophets have prophesied, - what should we poor sinners do before You, o Lord?”

02] Said I: “Nothing but to listen to My teachings, to keep to them and to live by them, to love God above all and your neighbor as yourself, and with that you have awakened all seven divine spirits in yourselves and thereby have obtained the everlasting life, as I have explained it to you. - Are you content with that?”

03] Said Helias: “O Lord, o Jehovah, who would not be content with that and would not follow Your teachings and Your most loving commandments?! The only question which still arises if You, o Lord, are not abolishing the ten commandments and the prophets by those two commandments of love, since You said that these two commandments contain the complete law of Moses and all the prophets.

04] I said: “You My dear Helias, how can you ask such a question! If the law of Moses and all the prophets are contained within the two commandments of love, how could they ever be abolished? See, just as the seventh, thoroughly explained spirit of God in man, penetrates and fulfils all six

preceding spirits and thereby containing them in itself, likewise does the true love for God and for the neighbor fulfill the preceding laws of Moses and all the guidelines and cautionary advice of the prophets!

05] If Moses says: 'You should believe only in one God and should not have any foreign and trifling gods of the heathens next to the true God!', you are fulfilling this first commandment of Moses more than perfectly, if you love God above all. Is it possible to really love God, if you do not beforehand undoubtedly believe in Him, that He truly exists?! But if you, through your love for Him, more than clearly and vividly demonstrate, that you believe in God, - will you out of your great love for Him be able to denigrate, to dishonor or to desecrate His name? Certainly forever not! Since that which a person loves to the highest degree, he also honors it the most, and he even will rise against everybody with vigor and seriousness, who dares to dishonor his true love. Would you not be outraged to a high degree in your soul, if someone dishonors your father, whom you love very much? If you now love God above all, will you ever be able to desecrate His name in any way?

06] If you consider this properly, you must realize very clearly at first already sight, how the first as well as the second law of Moses is completely contained in the commandment of love to God.

07] If you, My dear Helias, surely love God above all and therefore also honor Him above all, - would you not like to withdraw quite often from the daily worldly activities, and engage with the object of your deepest love? Yes, undoubtedly truly and certainly! And see, therein is also contained the most true and most correct and only valid celebration of the Sabbath before God, as ordered by Moses! The actual day is of very little or even no importance, but that you, during the day or even at night in the love and rest of your heart, like to think about God and converse with Him, is everything. And see, how also the third commandment of Moses is contained in the one commandment of love!

08] Who thus truly loves God above all, has certainly recognized Him and has a living faith, gives to God all honor and surely will most often think about Him. And who does this cannot sin against God anymore. Or can a bride sin against her bridegroom, if she loves him beyond measure and also knows that he loves her even more? No, certainly not, since both have become one in their hearts through love! Who loves God truly above all and therefore has become one with Him through love, will also love his fellow man as equal children of God, just as he loves himself, and shall do to them, what he with a clear reason wants that other people should do to him." (THE GREAT GOSPEL OF JOHN vol. 7, chap 28)

About the fourth commandment

"01] (The Lord:) "See, in the fourth commandment the children are instructed to love their parents! On earth the parents are the closest neighbors of their children and love them very much. They are their breadwinners, protectors and educators and therefore surely deserve all love and honor from their children.

02] If a well raised child loves and honors his parents, then it will try to do everything that pleases the parents. And such a child will prepare for himself a long and healthy life and a best well-being; a child which loves and honors his parents, will also love and honor his siblings and will always be prepared to do good for them.

03] But a child or a person who truly loves and honors his parents and siblings, will for the same reason also love his fellow man, since he knows and recognizes that they are all children of one and the same Father in heaven. Out of the original true love for the parents, a person will come to the recognition of God, himself and to the right recognition of his fellow man and soon understands quite easily, why God has created man, and what they all should become. Thereby he achieves more and more love for God and through this love he reaches the perfection of his inner, true, spiritual life.

04] Who thus loves and honors his parents, siblings and also other persons and therefore also loves and honors God above all, - will he ever commit a sin against anybody? I say to you: No, because he will not envy anybody, he will not hate or curse anybody, will not kill anybody, not physical nor emotionally. He will be chaste and well-behaved towards everyone, he will leave everyone that which is theirs, he will not lie or cheat anybody, and if he became along proper ways the husband of a woman, or the virtuous maiden the wife of a husband, then he will not long for the wife of his neighbor and his wife not for the husband of the neighbor's wife, and from that your mind can clearly conclude, how and in which manner the law and all the prophets are contained in the two commandments of love, and how the two commandments I have explained to you, do not allow any abolition of the laws of Moses and the other prophets, but only are the fulfillment thereof. - Do you understand this now?"

05] Said Helias: "O Lord, You extremely wise and good Creator and Father of all people, only now I understand the laws of Moses! I myself must openly confess before You, that I previously never properly understood the laws of Moses and even less so the proverbs and teachings of the other prophets. And the more I discussed this with my parents, with proper consideration, the more I discovered gaps and true imperfections, that the very much incomplete seeming laws of Moses do either not originate from an all-wise God, or, that the later priests' caste has completely given up on the laws of Moses and put in their place a human version with gaps to serve their material advantage. Because of that, my good, old rabbi quite often had a problem with me, when I proved to him the obvious shortcomings of the laws of Moses. But now, after Your explanation, o Lord, the laws of Moses have completely new appearance and can be joyfully and easily followed by everyone!"

06] Said I with a very friendly face: "Now, main critic of Moses' laws, what do you regard as imperfections and gaps in the law of Moses? Let us hear your criticism!"

07] Said Helias under the general attention of all present: "O Lord, what shall I say before You, who knew my thoughts even long before I had thought them! Also this omnipotent and omniscient youth over there will know it too, to the last dot, and therefore I think that such a loud presentation of my criticism of Moses' laws is quite irrelevant."

08] Said I: "O no, My very dear Helias, the circumstances are quite different! I and this youth over there admittedly know about your criticism regarding Moses' laws and also regarding the prophets; but the others, with exception of your parents and your brother, do not know this, but now, since you have awakened the thirst for knowledge in them, they want to know and this is why I have encouraged you, to also inform us loudly about your criticism regarding the laws of Moses and regarding some of the prophets. Therefore you can open your mouth and tell us without any omissions what you think the shortcomings of the law of the prophets are and show us very courageously the gaps of the law and the prophets!" (THE GREAT GOSPEL OF JOHN vol. 7, chap 29)

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01] Said Helias: "Lord, if I do what You ask of me, then surely I do not sin, and therefore I will openly make known what gaps and shortcomings I found in the law of the prophets!

02] See, the first and for me quite considerable shortcoming and large gap in the law, I noticed when I was a precocious and quite clear thinking child, regarding the fourth commandment of Moses, where the man of God urges the often weak and clueless children to be obedient and reverent towards the parents, but does not provide nearly any obligation in the law for the parents towards their children! And therefore such a law looks a little strange, particularly when in general there are many parents whose children are already in the cradle more responsible and better than their quite stupid and with all wickedness filled parents.

03] A child often has by nature a good and noble sense and could, if developed further therein, become a good and noble person, but then according to the law of Moses, the child must rigidly and without any reasonable exception obey the stupid and evil parents and in the end become just as stupid and evil as the stupid and evil parents of the child. The man of God should have made some mention about the obligation of the parents towards their children, and only after such conscientious fulfillment should the children be counter-obliged towards their parents.

04] According to Moses, are also the children of robbers obliged to love and honor their parents and follow in their footsteps? If - what has already quite often occurred - reasonable and innocent children of evil and bad parents notice their dark activities and dislike them, therefore fail to obey and to love their parents but rather leave them and search for an opportunity to reshape themselves into better person among better people, - do such children have also sinned against the law of Moses, since they did not out of love and obedience towards their parents become thieves, robbers, murderers, hypocrites, swindlers and liars?

05] If Moses and the prophets wanted to punish such children and consider the refusal of love and justified disobedience towards their evil parents as a sin, then Moses and all the prophets are a thousand times more stupid and more blind than I have been, and verily did not really render the divine wisdom a great deal of honor with their scriptures and prophecies! - Lord, am I therefore bad, if I have assessed the law of Moses and the prophets as such?"

06] Said I: "O, not at all, since you have assessed this properly and correctly! Nevertheless, your criticism is not completely in order, since Moses through My spirit was clearly aware that was not necessary to separately order the parents to love their children, because this has been already, so to speak instinctively implanted to the fullest measure into the parents by Myself, but what cannot be so much the case with the children since they only just arrived into the school of this earthly life, and they must first be educated to the right and true love.

07] For this very reason each person comes onto this earth weak and without any cognition and love, so that he, in total freedom, as if he were completely abandoned by God, can develop himself by external teachings, by laws and by his voluntary obedience, into a free and completely independent person.

08] And see, therefore particularly the children must foremost be given teachings and laws and less so the parents, who once also were children and only became free and independent persons by teachings and laws given to children!

09] But regarding the particular duties of the parents towards the children, Moses and the prophets already have provided for in the laws of the state, which you of course have not seen yet. But at the right time everything is provided for, and two people cannot get married, if they cannot beforehand show to the priest, that they have a thorough knowledge of the state laws required for marriage.

10] And so see, you My dear Helias, that your criticism concerning the fourth commandment of Moses, was not completely correct and I have now removed the gaps and shortcomings. But you can continue now with your criticism of the other laws, and I shall tell you to what extent you are right or not right!"

11] Said Helias: "O Lord, why should I continue with my stupid criticism? Since I can see from the start only too clearly, that You once more in great detail will show to me how completely incorrect and mindless my opinion is."

