

MESSAGES FOR THE PEOPLE OF GOOD WILL

(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.

May the following texts warm the hearts and illuminate the minds of all the good-willing people who search for the truth and meaning in life, so they could recognize the real Author of them and His eternally fatherly Love.

"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened." (Luke 11:9-10)

"Whoever seeks as long as you have been seeking, will find; whoever asks as you do, will be given, and whoever knocks on the right door, as you now have just knocked, to him will it be opened." (The Great Gospel of John Book 5, chap. 86:17)

"My sheep listen to my voice; I know them, and they follow me." (John 10:27)

"But I am the Lord Himself. I love My sheep because they are Mine. They know Me and always hear My voice when I call them." (The Great Gospel of John, Book 17, chap. 73:3)

"Test all things, and hold firmly that which is good." (1 Thessalonians 5:21)

„He who wants to live properly may accomplish this in any church, because the main rule is as follows: examine everything and keep what is good. I will tell no one: become a Catholic, a Protestant, or an Orthodox! Instead, remain what you are if you so wish; but be an active Christian in spirit and in truth! Because anyone may have access anywhere to the pure word of God, if he so wishes." (Earth and Moon, chap. 73)

"So as to be on the safe side, believe only Me, listen only to My voice in your hearts, which does not deceive, and do not let yourselves be deluded by clever, self-seeking interpreters of My Word. Here the word holds good: 'Examine what you hear and read; adhere to the good and eliminate the bad.'" (Secrets of life)

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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 oilier 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, I)

Mankind's condition

“What happened when I first came to the earth as a man will happen again. There will be signs - happy they who understand and heed them for their own benefit and that of their fellowmen! Spiritually that which has been predicted will commence -and actually has already commenced - with exactly the same symptoms as once during My pilgrimage on earth. Wars and uprisings, the persecution of My followers, fear of the future and all kinds of diseases were the early signs then and shall not be absent today. Not that I am sending them, but men work their own destiny through non-comprehension of My divine words that shall remain unchanged forever. The wind of spiritual freedom is blowing also today, penetrating all human hearts. The human rights that have been disregarded for so long want to be respected and no longer trampled underfoot by just one class - the more powerful.

It says that even a worm will turn when trod upon. Well, the mighty of the church and the world have trod on the worm long enough, endeavoring to completely subjugate it and let human dignity begin only with them. But they went too far. This they feel and are now - in their fear of the consequences - looking for means to stop this development. But in vain! As once in Jerusalem, also these mighty of today will reap what they have sown.

At that time I advised My followers to be moderate in everything, to retain their souls and bodies pure and not to misuse them, so that they may stand purified before the Son of Man when He shall come.

The same admonition applies also today: "Watch and pray that ye enter not into temptation!" Keep yourselves pure, gain strength through your faith in My love and My divine care which, even if it allows the most terrible things to happen, will never punish those who have followed My teaching with childlike trust and practiced it with faithful zeal.

The signs of the time will pass you by when you have learned to adapt your body to a minimum of physical needs, but instead are more concerned with the building up of your spiritual being. Then - as once My followers did - you will praise My greatness, love and mercy even over smoking ruins of worldly splendor and battlefields, where matter has been defeated, but the spirit liberated." (The Lord's Sermons, 1)

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"Men are meant to have everything and arrange their life on earth with as many comforts as possible. They may protect their hands from hard labor so as to gain all the more time for the refinement of their hearts and souls. But if with people's increasing skill also their selfishness, greed and lust for power will keep growing and as a result their spiritual darkness, the worst consequences may be expected." (THE GREAT GOSPEL OF JOHN vol. 5,108:6.)

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"The worlds industries will be pursued with diligence so as to deaden the spirit more quickly and possibly also destroy completely the anyway scanty seed for the attainment of eternal life. And thus men's hearts, God's sole dwelling place on earth, are becoming stunted." (Gifts from Heaven 11, p. 367)

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"These are the industrial people and their needs that can never be satisfied. They may be compared to the scrub and thorns under which the seed of the Word of God is choked." (Spiritual Sun II, 125, 5)

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"The dwellers in the big cities are forever craving for pleasures. They all want to live in comfort, to have entertainment, be distinguished and, if possible, exercise a little bit of power. All these refinements, however, are nothing else but idolatry, for they are sacrifices of the human spirit to dead materiality." (Spiritual Sun II, 81,10&13).

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"03] I tell you: Man needs very little for life on this Earth; but the haughtiness, the lethargy, the arrogance, the greed and domineeringness of man need indescribably much and nonetheless can never be satisfied!

04] The worries of man are mostly fed on this, and people then quite naturally have no more time to concern themselves with what they should concern themselves because God placed them on this world for that reason only. [...]

13] Yes, your souls and the souls of millions of people no longer even know that they are the carriers of the spirit of God, not to mention that they could and should do something beneficial for becoming free and independent. For your love of splendor and comfortable life the poor and weak humanity is driven by you too strongly to bloody endless drudgery and therefore cannot do anything to liberate their spirit and so you are dead along with you subordinates and are truly children of Satan and will not hear My word, which earnestly and truly leads you to life. Instead you defend your word, from which eternal death for you and all your subordinates must necessarily follow!" (THE GREAT GOSPEL OF JOHN vol. 3, 10:3,4 & 13).

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"What happened to the Jews at the time Jerusalem was destroyed will happen again at the end of today's mankind. There will again be the horrors of war and destruction, only in a different form. And just as in those times the few that believed in Me had a better lot or, if it was hard, were better able to bear it thanks to their firm faith in Me, thus it will be in the time preceding My Second Coming. Then, too, faith and trust will have disappeared on earth because mankind, or at least the majority of men, will be favoring the world and its pleasures, as can already be noticed everywhere.

Therefore, the purification of the spiritual sphere of the soul must be undertaken in accordance with what I said of the fig tree in the Gospel. When it starts to come into leaf and develop sap, it is the time preceding the summer, the time prior to development and fructification, which spiritually compares with the time of testing and separation, when man has to account for the spiritual values entrusted to him.

Natural events, accidents and illnesses preceding this time are the last efforts to save whatever can be saved, that not all may suffocate in the mire of selfishness. The arrogant human heart can only be made pliable through misfortune and blows of fate." (The Lord's Sermons, 53)

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"What would it profit man if he possessed all the treasures on earth enabling him to enjoy all imaginable pleasures, but thereby harmed his soul?" (THE GREAT GOSPEL OF JOHN vol. 8, 183:9)

The education of humanity

"[1] Now the highly ranked counselor said again: 'But why would it be, namely for the high priests, harmful to – at least for a few years – compel them by the omnipotence and the wisdom of Your God to end idolatry and teach the people the truth? If God's omnipotence would liberate them again and they would want to go back to the old idolatry, then the enlightened people would certainly correct them in such a way that they would never more want to deal with this old idolatry again. Am I right or not?'

[2] I said: 'If this would be advisable and good for the salvation of the people, then God would not need the priests, but He could also let the trees and the stones speak, which would even have a greater impact with the people. But in both cases it is not only of no benefit for the free will of men but it would merely harm the free development of the inner independent life of the soul. Because if suddenly all your priests would start to preach loudly against their old gods and idols to the people who are now still for the greatest part superstitious and whose convictions are for the greater part based on untruths, the people would consider them as enemies of their old gods, would grab and strangle them. And when trees and stones would teach the people, an enormous compulsion would be exerted on their consciousness and their will and then also the people would soon assault their idols and priests and destroy them.

[3] Say for yourself, who would be helped by that? Not the people. By that they would not have a free but an entirely imposed belief, consciousness and will, by which their souls could not become free as was the case with their old superstition, which now already by many among you has become very transparent as a result of personal searching and thinking.

[4] A belief that has been imposed by miracles would have – as just mentioned – no sense, because it would be just like the old one, a superstition, and for the priests it will also not be beneficial. And neither for you. Or do you have proof that you are really a wise man when you are only answering the questions which you are asking yourself?

[5] If now for instance I would let the pillars speak in this palace and would ask them all kinds of extremely profound and wise questions at which the pillars would give Me such wise and true answers as would not be possible for any man in this world and also not for no angel spirit in Heaven, what would you say on this?'

[6] The highly ranked counselor said: 'On the one hand it would be very wonderful, but finally the pillars would only be able to give those wise answers in agreement with Your will and in accordance to Your understanding, and this would actually be the same as if You would ask questions Yourself and then would answer them.'

[7] I said: "This you have perceived very well and well answered. And look, it would be precisely the same if God by His almighty will would impress in man the order of life, which once He has determined for eternity. Then God Himself would will and act in man. But if this were the case, then what will become of the complete free independent life of man?

[8] However, God did not create human beings as so-called playing dolls for Himself, but as completely equal images of Him, which He has brought to life out of Himself, not as creatures of His almighty arbitrariness, but as true children of His eternal fatherly love. And He has given them a

creative quality, which is completely equal to Him, in order to develop themselves completely freely out of their own power of life according to their own totally free will until they are completely equal to God. And look, for this reason, the development of men's free will may not be slowed down by any godly force. And even under the most severe circumstances they must be allowed to keep their completely free will, even when it would cost Me My earthly life on the cross.

[9] Look, this is how much love the godly Wisdom has for men, who once placed His children in this world for the test of the complete free will that was given to them. Understand this well and do not ask Me any further foolish questions, because God has set out of Himself an eternal order and this is how it will remain eternally. And now, let us talk about something else if you want.'

[10] Here said Cyrenius: 'But, My Lord and Master in all things, You surely are not angry because of this? We are as we are: still very much earthly men who are slow in understanding and therefore we ask You to be patient.'

[11] Now Joseph said: 'It never took so long for Him. It is more reasonable now to leave Him alone, because He truly has talked and spoken a lot now. And when He is like that, it is better to let Him go and to do what He had advised. Me also, I, as if I am His father, cannot help it. Suddenly He becomes quiet and He lets us talk about whatever we want. Therefore, honorable friends and benefactors, leave Him alone for awhile, then He Himself will come up with something.'

[12] Cyrenius said to Joseph: 'But do tell me if He has ever contradicted Himself?'

[13] Joseph said: 'Not ever. Whatever He has said once, is as if it is spoken for the whole of eternity, and this happens often with the smallest and most insignificant things. This I can completely truthfully witness.'

[14] Then Cyrenius said: 'Yes, then it is indeed more reasonable to act as He wants, because His inner Being is filled with God's Spirit and whatever He wills, happens. We, weak men, better do not begin a fight with Him, of which I was already convinced 20 years ago. But now, the question is: about what other things will we discuss? Because He is the most memorable phenomenon of this time, as well as since all other times and will also be until the end of the world.'

(THE GREAT GOSPEL OF JOHN, Book 18, chap. 34)

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"So as to be on the safe side, believe only Me, listen only to My voice in your hearts, which does not deceive, and do not let yourselves be deluded by clever, sell-seeking interpreters of My Word. Here the word holds good: **"Examine what you hear and read; adhere to the good and eliminate the bad."** (Secrets of life – G. Mayerhofer)

Introduction by the Lord to His Word "The Household of God"

"The writer of this work sought in all earnest and found what he had sought. He asked and it was given to him, and since he knocked at the right door, it was opened to him and to all those who are of a good heart and will. But those who did not seek with the heart, but always only with their presumed pure reason and keep examining and criticizing, they knock only on the hard and dead shell of matter instead of the living name of the eternal Giver of all good gifts, and they shall not be given and it will not be opened to them. For the Spirit of the Lord never reveals Itself through the intellect of the worldly-wise, but only in and through the simplicity of the heart to those who are

regarded as fools by the worldly-wise. However, soon the intellect of the wise of the world will come to nothing before the simplicity of the fools.

He who will read this work with a humble, grateful and devout heart will gain from it much grace and blessing, and he will not fail to recognize the true author of the work. However, to the pure-reason-caste it does not make any difference whether they read Daniel, a Sir Walter Scott, or a Rousseau or Hegel; because for the worldly thinking everything is worldly and a higher communication from on high is regarded as an irresponsible fancy of ignorant, fanciful people who through their mysticism want to become someone or achieve something because they cannot do that on the road of pure reason which they do not possess.

But do not let this deceive you! How often the four Gospels have been distrusted! But are they because of it of less value in the hearts of the true believers in God? How often have I, the Lord and Giver of life and every gift of true benefit to the latter, been declared by the worldly-wise as just a man, as a mesmerist, also as a fraud and even as a purely fictitious person; and at present millions regard Me as such! Yet other millions are not led astray by it. They, as doers of My Word and not just hearers of it, understood in the simplicity of their hearts that Jesus of Nazareth was more than what the many worldly scholars take Him for. Therefore, where this work is concerned, let no one be influenced by the judgment of the world, which accepts only what is of its own kind, but let him listen only to the voice of the heart of the unsophisticated. They will express a correct opinion to everyone before the eyes of the good Giver. But the intellect of the worldly-wise will on many occasions find this a stumbling block. Good for the one who is not completely shipwrecked in the process!

He who reads this work and regards it as spiritual inspiration, but is not yet clear in his mind 'whether it comes from a lower or a higher spirit', is still extremely blind and the cover of his worldly intellect still mightily veils the vision of his heart.

Whoever has a living faith in Me is surely familiar with My strength, kindness and supreme wisdom, and he will, and must, understand that I possess strength and

wisdom in eternal abundance and am surely able to oust forever the enemy from the field I am cultivating; for I and Satan have not ever yet used the plough in one and the same furrow. Unfortunately, this does happen where the intellect of the selfish world is involved, which is itself dark and sees everywhere nothing but darkness. However, in the eyes of those who are taught and educated by the Father everything appears quite different, for to the truly pure and enlightened all is pure and has sufficient light.

Let those who say that in order to be acceptable as inspired from on high this work lacks simplicity, tranquility and range of vision, as well as a certain depth in the whole of its ideology, be briefly told that they should examine their heart very carefully as to whether they themselves do not lack what they are missing in the Word. But they expressed their opinion so that, as European scholars, they have said something, too, about this work without having penetrated to the bottom of it. For in order to express an opinion obviously more is required than a superficial perusal of a section of the work.

What do such readers regard as simplicity? I think that writings which, despite the necessary, for the limited human understanding so mysterious abundance and depth of what they offer, are presented in a way that even children can properly understand them, once they are able to read reasonably well and are capable of thinking beyond the first rudiments of writing and arithmetic, could really not be lacking in a certain simplicity. Pictures and language do not ever imply the simplicity of a writing, but only the easy comprehension of an ever so simple heart that can find its way in such a writing. Everything else like an antiquated, awkward language and several thousands of years old corresponding allegories - is as far from simplicity as is the intellect of the worldly-

wise. And as for the remarks about the needed tranquility and range of vision and the required depth in the whole of the ideology, there is all the more of all that contained in this work, the more the criticizing worldly wisdom imagines it to be lacking; for that which gives tranquility to the heart must itself have tranquility in abundance. Of course, it cannot give tranquility to the intellect, which is not receptive to this and, therefore, cannot find tranquility in a writing, as a stream cannot find it until it has reached the greatest depth of the sea. However, if the intellect of the worldly-wise could humble itself and descend from its presumed height into the simple little chamber of the heart, it would then out of this tranquility find the tranquility believed missing in this work and the fullest range of vision within it. But as long as the intellect is like a weather-cock on the spire of earthly wisdom, continuously turned in all directions by various winds of doubt, it will probably not find anywhere the tranquility it does not possess itself, nor the usual range of vision it enjoys on its windy height.

