

# Great stories of conversion from The New Revelation (3) **PHILOPOLD – a Greek stoic, denier of God**

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.

Numerous stories of amazing conversion are described in **The Great Gospel of John, The Household of God, Sunsets to Sunrises, From Heaven to Hell**. Here we present the story of Philopold, a daring stoic philosopher who confronted the Lord, during His life on earth, with his atheistic conceptions. It is for the honest reader himself to judge this man's spiritual evolution in a very short time, following his conversion.

Other similar dramatic stories of conversion depicted in the New Revelation are those of possessed criminal **Mathael** and immoral **Zorel** (from "The Great Gospel of John" Book 6 and Book 8) and, especially, that of the most cruel tyrant king **Lameh** and that of the satanic queen **Agla** (from "The Household of God vol. 3 and vol. 5).

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#### **The hardened stoic**

"THE talk makes the Greeks hesitant, with **some** saying: 'The usually stupid Jews have worked this out very well. This miracle-working Jesus they assigned here so he may have us against the wall. But we stand on solid ground.'

[2] This time however I became indignant Myself with the Greeks' intransigence, saying to the hard-nosed speaker, who tried to dissuade the somewhat better Greeks from doing the right thing: 'Listen, you hard-hearted person. Watch that the ground does not shake underneath you and the firmness of your stand. There have been a great many already who called out to their surroundings with super-heroic voice: "Let the Earth be demolished, and the left-over pieces shall carry me about unflinchingly through infinity".

[3] I say unto you braggart of a Greek who calls himself Philopold, that the fly that sometimes makes a business trip unto your nose stands more firmly on your nose than you do on the ground. For should your nose suffer shipwreck, the fly still has a second foundation on which to preserve itself quite well, such as air; where however is your second support if the ground under your feet loosens?'

[4] At these My rather intentionally sarcastic words, **Philopold** the Greek, who was by nature a bit of a satirist, became piqued, saying; 'Look at the rare sight. Even a Jew sarcastic? Probably the first and last in Israel. Friend, when a Greek speaks of courage it is factual. For a Greek knows how to escape from life, seeking death. Greek history acknowledges Greek chivalry only, but is not ignorant of the incomprehensible cowardice of the Jews. Let the Earth shake, or let all the dragons out, and watch whether a Philopold's expression changes by the smallest degree.'

[5] I said: 'Let go of your vain bragging, and do as I commanded all of you, or you shall earnestly force me to put your courage to a tough test. Because the God of the Jews will not be trifled with in such serious things, for even God's great patience has its fixed limits in certain things.

[6] If however you and your followers want to push your luck, then you shall be properly convinced that an angry God is not so easily appeased as to let a crude sinner get away without a well-earned punishment.'

[7] Says **Philopold**: ‘This sounds typically Jewish. The Jews had certain seers. These never opened their mouths, except for sheer warnings of which some came true upon certain usually unspecified times. Most of them however were empty air, for the Earth’s nature surely always has been stronger than the mouth of a Jewish prophet. The Greeks are stoics in general, and a true stoic has no fear, therefore neither I, for I too am a staunch stoic.’

[8] Says **Matthew**, the apostle, to Me privately, (until recently the tax-collector at Sibarah), ‘Lord, this one I know quite well, a thoroughly annoying person. This one always kicked up a fuss outside my tax office, whenever he was taking his wares to Capernaum or Nazareth. With him I am still quite annoyed and feel like working him over.’

[9] I said: ‘Let it be. I have a little test for him, and it will shortly come about.’

[10] Matthew stands back, but **Philopold** recognized his tax collector from Sibarah, saying to him: ‘Well well, you miserly turnpike jockey, how come you are here too? What is your barricade going to do without your watching it from every angle with your lynx-like eyes? No need for you to actually stir up this wonder savior against me, for he shall know what to do if I get too stiff for him. But from the natural aspect you two could have a tough fight with me, for a stoic is no rope or string that one can bend any old way.’

[11] See, the miraculous healing of the 200 sick has confounded nearly all the inhabitants of Cana. Why not me? Because I am a true stoic, to whom nearly all of creation is hardly worth a bump on the nose, and myself and miserable life even less. How would you therefore punish me? With death? I tell you I long for it, together with eternal annihilation, because I owe thanks to no god for this ignominious life. Or should one feel obliged to anyone for the most despised gift of all? Surely it isn’t much for an almighty God to call a human into being. Who could prevent God from doing so? The man still-to-be created surely won’t be asked whether he wants to be created, so that as the only one really concerned, he may utter his yes or no. Of equal unconcern to the as yet un-created one is it for the already created one as to whether or not he is followed by an as yet uncreated one. For a God therefore, the act of creating is nothing special, but indeed so for the created one, because he has to be something that he has never been able to request. What could indeed be more deplorable than having to be without ever having wanted it?

[12] Give me to eat and drink without my work or effort, and I shall be satisfied for at least the duration of Earth-life. But having to work unreasonably hard for maintaining this being, and therefore suffer like a hunted wolf, and on top of that be obliged to thank some god for it and at the same time keep certain commandments, only for the creator’s selfish benefit, for this let me ‘thank you, not’ to all Jewish and Greek gods or half-gods.’