12] Said I: "Now, what probable damage can this do to you or anybody else? Since this is the reason why I have come into this world, so that I can free you from all the many mistakes through the living light of the truth. If you do not bring your apparently reasonably based criticism of the law and the prophets to daylight, they will remain inside you and can still waste away the life of your soul; but if you let them come out, then you get rid of them, and the light of the everlasting truth will in exchange take residence in your heart. Therefore speak and continue to criticize without holding back and I again shall give you a right light! See, it is actually now very necessary, because there are many people here, who for a long time, just as you, have criticized Moses and the Prophets! Therefore just open your beautiful mouth and speak with your skilful tongue!" (THE GREAT GOSPEL OF JOHN vol. 7, chap 30)

About the fifth commandment

01] Said Helias: "O Lord, as previously, I say now: Whoever does what You want, is verily not sinning! And as such I take the fifth commandment of Moses and say: It is written: 'You shall not kill!' I just take the simple law for my critical consideration and for the time being am not concerned about the explanation which Moses and also another prophet had given; since a truly divine commandment must in its simplest form contain what is useful for any reasonable person. But this commandment does not contain this at all, and therefore a thinking person cannot possibly say and state anything else, other than that this is either a human product or, - only later for the sake of making war - that something has been left out by someone.

02] You shall not kill! Firstly, who is actually "you", who should not kill? Is this applicable for every person irrespective gender, age and social standing or only for the male gender and for a particular age and for a particular social standing? And secondly: Whom or what should actually not be killed? Only people or also animals? According to my judgment neither one or the other is meant by it.

03] Not the killing of people, since Joshua already had destroyed the city of Jericho and killed all citizens on the instruction of Jehovah. The slaughter of the idol priests by the hand of the great prophet Elias is well known. Then let's look at King David, the man after the heart of God, not even thinking about all the others! How many thousands and hundreds of thousands have been killed by him and how many are still being killed each year! The mighty of the earth have still, despite the complete categorically proclaimed divine law, the fullest right from God, to kill their fellow man. And as such, this law only concerns the oppressed, poor human devils. To what extent this law also

concerns women, cannot be estimated, although it can be shown in Chronicles, that women also have used the sword, and how!

04] If we poor people should not kill animals, is, from my point of view, not even worth discussing; since nature teaches man, that he without difference of social standing, gender and age must protect himself against the many dangerous animals, if he does not want to be attacked, torn to pieces and be eaten by savage beasts which have proliferated everywhere .

05] You shall not kill! But if I were attacked by a wild way robber, who wants to rob me and will surely kill me, - but I, as the one being attacked, have the strength, courage and a weapon to kill him in the moment he delivers the final death blow, - what should I do? Self defense should have been expressed in the law where it says: 'You should not kill, except in case of extreme self defense!' But no, the law does not mention one syllable about that! It very simply says: 'You shall not kill!' But if the simple law reads like this, where is the divine love and wisdom contained therein, who must have actually known, under which surely extremely sorry circumstances the people on this earth have to go through?

06] Why did God give such a law and then He Himself instructed David, to completely annihilate the Philistines and Moabites? Why was Judith allowed to kill Holofernes, and why I am not allowed to take without sin someone's life? Who gave the Egyptians, the Greek and the Romans the right to kill everyone who in an extreme manner sins against their law?"

07] Here she turned around to see the reaction of her criticism in the faces of the others.

08] Nearly all agreed with her and one of the Pharisees who also was a scribe, said: "Yes, yes, regarding this matter and viewed with our human concepts, one can not completely disagree with this beautiful child; since literally taken this is what this main commandment actually means, although later on in the book of Moses it has been explained how this commandment is to be taken and to be held. But a primitive main- and basic law should verily contain the essentials for which it stands, at least with the most necessary incidental circumstances already expressed within; since each subsequent and additional explanation and greater completion of a law once given, appears to say that the legislator during the proclamation of the basic law, did not think of everything, what he actually intended to achieve by the commandment.

09] Now, if people make laws, this is understandable, since in their thinking and intentions there can be no clear divine perfection, and therefore it is completely natural that with human laws, all sorts of additions and explanations start to appear afterwards; but with a truly divine law verily no gaps are supposed to appear, requiring all kinds of additions and explanations! Yes, considering the matter in this way, regarding the law of Moses one can verily get the idea, that it is either no divine law at all, or that it has been badly disfigured by the selfish evil will of people. However, having said this, I do not want to judge the law, but only expresses my surely still very blind opinion."

10] Said I: "Yes, for sure; since when you judge My laws with human sense, then surely you must find gaps and shortcomings therein. If you love your neighbor as yourself, you will not hate him, not treat him with hostility and not harm to him; but if you do this, even less so would you try to ever kill him, either physically or even to a lesser extend emotionally by all kinds of nuisances.

11] You shall not kill! This is absolutely correct and true stated in the law. But why? Because since primeval times under 'kill' is understood, jealousy, enviousness, rage, hatred and revenge.

12] 'You shall not kill!' therefore means: You should not envy anybody, you should not look at the more fortunate with askance eyes and you should not burn with anger against your fellow man; since anger breeds hate, and from hate arises the evil revenge destroying everything!

13] It also is written: "Mine is the anger and Mine is the revenge, says the Lord."

14] But you people should respect each other in all love, and one should do good to the other; since you all have in Me one Father and are therefore equal before Me! You should not annoy and curse each other and the one should not through bad lies cut off the honor of the other; since who does that, kills the soul of his fellow man!

15] And see, all that is in shortly expressed with 'You shall not kill!' And the first Jews, also during the times of Solomon, did not understand this law any other way, and the Samaritans as the old Jews, still understand it today in the same manner. If this law from its foundation is understood only like this, - how can anyone assume that through this law man is forbidden to defend himself against evil people and even savage animals?"

16] Said Helias: "Yes, Lord, we all surely understand this now quite properly, since You have explained it to us in the most perfect and most true manner; but without this Your most merciful explanation, we would not be able to understand it so easily. Why did Moses not immediately give such an explanation together with the law? Since he as a prophet must have seen this coming that the later Jews would not understand this simple image of the law, as the Jews of his own time understood it."

17] Said I: "Yes, you My dear critic, Moses surely new this, and therefore he wrote down a large number of explanations for the future; but that you haven't read them yet, is not the fault of Moses nor Me.

18] But your criticism was still very good, since you identified the shortcomings and gaps, which indeed do not exist in the law, but more so in your understanding, and in order to level them, I allow you to criticize the old law of Moses.

19] And since we in this way have purified the fifth commandment, you can start with the sixth commandment and also show us certain shortcomings and gaps, if you have identified any. And so speak!" (THE GREAT GOSPEL OF JOHN vol. 7, chap 31)

About the sixth commandment

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

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

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

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

05] Who is 'You', who should not commit adultery? The single commandment in the law is only directed to one person or to only one gender, apparently to males, while the woman is not mentioned. One can of course argue and say: If the man is not allowed to commit adultery, then the woman can't do it either, since without a man she cannot sin. But in my opinion, it is in fact the woman which, through her charm, is the most decisive element in provoking the man to commit adultery, and hence, it should be specifically said to the woman, that she should not tempt the man into adultery and should not herself break the marriage.

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

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

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

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

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

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

12] And see, by that, I have shown to you the nullity of this your doubt and have shown you the right light of the law, which you have certainly comprehended well. And since that has been properly understood, you can continue with your criticism.” (THE GREAT GOSPEL OF JOHN vol. 7, chap 32)

About the seventh commandment

01] (The Lord:) “What shortcomings do you find in the seventh commandment or at least what you do not understand? Just keep on talking with courage; since your criticism and doubts are also shortcomings and doubts in the soul of many who are present here. What does the seventh basic commandment of Moses say?”

02] Said Helias: “O Lord, in this commandment, after I have received the right light from You, I do not find any shortcomings or gaps anymore! It says: ‘You shall not steal!’ There again true neighborly love is at the top of consideration! Since what I in a reasonable way do not wish, that it happens to me, I should not do to my neighbor; and thus I can see anew, how the complete old law of Moses and surely also all the prophets, are contained in Your two commandments of love. I also realize now, how the law of neighborly love purely arises out of mercy as the mightiest of the seven spirits of God in the heart of man and penetrates and revives the whole person and makes him good and truly wise. But who is good and wise, will surely never ever take anything which belongs to his neighbor. And with that the seventh commandment is in complete order and I can find no shortcomings at all.”

03] Said I: “Good, My now much more dear Helias, this your critique of the law of Moses which is of pure divine origin and hence also the most flawlessly wise law for the true welfare of all mankind, is for Me of unbelievably greater worth than all of your previous quite sharp criticisms. But this will not prevent us from subjecting the remaining three laws to a quite sharp criticism, and thus let us immediately start with the eight law! What does it say? Just speak quite boldly and give your tongue free reign, and you will give Me a lot of joy!” (THE GREAT GOSPEL OF JOHN vol. 7, chap 33)

About the eighth commandment

“01] Thereupon the girl became more courageous and said with a very trusting look to Me: “Yes, You my most kind Lord, as long as it just doesn’t offend You, who have grown so infinitively deep into my heart, I would like to tell You something about the eighth commandment; but before You, o Lord, - Jehovah now in person before us - one has to be very careful that one does not come too close to your divine holiness! And therefore it is somewhat hard and difficult to speak so boldly what is on my mind!”

02] Said I: “O you dear soul, you surely never ever have be afraid of that from Me; therefore boldly speak your mind!”

03] Said Helias with a loving expression: “O Lord, who does your will, does not sin, and thus I will speak! The eight commandment simply says: ‘You shall not give false testimony!’ Because no closer indication is given in the scriptures, about whom or what one should not give a false testimony, it goes without saying, that one should also not give a false testimony about oneself. Since I have been

told by my old rabbi many times, that lying is a most despicable sin; from which all evil ruse, all deception, all quarrel, dispute, war and murder is born. One should always speak the truth, according to what one definitively knows and feels, even if it causes an earthly disadvantage at some stage! A true word is before God of greater worth than a whole world full of gold and precious stones. Hence, every untrue word about oneself is a false testimony forbidden by God.

04] And therefore I unhesitatingly want to tell You, o Lord, straight into Your face, that I truly love you above all! O, if I could press you against my heart as I wanted, o, I could die of the sweetest joy! See, o Lord, here I have not given a false testimony about myself! And in the same manner as I do not give a false testimony about myself, I will never give a false testimony about my neighbor! And the seventh spirit of God must also be active in this commandment as in all the other laws. - o Lord, have I offended You?"