If someone misses in this work a certain depth of the whole ideology, let him be told that the Giver of this writing did not intend to develop in those who read it in the true tranquility and simplicity of their heart as what it actually is, such a view, which unfortunately has already spread too much among people, but simply to awaken a godliness and gratitude and there from a living faith and the proper love for God and the fellowman and to animate it to be lasting.

Besides, those who read this writing with the fight attitude are still going to attain a sufficient depth in the better ideology without the help of scholars who by war of their futile rational examinations are not likely ever to reach the proper depths of the total view of the world and universes, which only in this work can be found by the fight type of reader, - irrespective of other later works wherein, as it were, the sun and with it all the planets, solar and central solar systems are materially and, above all, spiritually, sufficiently comprehensibly and fully described and revealed.

If in a work the material, and especially the spiritual, development of all created things from the very beginning - thus already during eternal periods and states of existence - is presented with sufficient clarity and somebody still finds too little depth in the supposedly lacking ideology, truly, in all the heavens there would not be found an eye-ointment with the help of which such scholars could cure their most regrettable short-sightedness.

"We simple and unsophisticated lovers of God", the proper readers of this work have every right to say, "have, except for God's university in our hearts, never attended another, neither in Paris nor in Jena and Goettingen, yet we do not wish to change places with all your celebrated worldly wisdom; for we prefer our inner beholding of the depths of our holy Father's great creations to your thousand years of research with covered sight. We can see from your calendar how far your telescopes and mathematical lines are reaching, and your ways are familiar to us. However, how far the enlightened sight of our hearts resting in God reaches, to measure that your instruments and mathematical lines would not reach far enough and fail in their mathematics."

So whoever wishes to read this work with true benefit to his soul, let him read it in the simplicity of his devout heart without being a censor in the worldly way but let him always be only a careful householder of his heart, and he will find in this work in abundance what some highly educated readers have unfortunately not found.

And now all My blessing and grace to the fight readers of a pure heart and good will! Amen."

The heavenly Father's warning to his children

"Thus spoke the Lord to me and within me for everyone, and that is true, faithful and certain:

1. **Whoever wishes to talk with Me**, let him come to Me and I shall lay the answer in his heart. But only the pure whose heart is full of meekness shall hear the sound of My voice.
2. And **he who prefers Me to all the world** and loves Me like a tender bride her bridegroom, with him I shall walk arm in arm, and he will always behold Me like a brother his brother, and as I beheld him from eternity, before he was.
3. Tell **the sick**, they shall not grieve about their sickness, but turn to Me in all earnest and trust Me completely. I shall comfort them, and a stream of the most precious balm will flow into their heart, and the fountain of eternal life will inexhaustibly manifest within them. They will recover and shall be refreshed like the grass after a downpour.
4. Tell **those who seek Me**: I am the true 'everywhere' and 'nowhere'. I am everywhere where people love Me and keep My commandments and nowhere where I am only praised and worshipped. For is not love more than prayer and the keeping of the commandments more than worship? Verily, verily, I say to you: He who loves Me worships Me in spirit, and he who keeps My commandments is the one who truly reveres Me. But only he who loves Me can keep My commandments, and the one who loves Me has only one commandment - that he love Me and My living Word which is the true everlasting life.
5. Tell **the weak** from My mouth: I am a powerful God. Let them all turn to Me and I shall perfect them. Of the flycatcher I shall make a lion-tamer, and the fearful shall destroy the world, and the mighty of the earth shall be scattered like chaff.
6. Tell **the dancers** openly that Satan manipulates them all. He seizes them all by their feet and whirls them around to make them dizzy enough so that they can neither stand nor walk, nor sit, nor sleep, nor rest, nor see, hear, feel, smell or taste, nor sense, for they are all dead and, therefore, can neither be advised nor helped. And even if they wished to turn to Me, they would feel like somebody whom a strong one had seized by the feet and whirled around. If he were to look up to the sky he would not see the sun, but only a bright streak blinding him so that he would close his eyes, unwilling to see anything anymore.
7. The person whose physical eyes are blind has still the possibility of seeing with his spiritual eyes. But **he, who has turned blind in his spirit**, remains so in eternity.
8. Tell **the gamblers** that they first gamble away their life and eventually everything that has been given to them for their life. For gambling is a well filled with poisonous dirt. The gamblers believe it to be a hidden source of gold and keep burrowing in it daily, inhaling its pestilential odor, poisoning themselves through and through and finding their spirit's eternal death instead of the imagined gold.
9. **Those who have the Scriptures, but do not read them** are like thirsty men beside a well with pure water which, however, they do not want to drink, either because of a certain spiritual dread of water like rabid dogs that instead of drinking some water and recovering will rather bite into the hardest stones to quench their thirst, or very often because of a certain indolence. They prefer to be served by certain idle servants stinking slime from the nearest mud-hole to quench their thirst and eventually perish.
10. Tell the **love-makers**: Whoever walks in the flesh, walks in death and his lust will soon become the food of maggots. Only he who walks in the spirit will reach the light, the original source of life. His share will remain forever and keep increasing.

11. **Those who are fashion-crazy** tell in all earnest that they will be standing naked before their most just judge. Their splendor will vanish like bubbles. Their lust for power and pomp shall end in the lowest slavery, and they will be ashamed of their foolishness everlastingly. Is not he a great fool who wants to have a rubbish heap gold plated and has gems set in the worst kind of dirt instead of gold! Oh, that there are so many lunatics in the world these days! They regard the light as darkness and the darkness as light!

12. Already there is a star in the East that will pave the way for Orion, and the fire of Sirius will consume all of them. And I will fling great numbers of stars to the earth so that all the evildoers may perish and My light shine everywhere.

13. I, Jehovah, God from eternity, the True and Faithful, for a final warning. Amen.

14. This concerns first of all you, who have so poorly recorded this, and then all the others. Amen. This says the First and the Last. Amen." (chap. 1, The Household of God vol. 1)

The Lord's Precepts for men

"Thus spoke the Lord to me and within me for everyone, and that is true, faithful and certain:

1. **You are the Lot of Sodom**, but make sure that you do not suffocate in unchastely and thus participate in the heritage of the harlot, for you are unlike anyone before or after you. As a man you are entirely in the flesh and its lust, but as a spirit you are completely free with open eyes and open ears. You soil your body with dirt, whilst streams of light are poured upon your spirit. Your body feeds with the swine, whilst a thousand angels surround your spirit. You have filled your earthly heart with mire and dirt, but I have made My abode in the heart of your spirit. You talk with harlots, whilst I talk to you as a brother to his brother. You stink like a cesspool, and your spirit breathes the sweet odors of the highest heavens. You are a horrible creature, but your eye shines more than the suns. Therefore, cleanse your flesh and become one with Me so that I may become One with you.

2. Tell **the fearful mothers** not to raise their daughters to be afraid of men and the world. For what one fears one blindly obeys when the temptation arises and those who are feared have an easy victory. Let them teach their daughters rather to respect and love Me that I may be the victor and they despise the world and least on My boundless love. They shall not take them to public places to find a husband, but to Me. Let them bring them to Me and I tell you: Not one of their desires shall remain unblessed and unsatisfied. For I am a rich God who has plenty of everything which He can - and will- give in abundance.

3. **The poor** shall not beg at the doors of the rich where they experience the lot of stray dogs and their hearts are turned to sorrow and bitterness. They shall come to Me with great confidence, and I shall refresh them all. I shall give load to the hungry and drink to the thirsty, clothe the naked and heal the sick. The lame shall leap like a hart, the leper shall be cleansed, the blind will see and the deaf hear, and I will make the weak stronger than a lion. The timid shall become bolder than a colt and the aged shall find rest. The poor is My closest brother, I care for him. Therefore, the dogs shall not debase him, for **the rich of the world** are brothers of Satan and children of the devil in hell.

4. Tell My friends they shall not love **My servants** more than Me. They shall place their salvation fully in My hands, rather than keep it in their own hands, and completely rely on Me. For the servant must act strictly in accordance with the command, lest he be found unworthy. The giver of the law alone stands above it and can place whomsoever he wishes above it, too. However, as long as they are under the yoke, they shall be judged, but to those who come to Me I can remit judgment.

5. **My church** on earth is a bath of purification. Let him who has washed himself come to Me that I may dry him with the warmth of My love and keep him with Me. But the one who only enjoys the splashing and dabbling will fare, as do the mill wheels, which never get out of the water.

6. If someone has performed the works of true repentance, let him come to Me, and I will receive him like a **prodigal son** and keep him within My strength. For **the servant** can advise, but I can do it; the servant can instruct, but the salvation is My work; the servant can pray, but I alone can bless. My servant must pass fair judgment, but only the Lord has the right to show mercy. Therefore, let them not forget the Lord over the servants!

7. Tell them this faithfully word for word without hesitation, for if you want to love Me you must not fear the world, as I am more than an the world.

8. For the world I am a most insignificant hero for whom there is not much regard. **The scholars** look down upon Me and at the most call Me an honest man. Some of them ignore Me completely; for them I no longer exist others still admit some divine trait in Me, but only for a short time, then they let themselves be influenced by the worldly wise. Soon I am dismissed and at the most regarded as a God for old women. For **some of My servants and workers**, who imagine themselves great, I merely serve as an official seal and as an external kind of divine cover for their idle nonsense and their gross and utter foolishness and stupidity. There are some who permit Me still to retain My divinity, but for this I must allow them to make of Me what they will in their pursuit of temporal gains. And what is the worst: I must be a downright absurdity! Love and mercy I may have only as long as it suits them; then I must become more pitiless than a stone and must suffer Myself to be changed into a most despicable tyrant I am expected to rush from One tribunal to the next and pass one condemnation after the other. My love must therefore be only temporary, whereas My tyranny and harsh judgship are meant to last forever. Oh, those utter fools! My infinite forbearance, gentleness, meekness and eternal love for My created beings certainly do not serve their greedy purposes, but all their plans shall soon be thwarted. Their accounts are before Me and the measure of their deeds has been almost filled, and their reward is awaiting them.

9. For him who does not know Me the way I am, and who I am, it would be better not to know anything about Me, for then I could still revive him in the spirit realm. But as things are they make themselves incapable of receiving My help as they deaden the life within them by destroying and slaying Me within them, thereby becoming vines separated from the grapevine.

10. This I now say: I am the sole eternal God in My triune nature, as Father in My divinity, as Son in My humanity and as Spirit in all life, action and cognition. I am from eternity the very love and wisdom. I have never received anything from anyone. Everything that exists is from Me, and whoever possesses something, has it from Me. How can I be a tyrant and one who condemns? -Oh, you fools! I love you and you scorn Me. I am your Father, and you regard Me as an executioner. Where I bless, you curse. Where I build, you destroy. What I raise, you bend down. What I sow, you smother with floods. You oppose Me in everything. If I were as you say that I am, truly I tell you the earth would long since have ceased to exist; indeed, it would never have been created! However, since I am the way I am, everything is still in existence as it has been and will be forever. And you will be the way you wish to be, without My condemnation, for you will be what you have made of yourselves. But those who accept Me as I am and love Me as I love them, I shall make into what they wish to be so that their freedom and joy may be perfect everlastingly.

11. Tell My officials and servants: My offices are not banks and changing-offices, for he who serves Me for the sake of money does not serve Me out of love. And the one who does not serve Me out of love is a stranger to Me in his service as I must be a stranger to him since he does not serve Me out of love; with him My account is already closed. And how can he be a faithful servant who sells his master's treasures illicitly like a thief at shameful prices? -Judas Iscariot sold Me at least for 30

pieces of silver not knowing in advance what would happen to Me; for he was deluded and became lost. But now -as already tortured, slain and raised from the dead, I am available every minute for a mere song. Oh you shameful thieves, you murderers, what can I compare you to? You children of the dragon, you brood of vipers! Are you serving Me like this, must I find you such? I bid My dear Paul tell you that he who serves the altar shall also live of the altar, but only from the works of love, which works all that, is good. But you have no works of love and are, therefore, robbers and thieves and murderers of the Gospel and all truth. Know then: As the work, so the reward! Love cannot be had for money, but only for love. I am the very love and can never be won for any other price but love. I have redeemed all of you with love and, therefore, demand again love from you. So whomever wishes to serve Me, let him serve Me with the love with which I died for him on the cross. And he, who wishes to come to Me, let him come in the love that bled for him on the cross.

12. Tell the ministers and lords of the world frankly and truthfully that their offices do not rank higher than the offices in My kingdom. Soon I will destroy every office that is against Me. Woe to its servants! For I am the Most High, My law is eternal as am I and shall remain so in eternity. The moths, which are endeavoring to nibble at My law and make new laws from their dirt in order to eradicate My law, the latter will crush with all its weight and destroy them as though they had never existed. Everyone who offends against My laws can be forgiven when he changes his ways, recognizes his mistakes, repents, turns to Me and remains in Me and I in him. But the One who tries to undermine My law shall be crushed by it, and he shall cease to exist forever. All the worldly laws undermine My commands, unless men who are instructed by My Spirit give them out of My love. Woe upon the tyrants and despots who rule because of the might and authority of their thrones. For when their measure is full, they shall experience the power of the weak. The ground is Mine and the field is Mine. This tells you the True One, the Eternal God of Love and Wisdom, and He makes it known through a fool to the worldly wise. Amen. I, Jehovah. Amen."

(chap. 2, The Household of God vol. 1)

The Word as Father of his children

"Thus spoke the Lord to me and within me for everyone, and that is true, faithful and certain:

1. I am a good host, not a crumb of bread is lost. Whoever invests his capital with Me will receive high interest, and it will remain recorded in My heart, and the interest will be growing forever and ever. Look upward, you fool, and gaze at the starry sky! Who has ever counted the infinite number of suns and all the earths of which I have created thousands for every sun? And I, Who am truthful and reliable in every one of My words, am telling you: For a penny I shall give away an earth and for a drink of fresh water a sun. Truly I tell you: The smallest service of neighborly love shall be rewarded richly and abundantly.

2. You ask Me whether there are everywhere humans like here on the earth where you dwell. And I tell you: Yes, there are everywhere humans who are going forth from My bowels and who perceive Me according to the respective organ. Those who go forth from My bands and perceive Me according to My bands; those who go forth from My feet and perceive Me accordingly; those who go forth from My head and perceive Me according to My head; those who go forth from My hair and perceive Me according to My hair; those who go forth from My loins and perceive Me according to My loins; and altogether those who go forth from all the different parts of My bodily essence and perceive Me accordingly. Their life and happiness correspond to that particular part from which they have come forth. They are all My creatures whom I love, for I am love throughout and am the very love everywhere.

3. However, **the people of this earth I called forth from the center of My heart and created them fully in My image.** They were meant to be not just My creatures, but My beloved children who were not meant to perceive Me as God and Creator, but as their good Father who will, after a short trial period, take them back into His house to share everything with Him, dwell with Him everlastingly and rule and judge the universe with Him. And behold, all my creatures love Me as their Creator and gratefully enjoy their existence; but My children do not want their Father and reject His love.

4. Behold, it saddens Me when I see how every hour thousands upon thousands wither and pass away. Oh, if I could only help them! Is it not sad when the Almighty cannot help?

5. You ask Me again how this could be possible. Oh yes, I tell you, it is quite possible. Behold, all My creatures are held by My might but My children by My love. - My might commands, and it is obeyed, whereas My love only desires and gently bids the free children, but the free children refuse to listen and do not want to face their Father. Because they are free, as I am, I cannot help them if it is against their will. My might surpasses everything, but My will is subject to My children. But let everyone note this: I am your Father and am also your God and beside Me there is none other. Do you want Me as a Father or as a God? Your actions shall give Me the final answer.