[13] Says **Matthew**: ‘A few more such people on Earth and Satan himself has a school he can attend for a hundred years. Lord, what is to be done with this one? If he really is the way he speaks, then all the angels together can achieve nothing with him in the normal way.’ (THE GREAT GOSPEL OF JOHN Book 3, chap. 12)

## About reincarnation

“I SAID: ‘Just let it be, you shall soon convince yourself that something can be done with this one.’ And turning to Philopold, the stoic: ‘Do you think that you did not enter upon a prior contract with God, your Creator, fulfilling all the oft-stipulated conditions essential for life upon this planet? See you fool, this is already the twentieth heavenly sphere on which you live physically. Your cumulative age in the flesh in terrestrial years far exceeds the number of sand grains in all the terrestrial oceans. Yet besides that, what eons of time, hardly imaginable to men walking the Earth physically, had you already existed as a pure spirit of the fullest being and in the clearest self-consciousness within endless space, together with countless other spirits, consummating the fullest life and power.

[2] When however, living upon your most recent solar world, called Procyon by the wise of this Earth, but named Akka by the inhabitants of its wide Earth (pronouncing it with uniform intonation, because the inhabitants there speak only one language), you expressed the most ardent desire (after hearing from an angel that the great, almighty, eternal Spirit and sole Creator and sustainer of infinity and everything within it, is to take on the flesh Himself and the full human form upon one of the most insignificant planets orbiting within infinite space in countless numbers), that you would be set down here for the purpose of seeing and hearing Him who created you. Whereupon the same angel whom you see here as the seventh person, but who nevertheless is a fully free spirit, came to you and acquainted you in smallest detail with the difficult conditions you would have to suffer if wanting to become an inhabitant of this planet upon which you now stand, for the purpose of achieving the childhood of God.

[3] You accepted all the conditions, including the one that, in common with all the inhabitants of this planet, you be barred all retrospection to your previous existence on other heavenly spheres until such time as this same angel would call you 3 times by the name by which you were named on Akka.

[4] If however things are of a truth just so, although of course incomprehensible to you, then how unfair is your assertion that there was no contract entered into between you and your Creator for your existence upon this Earth.’

[5] Says **Philopold**: ‘What kind of raving lunacy is this? I am supposed to have already lived, in the flesh, on some nicer and obviously better world as a human? No, this is getting too thick. Listen, you seventh one on the right, referred to as an angel by the Nazarene, what do they call you and me?’

[6] Says **the angel**: ‘Just wait a little, and I shall in all haste fetch evidence from your previous world, and give it to you for your greater insight and identification.’

[7] With these words the angel vanishes, re-appearing in a few moments to hand Philopold a scroll on which, clearly inscribed in ancient Hebrew, appear the angel’s and his name, together with a second scroll in which were recorded the conditions he promised before his transfer.

[8] Handing such over to Philopold, **the angel** says: ‘Here, read and understand, old Murahel, Murahel, Murahel. For I myself, named Archiel, have picked it up from the same altar where you made me the great promise. But do not now ask how such was possible in just a few moments, for with God, the most wondrous things are possible. Read it all first and speak afterwards.’ (THE GREAT GOSPEL OF JOHN Book 3, chap. 13)

## Relationship between body, soul and spirit

“PHILOPOLD is absorbed with reading the scrolls, and as his inner vision opens therewith, he says after a good while, with the greatest astonishment: ‘Yes, it is so. I now am seeing into all the endless depths of my being, seeing all the worlds upon which I have already lived, together with the places and locations I lived from birth to departure from those worlds. I am seeing what I was and what I did on one or the other celestial spheres, seeing also all my next of kin. And see, upon Akka I also see even my parents, my many brothers and most dear sisters. Yes, I even hear them talk about me with concern, saying: “What could have become of Murahel? Will he have found the great Spirit in human form within endless space? He will not be thinking of us, because Archiel the messenger of the great Spirit has veiled his retrospection, until he will call him 3 times by his real name.’

[2] See, thus I hear them speak now, even as I’m seeing them physically as well. Now they are going to the temple to look up the documents with the difficult life-conditions; yet they don’t find same. But the high priest of the temple is telling them that Archiel picked up the documents a few moments ago on behalf of Murahel, but that they shall be restored in a short while. And now they are waiting in the temple, giving a sacrifice for me.

[3] O love, love, you divine power! How endlessly far have You stretched Your holy arm. Everywhere the self-same love. O God, how great and holy art You and how full of mysteries is free life. What man on Earth can probe the depths that I see now? With what insignificance miserable man walks this lean Earth, waging mortal combat not infrequently for a span of Earth, even while carrying within himself what billions of earths cannot grasp.’

[4] With these words, **Philopold** falls silent, going over to the angel to return the two scrolls to him, remarking: ‘Restore them to where they are waiting for them.’

[5] But **the angel** says: ‘See, I also brought a writing utensil, the very same one with which you wrote the documents in the temple up on Akka. Sign yourself doubly on each document and your name here, and keep the writing utensil for remembrance.’

[6] Philopold does that, and the angel takes the documents and vanishes.

[7] After a few moments, those he needs to talk to the high priest on Akka, he is back among us, asking Philopold what he thinks now.

[8] Says **Philopold**: ‘As I handed the two scrolls back to you, the vision disappeared, and I hardly remember more than a dream, where consciousness tells only that there was one, whose details however no amount of memory-tugging will recall. I also notice that I hold some strange writing utensil in my left hand, yet I hardly recall how I came by it. Therefore I would like to know why one retains either very little or nothing at all of the phenomena from the domain of the inner life. Why so?’

[9] Says **the angel**: ‘Because here it is all about becoming a completely new creature out of and in God. Once you will have become a completely new creature out of God, and achieve the childhood of God, everything shall be added back unto you.