05] Said I:"O, by no means, My dear daughter; irrespective how much you love Me, I always will love you incomprehensibly more! Regarding our mutual love we both are quite clear, but not so with the eight commandment! And so listen. I want to draw your attention to something.

06] If, for example, you were be questioned by a judge, if you knew about a secret and great crime which a very dear relative of yours had committed, and if you could not indicate where the criminal is, as up to now no one was able to lay hands on him! I set the condition that you have full knowledge of the crime your relative has committed as well as his hiding place. What would you tell the judge, if he were to ask you that?"

07] Said Helias full of courage: "Lord, if this eight commandment is based on pure neighborly love, only to give no false testimony about anybody to cause him no harm, then vice versa this eight commandment cannot provide a condition, whereby through the irresponsible use of the truth one can harm the neighbor! In such a case I never would come forward with the truth! Since to whom can I be thereby of any use? Surely not to the judge, since he cannot gain anything, if he can get his hands on the poor criminal or not; and the poor criminal who regrets his crime and seriously amends his ways, even less! Because if I deliver him into the hands of the judge, then he might be lost forever, what I would not even wish on anyone who committed a crime against myself. Thus, in this case I apparently would turn my back on the truth, not to become a traitor to the poor criminal, even if my life were at stake!

08] If according to Your explanation, o Lord, neighborly love consists of doing for your neighbor all that, which you wish somebody else would do for you, then even the most just God cannot blame me, if I do not want to do to even my greatest enemy, what I in his position surely do not wish, namely that another fellow man betrays me. Besides, for God to punish a crude sinner, does not require a worldly judge and even less so a perfidious slanderer. He, the omniscient, the most just and almighty, will without a world judge and without my mouth, be able to punish a criminal! Until now, nobody has gotten away from Him, and thus also in future nobody will get away from Him!

09] But now I ask You, o Lord, if Isaacs' wife was sinning before God, when she apparently lied and deceived the old blind Isaac, by presenting the second-born son Jacob in place of the first-born rough Esau, in order to receive the blessing of the father! I regard this as an obvious deception, nevertheless the scripture says, it happened according to the will of Jehovah. But if this had been right and justified before God, then it will also be right and justified before You, o Lord, by holding back the truth, since if by telling the truth, it will not only be of no use to my neighbor, who never has done any harm to me, but it will cause a lot of damage to him.

10] I'm now of the opinion, that, if God and Moses did not made any exception with the eight commandment, in this commandment a large gap is left, which can only be and must be filled by Your commandment of neighborly love - am I right or not?"

11] Said I: "Partially yes, but on the other hand not! See, the criminal, after his escape, might not become a better person, but, not unknown to you, would commit more and even worse crimes, causing harm to many people! But if you had told the court where the criminal is hiding, so that the court could search for him, you would thereby save many people from great misfortune and thereby do them a great favor. What do you think of this very possible scenario?"

12] By this Helias was somewhat baffled and did not know how to answer. Only after a while of deeper reflection, she said: "Now, when for the sake of one bad and incorrigible person many innocent people must suffer, then reason tells you, it is better for only one person who deserves to suffer. In this case, according to true neighborly love, the truth, if asked for, must be told. But if one, in such matters, should become a voluntary traitor, must only be determined by You, o Lord!"

13] Said I: "Nobody is required by Me to do so, it is up to you! Let us move on to the ninth commandment! What does it say?" (THE GREAT GOSPEL OF JOHN vol. 7, chap 34)

About the ninth and ten commandment

"01] Said Helias: "O Lord and Master, with the ninth and tenth commandments I have right from the start a truly not small problem, and it consists in the fact that we New-Jews now have a ninth and a tenth commandment, while Moses concluded his basic legislation with only a ninth commandment. The complete ninth commandment says: **'Do not desire your neighbors' house, do not desire your neighbors wife, nor his servant, nor his maiden, nor his ox nor his donkey, nor anything your neighbor owns!'**

02] With that the basic legislation came to an end; since immediately afterwards, according to the story of Moses, the people fled in fear from the lightning and thunder, before the sound of the trumpets and from the tremendous smoke of the mountain and begged Moses, that he should talk to God alone - since, if they were to listen any longer to the devastating voice of God, the trumpet sound and to keep looking at the tremendous smoke of the mountain, then all the people would die from too great a fear and fright -, whereupon Moses calmed and consoled the people. But there is no particular mentioning anymore about a tenth commandment.

03] But with us, the 'Do not desire your neighbors wife!' has been omitted from the ninth commandment, and from that a tenth commandment was made, while some people refer to this as the ninth commandment and everything else the tenth commandment. The question remains: Did Moses receive from God ten or only nine commandments?"

04] I said: "In the beginning, my dear Helias, really only nine; later, when he was forced to replace the first broken stone boards containing the law with new ones, did he himself divided the last law into two separate laws, in order to emphasize the adulterous desire for the neighbor's wife - which became quite common practice among the Jews in Egypt and which led to ongoing quarrels and continuous discord resulting in people becoming mortal enemies, and in the end he even ordered the physical capital punishment for adultery, since the otherwise so wise words had no effect on the Jews who had sunken into complete sensuousness.

05] And now you know, when, how and why from the last, ninth commandment a separate tenth commandment was formed. Anyway, the number is of no importance, but only the subject, and therefore you can refer your criticism to only the complete ninth commandment or to the separate tenth commandment on its own. This depends solely on yourself how you prefer this. And now you can start to speak!"

06] Said Helias: "O Lord and Master above all! To speak is rather easy for my agile tongue since birth; but I can see already now, that I will have spoken completely in vain. Since who can out of his great stupidity tell You anything, which You could not immediately refute in a thousand ways! But if so, why still speak?"

07] Said I: "Yes, see, you My otherwise very dear daughter, you also would like to be right for a change, as it is the case with nearly every woman; this here has nothing to do with futile dogmatism, but concerns the greatest seriousness of life, and there you must bring into daylight your old misconceptions, so that you can recognize them in My most true light to a much more complete extend! And therefore I let you speak for all, since I only know too well, that you have a good and sharp memory, in addition also a very agile tongue, and that you through your old Rabbi have the best knowledge about the gaps and shortcomings of the law and the prophets. And thus keep on speaking openly just as before, about what you regard as not in the best and most complete order with respect to the law!"

08] Said Helias: "Lord, if one does what You want, one does not commit a sin and supported by that, I must completely openly confess, that I cannot in the least agree at all with the whole ninth commandment, since everything which is forbidden therein makes a pure mockery of any clear reasoning, - firstly, since everything which is contained therein is already sufficiently contained in the sixth and seventh commandment anyway, and secondly, since it substantially prohibits people to think, feel and wish!

09] What is it then, if a poor person, who has been sentenced from birth throughout his whole life to serve and work hard for little food and for a meager wage, so now and then thinks and even longs to own as a property a house or a dear wife or an ox or a donkey?! Since his devout wish will anyway never be fulfilled! If he is not allowed to even imagine such things, then one must first completely take away his ability to think, feel and sense.

10] Verily, this silly commandment appears to me, as if Moses prohibited the people to use their senses and also their hands and feet, but what would have been much more modest, than prohibiting them their inner life functions, which surely no person can help, if they are by all kind of circumstances and conditions awakened and aroused to become active.

11] I do not want to once again remark, that this commandment is very specifically discernibly given for the man; the reason for that has already been explained, and with the greatest surety one can accept that each law applies just as well to the woman as to the man, and hence, it also states for the woman: "You should not desire your neighbors husband!" Thereby in the law everything is in order; but that a person should not think, not feel, not wish and also not sense, - that is too much!

12] It is true that in us all kinds of thoughts, also all kinds of wishes, desires and finally also ambition and deeds, some good and some bad, arise; but without the preceding thoughts, from which quite often, of course, bad actions arise, also no good decisions and deeds can appear. This must be very clear and comprehensible to every angel and every only fairly reasonable person. And therefore I say, that this last law, insofar as it forbids people to commit bad actions, is completely in

order, although in my opinion superfluously, because, as mentioned earlier, that is already done in the sixth and seventh commandment. But it is absolutely not in order, if it forbids people to think, to feel, to sense and from this also arising a little wishing, wanting and desiring.

13] As an example, I, my parents and my brother have lost our fortune and property completely without our fault and have nothing left except our naked life and through Your mercy, o Lord, good friends. If we, in our great poverty, saw the rich and famous revel in abundance, - have we sinned if we felt the desire in us to call only the very tiniest part of their abundance our own?! If it is not even in our hunger allowed, to only once satisfy ourselves by thought from the overfilled bowls, then that is the limit.

14] In addition an important question arises: Should not all people who have been placed in this world without their fault, at least have so much of a natural right to own of everything the earth carries, of which the land actually belongs to God, to take care of the necessities of their body. Why must some people call so much their own, and this under all possible legal protection, but the greatest majority have nothing and in the end must be pleased with the divine law, which tells them that they should not carry a desire for the abundance which the rich and famous call their own? By doing this, one takes nothing from them anyway; but if one is not allowed to have necessary desire for the surplus of the rich, you are also not allowed as a beggar to beg! Since begging assumes an inevitable greediness forced by suffering, after a part of the property of the rich neighbor.

15] Therefore the poor are only allowed to go to the property owners and beg them for work and even be completely content with a meager casual worker's wage, since every further desire after what the rich neighbor calls his own, is regarded as an unlawful greed. O Lord and Master, this can never ever be the will and law of a most loving Creator! This could only be the will and product of ancient acquisitive people under the title of the providence of God, so that we poor people should not even bother them with our thoughts for their property.