6. Take note of this: Love dwells only in the Father and is called the Son. Whoever scorns this love shall be subject to the mighty Deity, losing his freedom forever and death shall be his share, for the Deity dwells in hell, too, but the Father dwells only in heaven. God judges everything according to His might, but grace and life eternal are only in the Father and are called the Son. The Deity destroys everything; but the Son, or the love within Me, has life, gives life and animates.

7. All this the good host and the thrifty Father is telling all His children that they may change their ways in order to receive the inheritance I have faithfully prepared and kept for them from eternity.

8. Tell your friends and brothers lovingly that I, their most loving Father, have already stretched out both My arms to press them all to My heart forever and ever. They shall on no account turn again away from Me, but shall keep gazing at My countenance, and My eyes will tell them and clearly proclaim how much I love them and how sincere My intentions towards them are.

9. Tell them: I have put their sins out of My sight and have washed them white as snow and there is no longer any obstacle. No longer will I be an invisible father to them. They shall always see Me and be happy and joyful. All their worries they shall transfer to Me.

10. Oh, how gladly I shall take care of them! What are all the joys and beatitudes of My heavens for Me, the Father, compared with the bliss to be loved by My dear children as their only true Father!

11. Behold, I give you all the beatitudes for this one bliss, which I have reserved for Myself. And therefore My children shall call no one but Me their Father, which I am and to which I am fully entitled, and no one may take this right from Me as I am the only one and there is none other besides Me.

12. Behold, **I will call them all** (i. e., your friends and brothers) **by name: HLVTSSAASS**. They shall all receive My fatherly salutation and still today, if they so desire, shall the gates of heaven be opened to them, which are the eyes of their spirit; and already today will I dwell in their hearts. Only one thing shall they do with determination, namely, cleanse their flesh in the well that contains living water. And they shall take a staff that is half black and half white, break it in half, throw the black part at the feet of the world and keep the white part as a token that they have broken with the world and its flesh forever.

13. This means that they shall in all earnest go within, recognize themselves and then present their discovered weaknesses to Me in their hearts. I shall remove the dirt from their hearts and fill them with the fire of My divine fatherly love. Thus cleansed they shall then show themselves to the priest

through and in the confession. Thereupon I will come and share the joyous feast with them before the altar.

14. Tell them also that they must on no account take offence at anything in or about the church, for I purify every food I recommend for the one who wishes to partake of it in spirit and in truth and so he can enjoy it without fear. What I give to My children is clean and is not desecrated through the outer form for those for whom I have blessed it. I shall bless the temple, and the place where they are shall be hallowed.

For I, their holy Father, shall be in their midst wherever they go, and not a hair on their head shall be hurt.

15. Tell them in no uncertain terms: **My love is waiting for them, and I will not close My arms before all of them are resting in My embrace, where they will behold their most loving, holy Father face to face, and their joy will never end.** Amen!

16. Tell all those who seek Me that I am always at home and never go out and that I do not have fixed hours or times when a person may come to Me as with the kings on earth and the great ones of the world. Thus, a loving heart is welcome to Me not only on a Sabbath or Holy Day, but every minute, and even at night I have not ever barred the door to anyone. So whenever you will knock, I shall say "Enter!"

17. You must and can tell openly whether I have ever compelled you in any war or whether it was at all times left to your free will to come to Me with a question you wanted to ask and if I have ever failed to answer your question. When you asked Me from hell, I gave you an answer, and when you were on earth, I spoke to you, and I spoke to you in the heavens. My ear is open to you day and night. What you are writing here, you write at your own time and leisure, and I am always satisfied with how long and how much you wish to write. Therefore, tell them faithfully that it does not matter to Me, but whenever someone comes to Me, he is heard and accepted.

18. Tell the children that they must not mock Me, but that they shall take this seriously. Tell them that I am never facetious nor do I appreciate a joke. I take everything seriously concerning the great and the small, the young and the old, male and female. **I do not make exceptions.**

19. For behold, I instantly and forever destroy My creatures that are useless. But for My children I have plenty of punishments, and I shall discipline the disobedient to the last drop of their blood, when they will surely recognize that I am at least the master of the house if they do not want to accept Me as the loving, holy Father.

20. Woe betides those who misunderstand and misinterpret My fatherly chastisement! I repeat: Woe betides them! They will be rejected by the Father and will have to deal with their forever-inexorable God. These things I am telling you, an inefficient, lazy servant. Amen. I, Jehovah. Amen." (chap. 2, The Household of God vol. 1)

"I Myself am the Master and the School"

"[8] However, the school where I could have learned it – this according to your way of thinking – exists nowhere on the whole world, for I Myself am the Master and the School.

[9] The one who learns it from Me and who comes with Me in the school of life, by believing in the one, only true God and by the love for Him, and through that by the love for fellowman, and who will then live and act according to My teaching, is a good disciple of My school. It is the only real and true school of life for everyone who wants to join that school and who wants therein to persevere

unshakably until the end of his earthly life. Only in this school he will find the eternal life of the soul in the beyond, and death and judgment of matter will leave him.

[10] The one who joins this school, and acts according to its teaching, will then also experience in himself how and why only I am the Master and the School Myself.

[11] However, in this school, one cannot be half in and half out, but before anything else he should strive only for the Kingdom of God and for its justice, which is all inside of man and nowhere else with some splendor outside of man. And do not worry about the things and treasures of this world, while they have no value for the life of the soul of man, because they are quite as perishable as the most beautiful shining dewdrop that is blown away already by a breeze. For that which a true disciple of My school needs for his timely livelihood, will moreover be given to him as a free gift.

[12] Look at the birds in the sky, the animals in the forest and those in the water. They do not sow and do not reap, and still they are all provided with everything they need. And if God takes care of the animals, then He certainly will take care even much more of men who believe in Him and love Him above all.

[13] So you also – to give you an example – can look at the grass and the many flowers in the field. Truly, **they are more beautifully decorated and dressed than king Salomon has ever been in his greatest splendor.**

[14] And if God – who is the only true Father of all men – takes care in this manner for the plants in the field, that are still there today, but the following day are mowed, dried and are then partly burned in the ovens and partly fed to the domestic animals, then He all the more will take care of His children, so that they do not have to walk naked on the Earth. Because someone, who is a real disciple of My school, will certainly be better than all the grass and all other plants on the whole Earth.

[15] Therefore, a true disciple of My school should not worry about the next day, about what he will eat and drink, and with what he will clothe his body. Because that is what the heathens do, who are no disciples of My school. My true disciples will surely be taken care of, for what they need most of all.” (THE GREAT GOSPEL OF JOHN Book 22, 23)

CROSS and CROWN

Meditation for Lent

INTRODUCTION

“The week approaches again when it is more earnestly thought about Me in Christendom, naturally in a different way, and not as I would like it and as I have appointed it during My earth walk. Only, let us leave it alone! It will still happen, even more so since already, for some time, the necessary provisions, in regard to the spiritual, have been met and, finally allows light to shine where until now darkness ruled.

Also you, My children, remember - with the approaching of these days of remembrance - the words which I have given in the earlier years. And thus some long for new words, while he yet should await, in himself, a better result and should enter into himself in order to see in how far he has followed his task according to the earlier words. – Since I, however, am the Father of Love and know very well with what weak children I have to deal with, thus I will let you write down your “General Confession” instead of you telling it to Me. For thus, perhaps, some would leave out his main faults while I am not inclined to overlook even one in silence.

See, the coming week reminds you of two things: firstly, of the example of My humility, meekness and an all-embracing, all forgiving love; secondly, of the great sacrifice which I, as God in human form, brought to you, in order not to let you sink down to animals of lust, but to save your spiritual worth, so that you, corresponding to My likeness, could be that for which I have created you! What concerns the first, the first question to be answered is: how and in how far have you followed my example, how have you maintained your love of neighbor towards your fellow men, how have you practiced your meekness, forgiveness and love.

Now, everyone should grasp his breast, examine himself, and if he finds his main weaknesses, then he should improve them! For if I should re-count to you your weaknesses, then you could be certain that it would look very badly. Not one, without exception, is what he should be, or what I could demand, after the gift of so much light which you have received from Me until now. For everywhere I see IMPATIENCE, FALSE CONVERSION ZEAL, UNNECESSARY TALKATIVENESS and GLAD UNCOVERING OF OTHER'S FAULTS. Truly, these are not the attributes of My disciples.

Precisely during the next week there stands the image of the greatest self-denial, the greatest patience and the greatest love for you, and how little have you lived and acted according to this image!? While I once said: "Whoever is of a pure conscience, let him pick up the first stone!" – you have often, with a soiled conscience, exposed other erring ones to a whole rainstorm of stones and have unmercifully dragged him through filth when he should have been raised out of it with a tender hand! – I spoke on the cross: "Father, forgive them, for they know not what they do!" - When have you lead such a conversation? See, examine only in your heart, and you will tremble with horror how many black spots show themselves in it, how many soiled pages you own in the diary of your life!

From everything that you have perceived from Me until now, it shines forth quite clearly how you should think, live and act and it is not always necessary to continually repeat the old with new words. You should have already grasped that the READING AND HEARING OF MY WORD ALONE IS INSUFFICIENT IN ORDER TO APPEAR AS THE FOLLOWERS OF MY PERSON. You should know that NOT OCCASIONAL DEVOTION OR THE RAISING UP OF FEELINGS IS ALREADY SUFFICIENT IN ORDER TO BE MY CHILD, BUT THAT A CONTINUAL LOOKING UP TO ME IS NECESSARY, A CONSTANT REMEMBRANCE THAT EVERY BEAT OF THE PULSE OF YOUR HEART IS A GRACE FROM ME, OF WHICH YOU OFTEN SHOW YOURSELVES UNWORTHY; that all that is good which comes across your path COMES FROM ME AND ALL THAT IS BAD WHICH STRIKES YOU, HAS MOSTLY YOUR OWN FAULT FOR A CAUSE. You should also have come to the insight that to be a man according to My sense, is not so easy and precisely because of that, all trouble, all strength must be employed in order to come, even from afar, to the achievement of which your life is mostly too short, so that you must make up, under great difficulties in the beyond, that which you have neglected.

YOUR SOUL SHOULD PLACE ALL THIS AS A PICTURE BEFORE ITSELF, SO AS TO ASK ITSELF: AM I AS I WOULD LIKE TO APPEAR TO MY JESUS, MY CREATOR, EVEN NOW, IN THIS APPROACHING WEEK? AND IS MY OWN BEHAVIOUR WORTHY THAT THIS JESUS, THIS GOD OF LOVE, HAS BROUGHT SUCH A GREAT SACRIFICE FOR MY SAKE?

Yes, such thoughts should especially occupy you in these days, since in many churches My corpse will be placed in a tomb with all kinds of ceremonies, until I, tired of waiting, hold My second resurrection to the horror of many, in order to show that not I, as they believe, must serve them, but that they must serve Me!

DO NOT PLACE ME, MY CHILDREN, INTO THE TOMB! DO NOT DECORATE MY WORDS - WHICH REPRESENT ME - WITH PRETTY BINDINGS AND THEN LET THEM QUIETLY STAND IN LIBRARY SHELVES! BUT LET THE CHRIST BE RESURRECTED IN YOU! HE WAS LAID IN YOUR HEART, SO

THAT HE MAY BECOME ALIVE, SO THAT ALSO IN YOU MAY SHINE HIS LOVE, HIS HUMILITY AND HIS WILLINGNESS TO SACRIFICE! As long as you do not comply with these attributes, so long you have only a dead corpse in your hearts and not a warm, living Word which once created the world, maintains it and spiritualizes it, and now soon again all spaces will be lit up in order to show that in spite of all the machinations only My teachings and deeds will live eternally and will build the shining point for all spiritual beings which, having gone forth from the Creator, return to Him again.

Grasp next week in that way! YOU ALL WANT TO BECOME MY CHILDREN AND TO BE CALLED SUCH BY ME! THEN SHOW YOURSELVES WORTHY OF THIS NAME AND WITH-IT-CONNECTED BLESSING AND HAPPINESS AND THEN THE CHRIST, LAID IN THE TOMB, WILL ARISE IN HIS MOST BEAUTIFUL LIGHT IN YOUR HEARTS.

HE WILL CELEBRATE HIS AND YOUR BIRTHDAY, IN THAT HE, IN YOU, THROUGH THE ACTIVE LOVE TOWARDS THE NEIGHBOR, STRENGTHENS THE LOVE OF GOD. AND AFTERWARDS AS HE IS ARISEN AND YOU ARE RE-BORN, YOU WILL BE ALLOWED TO RECOGNISE THE WHOLE SPHERE OF HIS LOVE AND HIS MIGHT.

Thus you should stand before Me every year more purified and spiritually higher and with the resolve to continually improve, go forward until everyone's way of life leads to Me in the beyond, where, certainly, THE STRUGGLES AND SUFFERINGS DO NOT CEASE, but you – according to the achieved level – will be provided with more strength and might and will be able to run through this greater spiritual school to My satisfaction.

Therefore, My children, w a t c h and p r a y - so that you do not fall into temptation!

Just as I once called out to My disciples on the Mount of Olives, I say to you again: WATCH THE MOST SECRET DRIVES WHEN THEY SNEAK AROUND YOU, SO THAT YOU DO NOT FALL! For like Peter regretted his denial, thus will repentance also follow the deed. SEEK MOREOVER, THROUGH GOOD WILL AND GOOD DEEDS, TO MAKE FIRM YOUR SATISFACTION AND REST SO THAT YOU BECOME STRENGTHENED AND NOT ALLOW YOURSELVES TO BEND, LIKE A REED, WITH EVERY SLIGHT BREEZE OF PASSION! CONSIDER MY LIFE ON EARTH!

HOW OFTEN I FELT THE BLOWING OF THE HUMAN NATURE AND HAVE RESISTED IT! JUST AS I THERE, AS A HUMAN BEING, YOU TOO CAN, AS SUCH, BE SPIRITUALLY VICTORIOUS. FOR, FOR THAT HAVE I COME, TO SHOW YOU, THROUGH WORD AND DEED, WHAT A HUMAN BEING IS CAPABLE OF, WHEN SOMETHING HIGHER INSPIRES HIM THAN THE USUAL DRIVE FOR SURVIVAL AND OF EMOTION.

I followed My aim with love, earnestness and patience until the end, where the words: "It is finished!" Have completed the human life's course and I left it to you to begin yours.

Now, that these days of remembrance step up to your soul again, remember well what I once did and why I did it. Thus you will easily recognize, what task is yours, and which should have already long ago, been entombed in your hearts in flaming letters!

I AROSE AGAIN AFTER THE DEATH OF MY BODY – YOU, TOO, ARISE AFTER YOU HAVE CARRIED YOUR PASSIONS - THAT IS, THE SENSUAL WORLD - TO THE TOMB!