[10] In all the other countless worlds, you are created externally and internally what you are to be, but here God hands the external formation to the soul, which builds its own body in accordance with its created order. But the task of the spirit placed into every soul, primarily is to develop the

soul by keeping the commandments given him from without. Once the soul as a result has achieved the right degree of ripeness and development, the spirit spreads into the entire soul, and the entire man is then perfected, a new being, and that fundamentally out of God, since the spirit within man is no less than a God in miniature, because fully out of the heart of God. But man is then so, not through God's deed but through his fully own, and is for that reason a true child of God. And I repeat to you in all brevity: in no other heavenly sphere do men have to form themselves, for they are so of God, or what amounts to it, are so through His children. But here men have to develop completely by themselves, in accordance with the revealed order, or they could not possibly become children of God. And thus a perfected man on Earth, as a child of God, is fully identical with God, although an undeveloped one, in contrast, is below the kingdom of animals.' (THE GREAT GOSPEL OF JOHN Book 3, chap. 14)

## Archiel speaks about the lord's incarnation

"PHILOPOLD again asks the angel: 'But who will show us this most mysterious order?'

[2] Says **the angel**: 'The same who referred you to me. Go to Him, He will tell you what He has already told you. Because to live as He teaches already is that divine life-style, through which alone one can attain to the childhood of God.'

[3] And He also is the same One on whose account you and many others have spiritually left Akka, and for the Lord's sake were incarnated on this Earth, into the flesh of this Earth.

[4] But throughout all of Creation, and that upon all celestial spheres inhabited by intelligent beings in human form, the incarnation of the Lord has been proclaimed by us, but only a few spirits from a small number of worlds were allowed to enter the flesh of this world. For the Lord is familiar with the nature of all the worlds in endless space, together with the nature and capacity of their inhabitants and spirits occupying one or the other such world. And He therefore knows best as to what spirit is capable of entering upon the flesh of this Earth.

[5] Whoever was fit, was also transferred here, and the number transferred here is not much over 10,000.

[6] But among these you are one of the most fortunate, because if you so desire, then you can be accepted by the Lord as a disciple, like those who arrived with Him here.'

[7] Says **Philopold**: 'My Archiel, since you have already done me such great favors, please do me also the favor of taking me over to the Lord, for now that I have recognized Him, I lack the courage to go over to Him again. If it were left to me alone, I would rather run away as fast as possible and hide so that no man would find me. But since I am here now, and everybody knows me only too well, I can't do so, for the entire valley would be filled with laughter. Therefore be so good and take me to the Lord, as my advocate.'

[8] Says **the angel**: 'It is not necessary to do so, as the Lord knows what we have need of. Therefore go to Him yourself, and He shall not pull your head off your trunk.'

[9] Upon these words of the angel, **Philopold** plucks up courage and comes to Me cautiously, saying from some 30 paces away: 'Lord, will You let me approach You? If not, then I shall make my retreat.'

[10] But I say: 'He who wants to come, let him come, for no man has advanced while hesitating.'

[11] Hearing this, Philopold hastened his steps and is therefore quickly by My side, achieving what many hesitate doing and therefore frequently don't achieve, as they are not to be moved from the spot they occupy, in spite of being called.

[12] For as long as someone, no matter what he does, will not direct his steps to Me in a straight line, all his doing, going and standing will be futile for his life. And were he to win the whole world but not Me, then the whole world will be useless to him. And if, in this time of revealing the Gospel, I call to someone, saying "come", but does not come, then he shall die the spiritual death. And for this reason, Philopold is a good example that everyone should follow. He who calls after Me, let him not hesitate once called. For from now on I shall not remain in Cana (meaning: filled with grace in this world) but shall move on, turning My eye and ear away from all who hesitate upon My "come".'  
(THE GREAT GOSPEL OF JOHN Book 3, chap. 15)

## **The last will be the first**

"In coming over to Me, **Philopold** said: 'Lord, I have sinned without limit against You, but only my great blindness was responsible for this. But now that You o Lord, made me see in the most miraculous way, and I recognize who You are, I beg You for the sake of Your eternal love and wisdom that You would forgive me a poor, blind sinner, the transgressions I have committed against You and my neighbors, as you pointed it out to me before. Had I written down Your holy Word, then by all the Heavens, not even one accent should have remained unfulfilled. But I believe myself to have memorized Your will and shall follow it to the letter. You paid off all our debts with Kisjonah, and healed all our sick miraculously, without charge and all this You did ahead of any due request. And I therefore believe that You will not cast off a begging sinner.'

[2] I said: 'I say unto you: you are accepted. For he who comes shall be accepted. But go and first put your affairs in order as specified by Me. Then come and follow Me, for you are not to cling to this world, as you are not of this world or from below, but from another world, and therefore from above.

[3] Because, of all those you count as around Me, there are some from your world – others from another light-world, and only a few from this world. And these few don't mean much, for the world still matters more to them than I. Therefore they are capable of only little or nothing.

**[4] I selected this Earth however because its children are the last and lowliest throughout all of infinity, and therefore I put on the garb of the deepest lowliness, to make it possible for all the creatures of My most endless creation to come unto Me. From the lowliest planetary inhabitants to those of the highest arch-primordial central suns, all are to be enabled to come unto Me along the same path.**



[5] Therefore let it not astonish you that you meet Me on this most imperfect and last planet of My entire creation, for it is I who want it thus. Who therefore is to prescribe to do it differently?’

[6] Says **Philopold**: ‘Lord, whoever would want to or could give You advice, if he believes and recognizes that You are the Lord from eternity? But now I shall depart, in order to attend to Your holiest will immediately.’

[7] With these words, Philopold rushes off, together with all the local chiefs, but while quite a few Jews accompany them, to see what the Greeks would work out on their behalf, I Myself am instructing the healed on how to conduct themselves in future, in order not be re-visited by their old illnesses.