16] O Lord and Master, who is so very wise and omnipotent, - what do You say to that? Since I have spoken and explained what I have found according to my human mind to be severe shortcomings of this last basic law, of course based on what I have learned from my rabbi. O, give us all a right light regarding this matter; because I believe that this law which is impossible to follow, has led people to commit all kinds of sins and other crimes, since I know only too well, that this last law is nearly by all more sensible Jews not recognized as of divine origin! O, open Your holy mouth and let us know Your will!" (THE GREAT GOSPEL OF JOHN vol. 7, chap 35)

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"01] Said I: "You are a dreadfully sharp sensible being and have quite aggressively attacked the last law of Moses! Yes, yes, sometimes the children of the world are more clever than the children of the light; they often see the points of contention in a teaching better than the children of the light. But also with this last commandment you, irrespective the great sharpness of your mind, got it altogether wrong, just as the former ones.

02] You can think what you want, and you cannot sin thereby, if your heart does not find pleasure in a disorderly thought. But if you find pleasure in a bad thought, then you already have joined your will with the bad thought which does not contain any neighborly love, and you are not far from turning such thought, which has been made alive by your pleasure and your will, into an actual

deed, provided the circumstances are favorable and allow the deed to become a reality without any danger. Hence, the wise monitoring of thoughts arising in the heart of a person, by the purified light of the mind and pure reason, are of the highest importance, since the thought is the seed for the deed, and the necessary and wise monitoring of thoughts could verily not have been more strikingly expressed, other than by what Moses had said: 'Do not desire this and that!' Since once you have a strong desire, your thought has already become alive by your pleasure and your will, and you will have a lot of trouble to totally suffocate such a revived thought in yourself. The thought, and the idea, is, as said earlier, the seed for the deed, which is the fruit of the seed. But as the seed, so will be the fruit!

03] Hence, you can think what you want; but do not revive any thought and any idea to become a fruit, before properly examining it by the judge of your mind and your reason! If the thought has passed the light- and fire test, only then you can revive it to become a fruit or deed, and then you can have a desire for something good and true; but you should not have a desire for something which is disorderly and apparently goes against neighborly love! And therein lies, what Moses has expressed in his last law, and verily therein is never and nowhere found any contradiction with the inner functions of life, which you with the help of your sharp-witted rabbi believed to have found. What should, yes, what can become of a person, if he does not from early on learn to examine and sort his thoughts, and to discard all that which is impure, evil and false? I say to you, such a person would become worse and more evil than the most savage of animals!

04] In the good and wise order of thoughts lies a person's whole value of life. If Moses gave a commandment to regulate thoughts, wishes and desires, - can a supposed to be completely wise rabbi hold Moses in suspicion, as if he has not received this most important commandment to be considered, from the true spirit of God? See, see, My dear daughter, how far your rabbi was off the mark!" (THE GREAT GOSPEL OF JOHN vol. 7, chap 36)

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"01] (The Lord:) "That the goods of the earth are distributed very unevenly, and that there are rich and poor people, is the wise will of God, and He allows such a circumstance to exist among people, because without it the people could barely or even not at all exist.

02] Just imagine the following scenario, where every person on earth is provided with everything from birth in such a way that he does not require even the smallest thing from anyone, and soon he would live like the animals of the forest and the birds of the air. These do not build houses, do not cultivate any fields or vineyards and have no need to provide for clothing. And if they had sufficient food in their caves and nests, they would never leave them, but would, like polyps on the seabed, rest and eat when hungry. But since animals have to search for their food, they are full of activity and only rest, when they have satisfied their hunger.

03] And see, therefore God has very wisely arranged it especially among people, that He distributed the earthly goods very unevenly and also equipped them with very differing talents and skills! Thereby one person becomes an indispensable necessity for the other. The wealthy man is normally not very keen to lay his hands on hard but nevertheless extremely necessary work; but he finds joy in arranging everything according to his knowledge and his experience, and indicates to his male and female servants what they should do. They put their hands to work and willingly serve the rich man for the negotiated wage. And so that they (the workers), perhaps out of desire for

being rich and having a luxurious life themselves, do not attack the wealthy employer, he is protected by worldly as well as divine laws, of course only up to a certain point, beyond which also for the wealthy severe and wise laws are given.

04] The rich property owner also needs all kinds of professionals. He must come to the blacksmith, to the woodworker, to the builder, to the carpenter, to the potter, to the weaver, to the tailor and to many others, and so one lives from the other, because one serves the other. And only in this way can mankind survive and could live very well, if it were not for a few who threw themselves into excessive greed and lust for power. However, they always are punished by God and chastised already in this world and the unjustly collected wealth lasts not longer than the third generation.

05] From that you can see that there must be poor and rich people in this world, and therefore you will be able to recognize, that Moses did not give the last law incomplete to the Jews, and through them to all the people, but as complete as conceivable. And it is this law which is the basis for the true inner perfection of neighborly love and the spirit of mercy in the human heart.

06] But if this is irrefutably the case, then it also contains the condition, that everyone for the true purification of his soul should take this last law strongly into consideration and also completely keep to it. Since for as long as a person is not completely in charge of his thoughts, he will not be able to master his passions and the arising actions from it. But who is not lord and master in himself and over himself, is still very far from the kingdom of God and is and stays a servant of sin, which is born out of his disorderly thoughts and in turn arising desires and thereby defile the whole person. - Did you understand this well? It is again your turn to speak." (THE GREAT GOSPEL OF JOHN vol. 7, chap 37)

Explanation of the third chapter of Isaiah. The situation of an organized community

"Also in this following chapter the prophecy is for now and for the coming times of which I have spoken.

[2] The first verse of the prophet has a deep meaning and goes like this: '*Look, the Lord, Lord Zebaoth will take away out of Jerusalem all kinds of provisions, and also out of the whole of Judah the total provision of bread and the whole provision of water*'. (Isaiah 3:1).

[3] Here, by **Jerusalem** must be understood the present-day Jewry, just as it is now and already has been for a long time. By **Judah** must be understood the future generations that then, by accepting My teaching, will be counted to the tribe of Judah. **Because of their laziness they will undergo the same fate in a much greater measure as now the Jews in a smaller measure.**

[4] By the **taking away of the provision of bread** you must understand the taking away of love and mercy, and by the **taking away of the provision of water**, the taking away of the true wisdom out of God. And the result thereof will be that all of them will come on a wrong track, and their soul will be in darkness, and nobody will be able to give counsel to another. And even if somebody would give counsel to another, then the one who needed counsel and light will still not trust him and say:

'What are you talking to me about the light while you yourself are in the same darkness as I am.' The fact that the people will then by their own fault – because of their laziness – become totally

without help, is accurately described by the prophet with the following words:

[5] *'Thus will be taken away the strong ones and warriors, judges, prophets, fortunetellers and elders (Isaiah 3:2), counselors and wise workers, and eloquent orators, and headmen over 50, and also honest people (3:3).'*

[6] I am mentioning here on purpose the headmen and the honest people as last instead of in the beginning of the third verse, and I have My reason for this. Listen now to the explanation.

[7] Who are the strong ones and the warriors? These are such people like once David was, full of faith and trust in Me, and the warriors are those people who consent to be totally inspired by faith and trust in the One, to always conquer all the enemies of what is good and true from God – even if they are so many.

[8] When there will be a complete lack of living water out of the Heavens, and all flesh, together with its soul, are in the thickest of darkness, who will then deal with the people as a true and righteous judge? Who will have the gift of prophecy? And even if someone still possesses it for himself, who will then, without inner understanding believe that it is true? Who will be able to prophesy for the blind and deaf? And who will be chosen by dark mankind as a true elder because of his outstanding wisdom in order to make him their shepherd? Now, understand this well.

[9] **The one from whom – spiritually speaking – has been taken away bread and water, has lost by that everything, because the one who has been punished and chastised by God with spiritual blindness, has been punished and chastised the most severely.** Because by that he has lost everything, and he is completely in despair and helpless. This is then also the ultimate means by which **the laziness of the people that took a too great dominion, and all their vices can be fought against in the best way.**

[10] The fact that the people will be in the greatest misery by the taking away of the spiritual bread and water, and by that, the things that still will be taken away from them, the prophet explains further in the third verse, where he explicitly says: *'By that, the people will have to miss the counselors'* or those who give counsel, *'and wise workers'* in all branches of human necessities, thus also intelligent speakers, who otherwise would have accomplished a lot of good with their wisdom.

[11] However, the worst of all that, is the taking away of the, say, **50 headmen** which is taking place at the same time. Who are the 50 and what has the figure 50 to do with it? This we will perceive right away.

[12] If we imagine a big and completely organized community of people, then since ancient times it has – if it wants to be well taken care of in everything – in total **50 main regions where it has to provide in their necessities of life. Whatever is above that, stands already for pride, and everything that is less stands for weakness, need and poverty.** However, in order to provide efficiently and to take care of each separate branch of these life necessities there must also be a clever captain as foreman and leader in charge, who from A to Z must be well acquainted with everything that is necessary in the whole system. If such a one is not present and someone

incompetent stands in his place, then the whole branch of life necessities will soon carry bad or even no more fruits at all for the community.

[13] **How then will a big community be able to stand if by its laziness and negligence finally has lost all of the 50 headmen?** I tell you: **in the same manner as the community of Jews nowadays, where only certain thieves and robbers are still possessing something and who fatten and enrich themselves at the expense of the poor, but where thousands are helplessly pining away in the deepest of poverty. Because where is the wise captain who would take care of them and who would give them in one way or another a certain job and bread?** Look, in a lot of areas a head is missing, and so also all the other things are not present. **There are still certain headmen to direct different areas, but this they are not doing for the people but for oneself, and therefore they are only thieves and robbers and no real headmen** like at the time of My judges.

[14] Now you have seen how the outer and inner well being of the people of a big community depends on the head leaders in the different areas of life necessities. But on who then depends in the first place the right organization of the named head leaders in a big community of people, in a country that is governed by a prince or king? Look, it only depends on a wise king.

[15] But then, what does our prophet say? What will the Lord do further on with the lazy, god-forsaken communities?

[16] Listen, his words are as follows: *'I, says the Lord, will give them young men to be their princes, and silly men will rule over them.* (Isaiah 3:4). And **among the people one will suck out the other. Everyone, even his neighbor, and the young one will exalt himself above the elder and a worthless, dishonest man above an honest one.'** (Isaiah 3:5).