ARISE, YOU EARTHLY PEOPLE, TO BECOME SPIRITUAL CHILDREN OF AN ETERNAL FATHER AND CITIZENS OF A SPIRITUAL KINGDOM. BE, ALL OF YOU, DETERMINED TO CELEBRATE, IN ME AND WITH ME, A GREAT FEAST OF RESURRECTION AND RE-BIRTH, SO THAT ONE DAY YOU, LIKE I, WITH THE CROWN OF VICTORY ON THE HEAD, ARE ABLE TO CRY OUT: "IT IS FINISHED! – COMPLETED THE GREAT, DIFFICULT DAY'S WORK OF MY TRUE BECOMING MAN (INCARNATION)! I HAVE FOUGHT, SUFFERED AND ENDURED, BUT THE VICTORY IS ACHIEVED! I HAVE OVERCOME THE EARTHLY NATURE AND STAND, SPIRITUALISED, BEFORE MY CREATOR, BEFORE MY CHRIST WHO, WITH HIS IMMEASURABLE LOVE, WENT BEFORE ME WITH THE

HIGHEST EXAMPLE IN ORDER TO LEAD ME THERE WHERE DARKNESS AND COLD HAVE CEASED; WHERE ONLY LIGHT AND WARMTH, LOVE AND BLISS REWARDS THOSE WHO HAVE RESISTED THE WORLD, HAVE FINISHED THEIR TASK AND CAN CELEBRATE THE RESURRECTION FEAST IN THE FULLEST MEASURE!"

Take this from Me for the coming remembrance feasts which you should betake to, NOT EXTERIORLY, BUT ALL THE MORE INTERIORLY, so that the Word becomes true: "Whoever wants to love and worship Me, he must worship Me in spirit and in truth!". Amen."

Without God man can't do anything for his eternal life

"[2] Said the captain: [...] But this is of course no little thing, and the fulfillment of Your teaching will involve many difficulties, but once something truly serious is desired – which is typical for us Romans – then also that which is most difficult can be accomplished. As far as I am concerned, I will not lack a serious will. But now, what is also important is that You also, Lord and Master, will help a loyal and seriously willing follower and executer of Your teaching with the almightiness of Your Spirit if we now and then – because we are only human beings – can still become weak and tired. It is true that man can accomplish many and great things by wanting something very seriously, but still not everything. However, with Your help, one can always be sure of the result."

[3] I said: "What you desire is already since eternity the concern of the One who lives in Me, for **without Me you can never really do anything deserving for the eternal life of your soul**. But still, everyone should do first out of his free will as much as he can, and then I will very surely and reliably do all the rest.

[4] But first you yourself should turn away your eyes from the enticements and charms of the world, as well as all your other fleshly senses, and you should control your worldly lusts. If you will not do that, I will not – as far as your bodily senses are concerned – make you blind, deaf and mute because of that, and you will continually have to battle against them. But once you will have mastered your fleshly senses for half, I will very soon after that give you the complete mastery. You can be absolutely sure about that.

[5] But if a person intents now and then to do something serious and will say: 'Lord, from now on I will persevere steadfastly with my plan', but then, going outside, there are again such tempting things in the world that come to him, so that he cannot turn his senses away from them and he becomes – although not bad – again weak, yes, such a person cannot progress, remains on the same spot and comes by that not even for one fourth to the mastery over the lusts of his senses.

[6] In that case, in which his love is wandering to and fro between the charms of the world and Me, and comes not even for half on My side, yes, then I cannot yet support this person – who is like a weather vane – and give him full steadfastness. For since man has a free will, which has been given to him for the sake of his life, he himself should first make a good start. The full completion is then My concern. If you have understood this in the right way, then act accordingly, then My help will not stay away."

(THE GREAT GOSPEL OF JOHN Book 19 chap. 99. Help from the Lord on the way to completion)

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"[3] I said: "Your opinion is completely true and correct. **Without Me, no one can achieve anything for the salvation of his soul**. And even if he has kept the laws that were revealed to him,

as if out of his own willpower, then **he still should acknowledge in himself that he has been a lazy and slow servant, and give the honor only to God for all the good deeds he has done, then God will always support him and make him strong.**

[4] He who will always give the honor to God for all the good things he has done, is pleasing to Him and is a real helper and servant after His heart. God will not leave the one who will not leave God in his heart, but will protect him with His hand. However, the one who will leave God in his heart and who will pay little or no attention at all to Him, who thinks to be his own lord and act according to his worldly reason, and who will let himself be honored, speaking about his cleverness and noble deeds when he succeeded something, rewards himself and will not have to expect any reward from God. **For all the good and true things that you do, do them in My name, and I will be with you and will support you and make you strong."**

(27. The practise of neighborly love - THE GREAT GOSPEL OF JOHN Book 22)

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"[1] (John, the Apostle) – Genuine, true faith in a person who begins to believe resembles young wine which is put into a wine skin. It soon begins to ferment, if it is the genuine grape juice. Through this fermentation it rids itself of all particles that are not completely wine. Once it has rid itself of all the foreign particles, it will be a pure and strong wine that, so to speak itself life, animates whenever it is enjoyed. However, if you fill the skins with a different fluid, there will be either no fermentation or, at the most, a smelly decomposition that will affect and destroy also the skin.

[2] Man's heart however, is like the wine skin; it keeps growing stronger and more alive through the truth, but is forced through falsehood and deceit to finally pass into complete death, since it is also the center of life.

[3] If in your heart you believe that there is a God, you will love Him because in the heart everything is permeated by love. And if you love God, God's highest power has entered into your heart and, thus, into your life.

[4] Yet God's power is not somehow limited but pervades the whole everlasting infinity. If in unison with this divine power you are stimulated within your life's ground, the divine power within you is stimulated simultaneously and whatever this wills will happen without fail.

[5] To be sure, outwardly I am a man just like you; but in my heart I no longer stand alone, for through my great love for God, His power now dwells within my heart and has become at one with my love. This is why I, aided by the power of God, could see and perceive all that had happened to you and your company on your travels. This is all there is to it.

[6] Firstly, you must recognize God. For this purpose you possess an orderly intellect. But the intellect alone is not enough. **What you understand you must promptly admit into your heart or into your life, thereby quickening it, and you will then surely be on the right road.** (THE GREAT GOSPEL OF JOHN Book 12, chap. 73)

True faith. Superstition or false faith.

[2] You must not completely reject faith, for without it you would find it far more difficult to reach the goal.

[3] But there are, of course, two kinds of faith. The true faith, full of light, is held by one who trusts in a truthful and widely experienced man without harboring any doubts and accepts what he says as a full truth, even when he does not immediately grasp it in its full depth and clarity.

[4] For behold, whoever wants to study higher mathematics must in the beginning of his studies accept everything. Only after he comprehends the true value of the numbers and units does he gradually come to understand clearly one proof after another. And look, the same applies here.

[5] If a very truthful man tells you something he has personally experienced, you may at first only believe what you have heard, but then promptly become active according to such a belief in the manner shown, and you will then through your own activity and experience gain the light that you would never have seen as a result of an ever so logical verbal discussion.

[6] Somebody could go to the trouble of patiently describing to you the city of Rome in great detail, but you would never be able to form a true and clear picture in your mind of that great metropolis. However, you fully believed what the story teller told you and were filled with a mighty longing to see Rome personally and looked diligently and eagerly for a chance to visit it. Soon you had your chance and came to Rome. And now you marveled at the city and found it exactly as it had been described to you, — but how different the real Rome looked from the city you had pictured in your imagination!

[7] Was the fact that you had believed in the true description of Rome of advantage or disadvantage to you when later you really beheld Rome? Obviously, only of a tremendous advantage. For one thing, you would never have entertained the idea of visiting Rome save for the description given you beforehand. Then, supposing you had entered the great city without knowing anything about it, you would have walked around like one blind, would hardly have dared to ask anyone about this or that, but would of sheer fear and boredom have tried to leave this metropolis as soon as possible. However, had you not believed at all in the faithful description, well, it would anyway have been as good as none, and half a belief is not much better than none at all, for it does not prompt anyone to a true and lively action.

[8] Thus you see that one must, at least in the beginning, not be without faith when listening to a new precept. To be sure, man can examine the precepts and what gives rise to them, but he must first accept them as truths of high value on the strength of the authority and truthfulness of the teacher, even without at once comprehending them in their depth; **for the comprehension occurs only when the condition imposed by the precept itself has been fulfilled.** Only if this does not occur could he say with a shrug of his shoulders: 'Either the precept was a fabrication, or the conditions imposed have not yet been completely fulfilled by me.' Then it is high time to discuss the matter thoroughly with the master and to find out whether the faithful observation of the principles of the new teaching has also failed to produce a hoped-for result for everybody else.

[9] However, if it did work for somebody else but not for you, the fault obviously would only be with you. You would then without delay have to make up for many a failure and omission in order to achieve what your fellowman did. But if no one had achieved anything by observing ever so

strictly the duties imposed by the new teaching, well, then it would be time to turn your back on such a false teaching.” (THE GREAT GOSPEL OF JOHN Book 13, chap. 8)

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“ [1] (The Lord) – “There is, unfortunately, beside the true, necessary faith also a gullibility, as a result of which certain indolent, non-thinking men hold anything another tells them jokingly or, more often, out of sheer selfishness, to be the pure truth. Well, there is now a by far a greater number of people of this kind of faith on earth.

[2] You really cannot do much with such gullible people, for they hardly care whether or not they achieve anything through their faith. They merely believe, now and again marveling about it unconcernedly, and carry out what a teaching imposes on them, but without any inner benefit to their life. It does not matter to them that they never achieve anything through it, except from time to time boredom. They are too indolent and neither know or have any determination. Therefore, they can be likened to those ephemerides that only buzz about pro forma in the sunlight of the day so that the swallows find it all the easier to catch and eat them.

[3] Superstition and gullibility are alike anyway; the only difference being that superstition always arises from gullibility and actually is a result of it.

[4] The incalculably dire consequences of superstition are unfortunately only too visible and perceptible all over the earth; **all the millions of pagan temples were built by superstition, and this often under great and heavy sacrifices.**”

[5] But now the time has come that it should be destroyed, and thus there is a big work here; but still there is a great lack of competent and brave workers. I therefore have a large field before Me which is to be prepared, and I am hiring workers. You all would be already very good people for this business, if you were familiar with the correct path with good insight; but it goes without saying that you yourselves must be fully indoctrinated in My new teaching for life beforehand. But once that has happened, then you would be very suitable for use thanks to your various experiences in life. But that the reward here and particularly in the next life will be no small one, of that you can all be most perfectly sure in advance. (THE GREAT GOSPEL OF JOHN Book 13, chap. 9)

True faith implies acting accordingly

(other numerous similar teachings can be found in “The Interpretation of Scriptures” and “The Lord’s Sermons” through Jakob Lorber)

“[6] If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: do not believe only that what you hear from Me, but act according to it, willfully and zealously, then you will receive in yourselves true, eternal life.” (THE GREAT GOSPEL OF JOHN Book 20, chap. 31)

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[16] Truly, I say to you: without true faith no one can be blessed. And I told you what and wherein you should believe. So act according to My words as I have acted according to these words of Mine. Then all will be able to do what I have done, and no one on Earth will be able to say anymore that the ways to reach bliss are inaccessible to him. (THE GREAT GOSPEL OF JOHN Book 25 , chap. 90)

Faith, trust and confidence

(Secrets of life)

4 October 1870

"Since you have read yesterday these three words in a spiritistic book (Adelma, "Book of Contemplation", Vienna 1857), which you cannot dismiss from your memory, upon your request I too will give you some words on these three important qualities that are very necessary, particularly for you, and also for your whole company. For also they are lacking in faith, even more in trust, and there is hardly any confidence. So listen:

Faith, this beautiful and noble word which expresses that man, or his spiritual being, surrenders totally to that which he has grasped as truth and, basing his future actions on it, derives his peace from, and founds his future happiness on, the same, how few have it and even if it occurs with individual people, how minute its dose is!

Faith, as I have only recently said in My words to your doubting friend, is the fundamental basis of everything. In the absence of faith, there is nothing that has to be spiritually substantiated. Faith, together with the infant's first comprehension, is the first bond binding it to its mother and to the world. What the mother trustingly lays into the heart of the child, that is, of its awakening spirit, it accepts faithfully. It is convinced that its mother tells it only the truth; it has arrived at this firm conviction, achieved through spiritual and physical bonds, as the only one binding it to the mother and the surrounding world. The faith in these first imprinted truths is often so lasting and, if pure and sincere, so strong that even in his last days on earth, man does not forget the effect the first impressed precepts of his early years, coming from his mother, which he accepted, childlike, in their entirety, preserving them as the first spiritual treasures in his heart.

Many a person among you will often exclaim: "Oh glorious time of the first days of youth, when as a dependent child I listened to the instructive tales of my mother and accepted everything as truth, and nothing but the truth, which at that tune she laid into my heart and which even now, despite all the vicissitudes of life and all the negative experiences, cannot be blotted out from the heart!"

Indeed, faith, this virtue of adhering with childlike faith is the first support which should lead man into the temple of peace and serve him as prop against all doubts assailing him.

When I now apply faith in the religious sense, how much more it should then be! The holy banner which the inspired man swears never to forsake, as basis of all precepts and truths once given you by Me visibly, and now invisibly through spiritual influence!

Many have sworn by this banner, defending it to their last breath and often sealing it with their own blood. But how many others have left it without ever returning to it. And how many have incidentally allowed their fine religious zeal to be perverted into fanaticism, which then led to the immense number of abominations as witnessed by the annals of the priesthood to this very day.

Thus, faith can be likened to fire. Although fire is such a beneficial and useful element for the one who uses it wisely, it is terrifying for the one who disregards and neglects its effect and to whom in the end it can do the greatest damage instead of being useful to him.

Everything I have created has two aspects, a good and a bad one. This applies also to faith. As total surrender to the divine will, what gentle warmth it spreads all over the human heart, and how burning, wildly blazing and intolerant it is if, used by the wrong hand, it presses a firebrand instead of a small lamp as a road-sign into the hand of the man seeking peace!

Therefore, My children, beware of extremes! Particularly in our time; use faith as healing balm and take good care lest it become a consuming poison for you.

So as to be on the safe side, believe only Me, listen only to My voice in your hearts, which does not deceive, and do not let yourselves be deluded by clever, self-seeking interpreters of My Word. Here the word holds good:

“Examine what you hear and read; adhere to the good and eliminate the bad.”

If you will always faithfully observe this rule, the banner of faith will at all times be for you the most sacred palladium (sanctuary) by which you will surely and safely find the road to your bliss and to My heart.

In order to consolidate your faith more and more you must also possess the second word in the highest degree, that means you must have implicit trust in My words; for, strictly speaking, faith and trust are almost one and the same.

Faith is the firm acceptance of truth and trust likewise signifies merely the innermost conviction that what was said and faithfully accepted can be nothing else and leads to the desired goal only through the firm trust that no matter what the action, what is believed has to be confirmed through it.

In order to metaphorically elucidate for you these two concepts, let us presume a man has completely lost his way in a forest. By chance he meets another man who has gone into the forest to gather wood. The one lost asks the other about the right path to take. The wood gatherer gives him precise instructions as to the direction to be followed. And the one lost believes the explanations of the wood gatherer and proceeds on the described path, firmly trusting that it will lead him out of the forest.

Here you have the difference between faith and trust metaphorically presented. If you want to apply this picture to your own life, to the confession of My teaching and the practical application of the same, I must tell you that you believe many a thing spoken by Me, but lack the firm trust that its application and the living according to it will be followed by the desired and predicted result.

Hence it follows that although you seemingly believe in everything I say in My Gospels and in My words now being given to you, you still lack the unlimited trust in the infallibility of what has been said. You will then fare like the aforementioned lost one: Unless he absolutely believes the wood gatherer, is firmly convinced and trusts that the described path is the only true one, he will not find the way out of the forest, for he will on the way, plagued by doubts, begin to waver.