[8] Everyone received this teaching gratefully, and they thank Me also most ardently for the great favor bestowed upon them.

[9] I however command them, one and all to tell no stranger what they had seen and heard here and to as it were betray Me before time, the non-keeping of which would cause them to fare badly. But they all promised that no other place shall find out.

[10] I then let them go and also tell the disciples not to make known this deed anywhere outside Kis. And to Matthew’s query regarding whether to record this matter, I reply: ‘No, because you as My closest witnesses indeed can bear and also grasp it. But if everything I do and say before you were recorded in books, the world not only would not comprehend such books, but on the contrary be offended beyond measure, and denounce you below every carcass on Earth. Therefore nothing should be recorded by you, Matthew, other than what I expressly direct you to record.

[11] Says for once also **John**: ‘But Lord, my purest love, this would all be fine, but if once with time the world is handed down only fractious original documents about Your presence and action in this world, then it shall go over into all doubts about Your being and operation and regard such fractions as the work of mere priestly self-interest.’

[12] I said: ‘This is however exactly how I want it to be for the actual world, which is Satan’s house, for regardless of whether you cast corn or the most precious pearls before swine, it shall do the same with the pearls as with the corn.

[13] Therefore it is better to present the thing to the world fully veiled, whereupon the latter is free to wrestle with the husk, within which the living corn remains unharmed.

[14] When once nevertheless it becomes necessary, I shall indeed awaken men and reveal to them all that took place here, and what the world can expect on account of its incorrigible wickedness.

[15] But how all this shall take place I shall, My brother John, once reveal to you for the rest of the world in veiled images while still in this world, when I shall again be dwelling in My Heavens.

[16] But now the Greek and Jewish local chiefs are returning from the city. We shall see how they attended to My request.’ (THE GREAT GOSPEL OF JOHN Book 3 , chap. 16)

## Warning against Satan's traps

"PHILOPOLD together with **several Greeks** steps over to Me, saying: 'Lord, as far as was possible in the short time, we gratefully attended to Your request, but we shall not fail to attend to the minor details too. So far as my family is concerned I am now free to accompany You 1 or 2 or 3 years, if only I let my family know from time to time where I am and what You are doing. For see, my entire household now believes and hopes in Your name. If You are pleased with that o Lord, then please communicate it, or any further request.

[2] I said: 'For the present you have done everything that is right before God and before all men who feel and think righteously, but be on your guard against all sorts of traps with which Satan enchants you and you then fall out into all kinds of quarreling and wrangling, where such future state would then be worse than was the present one from which I liberated you.

[3] For the wicked spirit never rests, neither by day nor night. He runs to and fro and like a hungry lion, rapaciously falling upon anything at all coming his way.

[4] Were he visible, then some men of courage would hazard a fight with him, yet be defeated even sooner than if visible, for he can transform his appearance to a beauty surpassing an angel of light, or on the other hand clothe himself with the shape of the most frightful fiery dragon. Who would dare then to take him on in that appearance? For Satan would then vanquish millions through either the beauty or petrifying hideousness of form alone. Where he cannot and must not reveal himself however, with every man nevertheless being capable of easily recognizing his evil whisperings, which always make the soul hard-hearted, selfish, domineering, deceitful, mean, merciless, indifferent towards truthfulness and godliness, unfeeling towards the poor and suffering but attuned to all worldly indulgence. There man can openly confront these efforts on Satan's part, for Satan can affect only the soul's senses, but not its will.

[5] I have now given you the signs that show you – when they try to overtake your soul – how you can easily recognize what spirit is close to you and what he has in mind with you.

[6] Whenever you perceive such upon yourselves, then listen back to this My teaching. Lift up your souls and do the contrary to the initial enticements, to thus become master of the wicked one. And once you have defeated him in the aspects indicated, he shall leave you alone and you shall have no more fights with him. But if you allow yourselves to get caught in one or the other aspect, or relent in even a small way, then you shall not easily be rid of him again to the very end of your Earth life.

[7] Thus, heed all those points that I brought to your attention. Because once when the evil one has brought a certain soul to the point – which is not so hard to do for him – that he gives in to something, leading of course to sin, then it already takes a fierce fight to fully repair the damage to the soul.

[8] But when someone is firmly determined to do all he can by himself, and spiritually hands his weakness over to Me, for such the full victory over Satan shall be easier. But note well, only after the calling upon My name in living faith.

[9] Now you know everything you need to know. You know the One true God, and now His will.

[10] Verily I say unto you: the Father in Heaven has well-provided you with everything you have need of. Now it is up to you as to how conscientiously you want to employ it for your true and everlasting benefit.

[11] Out of your own doing or omission all effects shall proceed, and your words and deeds shall be your judges.

[12] You, Philopold, wait here 3 more days and try to order everything. Then come out to Kis where you shall meet Me.'

[13] Philopold promised to do so. Thereupon I blessed the place, and we made our way back to Kis. (THE GREAT GOSPEL OF JOHN Book 3 , chap. 16)

## Divine power

"Now the Greek **Philopold** from Kana in Samaria came to Me and said: "Lord, I have been now over three days with You but could not find one moment to discuss with You what I according to Your will have accomplished, and how through my preaching which I gave them after Your departure from Kana, have converted all to believe in You. It seems now that You have some spare time; could You also listen a little to what I have to say!"