[17] The words of the prophet are here of itself so clear and plain that they do not need another explanation. I can only show you the great and clear visible very bad results, although these also can

easily be discovered by itself. **Once all life-conditions will come into the greatest disorder by such confusion, and when, because of the need, all the people of the community will become very discontented, then also will arise one merciless rebellion after another. The people will awaken and stand up, and are chasing away the princes and selfish headmen, or even strangle them.** And this is what is meant when one says: *'One nation wars against another'*.

[18] **Thanks to his lazy nature, man permits any pressure as long as he, in his blindness, can still fill his stomach, no matter with what kind of meager food, but once also this is ceasing and he is facing only starvation, then he wakes up and turns into a starved enraged hyena. And it must come to that point, so that mankind will wake up.'** (THE GREAT GOSPEL OF JOHN Book 17, chap. 94)

The downfall of the false religious systems explained from Isaiah 3:6-27

“But then everything is destroyed and thrown down. Whosoever can be falsely accused that he also – by his own merciless selfishness – has contributed to the general misfortune of the nations, will unfortunately fall victim to the revenge of the common people. But then what? Then the people have no leader at all, not a good one nor a bad one. They are in total anarchy, where ultimately everybody can do what he wants. However, another one, who is stronger, can also punish him at his heart’s desire.

[2] Then the wise men come together and say: ‘This cannot be, it cannot continue like that. We, who are wiser and mightier men will work together and bring the people to vote for a wise chief. And it will be an exalted house that will accommodate two brothers with much recognition and experience.’ What will happen next? The prophet will tell us precisely. And what does the prophet say?

[3] Listen. He says: ‘*Then one brother will grab the other out of his brothers’ house and will say: ‘You have **clothes** (knowledge and experience), be you our ruler and help us during this downfall.’ (Isaiah 3:6). But then he will say and swear: ‘Listen, I am no doctor, and there is no **bread** (the goodness of faith) or **clothing** (true faith) in my house. Therefore, do not make me a ruler of the people.’ (Verse 7). Because Jerusalem is ripe and falls down, and **Judah** (the later time) is also fallen. Because their language and their deeds are against the Lord, because they oppose **the eyes of His majesty** (the light of His wisdom). (Verse 8). **That is visible and known to everybody. Their nature is not hidden because they are boasting about their sin, just like in Sodom and Gomorrah, and they are brutal and they do not even hide.** Woe unto their souls! Because with that, they have thrown themselves completely into their ruin.’ (Verse 9).*

[4] But the chosen Prince – who could also possibly be I Myself – says further: ‘*Go and preach first to the righteous, so that they may become good, then they will eat the fruit of their works.* (Verse 10). However, woe unto the lazy and ungodly, because they are wicked at all times, and unto them will be rewarded according to their works and as they have deserved it! (Verse 11). Listen, for this reason, children are the princes of My people, and even women are ruling over them. My people, your (wrong) comforters are misleading you (think about Rome) and are destroying the way that you have to go. (Verse 12).

[5] But the Lord stands there to pronounce justice and has now come up to judge the people. (Verse 13). And the Lord comes to administer justice with **the elders of His people** (the Scriptures) and with **His princes** (those who, in the last time, have been awakened for life). For **you** (Pharisees and Romans) have destroyed the vineyard, and what has been robbed from the poor is in your house. (Verse 14).

[6] Why do you trample down My people, and why do you mistreat all those who are miserable? Thus speaks the Lord now with great seriousness. (Verse 15).

[7] And the Lord continues to speak: Because **the daughters of Zion** are proud (the false teaching of the whore of Babel) and walk with a stretched-out neck and a face with make-up, walking proudly (haughty), wag the tail (like a hungry dog), wearing at their feet expensive shoes (verse 16), the Lord will shave the crown of the head of the daughters of Zion to **baldness** (take away the reasoning), and with that, He will take away their only and best jewel. (Verse 17).

[8] In that time the Lord will take away **the jewelry of their expensive shoes** (those who believe blindly), and the **ribbons** (faithful followers), and the **buckles** (the different assemblies) (verse 18), the **chains, the bracelets and the caps** (the superstitious craft-guilds) (verse 19), **the tinsels, the ornamental borders, all golden strings, musk, earrings** (verse 20), **rings and hair ribbons** (verse 21), **feast clothes, coats, veils and the (big) purses** (verse 22), **mirrors, capes, laces and the blouses** (all of the glittering ceremony of the whore of Babel). (Verse 23). Then **the sweet smell** will become a stench, the **good girdle** a loose string, curled hair (serpent-like cunning of the whore of Babel) a baldhead, and her **wide coat** will become a narrow sack. And all this will come instead of the presumed beauty.

[9] **Your mob will fall by the sword, and your warriors will fall in battle.** (Verse 25). And her gates will weep and lament (because nobody wants to go inside anymore), and she will sit pitifully upon the ground. (Verse 26). Then, in that time, **men will be so few that 7 women will take hold of 1 man** (or out of the 7 sacraments there will be only 1) and they will say: *We will feed and clothe ourselves, but let us carry your name, so that our dishonor will be taken away from us.*' (Verse 27).

[10] And look, My friends. What the prophet has said, will certainly be fulfilled, as sure and true as I have told you now Myself. **Because the people cannot bear the truth for a longer time, become tired and always sink back again into their old judgment and death-bringing laziness. And then there is truly nothing else that can be done but, through the most extreme ways, awaken the people again and of old, bring them once more upon the ways and mountain paths of light and life.**

[11] Therefore, I am saying to you once more: **above all, warn the people against spiritual laziness, for with this will start all evil things of which the prophet has spoken, and I must unfortunately permit them.** Think about it, then we will talk about it again in the inn. And now we soon will also go to that place, because we still will have a lot of things to do this night." (THE GREAT GOSPEL OF JOHN Book 17, chap. 95)

The reading and explanation of Isaiah Chapter 9:5-6 by the Roman Judge

The boy Jesus in the Temple participates in this event.

„1] Here the chief-priest pushed the book towards Me and said: “There, read it for yourself and be convinced!”

2] I took the book and gave it to the judge, showing him the passages to be read out aloud, and asked him to kindly read them out aloud in order that no one should be able to say that I had read the texts in My own favour. The judge could do this all the more easily as he was very well versed in most of the Oriental tongues, and especially knew how to read the Old Hebrew writing a good deal better than all the Temple officials together.

3] The judge gladly took the book and read as follows; “Unto us a Child is born, unto us a Son is given whose government is upon His shoulder; and His name is Wonderful, Counsellor, Might, Champion, The Everlasting Father, The Prince of Peace: so that His Dominion may be great and there may be no end to His Peace upon the throne of David, and in His Kingdom, and that He may

judge with justice and righteousness from henceforth even for ever. Such will the zeal of Zeboath accomplish". Hereupon the judge asked the chief-priest if the texts had been correctly read.

4] The chief-priest answered in the affirmative with a deep bow.

5] Thereupon the judge continued to speak in My name, and said: "According to my opinion, you have looked up a passage which to my judgment just fits this young, lovely and wise boy, to a hair's breadth as scarcely any other would have done.

6] How a virgin should bring forth a Son whom she would call Emanuel, we have - at least to my subjective judgment - discussed so much that there is no more the least doubt in my mind that this very Boy, announced by the prophet, is indeed the Son of the Virgin, who according to your own avowal, is well known to you, and is, I believe, called 'Mary'.

7] And if I am not mistaken, I was told not very long ago, by a captain Cornelius about the miraculous birth of a boy at Bethlehem in an empty sheep stable - for want of better lodgings - and this even with a great enthusiasm and tenderest sympathy with that memorable family, in their most awkward predicament. Also that he had often made inquiries, but had not been able to hear anything about them since their departure from Egypt! Unfortunately he had now to go to Tyre on, matters of state, or else he would most certainly have been sitting here!

8] Therefore as to the prophesied birth of this Boy, it is settled, and there can be absolutely no 'contra' (against) before the judgment-seat, of a quite healthy and pure common sense!

9] Now as for the saying that He shall eat butter and honey in order afterwards to understand and choose the good and reject the evil, I can only imagine it, after the manner of Ancient Egypt, as a correspondence which, perhaps judged only according to my opinion - means as much as to say: 'He shall be filled with all Love and Wisdom, and shall faultlessly recognise true and pure goodness and definite evil'.

10] That He is capable of that, as no other learned and wise man in the world, He has given me the clearest proof just now before you all; and that He has surely, in Himself, the greatest amount of spiritual honey and spiritual butter, He has sufficiently shown to you wisest ones in the Temple; and how you might learn very much from Him but certainly He nothing from you! Moreover this might also sufficiently show, how much butter and honey He must have partaken of up to now!

11] But the whole of this proves all the more clearly, that He really is the Emanuel foretold by the ancient Prophets, born of a virgin, and that henceforth no virgin upon earth, shall never again bring forth such a son.

12] I have never yet known in the whole vast Roman Empire, a son of twelve years of age, who resembled Him even in the very least - apart from His incomprehensible qualities of working miracles - and therefore I believe that the second text of the prophet shown by yourselves, fits Him to a hair's breadth, just as did the first one, He had already given in the very beginning as a so-called preliminary question.

13] Yes, there surely has been born to us mortal men a child of all children and a son out of the womb of the gods - as we Romans are accustomed to say, Whose inconceivable dominion He Himself truly carries upon His Shoulders, without need of any helper.

14] Through the names mentioned, the prophet designates evidently those qualities which are His alone; tell me yourselves if there is even one that is wanting!

15] Is He not 'wonderful' in His intelligence, in His speech, and in His deeds?

16] What learned man upon earth can give me any wiser counsel than this true and purest son of the gods has given?

17] That He possesses a true Omnipotence in every way, be it in regard to spirit or matter - surely it is to be hoped that no one who has heard Him talk, and seen Him act, will doubt that fact!