This is often the case with you. You believe, are convinced, at least for the moment, but as soon as it is a matter of carrying out what you believe, slight mists of doubts arise, here and there a “Why, or: “who knows if the success of my action will be as predicted!” etc. What is lacking is trust, and nothing however zealously believed helps, or, in other words: The words without action are an empty sound.

Thus the right faith must be coupled with the right trust. The former is the tree that is to be planted; the second is the blossom to be cultivated, and the third, the firm confidence that is to be harvested

as fruit. Where these three qualities are united together in a heart, My Word is valid which I once spoke to My disciples, where it says: "If you believe and will it unwaveringly, you will even move mountains!" – which means as much as:

If you have the faith in the power of the word, uttered with the firm trust in its truth, also the firm confidence is present that the desired result will follow!

But where is this trio of divine attributes united in any of you? Everywhere there is shallow faith, little trust and no confidence at all. A hundred times I repeat it to you: "Act and live in accordance with My words, and you will see miracles!"

Faith's most beautiful attributes, crowned by unshakeable trust, will enhance your heavenly confidence that also you, like Me, can rule the elements and perform deeds contrary to all ordinary laws of nature which to others must appear as miracles because they do not know that **your will, coupled with Mine, is the foremost law to which all other laws are subservient.**

I know quite well that at every attempt, numerous doubts will arise in you. For such invasions into the essence of My natural laws can only be attempted by one who has become reborn and who invokes only My help for such actions, provided they are necessary for the benefit of mankind, and not as a joke or out of ambition or vanity, when his action would result in failure.

I only tell you that it is possible and has been achieved already by My disciples and by other inspired men, although it cannot be easily attained unless these three qualities – faith, trust and confidence – are present in the highest degree in a human being.

A firm confidence in the success is the fruit of faith and trust; do strive after that.

First strengthen your faith lest it wavers like a reed, but stands fast like a wall. Then build on this foundation wail the unshakeable edifice of trust, and the completion of the whole will then lend you confidence. In this house, built on such ground, you can weather all storms from within and without and proceed unimpeded on your path to perfection.

This, My children, is meant by these three words!

Also you, My dear scribe, are greatly lacking in these three virtues; and if also these virtues should be expressed in numbers, as are the love of God, the love of the fellowman and the love of self (*significance of the number 666, as the just number of the spiritual man: 600 = love for God, 60 = love for fellowman, 6 = love for self – with the devil in the reverse order*), the numerical result for you would be very low and not in your favor. For you have little faith, still less trust and almost no confidence that My words which I gave you will be fulfilled, although day in and day out I keep telling you: Let people talk, stay with Me, for with Me there is trust and no falsehood!

However, I know your heart and the reasons that urge you to doubt. It is the tests which I am sending you; you will pass them and then your capital of faith, trust and confidence will surely increase so that you will be able to enrich the rest of your company with these gifts and will then become the first, instead of the last, as now. Ponder these few words; much is contained in them, as in everything issuing from My mouth." (Secrets of life, chap. 12)

The extraordinary importance of Lord's teaching for our spiritual development

20 January 1871

"All of you, however, must not think that I chose him as My scribe on account of his special moral qualities, considering him better than you. By no means. I chose him because his circumstances leave him more time to adapt his knowledge to Me for the reception of sublime explanations another could not grasp so readily. However, as for his moral worth and his trust in Me, he is not any better than many of you. For this reason you must not think that I am with him whenever he enters your gathering; there you would accord him a veneration far exceeding his due. The situation is that of a Father who writes to His children, but he is only the pen or the agent, nothing more. When you receive a kind letter, what do you long for when reading it? Certainly not for the pen with which the letter was written, but for the author himself.

Thus he too is a man like all of you, with his weaknesses and shortcomings, his desires and worries. He too baffles daily to be rid of all this and often begs Me to release him from the vale of tears, thereby showing, like all of you, that he has very little trust in Me and ought to have far more. From all this you see that the main shortcoming with you and the main obstacle with your progress is everywhere the weakness in trust.

None of you have as yet understood why I uncover and explain to you all the depths of My creation, all the innermost aspects of My divine self. Behold, My dear ones, the reason for all this is, to instill into you the very thing lacking in all of you, meaning, the trust in Me. For when together with Me you traverse the immeasurable spaces of My infinity, when I open up to you My spiritual heavens, giving you an inkling of what is there being kept and prepared for you; when I reveal to you My own self, which is nothing but love and in return wants only love; when I prove to you down to the smallest atoms that I, the Creator and Father, sustain everything with the same love, I only want to prove to you that a Being possessed of this might and strength, as which I am showing Myself to you, should surely be worthy of trust and that, compared to My omniscience and omnipotence, all your activity and behavior must be considered as below the level of Zero.

Ponder these few words; they are very important, like everything flowing from My mouth. Enter deeply into the meaning of that which all of you were given, and you will not only find consolation and peace but, and this is the main thing, you will more and more realize your own standpoint and then, consolidating what is unstable, be able to draw closer to Me.

Not a word I send you through My servant was, and still is, without its own purpose. Also these three words I was just now bringing before the eyes of My scribe because right now it is beginning to be somewhat unstable in your company. There is no true spiritual life present. Many of you are again living only for their businesses and pet interest, almost wholly forgetting Me and My teaching and only remembering it when by chance one or the other has made a speech to that effect.

Be watchful and pray, lest you fall into temptation. Do not make fun of My grace! I do not, as some believe, bestow it on those who only concern themselves with Me and My teaching when they have nothing else to do. They should take care, for they may be struck by lightning out of a blue sky and be forced to realize that they had considered as a matter of secondary importance that which really should be their main concern.

Whosoever knows nothing of My teaching and sins against it, is not so culpable. However, if someone has read My teaching and, half believing, shows no true trust in its activation and no confidence in the attainment of the actual purpose, I shall be forced to wake him up through a direct jolt lest he drop off to the sleep of worldly things, thereby forgetting My spiritual school. Today I

still admonish; who, apart from Me, knows what I shall do tomorrow? The piece of ground on which you live and peacefully walk about enjoying your life, is hollow under your feet. This thin shell covers terrible chasms and you with firm faith and trust look up to Me with great confidence and hope that I shall not let this thin shell give way, thereby letting all of you taste death unawares. Calmly you lie down above these chasms with the firm trust and confidence of again rising the next day hale and strengthened while perhaps under your feet to you incomprehensible baffles of the elements are taking place. Why do you have such trust in this case and not in spiritual matters? You see, because you believe I shall not do it! And why shall I not do it? Because you put your trust in a loving Father, who will not without reason punish His children with destruction. What, then, is your confidence? It is that, what you hope for, namely, the constant granting of My grace to you, may not waver.

Now, since in this respect you put such firm faith, trust and confidence in Me, do allow also Me to demand of you, if not at this rate of divine forbearance, then with human indulgence, to have also in spiritual matters a firmer faith, greater trust and greater confidence; and to understand that all I have already bestowed on you happened only for your benefit and by no means for My entertainment, but only in order to confer on you the honor of being able to become My children.

You demand of Me unlimited grace, and I demand of you unlimited love. With the exchange of these two conditions it is only you who gain, since I want to accord you a might that shall make you lords of all that was created!

Since I promise you such great graces, I am also allowed to wake up those on the road to Me, should they fall asleep while walking, through gentle nudges as I am now doing to you. Then you will realize that one must not walk My paths with one's eyes closed, but with open eyes and ears so as not to miss the right way and go astray.

So again, let all of you consider what I am giving you here. Be watchful and pray, lest you fall into temptation! Let this be your device towards a steady growth in firm faith, trust and confidence! Amen." (Secrets of life, chap. 12)

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"Do not leave over any of My bread! Digest it spiritually! Make it your own, so that you - as living evidence can prove through deeds, not only with words, that love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy are the foundation of your faith, the seven baskets into which you want to gather your good deeds, so that in your own basket of life you can hand them to Him Who has always showered upon you many favors and a great deal of light from His heavens!" (The Lord's Sermons, 32)

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"Every word coming from My mouth is light, truth and life in your heart. If you grasp My words in your heart and act accordingly, you already obtain with the perceived word true life eternal." (THE GREAT GOSPEL OF JOHN vol. 5, 218:9)

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"Whoever is destined for life on earth, shall be awakened to life through My word." (THE GREAT GOSPEL OF JOHN vol. 9, 148:12)

The spiritual dignity of man

‘Well, on this topic, or what “human dignity” really means, or should mean, there prevail as many viewpoints as there are cultured or educated human beings. For primitive peoples and coarse, depraved persons have certainly no idea what the term “human” is meant to convey, and how to make themselves worthy of it.

Only where man is ethically, morally brought up and educated, can one expect to find a notion about the true dignity of man, which, however, must again vary in keeping with his education, his station in life.

However, all these current and prevailing ideas about the concept of “human dignity” are not the reason why I want to explain this word and tell you what human dignity actually consists in. I only want to help you to link My very teaching with practical life, so that you may become worthy, as a being placed between two worlds, of corresponding in spirit as well as in soul to the great creational thoughts of your heavenly Father. For although you have received much from Me, you too do not have as yet the right idea of what “human dignity” actually means, since you see it only too well in others how they, while claiming this rifle for themselves, seek to twist and expound it in keeping with their desires and passions so as to be worthy human beings after their own desires, each one in his fashion!

In order to better understand human dignity and to better grasp the following, let us again begin with the concept of the word, tracing it back to the root of its origin, and then determine its actual concept and value, how it should be used by you and how I envisage it.

(Note by translator: In the following text we are dealing with a play upon words which is applicable only to the German language but makes little or no sense in English. Therefore, the terms under consideration are given in both English and German. In addition to the term “dignity”, “worth”, being of Germanic origin, is used, as it facilitates comprehension somewhat.)

Look, the word “Würde” (dignity, worth) is derived from “Werden” (becoming), and the word “Werden” is actually a word out of the creational thought which, as the basis of My Being, was given to the entire visible world. For without the “Werden” (becoming) there would be neither a sun nor a planet, neither a great material nor a great spirit-realm, since I animated the whole of infinity solely with the word: “Es werde!” (Let there be!) for the beatitude of the created beings, and for the beatitude of My own self, which is love personified. This expression “loves, however, should mean only doing and working everything for others, and finding one’s own bliss, one’s own happiness in the understanding and perfecting of others.

With the word “Es werde!” (Let there be!) were also given the law and the road for every spirit or soul product, or the degree of perfection for which it was destined, where of course the incarnated spirits imprisoned in the material world had to take a different road from that of the free spirit-hosts of My infinite spirit-world in their self-awareness.

Well, with the “werde” (let there be) there of course also arose the question as to whether the released spirits in particular, who were left to their own devices, had really become what they were meant to be, in other words, whether they knew what My goal with them was.

Through the word “wurde” (became) a state began which, if it corresponded to My intent, was equal to the title “würde” (dignity) or “würdig” (worthy), just as you in the world bestow on the one a “würde” (dignity, office, title) or call him “würdig” (worthy), who has deserved this office or the predicate “würdig” (worthy) owing to his attributes as a spiritual man (that means one who conforms to the idea of his office).

Hence, what you designate as “würde” (dignity, office, title) really expresses that this person, who holds an office or deserves to be called würdig” (worthy), possesses all those qualities which

ennoble man as a spiritual being and which should mark him as something better than it was possible for his fellowman to attain.

This idea of dignity (würde), which you generally hold, I too have concerning the beings created by Me, only applied with a different yardstick.

When I created the first man on your earth, I installed him in the manner you invest a higher official with a title, by giving him the power to rule over much and to be superior to any other created being on earth. By virtue of his spiritual attributes as a descendant of Mine, I invested him with the full authority to become what I actually wanted to make him, namely, "lord of the earth". In this way, he was to use his faculties for his own good and for the advantage of the whole world around him.

So that he might understand his own dignity in the sense I want the same understood, I set him free, let him use all the propensities laid into him, for either good or evil. I thereby wanted to make him realize that the dignity bestowed on him by Me consists solely in that he, as a free, independently acting being, not as a machine, knows how to regulate his character qualities, propensities and desires, and that he can only through the controlling of his passions attain spiritual dignity. All the means to attain it and become a worthy intermediate member between the bound and the totally free spirit-world were given him by Me.

I called to him the "werde" (become), and he became, what? You can see that now everywhere; alas, not that for which I have called him, for instead of a free lord he became a slave to his passions, thus contrary to his vocation disgracing and misusing himself and the nature surrounding him. Hence all the calamities which now spiritually and materially pursue man with evils and suffering of every kind. For, contrary to his high destiny, instead of making himself worthy of Me, he has left the right road, has become "unwürdig" (unworthy) to be called a "man", into whom I once instilled My spiritual breath wanting to mark him a child of My great spirit-realm. This great spirit-realm he now can only reach on great detours, battling with all kinds of adversities and suffering.

Since mankind with their pretended science and scholarship have arrived at a point where they interpret this word "dignity of man" at their own convenience, after egotism, as the counter-pole of My love and of love generally, has become the main hobby of the presently living people, through this insane behavior the measure of errors on your part and likewise the measure of My patience are nearing their end. And so this word is again given you so as to save many a man from general decline, lest he completely lose his dignity, his sole share in the spiritual world.

It is true, this one, and all My words which so far I have given you through My scribes, are only accessible to few; but, patience! The calamities of human life will soon lead one or the other into your camp, so that finally he, having tried everything in vain, will call on you entreating you with the words:

"Friends and brothers! Have you no comfort, no refreshment for my sick soul? I feel it, I have lost the dignity of man, have trampled upon it and now that I demand comfort and peace in the face of all the bogeys that used to be praised to me as wisdom, as religious dogmas, they all prove to be faulty, not lasting. The whole dream of a rational, logical sham-knowledge evaporates like a nebulous form. Give me back the dignity of the spiritual man, so that I may feel like a true man, like the spiritual being who, once gone forth from the hand of a loving Creator, now wants to return to Him, having again become worthy of Him!"

Then, My children, it is the words which I am giving to you among the presently living, which bring refreshment and comfort to the thirsty one, forcing him to call out with his face turned heavenward: "What am I, o Lord, for You to remember me?"

It is this purpose, namely, to again show you clearly and brightly “the dignity of man”, so that the seeker, the sinner, the doubter, may realize how far he has distanced himself from it and where he has to look for the means by which to regain the lost Paradise.

Do understand this: When Adam had acted contrary to My command, he lost his Paradise, that means he lost the awareness of his spiritual dignity. This very loss plunged his descendants to this day into the chaos of erroneous ideas, notions, concepts about life and about the world, which are merely the eternal striving to regain a spiritual dignity which raises man far above all matter, all sensuality. It lets him look far beyond the ruins of devastation and disaster with hope to another world where all, these calamities, which after all concern only the physical welfare of man, completely disappear; where it is clearly and simply understood that they were only a means to an end, namely, to again elevate man, who was submerged in matter, to the spiritual cosmopolitan I had once created him to be, and what he must again become no matter how many capers he may cut. It is only a different time, but the final goal is the same. What has gone forth from Me must again return to Me, for it was Mine and must again become so.

Now that I have shown you with few words what “dignity” is, how it was given you by Me and how it was misused by you human beings, I must also prove and strictly and conclusively demonstrate to you what, according to My idea, human dignity really means, so that you too may get a clear concept of that which I gave you and which I can demand back from you so that you may conform to My wishes.