[2] Say **I**: "My very worthy friend Philopold. Would you not think that I would have long since asked you various things concerning Cana if I did not know exactly how matters stand? Look at all My brothers. Do I talk with them much? For days not a word outwardly, but all the more often inwardly-spiritually through their heart and look. None of them come to Me asking: "Lord, why do You not speak to me?" I tell you, as I have for a long time told everyone: I do not call disciples so as to talk with them without any cause whatsoever, but so that they hear My teaching and witness My deeds. For all that they know I have known already long before, and what they want to know in particular, I tell them through their heart the moment it is needed. And if this is so, ask yourself why My initiated disciples should require a daily discussion. You, too, are now My disciple and, therefore, will have to submit to such an order in My school.

[3] With other people, however, who are not My closest disciples I do have to exchange words outwardly, for with their very worldly hearts they would not hear let alone understand Me. I do still speak also with My disciples outwardly if and when required, but that is then not for the sake of the disciples, but for the sake of these who are not disciples. Tell Me, have you comprehended this!"

[4] Says **Philopold**: Yes, Lord, now Your mercy is so clear to me as the sun on a brightest midday, and I thank You for such most amicable clarification! But Lord, if I now observe this most glorious and beautiful Sarah who with her beauty could compare herself with every angel of heaven, then it seems impossible to me that she is supposed to have pain in the grave for even a second. Because such vitality I have not yet encountered. Yet it is nevertheless true that You have awoken her from death twice. Now my heart is urging me mightily to find out from You how such is possible to You!"

[5] Say **I** to him softly: "surely you found out at Cana Who I am? If you know that then it is odd that you can ask how I can revive a dead person. Did not sun, moon and stars as well as this earth go

forth from Me, and did not I populate this earth with countless living beings? If I could give them an existence, and independent life in the beginning how should that be impossible for Me with a maiden that was possible for Me with countless beings from eternity to eternity? If you know this and even received instruction on it from an angel, how can you still ask?

[6] Behold, every stone even against which you may knock heavily is only maintained through My will; were I to release it from My all-creating and maintaining Will but for a moment, it would also cease to exist in the same moment.

[7] You may indeed crush the stone and through intensive heat even dissolve it into a kind of air, as taught in secretive chemistry; but all this can take place with the stone and every other type of matter only because I permit it for man's benefit and advantage. Were I not to permit it then you could move even the smallest stone no more than a mountain. You can furthermore throw a stone high up, and it shall, depending on your strength and skill ascend to an impressive height; but after reaching maximum height in relation to hurling effect, it shall at once fall back to earth. And behold, this is all My will, and My permission up to a point, where it says, this far and no further!

[8] A stone-throw clearly shows you the scope of man's power and will. A few moments in time and man's feeble will is seized by Me and driven back into the due order set by Me from eternity, which is weighed out to the minutest particle through all of eternal infinity! If therefore all this depends exclusively on My will and permission, how could it not be possible to me to revive a deceased maiden?

[9] But do go outside and fetch Me a piece of wood and a stone and I will show you how I can accomplish all these things through the might of the Father within Me."

[10] **Philopold** promptly brings a stone and a rotten piece of wood. And I say to him, speaking in an undertone: "Look, I lift up the stone and place it in the free air and, look, it does not fall. Do try to push it from this position." Philopold tries, but the stone cannot be shifted even by a hair's breadth.

[11] However I say: "Now I shall allow the stone to be shifted by you as you please; but once you let it go it will again take this position and will after some swaying or suddenly be fixed to this given position."

[12] Says **Philopold**: "Lord, spare me this test, for Your holy word is sufficient for me."

[13] Say I: "All right. It is now My will that this stone disappears, and this wood shall sprout and bring forth leaves, blossoms and fruit of its kind." Thereupon the stone becomes invisible, and the old wood becomes fresh, sprouts and brings forth leaves, blossoms and finally ripe fruit, that is, some figs since the wood came from a fig tree.

[14] Now everybody's attention is turning to Me and Philopold, for most of the disciples had already fallen asleep and Jairus and his wife could not stop fondling their daughter. I and Philopold, however, had carried out our experiments further away at a little table below a dim lamp and, therefore, had not been noticed by hundreds until Philopold's astonishment became too conspicuous whereupon many soon turned their attention to us. But I told them to rest and silence reigned once more.

[15] Then I again bade the stone to be and it was once more lying on the table, but left the fig branch with the fruits which in the morning were eaten with much pleasure by My Sarah.

[16] But I then asked Philopold whether he is in the clear. And bowing down deeply, he said: “Lord, now I am fully in the clear.”

[17] I said: “Good, then let’s take our rest.” (THE GREAT GOSPEL OF JOHN Book 3 , chap. 56)

## Philopold’s testimony to Jesus’ deity

“PHILOPOLD then went to take a rest, as commended by Me. But his sleep was not of course a salubrious one, because the day’s happenings took a toll of his emotions; on top of that the bunk’s were in no good shape, as the bailiffs had taken possession of almost everything other than a bit of straw, and we thus found a literally empty house. While Sarah was being re-awakened, Borus, my brethren and many other disciples had indeed been engaged in moving proper bunks, tables, benched, kitchen and tableware into the house; but to do so on short notice along natural lines for some hundred people who partly found accommodation in the open or in other houses was possible only for barest essential.

[2] And so I Myself spent the night on a bench with a bit of straw under My head – and Philopold even on the floor and without straw. Hence he also was one of the first on his feet in the morning; and Jairus, who with his wife and daughter Sarah enjoyed quite a good straw bunk, asked Philopold how he had rested on the hard floor.

[3] Says **Philopold**: “As the nature of the floor permits! But it all depends on habit; in the course of a year the body would certainly befriend it more than during a night.”

[4] Says **Jairus**: “Had you only mentioned it; we had plenty of straw!”