18] By His most intrepid courage against you, well known as most haughty priests, who allow yourselves to be praised and adored far more than all the gods - He surely has shown clearly enough His intrepid, heroic courage!

19] How His Spirit is necessarily eternal, one with the Spirit of GOD, He has proved before you, in so comprehensible a manner, and with such few words, that one must really have been struck with the darkness of all the nights that have been upon the earth if one did not feel from the first moment, whence this wind had begun to blow!

20] That He alone can give man the true inward Peace, and is therefore also the truest Prince of all Princes of the earth, who can also give Peace to man on this earth such as no other Prince can give, - that I have already felt.

21] He alone can give a living restoration to David's ancient kingdom of seership and intuitional knowledge which you destroyed long ago, and He alone can found a dominion to which all princes of the world shall for ever be subject, in spite of their scepters and crowns; for the reign of the clearest, intuitional knowledge is ever and remains, the most powerful upon earth, and can never be completely subjugated by any power! But where there is light and its all-penetrative effect, there is also a right judgment and the fullest and most open righteousness.

22] And at the end is also written: 'And such shall the zeal of Zebaoth accomplish'! Who else but the Spirit of GOD filling this Boy through and through, is the Lord Zebaoth Himself - a thing I guessed at the first moment! How then did you not also, seeing that this evidently concerns you more than me who am a heathen?

23] Oh ye gods! Oh all ye oracles of the whole world! How terribly blind, stupid, and wicked from your very heart, must you be, that you do not see, grasp, and feel at first sight, whence comes this wind that has begun to blow! I, a heathen, have to tell you that it is so!

24] What would that prophet, who wrote down such prophecies, say to your obstinacy which is of the very darkest, if he could come to life and stand before you?

25] Does really no shame at all seize you that you stand now so very stupidly before the eyes of Him whose will alone still grants you the foul, bad life of which you yourselves are guilty, and its dark rule? Could He not do with you the same as He did yesterday with the great stone, and when He produced the complete donkey?

26] There they are, sending out their thoughts into all the world as to what might be right - either before a GOD whom they do not know, and in whom they have not believed, or before a world on which they have fattened and think to become fatter still! And a most true God stands before them

equipped with all the qualities which human fancy could ever form for itself, as an idea of a God, and this of course in the most sublime way!

27] Now I should like to yet get to know from you, you stupid old men, how you then picture a GOD to yourselves! You must have conceived some idea of Him! Speak! For I now command you to answer me!" (chap. 23, The 3 Days Scene)

Joram acknowledges the Boy Jesus as the Messiah, asks His advice and the explanation of Isaiah Chapter 53:3.

The detailed answer of the Boy Jesus.

„1] Joram said: “Dear Boy, we are really very sorry if we have offended you in any way, and that you now want to leave us so soon! Listen to me, you dear divine Boy! For I want now to say quite openly a few little words to you and I think that you will not interpret them unkindly, and that if I then ask your advice you will not shut your mouth before us and before me!”

2] I said: “Speak then, although I know what you will say, and what advice you need: but nevertheless speak out your mind aloud, because of the others; it is more necessary for them to hear it aloud than for us two.”

3] At that Joram stepped closer to Me and said: “That you are infallibly He who is promised us, and whose arrival is awaited anxiously by all Jews and with them by other nations also - of that all doubts have left me; and what has most opened my eyes was your absolutely exact knowledge of the most inner, wicked machinations of the Temple, since of old!

4] For it is thus, and has been so for a very long time already, and because it unfortunately is thus, this was also the only reason that the considerable country of Samaria has completely separated from us, and that we are not much better off now with Galilee than with Samaria. Of the Spirit, there is nothing more left with us: it is only by enforced policy that we keep up the small authority of the Temple.

5] I was of course compelled to be a partner in the black discipline of the walls of Solomon, but although aware of the evil, I could as a single man do nothing against it, as with us every effective resolution depends on the Great Council and there the majority of votes turns the fatal scale. I, with my single voice, was of course on such occasions as you have disclosed before us, never for, but ever against; but that was of no use to the condemned persons.

6] I comprehend only too clearly that the Temple cannot last thus more than seven decades; and yet on the other hand, it is all the same an eternal pity that this old, venerable institution has evidently to perish, and that all the more certain as, very close to us, the Essenes and the Sadducees are beginning to get very much the better of us.

7] But here the very serious question now arises as to what could possibly be done to preserve the Temple for the next centuries! Within you, you divine Boy, there seems to be represented in all fullness and abundance that wisdom which, in my opinion, might alone give authoritative advice.

8] And now at last as you already are said to be the Promised One - of which fact, as I said, I for myself have no longer the least doubt - there still is something extremely strange about the Messiah, just in the very same Prophet Isaiah!

9] Here you have the 53rd Chapter - what is written there is quite strange about the august Messiah who is quite identical with Jehovah, and is the Same Being! His human nature is mentioned, and it said that many will be offended at Him, because His form is more marred than that of the other persons and His visage more than that of the sons of men. (Isaiah 52:14)

10] And there, behold, it is further written: 'He was the most despised and the least esteemed, full of pain and sickness: He was so despised that we hid our faces from Him therefore we regarded Him not.' (Isaiah 53:3)

11] Truly if I look at your quite perfect form which is moreover very graceful, and if I also see now how appreciated you are, it surely does not thoroughly agree with the prophet! Or what did the prophet mean to say thereby?"

12] I said: "Yes, this will be the final true sign, that even I Myself as the Promised One. For with Me everything that is said shall be almost literally fulfilled: however, as to what concerns My bodily form, the assertion of the prophet does not apply but the prophet expressed there, figuratively-speaking, only a completely perverted mood and mode-of-thought of the present generation, which, compared with My mood and My mode-of-thought, will appear like an ugly shape which is shrunken up by all kinds of sickness and much pain.

13] I shall therefore also be very much despised by the rich and the prominent people of this world, and they will flee before Me as before a corpse, and if it is permitted from above, they will persecute Me like the worst criminal, as has been already obviously shown by your attitude against Me: for were I, being as a child-of-man, to stand before you not under Roman protection, and had the time already come when permission had been granted you over My exterior human nature, I should never have escaped out of your hands alive.

14] But as you are now for the greatest part, so also will you henceforth remain until the great Judgment shall once come upon you, which the prophet Daniel foretold when he was standing in the holy places.

15] But all that might also happen differently if you would recognise your great errors and would repent, and be completely converted! But this will scarcely ever be the case with you, and so My advice for you, herewith already given, is hopeless! For you are too much attached to your earthly authority and your earthly treasures, and these will bring you into judgment. It is not I who shall break the rod over you - although I could do so through My power - but you yourselves and your worldliness will bring that upon you!

16] But now you think I ought to give you good advice: you would sit in judgment on it, and consult how this might be given to the people without their perceiving it. Yes, yes, you would consult about it, and your money and your worldly authority would then step forward and say: 'We will remain what we are, and will first wait so see if that judgment will break upon us; for an institution that is so old and so well established, will, all the same, surely not be intimidated by a boy out of Galilee!' Then My advice will be rejected by the majority of votes, and you will be just the same as you are now, in fact much worse.

17] Put away your heaps of gold and silver, put away your many and more than precious stones and your great masses of pearls; distribute much among the poor, and give the great surplus to the Emperor who alone has the right to collect the treasures of the earth and to use them in the time of need; live only on that which Moses assigned to you, repent of your many evil deeds, and expiate your great sins through works of true love to your neighbors; have no secrets from the people but be true, just, and loyal in your speeches and actions! Always persevere in that, and never set yourselves obstinately against men awakened by the Spirit of GOD. Thus the judgment shall be withheld, and the Temple shall exist until the end of the world!

18] For GOD the Lord will not have men like unto machines of His Omnipotence, but He will have them as quite free, self-working and independent children! He does not, in all eternity, need your offerings and your prayers, but so that you recognise Him in your hearts, love Him above everything, and your poor fellow-men just like yourselves: do all for them, that you can wisely desire to be done to you, and thus shall you find again all mercy from God, and shall be pleasing unto Him even as her dearest children are to a mother, and He will then protect you as a lioness her young ones, and will take care of you as a hen of her chickens!

19] Are you able to do that? Oh yes! You could easily do it if you had the right will for it, but in this you are lacking, and have always been lacking; even as all prophets and seers who have preceded Me, even so, I have spoken to deaf ears and hearts!" (chap. 27, The 3 Days Scene)

Explanation of Isaiah Chapter 54: 4-9

The teasing question of the chief-priest. The repellent answer of the Boy Jesus. Barabas' request for an explanation of Isaiah Chapter 54: 4-9, and its fulfillment through the LORD. Why the Lord is so harsh and repellent towards the Temple officials.

„1] to this the chief-priest said once again: "Tell me then, you half-God, half-man of a boy from Galilee, where will you now go. So that we shall for along time henceforth no more be able to see you? But I think, as you are a Nazarene, and indeed a son of the carpenter Joseph (only too well known to me,) and of his wife Mary, or as I or someone among us will certainly visit once, twice or three times every year those Galilean places, it surely might not be so difficult to see you there, as being so well known a personality; and to continue discussing with you re-organisation of the Temple! What do you think, young prophet from Galilee, with regard to this?"

2]I said: "If your heart had also taken part in your words that were only intended to annoy Me, I should of course still have answered you; but thus you are not worthy of any other answer, but the one already received.

3] You may come once or a thousand times to Nazareth you shall never again get to see Me, and still less discuss with Me. For I shall know a long time in advance when you will arrive; but where I shall go then in the meantime, neither you nor your Temple officials will get to know!

4] I tell you that it is very difficult to search for and find Him who is Omniscient! Yea, when the time of permission from the Spirit that is within Me, shall come, then you shall find Me again! Or if all of

you follow My advice, then I shall not keep you waiting, shall Myself come to you; but then only, as I have already remarked!"

5] At this utterance of Mine the chief-priest no longer spoke, for he was secretly very angry that I paid no regard at all to him as the representative of the High-priest. But the others did not dislike to see it, as he was for them a great domestic tyrant.