Now look, My children! **Human dignity is really nothing else but “the constant acting, thinking and willing in accordance with My laws of love!”**

I, love personified, have created you out of love, and so you, the created, must strive to emulate this Creator, who laid the spark of love into you as much as it is within your power.

This is the actual fundamental meaning of love, of the dignity of man, who, curbing his passions of anger, hatred or revenge, does, suffers and feels everything only out of love, only for others.

Thus the material, physical man with his human needs is hallowed, spiritualized through the sublime warmth of a divine love, more worthy of his actual descent and more capable of understanding his Creator and of drawing near Him.

Therefore, man’s dignity consists only in the subjugation of anything ignoble, be it in thoughts, word or deed! In this way alone man is superior to the animal, which certainly has many qualities in common with man, namely, by using these same qualities for more noble purposes, by sublimating also the coarsest sensual desire, giving it a more noble air, higher motives. This ennobles man and gives him back his innate dignity whereby he becomes a citizen of a spirit-realm which one day will be his permanent abode.

Man is not ennobled by the conventional adherence to social rules and state laws. Not at all! Man is ennobled by his own conscience, when he is aware of having done everything out of the most noble, most exalted motives, of having done everything out of love for his Creator and love for his fellow created beings.

Not the deed determines the worth, but the “Why”, why an action was performed! To be sure, man sees the action, but the motive is known only to two, to Me and the one acting, in which case I represent his approving or disapproving conscience.

What are “pangs of conscience” if not the uneasiness to have acted contrary to one’s spiritual dignity! Therefore, whenever you do something, whenever thoughts assail you, pay heed to them lest they debase you. For everyone carries within him his book of life, and at the end of his earthly career he will be shown in a picture the kind of physiognomy his spiritual man will assume on his demise. And so the reflection of the life as it was lived on earth will be the expression of the soul-

garment, where the sum total of all the thoughts, wishes and inordinate desires will reveal the spiritual man to the other spirits, not according to his physical, but his spiritual form.

It goes without saying that this form of the most noble human image must have millions of gradations, even ending in caricature. Everyone stamps his own face according to the way he lived; the more in accordance with his dignity, the purer the outer soul-forms expressing the inner Spiritual! And it is true that to some people, though not to all, it is quite obvious what kind of a soul is hidden in one or the other body although so much deception is still possible in the human body. However, in the other world, this is no longer the case. This is why I am sending you these words and calling to you:

Do live worthy of yourselves! Make no pretences and show yourselves also to others as true human beings, like the first one I created; people who carry the spark of the immortal spirit within them and who, through all the earlier events, such as My incarnation, were destined and created for such great purposes!

Do not revile your dignity, be strict with your world of thought; it is the first seducer that easily leads you across the bridge of propriety, from the noble to the base.

Human dignity is your only sanctum; through it, you achieve everything, without it, you sink back to the world of animals, become, like animals, material beings who are not worthy of even a divine spark, and actually sink below the animal. For whenever the animal commits actions that to your eyes look cruel and cunning, it cannot judge them, they are part of its nature. But man sinks below the animal because he has the faculty of judging, considers his actions and thoughts carefully and is well aware of the fact that he ought to act otherwise, but still acts contrarily because it flatters his sensual, and not his divine, nature.

Man's dignity is the shrine which should be kept hallowed, and in this purity there lie quietness and solace in adversity of any kind; for this sanctum leads to the trust in a guiding Father-hand which, though seemingly punishing, only seeks to reform out of love.

This human dignity turns people into angels, just as its loss transforms them into devils in human form.

If this so often misunderstood "dignity" were not the true fundamental pillar and principle behind all thoughts and actions, I would not have explained to you in detail that you should watch yourselves a little more strictly, thereby recognizing hourly and daily how often you sin against this very same dignity in thoughts, words and actions.

The impure thoughts go past the contemporaries unnoticed and unheard, however, they adhere to your psychic man. There others will one day read, full of horror, how many a dignitary of your world no longer possessed a spark of the human dignity I gave him, as My image, on his life's journey.

Therefore, let these notables settle their matter individually; they too will be faced with situations, if not in this, then certainly in the other world, where with dread and horror beings will flee each other who were here attached to each other in friendship.

The disappointment will come, though late, still too soon for the unworthy. Therefore, keep your world of thought pure! There, let your human dignity shine as a pure flame of love, tolerance and reverence, and you will, though misunderstood by your fellowman, enjoy already here on earth the heaven which is here only transient, but which will there be permanently within and around you.

You see, My children, if I did not know what is still in store for you during your earthly journey, I would not enjoin this human dignity on you so much. But a good physician when observing

symptoms of disease knows how to arrange prophylactic means so that, if a disease does occur, it can be prevented.

This applies also to Me. Soon, calamity upon calamity will occur. The process of fermentation and separation must move towards an end. The spiritual air of your earth globe, as so often the material atmosphere, is filled with sultry vapors. The discharge must follow, and this is why I advise you:

Flee to Me! Do not violate your human dignity. Only in this way can you brave all storms. For this spiritual dignity elevates you above ordinary life, lets you see all the misfortunes however great in a different light, and fills your heart with trust and confidence in your Father in heaven, who now, because the majority of mankind long ago has lost its dignity, must allow such means so as to achieve through misery and want what was unachievable through kindness.

The dignity of man, or the spiritual awareness: "I am not of this world, but of another, better and eternal world," elevates man, though he has to suffer under the general adversities, far above this earthly world and he is like one standing on a high mountain, who looks with equanimity at the hustle and bustle beneath him in the enjoyment of a greater, wider and more beautiful view when often the thought may arise in him:

"Oh, why are these people so blind! Down there, in the mire of their lowest passions, they forget for the sake of the worldly things what is essential, what they should really be. Oh, if they had the courage, if they dared to come up here to me, how foolish they would find all that which now appears to them so important, so absolutely essential. How they would shudder at the thought that everything they believe to have attained they have bought with the loss of their only possession, the loss of their spiritual dignity as man!"

"This is how many a person will think who, having grappled with the mire and dirt of the basest passions, has regained his dignity. This is how you too shall think, whom I have been showering for a considerable time with words of grace and light so that you, conscious of your human dignity, may enjoy the exalted position in which I have placed you and, always remembering your own dignity, endeavor to become yourselves worthy of being that which I have so often called you, namely, My dear children!

This fatherly call is only for those who are able to retain their human dignity; for by retaining it, they also attain more and more the dignity to become My children, what I wanted the first man to become when he was created, but unfortunately he failed to become!

So be strict, "watch and pray, that you enter not into temptation", as I once called to My disciples. At that time I knew why, and now I am telling you again: Watch and pray that you do not ever debase yourselves. And always remain faithful to that which by so many words from Me you could easily fathom, namely, that only through nobility of the soul can human dignity be attained, consolidated and retained. Without it, all reading and praying is of no benefit! The inner man must be in My likeness, then his outer image will one day correspond to his spiritual surroundings in the beyond. And so endeavor to enter the other world endowed with a spiritual-psychic countenance. It is better to prepare for this already here, instead of trying to attain it only there. Here, what is required is "the dignity of man", there, "the dignity of spirit" is another level for which human dignity serves as basis and which is unattainable without it.

I prepare you to achieve within a short earthly life that which is there by far more difficult to attain. Therefore, heed My words, they come from your Father, who wants to make you worthy of Him. However, you cannot achieve this unless you have become worthy of yourselves.

This for you and all who come and are thirsty and hungry to act accordingly, who try to regain with you that which, consciously or unconsciously, they have often thoughtlessly lost, namely, their own

dignity, as the sole anchor in life, in the midst of conflict and privation of every kind, as anchor of trust, hope and love! Amen." (Secrets of life, chap. 20)

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"Understand thus My earthly life, and beams of light will envelop you, which you, following My example, can likewise use towards the highest bliss by doing only good, spreading only benefactions, by lifting up your own Self and drawing nearer to Me. For, treading in My footsteps, you are doing the same thing I did and am always doing. In other words, **retaining your human and spiritual dignity, you shall rise to that which I want to make you, namely, children of an eternal God and forever loving Father.**"

(Secrets of life, chap. 24 - **Life in the Light of Love**)

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„Truly, I tell you: Here one hour counts more than a thousand years do there. Inscribe these words deeply in your heart!" (THE GREAT GOSPEL OF JOHN vol. 6, 13:10)

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"The full shaping of his own life is put in every individual's own hands." (THE GREAT GOSPEL OF JOHN vol. 1, 93:8)

The infinite goodness and love of God for the human beings

„To you these lines, so that you may read from them the infinite love and goodness I have for you and no soul- or spirit-particle which I once had sent forth into the vast spaces of My creation may be lost, but be duly respected. Furthermore, whenever possible adding to their perfection, so that all the simple or complex infusorian, monads, animals and human beings once in the future on the long road of perfection, purified and matured, may again enter the spirit-realm from where I once sent them out to pass their trial-life on all the levels of My spiritual and material realm and, united with the highest and most intelligent spirit of the worlds and earths, be able to form in man a whole pleasing Me All these lights of grace which I send you from time to time serve to achieve this, namely, that you shall more and more realize that in the smallest monad, as well as in your fellowman, the same God keeps preaching you the same thing which nature during every walk, and every pulse-beat as a time unit calls out to you:

“Do not ever forget to what end you were created! Use every minute and every word from Me to fulfill this purpose!”, for soon the time will come when the grain and the chaff will be separated. Happy they who have used time and word in such a way that they, raised as corn for a fertile, invigorating bread for the heavens, can confidently continue on the road to perfection, **when I shall come, as the sole Shepherd, to gather My sheep under My protection, which will certainly happen soon!** (Secrets of life)

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“For neither on Earth nor in the Heavens can anything be created by human beings or spirits which cannot be found in fullness in God and thus also in His works. Wherever there is an image, there also must be a spiritual original. Just like when there is a shade there also must be an object that produces the shade.

[18] But since God is infinite, and all the good, the beauty and the exalted is in Him, spiritually there also can never be an end to something more beautiful.” (THE GREAT GOSPEL OF JOHN Book 25, chap. 49)

Love of God and love of fellowman

“Even in your human-earthly life, what is life without love? Where is there a sentiment equal to love! What renders also nature beautiful and sublime? What is there in music that evokes exalted feelings? What is it that inspires and warms the poor, suffering, enduring heart?

It is the ray of love which wafts around you through the material nature and penetrates the invisible spiritual spheres, moving, urging you on towards an embrace, a drawing near to another person, where you again perceive the beating of a heart which, like yours, beats for the beautiful and holy.

What would be all that you see visible before you, did not this spiritual bond pass through all living beings, and what would unite Me with you, drawing you to Me, and Me to you, if not love?

This holy, blissful feeling, which reaches from the physical limits of your nature to far beyond all stars, where in eternal bliss and tranquility is waiting the ONE WHO GAVE YOU THIS GIFT AS HIS VERY OWN SELF AND WANTS TO LET YOU FEEL THAT WITHOUT LOVE, THE WORLD WOULD HAVE BEEN CREATED IN VAIN! (Secrets of life, chap. 16)

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“Love and patience are the two greatest things for everything in this world as well in everlasting infinity.” (THE GREAT GOSPEL OF JOHN vol. 10, 68:1)

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Light awakens light, love again love, and life - life. (THE GREAT GOSPEL OF JOHN, vol. 7, 116:3)

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“Whoever is so heart-hearted as to be unable to meet his visible fellowman with love - how is he supposed in the obdurate blindness of his heart to love God, Whom he cannot, nor is willing to, see and perceive?! Behold, likewise one day no unrepentant sinner will be able to justify himself before Me, since everyone has been endowed by Me with the capability of recognizing the truth and the good in it, the heathen through the recognition of the visible things and conditions in the great realm of nature, and the Jew by way of special revelation. Therefore, I tell you again: if you ask Father in Me for something in My name, ask Him above all only for the imperishable treasures of

the Kingdom of God, and you will obtain them and with them also whatever you require for the life on this earth." (THE GREAT GOSPEL OF JOHN vol. 9, 210:14-16)

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„[13] True, pure and living love is in itself completely unselfish. It is full of humility, active, full of patience and compassion. It will never unnecessary burden anyone and will gladly tolerate everything. It does not take pleasure in the need of its fellowman, but is always trying to help everyone who needs help.

[14] So also, pure love is chaste in the highest degree and does not feel pleasure in the lustfulness of the flesh. But the purity of the heart is all the more pleasing to him.”

(42. The way to spiritual perfection - THE GREAT GOSPEL OF JOHN Book 18)

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“[9] Friends, humility in the human heart is one of the most necessary virtues by which one can come first to the inner life of light. But that virtue exists actually only from true love for God and to fellowman. It is the gentle patience of the heart, by which man surely recognizes his excellence but who is never exalting himself as a ruler over his weaker brothers, but surrounds them with all the more love and tries to raise them to their own recognized higher perfection through teaching, counseling and action. Therein consists the real and only true humility, but it never exists in despising oneself.

[10] I Myself am humble and gentle of heart, and My patience goes beyond all limits, but you have never experienced that I have despised Myself before men. Whoever does not recognize him to be a work of God cannot truly respect his fellowman or even God, but only for a totally wrong reason.

[11] It is quite as wrong for someone to overestimate himself and soon become a persecutor and suppressor of his fellowmen and thereby losing the love as the divine life element, as it is to underestimate himself. The reason for this I have already shown you and thus let us stay equal and be of good cheer, because if you now, in respect of Me, because you have recognized Me, would behave too respectful and fearful, then you would no more be able to bear one more teaching from Me.

[12] Consider Me therefore as a perfect Man, who is completely filled with God's Spirit and therefore He is now your Master and Teacher. Then you will be able to get along with Me in the best way, and out of this you will profit the most. Did you all understand this well?”

(THE GREAT GOSPEL OF JOHN Book 17, chap. 60)

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"I tell you: let the fire of your love for your family be like a light which is lit during the night; but let your love for the children of other poor parents be like a great conflagration, through which a large area is lit up far and wide!" (THE GREAT GOSPEL OF JOHN vol. 10, 225:4)

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"That is why true, unselfish love for fellowman is one with the love for God, and God rewards his love already in this world and will once on the other side in His eternal Kingdom reward it even more with eternal life. Truly, not even 1 drink of water that you have given with a good heart to a thirsty person will remain unrewarded to you." (THE GREAT GOSPEL OF JOHN, Book 21,28 :4)

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"The seed for true cognition of God and the living faith in Him is above all the love for the fellowman, and therein also the pure love for God. Whoever is so hard-hearted as to be unable to meet his visible fellowmen with love, - how is he supposed in the obdurate blindness of his heart to love God, Whom he cannot, nor is willing to, see and perceive?!" (THE GREAT GOSPEL OF JOHN vol. 9, 209:13-14)

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"[6] To love God above all means: To completely merge with-and enter into - God. And to love the neighbor likewise means: To completely enter into the neighbor, otherwise one can never wholly love him; but half a love is neither to him who loves nor to the one who is loved of any benefit.

[7] If you want to have the full view on all sides from a high mountain, you must at any rate climb its summit, because from a lower viewing point a great deal of the overall view will always be concealed. So also where love is concerned everything, including the outermost, must be done from the innermost so that its fruits will become manifest in you.

[8] Your heart is a field, and the active love is the living seed; but the poor brothers are the manure for the field. Whoever among you will place many grains of seed into the well-manured field will obtain a rich harvest. The more poor ones you will use with whom to manure the field, the richer the harvest will be. Whoever sows richly will harvest richly, but who sows poorly will harvest poorly.