[5] Says **Philopold**: “Here, behold the Lord! He whom all heavens and worlds obey, and for whose will all angels watch! His bunk is no better by a hair’s breadth than mine!”

[6] Says **Jairus**, in whom Pharisaism still resided to a large extent: “Friend, are you not perhaps overstating the case? It is indeed indisputable that this Jesus is full of the godly spirit, to a greater extent than any prophet ever was filled – because his deeds exceed sky-high all the deeds of Moses, Elijah and all the other great and smaller prophets. But that the fullness of the Godhead should reside in him seems a rather risky assumption to me! The prophets too awoke the dead through the divine Spirit with which they were filled; but they merely not dared ascribing to themselves but to God. For had they ascribed the success to themselves, it would have made them gross sinners against God, and God would have taken the spirit from them. But Jesus does everything as if from Himself and like a Lord – and this indeed favors your speculative assumption, and to a certain extent I am completely of your opinion, but as said with all caution! Because this could also be permission from above to test our faith in the one God! But if all the fullness of the Godhead were to really dwell in Jesus, then indeed we would have accept His testimony as eternally true under all circumstances! What do you say to that?”

[7] Says **Philopold**: “I am fully of the latter view and think His testimony of the fullness of the Godhead in Him completely true. It is Him and no one else!

[8] The thing is especially hard to explain in this our miracleworking time, for one can always say: I saw magicians there and there who of a truth performed extraordinary deeds and the prophets of old also awoke the dead, one of them indeed clothing a heap of skeletons with flesh and reviving them. Hence miraculous deeds are by far no proof yet for hailing a worker of miracles as a God!

[9] But here with Jesus it is an entirely different thing. With all the prophets, extended prayer and fasting had to precede a miraculous deed, for God to find them worthy of performing a miracle through them; the magicians need a magic wand together with a great many signs and formulas, besides carrying a lot of ointments, oils, waters, metals, stones, herbs and roots with whose hidden powers they are familiar, applying same with their performances; but where has anything like that ever been seen with Jesus, the Lord? No trace of praying or fasting, at least during the short time I had the privilege of knowing Him, not to mention a magic wand or any magical paraphernalia!

[10] Besides that, all prophets spoke and wrote in secretive imagery, and none but those coming from their school could understand them. Notwithstanding the fact that I am a Greek, your Scriptures are not unknown to me, and I know Moses and all your prophets! Whoever understand these one and all verily must be of a special extraction!

[11] Jesus however, expresses the most hidden things with such clarity, that not seldom a child must understand them! He explained the Creation and I nearly believed myself capable of creating a world! Where is the prophet, or the master of all magicians who speaks like Jesus?

[12] Who has ever understood a syllable of what the magician says at his performances? Deepest night reigns in their talks, and in the speeches of the prophets it indeed dawns here and there; yet their dawn does not help anyone to make out an object thirty paces ahead. Here however it is all sunshine on the brightest midday. Whatever He says is deepest divine wisdom, yet bright and clear for every man's intellect. And when He wills, happens instantly!

[13] If things are like with Jesus to a hair's breadth, then I fail to see for what reason I should still hesitate to acknowledge Him as the indisputable Lord of heaven and earth, loving Him beyond all measure and giving Him alone all honor?

[14] Look here on the table! This fresh fig branch with a great many fully ripe fruits is a live explanation He gave me yesterday, when asking Him, after you all slept already, how it was possible for Him to awaken the fully dead. He asked for a completely decayed, therefore completely dead branch. I brought whatever my hands got hold of in the night. He did not even touch the dead wood, but just commanded it, and the dead wood began to sprout, to bloom, and here you have the ripe fruit. Take and give them to the most beloved Sarah – who will feast herself thereon." (THE GREAT GOSPEL OF JOHN Book 3, chap. 56)

## **Philopold realizes the difference between human and angelic thoughts**

"[6] I say: "Oh, that can soon be easily helped! You see, we have the angel Raphael; give him a few pages of good leather paper, and he will immediately write down for you this whole speech of Mine, which is of a very powerful importance!"

[7] With the greatest joy in the world Cornelius immediately calls his servants and has them bring about twenty of the best pages of parchment, some ink and a golden writing pen.

[8] The angel only touches the paper with the pen which has been dipped in ink, and in an instant all twenty pages are filled to the same degree.

[9] Next the angel gives the twenty pages to Cornelius to look through, and Cornelius cannot wonder enough how the angel was possibly able to put it all down on paper so endlessly quickly. For Cornelius had not been witness before when our Raphael had brought proof of his fast writing to light on other occasions, therefore he wondered all the more that this angel was finished so quickly with the writing down of the words I had said, and in addition in Greek and in Latin, and so true to word that there was not a dot missing.

[10] But then Kisjonah, Faustus and the mentioned Philopold also became very attentive and full of wonder, and the highly inquisitive Philopold began to ask Raphael about the possibility of writing something down at such enormous speed.

[11] But the angel says: "Friend that is very easily possible for the likes of us at any time and with the help of the Lord – but purely impossible to explain to you how. For this is a characteristic which every perfect spirit possesses, not only such writing, but also to complete any great act in an instant. If you want to have a whole long mountain range destroyed or annihilated, or a lake dried out, or sea turned to land, or a whole Earth destroyed or the sun which is a thousand times a thousand times greater, or if you wanted to send me to one of the very furthest stars and demanded at the same time a sign that I had actually been there, that would also happen in the shortest moment that you would not be able to perceive with your senses that I had been even the slightest bit absent. Well, how this happens, and can possibly happen, can only be understood by a pure spirit!