6] Thereupon Barnabas came up to Me once again and said: "Tell me, you wisest of boys! How do you understand the following texts of the 54th Chapter of the prophet Isaiah? They treat of the consolation of Zion and run thus:

7] Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame. For thou shalt forget the fear of thy virginity, and shalt not remember the reproach of thy widowhood any more. (Verse 4)

8] For thy maker is thine husband; the Lord of Hosts is His name; and thy redeemer the Holy One of Israel; The God of the whole earth shall He be called. (Verse 5)

9] For the Lord thy God had called thee as a woman broken and grieved in Spirit, and as a young wife who has been put away, saith thy God. (Verse 6)

10] For a small moment have I forsaken thee; but with great mercies will I gather thee. (Verse 7)

11] I hid my face a little from thee in a moment of wrath; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. (Verse 8)

12] For such shall be to Me, as the waters of Noah shall no more pass over the earth. Thus have I sworn also, that I would not be wrath with thee nor rebuke thee." (Verse 9)

13] See, these very important verses of Isaiah seem to me to sound again very favourable and consoling, in spite of your threats concerning Jerusalem and the Temple! If you are able to make these texts also fit you then we shall fully believe that you are, in all seriousness, the promised Messiah; and that the whole Temple shall be demolished, and a new one shall be erected on the pure mount Lebanon for all times of times."

14] I said: "What was written so far about Me, it was also possible to make you comprehend; but to make you comprehend from now onwards what concerns Me and My works will be most difficult, and even as a fact not possible at all!

15] For that 'Virgin' who is not to fear being made ashamed, and who is not to be confounded so as to be put to shame, but who will no longer think of the shame of her Virginity and who is to forget the reproach of widowhood, is by no means Jerusalem and its Temple; for truly the figuratively corresponding term 'Virgin' would for ever fit them as little as that of 'widow'!

16] The 'Virgin' spoken of there, will only be created by Me; this shall be My new doctrine, for man, out of the heavens; and it is called a 'Virgin' because no egotistical whoring and insolent priest-hood will have previously misused it, for their vile worldly purposes.

17] This my future doctrine will also, for a short time, be called 'Widow' because I shall then be also taken from her through your wrath and your vengeance, but only with the permission of Him Who is within Me and nowhere outside of Me. But the husband of this Virgin and widow, shall of course

also be I Myself, because she is formed by Me. But who is really the man who has formed the Virgin and made her a widow? Just read it out of the prophets, as well as the promises given to her; for I am the Man, and the promises concern only the mysterious Virgin.'

18] Much later on also, 'times' as Daniel described them, shall come, in which even of this purest doctrine great abuse shall be made, but never of the Virgin herself - only of the children and the daughters of the children of the pure Virgin widowed for a short time. Naturally those shall not be partners of My promises, but surely that certain 'Virgin' descending from My Mouth, and her numerous pure children.

19] Behold this his how the matter will continue to be, and throughout eternity it will not change! For with you and your Temple I shall henceforth have no more intercourse. Verily I came to you in order to save you, but you have not recognised or accepted Me. Furthermore, you will come to Me only when you get into very great difficulties; then however I shall no more recognise nor ever accept you. Have you thoroughly understood?

20] Barnabas said: Truly, to support you with an easy mind needs very much patience; for you become more and more incomprehensible, and as a matter of fact more and more rude! But let that be as it may; we shall all the same still wait and see how these things develop! The matter always with you resembles - it seems to me - a flash of lightning which at its beginning suddenly produces a murderously strong light, and even makes the earth tremble through the thunder which always accompanies it; but then it is quickly over, and after it the darkness is greater than it was before.

21] Do you know you are in your way evidently a phenomenon that has no equal, and in spite of your obstinacy you still have given us very much pleasure. Your talent, Boy, would be useful, but you ought to get quite a different and wider education, and unite a little more humanity to your truly grand and previously non-existent qualities; then you would be, later on, a man the like of whom would not have been known in the world. But with your unchanging harshness, you will make very few friends among men on this earth. If you still increase in your strange power over nature and have of course no enemy to fear, you will surely be feared by everyone, but never either loved or honoured! I however prefer to be like rather than feared by all men! Of which opinion are you yourself, or is anyone else?"

22] I said: "Oh yes, you would be quite right if all men were pure and good! But as men on earth greatly differ, some being good and many others bad, perjured and wicked, it would truly be a very difficult task for a just and true man to behave in a way which would make him loved by all! One would have to be wicked with the wicked, and on the other hand good with the good, and behold this is just as little possible as to be a kind of light which, at the same time, diffuses the greatest brightness, and at the same spot also the most dense darkness!

23] I tell you: The true friends of the eternally unchangeable truth of God will surely love Me, and that even above all measure; but men who trample upon the divine laws and truths, and live as if a God existed no longer, will still fear Me! For such men and worldly atheists shall then get to know that I stand absolutely no joke, and reward each one according to his works; for I alone have the eternally perfect power to do so!"

24] Barnabas said smilingly: "Boy, Boy, how can you speak of 'eternally' and yet are scarcely twelve years old?! To what height is your Messianic zeal soaring? Just remain natural, and we shall be glad to listen to you!"

25]I said: "Go! You are now already becoming loathsome to Me! Do I mean this body which has of course only existed twelve years upon the earth? Did I not already yesterday give to all of you a sufficient explanation of the eternity of that Spirit which is, and works, within Me? How is it that you reproach Me be saying that My Messianic zeal goes too far? First comprehend a thing, and then only see if you may discuss with Me, and that obviously about things that are still further off, and more unknown to you than the most distant part of the earth!" (chap. 29, The 3 Days Scene)

Elias (Elijah) prophecy of Jehova's coming. Metaphor of "the gently breeze'. Explanation of Isaiah 32:6-20

"6. From Adam until our time the law of wisdom was reigning and such wisdom and a strong and unconditional will was required to fulfil such a law within oneself.

7. But God saw that men would never fulfil the law of wisdom and so came into the world himself in order to give them a new law of love which they will easily be able to fulfil. For in the law of wisdom Jehovah let only His light radiate among men. The light was not He Himself, it only flowed from Him to men just as men have gone forth from Him, but nevertheless are not Jehovah Himself. However Jehovah Himself does come to men through and within love, takes spiritual residence in man in the fullness of truth and thereby makes created man similar to Himself in everything. Then Satan is no longer able to harm, by his cunning, a man thus armed, for Jehovah's spirit within man sees always through Satan's ever so concealed tricks and has at all times plenty of power to disperse Satan's total helplessness.

8. The Prophet Elias described the present situation of mankind, when Jehovah comes to men directly in love, as a gentle rustling passing the cave, but Jehovah was not in the great storm and in the fire.

9. Thus the gently rustling is people's love for God and their brothers wherein Jehovah Himself is dwelling, whereas He does not dwell in the storm of wisdom and the flaming sword of the law." (THE GREAT GOSPEL OF JOHN vol. 1, chap. 67)

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"11. But that time has now come which Elijah was shown when he lay hidden in the mountain cave. It was not in the storm nor in the fire, but in the gentle breeze that Jehovah was moving about! And that time of Jehovah's gentle breeze before the world-cave is here now! Hence we neither want to nor can, move out through storm, nor fire, but in accordance with God's eternal order in all love, gentleness and patience! Yet you are not to disregard shrewdness! Because I am well aware of your moving out as lambs among rapacious wolves; yet if you nevertheless are clever, you shall accomplish much.

12. Beware of certain (world) men therefore and do not mix with them; because it is these who shall be handing you over to the courts and also scourge you in their synagogues, - and this shortly, if you are foolish rather than sufficiently clever! [Mt. 10:17]. So long as a lamb finds itself upon a

balcony which the wolf cannot reach, the latter can with all his savagery, nevertheless do nothing to it. But if the lamb cheekily leaves the balcony to look at its enemy more closely, it has only itself to blame if torn up and devoured by the wolf.

13. But later, after I shall have ascended to the heavens to prepare everlasting dwellings for you in the Father's house, they indeed shall haul you before princes and kings for My name's sake, for a testimony against them and the heathens, so that it may be fulfilled in accordance with what Isaiah, My prophet, prophesied for all time and about the foolish kings in relation to the establishment now of My kingdom on earth. [Isa. 32: 6-20]:

A fool speaks of foolishness and his heart manipulates misfortune, to simulate hypocrisy and preach error about the Lord, to starve hungry souls yet more and to stop the thirsty ones drinking. The rule of the tight-fisted is harm, finding as he does dodges aplenty to ruin the wretched with false verbiage, when he should be upholding the rights of the poor. But the upright princes will have princely thoughts and dispense justice accordingly.

Arise you haughty women and hear My voice! You daughters self-assured, hear My speech but for a year and a day and you self-assured shall tremble; for where there is no vine-crop, there shall be no picking. Take fright, you haughty women! For it is the time of the uncovering and the girding of the loins!

There shall be wailing for the fields, for the lovely friends indeed and the prolific vines; because upon My people-field shall be growing thorns and hedges, as also over all the houses of pleasure in the merry cities. The palaces shall be deserted and the crowds of the cities lonesome, the towns and citadels becoming eternal caves, for the joy of the beasts of the fields and pasture of the herds. And this till the days of the outpouring of the Spirit from on high.

Thereupon the desert shall turn into field and the field counted among forests. And justice shall prevail in the desert and righteousness reign in the field. And the fruit of righteousness shall be peace and the benefit of righteousness shall be eternal calmness and security.

Then shall My people dwell in the houses of peace and hence in the secure dwellings and lofty silence. But the hail nevertheless shall remain along the forest and the city here below shall be a lowly one.

Blessed are ye that sow keenly beside the waters, sending forth there the feet of the ass and ox indeed.

14. If you are therefore brought before and handed over to the foolish kings by the wicked fools of this world, as indicated by Isaiah, then do not trouble yourselves about what to say and how to justify yourselves; for it shall be given you in that hour what to say and how to justify yourselves! [Mt. 10:19]. For it is not you who speak, but My Spirit - the Father's Spirit that speaks through you! [Mt. 10:20].