[9] But herein lies the greatest wisdom, that you become wise through the most active love! Therefore, do not strive so much for great knowledge but endeavor to love much, and love will give you what no knowledge can ever give you. It is good for the three of you to have used the three hours for the enrichment of your knowledge and your experience, but all this in itself would be of little benefit to your soul. But if from now on you will devote your time just as diligently to the love for the neighbor, already one day will then be of greater benefit to your soul.

[10] What good would it do you before Me if you were struck with amazement at My power, greatness and unfathomable majesty, but outside your house there were poor brothers and sisters crying from hunger, thirst and cold? How miserable and useless would be a loud bawling and a praising and glorifying of God which would drown out the misery of the poor brothers. What good are all the rich and most lavish sacrifices in the temple while a poor brother dies of hunger at its door?

[11] Therefore, investigate first of all into the misery of your poor brothers and sisters; give them help and comfort. Then you will find more in one brother whom you have helped than by having travelled to all the stars and praised Me with the tongues of the Seraphim.

[12] Truly, I tell you, all angels, all heavens and all worlds with their wisdom cannot give you in eternity what you can attain by truly helping with all your might and with all you have to help a brother who is in misery. Nothing is higher and closer to Me than alone the true, active love.

[13] If, while praying to God, you do not hear the plaintive voice of your poor brother who came to you for help during your praying hour, cursed be then your empty bawling! My glory consists in love - not in the idle bawling of your mouth.

[14] You shall not be like those whom Isaiah meant when he called out: 'Behold, this people praises Me with the lips, but their heart is far from Me!', ' but when you pray to Me, do it in the spirit and in all truth. For God is a Spirit and can only be adored in the spirit and in truth.

[15] Therefore, the only true prayer in the spirit pleasing Me does not consist in the movement of the tongue, the mouth and the lips, but only in the active practice of love. What benefit is it to you if you adorn a prophet's grave with many pounds of gold, while at the same time you ignore the voice of a suffering brother? Do you think I shall be pleased with this? Fool! I shall look at you with angry eyes because you have ignored the voice of the living one an account of one dead." (THE GREAT GOSPEL OF JOHN vol. 4, chap.1)

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"[13] The seed for the true knowledge of God and the living faith in Him is in the first place the love for fellowman, and in that, also the pure love for God.

[14] However, if someone is already so heartless that he cannot even lovingly help his poor fellowman whom he can see, then how will he, in the hard blindness of his soul, be able to love God whom he impossibly can and want to see and be aware of?"

(78. The trial of the heartless in the beyond – THE GREAT GOSPEL OF JOHN Book 22)

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"I tell you that it is now not even necessary that you go with Me, but if following an inner prompting you want to do so out of love for Me, you will thereby not only lose nothing, but gain tenfold in everything. For whoever does something out of true love for Me will here be rewarded tenfold, but once in My Kingdom a hundredfold, also a thousandfold and endlessly." (THE GREAT GOSPEL OF JOHN, vol. 1, 93:10)

Who is my neighbor?

"[1] I SAID: "The living faith that you have in Me will protect you against this, and if you will show your faith in Me through works of true neighborly love, you also will be entirely aware that I truly am the promised Messiah, and you will then reread in the prophets and see that everything written about Me in the Scripture was accomplished by Me and everything confirmed in Me."

[2] The eldest said: "Lord and Master, to show neighborly love to the people would be all right if we only would know very clearly who actually our neighbor is."

[3] I said: "**Your neighbor is every human being, friend or enemy, who needs your help in no matter what good manner that is in accordance with God's commandments.** But it is obvious that you should not help anyone who acts against God's commandments, but should withhold him from doing it. If you will do that, you will practice neighborly love and your reward in Heaven will be great.

[4] If poor people come to you and grieve about their need, help them according to your strength and ability, because what you will do for the poor I will consider it as if you have done it for Me, and I will repay you already here and even more everlastingly later in My Kingdom.

[5] When some true disciple and prophet in My name will come to you, accommodate him, listen to him and show love to him, for by doing so you have accommodated Me and you will also be worthy of the reward of a prophet.

[6] But soon a great number of false prophets in My name will arise. They will teach the people for the sake of their own wallet and will deceive them through false signs which they learned from the magicians. Do not accommodate such false teachers and prophets, even when they loudly shout: 'Look, here, or, there is the Messiah, the anointed One of God', but show them with love and earnest that they are and act against Me. If they will listen to you and will give up their wrongdoing, then you also may consider and treat them as friends. But when they will not listen to you and will not repent, then chase them out of the community.

[7] You will easily recognize a false teacher and prophet from his selfish works and deeds that are full of self-love, because from thistles you do not reap figs and from thorns no grapes.

[8] Be always full of love, meekness, humility, mercy, justice and truth to everyone, then I also will be like that to you. Do not become deaf or hardhearted to the voice of poverty concerning the spirit as well as the body, then I also will not be like that to you when in some need you will lift up your voice to Me. **With the measure with which you will measure, will also be measured to you.**

[9] If you – as I very well know – possess big earthly treasures and you lend it only with a good interest to those who can repay you at a fixed time, then you also have practiced a certain kind of neighborly love, but such neighborly love which rewards yourselves with a good interest will not be taken into account for a reward by Me. However, if you also lend your treasures to the poor without interest, of whom you know that they will not have it easy to pay you back, then I will be the One who will pay the interest and will repay your treasures, and no one will fall short with Me.

[10] Look at the inhabitants of this village, who were poor. They only could live very scantily, but when poor or needy people came to them, they were immediately accommodated and were taken care of as possible without repayment. I surely knew that and came to them now at the right time as the best Rewarder, and none of them will say that I came too early or too late. Do likewise, then at the right time I also will be your Rewarder." (The Great Gospel of John, vol. 10, chap. 139)

About giving - deeds of love. Foolishness of worrying about earth and flesh. To give also the coat

"[4] So in Me, there is also the One who came visibly into this world, whom you searched and were not able to find in any school nor in any temple.

[5] As I am here now in Myself, being active throughout the whole of infinity, so I will also exist and be active in the spirit in all those who will keep My simple commandments, who believe in Me and who actively will love Me above all.

[6] But those who, although they believe in Me and say 'Lord, Lord', but who are lukewarm in their actions, and careless in their love for their fellowman, I will not live in them and I will not reveal

Myself to them, and My power and wisdom will not fill their soul. For since every man has a completely free will, I want that he first comes to Me, completely out of his free will, by acting in everything according to My will that was revealed to him. Then I also will come to him, reveal Myself to him and then fill him with all My wisdom and power by the Holy Spirit of My eternal love that rules everywhere.' (THE GREAT GOSPEL OF JOHN Book 22, chap. 26. The Greeks recognize the Lord. Purpose and causes of sicknesses.)

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«2. Say I: 'Do what you like and can; because it is more blessed to give than to receive! But in future give only to the needy and poor, and if someone wants to borrow money from you but is rich, and it is obvious to you that he can repay you handsomely, then don't lend! Because once you have loaned to him he shall soon secretly turn into your foe, and you shall find it hard to get back your money and interest.

3. But should a destitute come to you and you can see that he won't be able to repay, then lend, and the Father in Heaven shall restore it to you a hundredfold in different ways already on earth, and then turn the money you loaned to the poor into a great treasure in Heaven, awaiting you high above the grave in the beyond after this earth-life.

4. I say unto you: 'Whatever was done by love on earth also remains done in Heaven forever; but what mere worldly intellect does shall be swallowed up by the soil of the earth, leaving nothing for Heaven. But of what use to man all earthly treasure-work if his soul suffers harm?!

5. He who worries about earth and flesh is a fool; for just as man's flesh has its end, so will it be with the earth! When however the end of the earth shall once have come for sure, on which ground shall the poor soul have its dwelling then?!

6. But I say unto you that every man whose body is taken from him also loses the earth forever. And if he has not created a new earth in his heart through love, then his soul shall have to expose itself to the mercy of the winds and the clouds and mists and be driven about throughout everlasting infinity without finding pause or rest, other than in the false and insubstantial configurations of its own fantasy, which becomes feebler and darker the longer it lasts, eventually turning into thickest night and darkness, from which the soul shall by itself hardly ever find its way out! Hence you can in future do as I have just shown you; but for now do as you want to and can do! »

(Chap. 58, vol. 1, THE GREAT GOSPEL OF JOHN)

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“1. Here the High Priest, as well as many others, is quite startled and says after a while, 'Yes, yes, now I do understand it. But why did not the Lord speak right away as plainly as you have now spoken? Then I would surely not have sinned against Him.'

2. Says Nathanael, 'If a seven year old boy would ask me that, I would not be at all surprised, but I do wonder how you, one of the principal sages of this place, could ask like that.

3. Would you not also like to ask the Lord why he put into the grain of seed the limitless forming and developing ability of the tree that will be going forth from it? Why the tedious development of a tree from the grain of seed and following that the long wait for the ripe fruit? Just look how foolish you still are!

4. The Lord's word and teaching is like all His works. He gives us His teaching in seed-pods. These we have first to sow into the soil of our spirit, which soil is called LOVE. Then the seed will sprout and grow into a tree of true knowledge of God and ourselves, and from this tree we shall then in due course be able to gather fully matured fruit for eternal life.

5. LOVE IS THE PRINCIPAL THING; without it no fruit of the spirit can thrive. Sow the wheat into the air and see whether it will grow and bear fruit for you, but if you put the grain of wheat into good soil, it will grow and bear multiple fruit. The right love, however, is a proper soil for the spiritual grain of seed which we receive from the Lord's mouth.

6. This is the reason why the Lord has now for all of you abolished the harsh Mosaic law of punishment, so that you may soon grow richer in good soil in your hearts. For he who punishes according to the law has little or often no love at all and the divine word-seed will, therefore, develop in him only poorly. The one who is being punished is anyway in the judgement in which there is no love, since judgement is the death of love.

7. Therefore, it is better if you do not immediately see your fellowmen's faults, but are forbearing and patient. And if they in their weakness ask something of you, you shall not withhold it from them, so that love may keep growing in yourselves and also in your weak brothers. Once this is present in abundance in you as well as your brothers, the divine seed will thrive within you and the weak will then in his strength look upon you with good will and reward you many times over for what you did for him when he was weak.

8. But if you are stingy and hard where your weak brothers are concerned, you yourselves will never attain to a divine fruit within you and the judgement of the weak will in the end drag also you into destruction.

9. When the Lord said, "**Give the one who asks you for your shirt also the coat,**" He only meant to point out that you who are rich and have many possessions should give abundantly to the poor when they come to you. Thereby you will also gain much soil in your hearts and thus be blessed with the possession of such true soil, and the poor will truly bless you, for from your hearts they will receive the most effective sermon of God's true Gospel and thereby become strong for your own eternal support. But if you give miserly and calculate when and how much to give, you help neither yourselves nor your poor brothers, and because of it these will never become a support for you.' (THE GREAT GOSPEL OF JOHN vol. 1, chap. 43)

A giving attitude that is pleasing to God

[1] (The Lord:) "This is in connection with the clear concept of what is mine and what is yours, Moses says: 'You should not steal!' and again: 'You should not desire what belongs to your neighbor, except such, which is fully justified!'

[2] You can in all honesty buy something from your neighbor and own it before all people as justified; but to take something from someone against his will is a sin against the order which God gave to the people through Moses, because such action apparently goes against every form of neighborly love. Since what must be in a justifiable manner disagreeable to you, if someone else did or does it to you, you should also do not do to your neighbor!

[3] Theft originates mostly from self-love, because forthcoming from that are sluggishness, the inclination to a good life and inactivity. From this a certain despondence arises, which is surrounded by a haughty shyness, resulting to avoid a somewhat tiresome request, but rather opt to secretly steal or just take something. In theft therefore are resting a lot of shortcomings, among which the too strongly grown self-love is the most apparent reason of all. With a properly alive neighborly love this soul evil can be combated best at all times.

[4] Now you think explicable in your brain: 'Neighborly could easily be exercised, if one only has the means for it! But among one-hundred people there are scarcely ten who are in a position, that they could exercise this marvelous virtue; the ninety are mostly those, to whom this virtue is extended by the ten wealthy. If therefore exercising neighborly love is the only way by which the vice of theft can be combated effectively, then the ninety poor will find it difficult to protect them against it; since they do not have the means to effectively exercise this virtue.'

[5] According to your mind you have thought quite right, and no one can argue against it with the world mind. But in the mind of the heart you read a completely different language, which says: Not only by gifts the works of neighborly love are conducted, but much more by all kind of good deeds and honest and reasonable services, where of course the good will must not be absent.

[6] Because **the good will is the soul and the life of a good deed**; without it even the best deed would have no value before the judging chair of God. But if you have the living good will without any means, to help your neighbor either way when you find him in distress, and you feel sorry in your heart because you can't do it, then your good will counts with God a lot more than the deed of somebody else, who first had to be enticed by whatever means.

[7] And if a wealthy person has put a completely impoverished society on its feet again, because the society, once wealthy again, give him the tenth and show him some sort of submissiveness, his entire good work does not count anything before God at all; because he already has taken his reward. What he has done, any usury miser would have done for the sake of the profit.

[8] From this you can see, that before God and to the advantage of the own inner, spiritual life, every person, either rich or poor, can exercise neighborly love; it depends only on a **truly living good will**, whereby everyone with all devotion does with pleasure, what he is able to do.

[9] Of course, the good will alone would be also of no use, if you possess the one or other wealth and there would be no shortage of a good will either, but you still have some considerations, partly for yourself, partly for your children, partly on behalf of your relatives and partly for some other reasons, and you give to him who stands destitute before you, either only a little or even absolutely nothing, because you can't always know, whether the person looking for assistance is either a lazy scoundrel, who is not worthy to be assisted. Thereby one would only support the laziness of a scoundrel and thereby withhold the support from someone more worthy! Comes along a more worthy, the same doubts come up again since one cannot completely be sure that he is actually worthy!

[10] Yes, friend, even with the best will, he who starts having doubts when doing good, whether he should do a little good or not, his good will still has a long way to go before having the right life; therefore neither the good will nor the good works does count anything special before God. Where there is ability, the will and the works must be equal, otherwise the one takes away from the other the value and life worthiness before God.

[11] What you do or give, do and give with a lot of joy; since a friendly giver and doer has a double worthiness before God and is also double closer to spiritual perfection!

[12] Since the friendly givers heart resembles a fruit, which becomes easily and early ripe, because it is full of the right warmth, which is of the highest necessity to ripen the fruit, since in warmth the corresponding element of life, namely love, prevails.

[13] Therefore the givers and doers happiness and friendliness is this fullness of the right inner, spiritual life-warmth, which cannot be recommended strongly enough, whereby the soul for the full reception of the spirit in her entire being, becomes more than twice as fast ripe and must be so, because this very warmth is a transition of the everlasting spirit into his soul, which, through such transition resembles her spirit more and more.

[14] An otherwise very keen giver and benefactor is even more further away from the purpose of the true inner, spiritual life's perfection, the more acidly and unfriendly he is when giving or doing; since the unfriendly and acidly behavior when giving still contains something material worldly in it and is therefore from the pure heavenly element a lot further away than the joyful and friendly.

[15] Therefore, when giving or doing, you should not add serious and often bitter admonitions; since these often produce a significant sadness in the poor brother, and he starts to develop a strong desire in his heart, not to receive anything from the benefactor who admonishes him with a serious look. The benefactor, however, becomes by these untimely admonitions not seldom a little proud, and the receiver feels himself thrown too deeply underneath the feet of the benefactor and starts to seriously feel his distress in relation of the wealth of the benefactor, and then it happens, that the taking becomes by a distance more difficult than the giving.