[12] Once you are reborn again completely in the spirit, you will understand it, see it and make a comparable image; but as long as you have not been reborn in the spirit, you cannot possibly recognize such characteristics of the pure spirits, even if I were to show it to you quite clearly uncovered! But just ask yourself how your thought can be in Rome or in Jerusalem in the shortest instant and back here again! If you can explain that to yourself, my friend Philopold, you will also soon understand my speed."

[13] Philopold says: "Yes, yes, you magnificent, wonderful angelic being, the thought is going to and fro, and no-one can measure its speed; but nothing comes of the thought, it is a highly fleeting image. If someone wants to realize his thoughts, he must become very active with his hands, and a long time is needed until the image of the thought becomes visible in reality; but the thought is already a wonderfully completed work for you. You see, that is the very powerful difference between my thoughts and yours!" (THE GREAT GOSPEL OF JOHN Book 7, chap. 65)

## **The ideas of Philopold about creation**

"[1] Philopold then turns to Kisjonah sitting next to him saying: "Have you now finally got a good idea about an angel of God, as I have? You see, this was always my claim as well, that the angels are

actually not persons, but only ideas filled with the will of God and are only seen in a particular form when such a thing is decided to be necessary by God. But since God has an eternal number of all sorts of greater and lesser sub-ideas, it is certain that these ideas, if they should be realized in any sort of way, must be filled with the power and strength of the divine, unchanging will, otherwise it could never become an acting or already effective being.

[2] All creations which exist either for a time or forever in a designated visible form – for example, like a whole world and everything that it includes and bears, and what it consists of – are ideas emitted from God which are already found in a created being. But in order to bring into existence a being, formless, quite freely acting ideas must be emitted by God which are filled with His will, but only to work and to create forms, but not to be a form oneself in which power and intelligence are united in order to have an effect on the objectively emitted ideas as so divine, that they become a purposeful form in a certain planned order, but instead to be constantly formless and to be appropriately effective for all forms, as the wise Plato claimed about the origin of the human soul.

[3] This angel certainly has a form, but this form is actually nothing in itself, because it does not remain; but it is there as it is, nonetheless standing free and independent from itself and the basic idea of God as a great thought, to work for itself, partly with the now separated, own material, and partly with what also constantly flows from God.

[4] But the great idea about the actual, true childhood of God seems to me to lie in this. For as long as an idea is identical to the divinity, not isolated, no self-activity and also no independence can be conceived out of it; but only when it has been made equal to all the people of this Earth in all things, it can then become what we people are called to be in everything.

[5] Tell me, is my opinion correct or not?!”

[6] Kisjonah says: “Yes, yes, I find nothing to be wrongly judged! Certainly I am no less than any wise man, but nonetheless I find with my very natural worldly reason that you have spoken very wisely, and I rejoice to have such a wise friend and brother in the Lord. We will have a lot more to speak about at home; but now I am longing, however, for another word from the mouth of the Lord!

[7] The angel there certainly announced something; but nothing is happening, and the Lord, as I notice, has fallen asleep a little during our discussion about wisdom, and that then seems to suggest that He will not open His holy mouth soon.

[8] The wise girl who gave Cornelius so much to think about has also fallen asleep, also the supreme governor, and as I now notice, several are now dozing at our table; but at the other tables things are very lively! It seems to me that this table has become very sleepy through the discussion of wisdom by the angel and particularly by you!?

[9] Do you know, my dearest Philopold, I love to listen to you when you begin to speak about extra-sensory things; but here in the presence of the very most wise you perhaps over-did things! Well, the angel gave us a long speech, but he spoke purely through the Lord, and so it was more or less the same thing as if the Lord had spoken Himself. But then when you began to speak, it was only your opinion, after everything that you had heard from the angel, and that, it seems to me, called forth the sleepiness at our table! Don’t you think so yourself?”

[10] Philopold says: “Yes, yes, you cannot be too wrong! I am now seriously sorry that I have let myself be led so far away from my reason; but I still cannot undo what has been done, although I



still am of the conviction that I have committed no injustice!" (THE GREAT GOSPEL OF JOHN Book 7, chap. 67)

## **Memories in the brain are temporary**

"[1] Here I sit up quite alert again and say with a very friendly face to Philopold, "Oh, by no means!"

[2] Your observation about the difference between an angel and a true person of this Earth is quite right; it is very accurate how you have summarized things and developed them quite superbly. My gentle dozing was only a consequence of the bodily tiredness; for we have now worked for almost two full nights!

[3] But since you are such a true platonic sage, explain to us now the actual reason for My descent into the flesh of this Earth!

[4] What I am in the spirit and was since eternity, you know; but that I also have a body with flesh and blood like any other person, that you see and feel as well as everyone here at this table.

[5] Why did I clothe Myself with a mortal shell? Why did the original reason for all existence and life clothe himself in a shell of obvious mortality?! Must it be so, or is this only a whim of the eternal spirit of God which is in Me and resides and works? If you can uncover these things satisfactorily, you shall receive a token of wisdom from the heavens even in this life!"

[6] Philopold says: "Lord, to be honest, I suspect it, and my night of life is beginning to dawn like early morning, obviously through the gift of Your mercy, oh Lord! Yes, I feel the endless greatness of what is to be disclosed; but the words fail me!

[7] Things cannot be explained with an eon of earthly wisdom; one would have to have the native language of the spirits, and this would have to be understood by everyone, otherwise one would be speaking to deaf ears.

[8] But firstly, where should one find such a language, and secondly how could one give the people the correct understanding?! Look, oh Lord, in my opinion those are very essential things, without which a very high revelation of wisdom is totally and utterly impossible!