15. This however applies only to the aforementioned, second sending out, which you shall have to accomplish after My ascension; but for now, your burden is not to be an unduly heavy one.

16. Because just as the prophet says at the end, so I also say unto you now: blessed are ye that are to sow at the seashores; because you may indeed, for this soil, send your asses and oxen back and forth, i.e. your diligence for goodness and truth, for which I have called you! There you shall not come upon a foolish king, nor upon haughty women, but upon the poor, the sick, the possessed, the lame, deaf and blind; naturally and even more so, in spirit; to these go forth, preaching unto them

the Gospel of the kingdom of God, healing everyone who believes, not keeping My name secret unto them!" (THE GREAT GOSPEL OF JOHN, Book 2, chap. 37)

Daniel prophecy – the two last beasts concerning our times realities

“01] Said one of the twenty who was a scribe of the temple: “Lord, since all things are known to You and also are possible for You, You could explain a little to us the Prophet Daniel, especially his seventh chapter! Indeed, this strange seer provides a peculiar explanation about his vision of the four animals, - but the explanation is just as vague as the picture he saw which filled the seer with horror. - Could we not receive a closer explanation about this vision from You?”

02] Said I: “O, certainly; but also for that, this is not the place for it, since these people only know very little or even nothing about our writings. In addition also you have penetrated your - say - transcendental spirit far too little and still have become too little one with it to understand the vision of Daniel and grasp it in its foundation. For even if you narrowly would understand the first two animals, you would not be able to understand the last two, since their being and effectuating is saved for future times. How could one brightly enlightenedly present to your only natural mind something, which has not even occurred yet on this earth and will only take place after many centuries from now on?!

03] The only thing I can tell you, is that the four strange animals do not represent four side by side existing kingdoms, of which from the last still ten new kingdoms will arise according to the number of the ten horns, on which still an eleventh horn grew in the centre of the head of the animal, causing the tearing out of three of the previous horns from the animal, but rather indicate from the beginning of mankind on this earth four great subsequent people-periods, which studies of the past requires a lot of chronological historical knowledge and for understanding its future a fully opened spiritual eye is needed, which can see beyond time and space in the light of light and life of life.

04] See, as such the last animal will have teeth from iron and devour everything around it and the eleventh horn has eyes like human eyes and a mouth and speaks great things!

05] Yes, I say to you that it inevitably will happen like this; but even if I tried to explain it to you a little, you would understand as little about My explanation as Daniel fundamentally really could understand the explanation given to him by the spirit.

06] Daniel’s devout soul was quite well suited to see such visions like in an animated dream, but he could not understand them, since his transcendental spirit out of God could not and has not yet become one with his soul, because I was not there yet in the flesh to make such complete unification possible. This full unification will only then become fully possible, if I have ascended to My old and afterwards also My new home country.

07] From this you quite clearly can see that My explanation about the whole seventh chapter would be of absolutely no use to you.”

08] Said now Peter: “But Lord, if at another opportunity we will be completely alone again, You could give us a few hints about it! For I now say myself: The prophets, namely the four big ones,

have written down a lot, just like Moses, Elias, David and Salomon, but for whom? Except for us, no even so wise scribe has understood them properly, and also we understand very little about them, and those who will come after us will surely not be much better off. And still these books are written for mankind and for no other creature. What use are they to the people if they will never understand them?"

09] Said I: "O, there you are greatly mistaken! If those books of inner spiritual wisdom would have been written so that every natural world mind would understand them at a first glance, people soon would put them aside and not even looking at them anymore. What use would it then have for them?!"

10] But as such the books contain encompassing spiritual from the simplest creature to the deepest heavenly-divine and therefore cannot ever be fully understood by no natural world-mind, but only by the pure, perfect transcendental spirit of man.

11] The very non-understanding of such scriptures is a waker of the spirit in man and shows him what and how much he still lacks for his life's completion. He therefore will quite often take such scriptures

to hand and think about them, whereby from time to time the one or the other will become more clear to him. If he thus by his troubles and zeal found a small light of the spirit, he will become more and more strenuous in his studies of the inner, spiritual truths and in this way will gain more and more light and also attain a closer connection with his inner, transcendental spirit and will then also be able to provide his fellow-man with a more brighter light which will be very beneficial to them.

12] However this would never occur, if these scriptures would have been given in a purely natural way; and if it would have been given in this way, no spiritual and heavenly-spiritual could have been imbedded in the words as I have shown you already quite often.

13] What would you say if I tell you that shortly after 2,000 years, calculated from now on, firstly this My teaching will be in a much worse state than now the worst paganism and will be even worse than now the blindest phariseeship in Jerusalem, which from now on will not last longer than fifty years?! What will you say if I reveal to you that the people of that time will invent and produce large artificial eyes whereby they can look into the great depths of the starry sky and will set up completely different calculations as the Egyptians have done?! Yes, the people will make roads of iron and will drive with fire and steam in cars made of iron, as quickly as a shot arrow flies through the sky! They will fight each other with firearms made from iron and will carry their letters by lightening into all the world, and their ships will move through the power of fire on the large oceans of the world without sail and oars, so quick and easily as an eagle glides through the air; - and still thousand and again thousands of things of which you cannot have any idea.

14] And see, all this is contained in the fourth animal and cannot be understood by you, because you also cannot understand what I just now have explained to you! But in the spirit you will be able to understand all this shortly and you will not be able to give to anybody another explanation as I have given it to you at this very opportunity. Nevertheless will I give you later at a more suitable opportunity a more closer explanation about this. But for today we have sufficiently done right and good and thus want to take our bodily rest!" (THE GREAT GOSPEL OF JOHN vol. 6, chap. 101)

Explanation of a key psalm of David discussed in Matthew 41-46

The Lord (= Jehovah = Yahweh) said to my Lord (Jesus) "Sit at my right hand until I make your enemies a footstool for your feet."

So when Jesus Himself, Stephen, Paul and other authors of the gospel repeatedly use the image –sitting at the right hand of God, they all base themselves on Psalm 110:1 where the incarnation of Jehovah in and as Jesus is already emblematically predicted. And Jesus explicitly refers to the same verse in His discussion with the teachers of the law and the Pharisees about the question: Whose son is Christ, the Messiah? Matthew 22:41-46: The question about the son of David. (Mark 12,35-37; Luke 20,41-44) While the Pharisees were gathered together, Jesus asked them, What do you think about the Christ? Whose son is he?" "The son of David," they replied. He said to them, "How is it then that David, speaking by the Spirit, calls Him 'Lord'? For he says, (Psalm 110,1): 'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." If then David calls him 'Lord,' how can he be his son?" No one could say a word in reply, and from that day on no one dared to ask him any more questions.

This scene is described in great detail in vol. 7 of the Great Gospel of John:

“There was now already quite a number of Pharisees and scribes around Me and they deliberated what they should ask further to trick Me, so that they could trap Me.

06] However, I said to them: “Listen, the fact that you want to ask me continuously questions of which you suspect that I will be trapped, is clear to everyone here. I already have answered a great deal of questions and have shown you that you cannot trap Me. Therefore I want to ask you a question again. If you can answer Me, you may ask Me again a few things.” [Mt 22, 41]

07] The Pharisees said: “Good, just ask, also we will not withhold You any answer.”

08] I said: “Well then, do tell me: what do you think about Christ? Whose Son will He be?” [Mt 22, 42]

09] The Pharisees said: “As it is written: He is a Son of David.”

10] I said: “Hmm, strange, if this is so, then why does David in the spirit call Him a Lord, when he says: “The Lord said to My Lord: sit down at My right hand until I have put Your enemies at Your feet? If David calls Him Lord, how can He then be his Son?” [Mt 22, 43-45]

11] On this, a Pharisee said: “We know that David has spoken in the spirit like this about Christ, but who can understand what he meant with the ‘Lord’, who spoke to his Lord, and who is the Lord who David called ‘his Lord’? Because according to the teaching of Moses we cannot accept that at the time of David they already thought and believed in two Lords of which each one would be completely God. The Lord who spoke to the Lord of David must clearly be another person than the Lord who David calls ‘his Lord’. Otherwise how could David say: “The Lord spoke to my Lord”? But who can understand this? If You understand it, then explain it to us. Then we will believe that You speak out of God’s Spirit. “

12] I said: “If you as so-called scribes cannot understand the way of speaking of the old Hebrews, how then do you want to understand their spirit?”

13] The Lord, thus Jehovah, has certainly also been a Lord of David, thus also his Lord. And therefore, David did not express himself wrongly when he said: 'My Lord spoke to my Lord.' And when he spoke like that it is also clear that both Lords, who by way of expression are only apparently two Lords, are in fact one and the same Lord. You yourselves do also say: 'My spirit spoke to the mind of my soul.' Does the spirit of man not live in his soul and is consequently one with his soul, although it is as real life power in the soul more noble and more complete than the substantial soul itself?

14] However in God there also reside two discernible essentialities although they represent His basic primordial existence and thus His indivisible One primordial Being.

15] The one distinct essential essentiality is **love**, as the eternal flame of life in God, and the other distinct essentiality is as a result of the brightest flame of life, the light of the **wisdom** in God.

16] If this is now so, and undeniable not different, is then the love in God not totally the same glory in God as His wisdom?

17] But when David said: **'The Lord spoke to my Lord', he only said that the endless merciful love in God penetrated its wisdom totally and said to it: 'Go and sit at My right hand, become Word and Being, become one with all My life's power, then everybody who is an enemy of the light must bow before the love life's power in the light thereof.'**

18] **However, what David said at that time in the spirit, stands now in a wonderful way embodied before you. Why do you close your eyes and do not want to realize that the great promise is being fulfilled and stands and speaks now before you, and is showing you the ways of the true life from and in God?"**

19] When the Pharisees heard this from My mouth, a kind of fear for My wisdom came upon them, so that no one of them dared to ask Me anything further to tempt Me."

(The Great Gospel of John vol. 7, 198:5-19)