[16] Who is wealthy and has a good will, gives easily; but the poor taker is already afraid of the friendly giver, if he sees himself forced by his poverty, to burden the even so friendly benefactor. But how heavy must feel his heart, if the benefactor walks towards him with a grim face, and provides him, besides the relief, with several wise lectures, which in future will become for the receiver too much of an obstacle, to come to the admonishing lecturer's door again in an emergency, because at his second visit he is expecting even more wiser, longer and as such more urgent preachings, which according to his understanding says as much as: 'Do not come soon or even all together back again!', although the giver never ever has thought about it.

[17] This, very much, provides the friendly giver with such a great advantage above the grim admonishing lecturer, because he comforts and elevates the heart of the taker and puts it in a thankful mood. It also fills the taker with a loving and prosperous trust towards God and other people, and his otherwise so heavy yoke becomes a more lighter burden, which he then carries with more patience and devotion than he carried it before.

[18] A joyful and friendly benefactor is to a poor and needy brother just that, what to skipper on a stormy sea is a safe and friendly harbor. But a grim benefactor in distress resembles a sea bay less exposed to a storm, which in fact safes the skipper from completely being shipwrecked, but still keeps him in fear, about a terrible and perishable spring tide entering the bay after the storm, as it happens from time to time, which could bring him a bigger damage as the storm of the high seas before.

[19] Now you know completely how, according to the measure of God, the true and the spiritual perfection of an easy and earliest implementation of neighborly love must look like; do accordingly, and you will easily and soonest reach the only true purpose of life!" (THE GREAT GOSPEL OF JOHN Book 9, chap. 13)

Evil or good deeds of man and God's merit

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

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

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

[14] Although man does them in free self-determination, the good works done in compliance with the will and the word of God are really always a grace from above, a merit of God's spirit within the human heart, and man shares in it by the very grace of God. - Now you know how things are. You are free and can do what you wish." (THE GREAT GOSPEL OF JOHN vol. 6, chap. 10)

The mystery of H1 L V1 T S S A A S S

"Behold, I will call them all by their name: **H L V1 T S S A A S S**."

Concerning these ten letters which have not been understood so far, the salvation of the sun and the moon does not depend on it and the stars continue in their paths without letting themselves be confounded through this lack of understanding. You all know that for life eternal only one thing is needed, and he who concentrates on that and strives after it has chosen the best part for the spirit, - everything else comes as a free gift when the time is right. Actually every one of you could have had this little secret revealed already long ago if he had earnestly and full of faith turned to Me in his heart. Instead you have often pondered on this with your intellect rather than with your heart and that is the reason why you still do not understand this easy secret, simply because such things are not given to the intellect, but only to the heart and spirit.

But in order that your in purely spiritual things still considerably ignorant heart shall no longer send out the tiresome intellect as a scout into the precinct of spiritual mystery like a blind hunter who has never as yet brought home any plump game, but instead only some half-decayed carcass, I will now explain to you who the friends symbolically denoted by these ten letters are. So listen and comprehend it well. **H** appendage to the soul; the number **arrogance, tyranny and pride of hell in every person** and thus in you, too. Hell is every mortal's closest friend, for it provides him with all the things that flatter his nature and fill it with all kinds of enticements pleasant to his flesh.

If I want to take someone into My Kingdom and educate him for life eternal, I must take his friends too from whom man, as long as he lives on earth, is never able to part completely. Therefore sin, as part of these friends, must appear before My eyes as fully eradicated, for otherwise a further education of your spirit is unthinkable. This means that if I want to preserve you I must with My holy fatherly hands embrace your personal hell too, thus to lift you up to My bosom together with your so far still most intimate friend. - Here you have now the first letter, which so far I had not explained to you for very wise reasons.

The **L** signifies **all kinds of passions resulting from the H**. That the passions, also as friends of men's sensual nature, must be seized, lifted up by Me and ennobled if man's spirit is to qualify for everlasting life, goes without saying.

V1 signifies **reason coupled with the intellect**, as given to the external natural man by the world or hell. It is hardly necessary to point out that this couple ruling the world together with hell is most popular with every human, for he would let go all other things rather than these his best and most intimate friends. Even if a man is sometimes not particularly happy with his other inner world friends, he seldom has any argument with these two.

However, if I want to raise men towards Me, there is no other choice but to accord amnesty to these most intimate friends of his house as well. I think this should be very clear to you as you too still have a high opinion of these old friends of your house although you also understand that one would not be able to achieve much with them in the realm of the spirit.

The **T** signifies **the talent that sprouts simultaneously with the intellect**, through which man can achieve various states of distinction in which the **S (self-love)** chiefly dwells and together with it the **second S as gloating (and self-satisfaction)**, - all of them man's worldly friends which I have to accept too if I wish to save his spirit.

From these there results **the faithful attachment to all worldly splendor** and the **ambition to rise ever higher in the favor of the world and its advantages and to raise oneself as much as possible above all in one's field** for which friend **T** has prepared the way. It goes without saying that when man is raised spiritually, **the two friends A and A** cannot be left behind and has to be admitted too for the sake of man's conversion and spiritual refinement. And since everything is already admitted, **the last two S, S, as all kinds of sensuality**, of which everyone has a legion, and finally **the well known worldly, extremely stupid social proprieties, as fashion, compliments, etc.**, can also not be left behind.

Behold, these are the in the main work mentioned friends and brothers within you, as well as in My servant, by which everyone is to be understood. To these you shall within you proclaim clearly that **I have stretched out My hands towards them, washed what was evil, removed the sin and tuned them to the true interests of your spirit**, so that you can now, if you so desire, progress unimpeded on the faithfully shown road of light and life. But should you still remain more faithful to these old friends than to Me, Who granted you this immense grace and fatherly favor, you are free to do so. The salvation of the sun and the moon will not depend on this either and the stars will not miss their paths. However, as I have done already so much for you, I think that you will do this little, namely, henceforth adhere to Me more and more with your love and not leave your brothers in the lurch.

I could have long ago explained to you the ten friends of your earthly life in the flesh if that had been good for you, but as I saw that these old friends of yours would have raised a considerable alarm if I had prematurely made them known in detail, and this only in the person of the servant, I have delayed revealing them. But since you now have them, it is up to you to ponder very seriously on this matter and with all your might accomplish the task demanded of you in the main work concerning these ten letters. For while you did not know the meaning of these letters, I did for you what I in the person of the servant demanded of the servant himself and of every one of you, and what I am still demanding.

As this secret is now revealed to you, it is your duty to fulfill the task within you; otherwise you could not be fully fit for My Kingdom. For here it means to put the hand to the plough and not look back. I have also in other ways always shown you what natural man is like and what he has to do in order to gradually transform the natural man into a spiritual one; and so you could do well without this present revelation, have not missed out on anything and have been able to walk the right road

without hesitation which will be the case henceforth, too, as long as you faithfully observe what I faithfully show you.

Above all stick to love; this will not forsake you. Everything may pass, but love remains forever. Where there is love there is everything, for love preserves all things and is everywhere the foundation of all existence. Therefore do not be faint-hearted nor sad or morose, but in everything brave, serene and cheerful, of a pleasant mind, heart and spirit, then you will walk your path with ease and always behold the gates of heaven wide open before you. This will make it easy for you to lead your earlier revealed world-friends, ennobled, into My Kingdom. This is the most ardent loving will of the One Who is here showing you this immense grace through the servant. Amen (The Household of God, vol. 1, supplement)

"Come unto Me, all ye that labor and are heavy laden! For My yoke is easy, and My burden is light!"

2

Second Sunday in Advent

John's Inquiry

Matthew 11, 2-6: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another: Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

Matthew 11, 27-30: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

(December 4, 1871)

"When John was in prison he sent some of his disciples to Me to ask whether I was the promised Messiah, who was to liberate the people from worldly oppression and raise them to that spiritual dignity for which they had actually been created, - or whether he had to wait for another.

This question, whether I am actually the one about whom the prophets had spoken, has again arisen in the minds of those who lack a clear understanding. They slightly suspect a future spiritual state, by which the old, traditional religious customs will be partly abolished and partly reduced to their proper measure. That is why they, too, are sending their disciples that they may ask: "Art thou he that should come, or do we look for another?"

These disciples or adherents of the actual, true religious teaching are still prejudiced by the religious principles impressed upon them since their childhood, which sometimes misrepresent My teaching and, together with the ceremonies, have always been confusing for the believer.

These men or disciples, who are the leaders of religious movements, are not yet free from prejudices. They are asking Me within their hearts: "Are we doing the right thing or not?" And I, who am now through My servants presenting the teaching as I once did and keep on explaining it, say to them: "Look at what I am doing. See how My children understand the love of God and their

neighbor. See the miracles that willpower works in some individuals, not like once through My own hand, but in a way that in many cases will confound your scholars and physicians."

At that time I said: "You are like children! You have piped and your playmates did not want to dance; you have mourned and they did not want to lament!" And now I am again saying: "In your childish minds you believe and hope that men will follow your leaders, but you shall see the contrary! You men will be mourning together with your leaders, but you will be unable to draw tears from anyone, nor awaken any pity!"

As it was once, it is also today and shall always be: The Kingdom of Heaven must suffer force! With force the old Adam must be driven out and the new one put on with a firm will, otherwise all efforts at reform are futile. A compromise, partly to adhere to My teaching and partly to rites of obsolete institutions, will not work. I am a spirit, and he who wants to worship Me must do so in spirit and in truth. To worship with truth means: with unshakable faith - with force! And whoever seizes heaven with force shall also take possession of it.

Men had then and have now a wrong idea of John, My forerunner, and of Me. They saw John from their own, worldly viewpoint and thus they looked upon Me as one who would improve the worldly conditions. And every forerunner and earnest fighter for My teaching will fare as did John; he will be understood as little as I am who have been among you with My teaching already for some years, revealing Myself to you directly and indirectly through My scribes and servants.

People everywhere, even if they know My teaching or are now getting to know it, want to adapt it to life in such a way that no sacrifice or self-abnegation is needed in order to become My disciples, My children.

What I once said about the city of Judah applies still today to the great cities of your earth. Where there should be the greatest enlightenment, there reigns the greatest darkness. And in those cities where I reveal Myself directly to the people, I am ignored most of all, just as once in Cana where I performed the first miracle in public.

Although over a thousand years have passed, mankind has remained the same.

I once said: "*No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son.*" And I regret to have to say also now: "Only the divine love knows in its highest sense Me, the love that is active in unison with wisdom."

Men want to find Me, but do not know how to seek. Both those who lead and those who are being led are still prejudiced and, like Moses, they have a threefold cover over their eyes. And even if I want to lift it and call to them: "Come unto Me all ye that labor and are heavy laden, and I will give you rest!" -they do not understand My call. They do not yet know the voice of their shepherd and are like lost sheep that shall reach the light of love, truth and full awareness only after a lengthy groping in the dark.

What I once said will apply also today: "These things will be hidden from the wise and prudent, but revealed to the simple who seek with their heart. "

All the reformers now leading the believers and hoping for better spiritual conditions will have to relinquish many of their pet ideas, and so will their followers. They will have to go through many a bitter experience until they comprehend the words I once spoke: "My yoke is easy and My burden is light!" Learn from Me meekness, gentleness and the love of your fellowmen or, where religion is concerned, tolerance, then you will find peace of mind and also be able to pass this peace on to others who still lack it.

As at that time, prior to My years of ministry, all these things took place and John preached in the desert as My forerunner, it is now too - prior to My actual coming. My forerunner is again My direct revelation to individuals.

The spiritual wind is blowing. It comes from My heavens in order to cleanse your spiritual atmosphere, which is heavy with all kinds of evil vapors. This spiritual wind is the awakener, purifier and carrier of a new age, so that mankind can be brought closer to its spiritual destination and finally comprehend the meaning of religion in its spiritual sense and what it means to worship Me in spirit and in truth.

Men are still sticking to ceremonies and rites - a sign that they are still very material, that they desire and understand only that which is material. Only when they will be spiritually educated and recognize that I, as a spirit, do not need material expedients in order to be understood by them, when they will realize what spirit and spiritual education actually mean, only then will they also realize how far they have strayed from the right path. They were responsible for My words that only I as the Son knew the Father and He Me, although I once personally taught on earth how this knowledge could also be given to you humans, all of whom carry a spark of My divine Self in your hearts, which keeps urging you towards becoming one with Me.

All the now following explanations of the gospels for each Sunday of the ecclesiastical year will show you how mankind's spiritual education advances in stages and how you yourselves, carried by the spiritual current, have already for quite some time been walking towards the road of enlightenment in order to become that for which I have created, educated and destined you.

Awake, My children! Do not close your ears to the voice crying in the wilderness, to the dictations which I am giving you in such abundance! Awake and listen to the celestial harmonies that are sent to you from on high to prove to you that you are of spiritual origin and have a different destination and mission than to live merely in that which is of the world.

The spiritual wind is blowing through all the hearts; and even if thousands do not understand its sound, you who can explain its movements and its purpose should not be deaf. Awake, throw all worldly things far behind you! You are spirits, inhabitants of another, greater, infinite, everlasting world! Do not forget that this transient life on earth is only a trial life! The greater, indeed the greatest, part is awaiting you in a world where the sun no longer sets, where night is banned and only light, equivalent to love, permeates all heavenly spheres as a stimulant.

Let Me advise you to interpret and comprehend those words of the gospel which I spoke more than a thousand years ago in their highest spiritual sense. They hold My entire fatherly love for My children. Already at that time I wanted to prove to the Jewish people what love a Creator as a Father can and must have. However, they did not understand Me. And now - I must admit - mankind on the whole understands Me even less.

Once I exclaimed: "My yoke is easy!" - and I repeat this also today: "How can a yoke of love be other than easy, and must not a burden be lighter if love helps to carry it?"

Make sure you understand this! Let be the world, it can give you pleasure only for moments, but it can never satisfy you for any length of time. For with the gaining of some worldly possession the pleasure of anticipation ceases. This is not the case in the spiritual world. My Kingdom is infinite. Spiritual possession has no limits and, therefore, everlasting progress is possible. With every stage greater enjoyment, greater power and greater ability is attained.

Whilst in material things certain conditions and circumstances are needed to achieve a desired success, spiritual progress offers at all times the opportunity to advance. Whilst in worldly things we are mainly dependent on others, in the spiritual your own innermost being is the greatest storehouse where all the treasures of an infinite world of the spirit are lying concealed. It is within

you that I can reveal Myself as the Father, as the Son and as the Supreme Spirit. On this revelation depend your peace and equanimity and, thanks to it, you learn to regard all the troubles in your life not as punishment but as wise and necessary trials. Then you begin to fully comprehend the words: "**Come unto Me, all ye that labor and are heavy laden!**" Love, a heavenly Father's everlasting, infinite love, has put this burden upon you, but it also helps you carry it.

Then the suffering and troubles of temporal life are no longer misery , but blessings from a Father Who does not want to make of His children worldly masters, but spiritual pioneers for His teaching of love - already here and one day in that everlasting kingdom.

Do take all of this to heart! The ultimate achievement will prove to you the final words of this chapter of the Gospel (Matt. 11, 30): "**For My yoke is easy, and My burden is light!**"

Amen." (The Lord's Sermons, chap. 2)