[9] But nonetheless I feel very acutely the great and blessedly wonderful truth in me; but I also feel the fullest impossibility of clothing this greatest and most blessed of all truth in our pitiful words for the purpose of correct understanding. You, oh Lord, will mercifully see this reason and therefore dispense me with such a very most enormously high and great revelation of wisdom!"

[10] I say: "Ah, that is vain, so much is not needed as you think! In the brain, where the soul usually harvests its wisdom, you will certainly find the appropriate words with difficulty; but in the heart it is all the more so, since that is the carrier of the spirit from the heart of God.

[11] Seek then, and you will find that even the greatest depth of wisdom can be revealed for everyone with the simplest and shortest words in the world much better than with the high words

of Solomon's wisdom! What use is this Song of Songs if you understand it as little at the thousandth reading as at the first?!

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

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

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

[15] But in your heart the mentioned spirit has already been laid like an embryo in the lap of a mother; you only have to look around a little in your own heart and you will find the spirit from God already in you, and this will then lend you words with which you can easily reveal to this table what I have asked you."

[16] Philopold says: "Lord! That would all be very correct, and it may well be that I can find the key in my heart; but for You, oh Lord, it would be a very easy thing to reveal this deep secret to us, and we would then be Your very most attentive listeners. But for me it would be something terribly difficult, and in the end I might be completely laughed at, and with reason!"

[17] I say: "Oh, not at all, firstly it is within My order that I should be revealed also by you people quite freely, in order to have a purpose in your lives, and secondly things are not at all as difficult as you imagine in your brain.

[18] I could very well tell you and others, and you would also understand Me if it was necessary; but your soul would store it just as well as everything else for your brain alone, where it would then be of no use to your soul. For what the soul stores in the palace of its brain, dies and passes away in time along with the brain; what use then can the spirit draw from what has happened and what has stopped existing?!

[19] But if you develop such a thing from your heart, it will then remain there for ever in something that is eternal, namely your spirit, and likewise through that forever in your soul; but what the brain seizes, passes away, and nothing is left of all the worldly wisdom in the soul when it one day leaves the body.

[20] Therefore you must all take everything to heart and bind it in your heart and reveal it; for what the brain creates is suitable only for the passing life on this world and for the mortal body.

[21] Soul and spirit do not need this; they need no earthly clothing, no house, no field and no vineyard. All cares from the recognition of the brain is directed at the covering of the bodily needs which unfortunately have such a high degree among the people that they can never be counted and even less achieved for the largest part of humanity.

[22] The earthly intelligence of the brain can therefore never accept and understand something purely spiritual, because it has been given to man only for the necessary care for his body. Such a thing can only be done by the divine spirit in the heart; it must therefore be practiced from early on. Once it has reached some degree of solidity, the correct order in life will have been as good as established; and so just try to unfold what I demand of you, and your spirit will gain a great advantage!" (THE GREAT GOSPEL OF JOHN Book 7, chap. 68)

## **Philopold explains why the Lord incarnated**

"[1] Philopold says: "In Your holiest name I will try then to see what I can unfold out of myself.

[2] I reckon, if even an ordinary person must have a reason for any quite ordinary action, otherwise he would not have put his limbs into motion, all the more so can we assume that God, as the only eternal true and pure all-powerful spirit, must have had an extremely cogent reason to squeeze itself into the limited form of flesh and so as the Creator of all things become a fellow creation for His creatures, as we people are.

[3] But as only love alone is the powerful incentive for whatever action for us people, likewise love was certainly also the single high motive for encouraging You, oh Lord, as the holy consequence of this, to walk among us and teach us to recognize Your will freely in us, to make it our own and then to act independently to please You, oh Lord.

[4] This is how it seems to me in my heart quite naturally and actively: You once in eternity changed Your ideas into truly solid forms. At first the forms were rigid and stiff, as now everything which stands before us seems to be completely lifeless to our senses. From these great and seemingly dead forms You developed from time to time gradually more and softer and more self-aware forms of life with less or more free movement and action. All this is and was only a preparatory school and first test of fully free life in all the fully free people coming afterwards, to whom You, oh Lord, gave the main and fundamental form of Your own fundamental existence.

[5] Now man was there, became aware of himself and of his divine freedom, had a great joy in his existence, in his beautiful form and could tell and count the things that were around him.

[6] But soon he began to ask after his origin, likewise the things that had been given to serve him; and when You, oh Lord, saw that, You became joyful in Your divine heart, and You gave him the opportunity to feel You more and more and to think.

[7] Through the inner silent and secret revelation in the heart of the now free man who was Your equal in everything, Your eternal spirit led him to begin to discover that he, along with everything around him, must be the work of an all-powerful and highly wise and good being. Through such an ever increasing and brightening recognition the new, magnificent man had to be filled not only with the highest respect and honor before the Creator of all things, whom he could feel ever more acutely, but also with a longing love for Him in his heart to see Him just once and speak to Him, in order to recognize with faithfulness that his great idea of the existence of such a high being, constantly awakening honor and love, was no vain fantasy!

[8] This great longing rose and rose higher and higher, and the holy demand for You, oh Lord, in Your spirit, became warmer and warmer in the pure and still unspoiled breast of the first human couple.

[9] True, these first people loved each other; but they did not recognize each other and therefore their love for You, oh Lord, united them, and created in them the ever increasing and more determined confidence that there must be a great, holy and allpowerful Creator who had set the people as lords over the whole Earth and over all the things, because all other creatures of the Earth bowed before their will.

[10] When such a longing to get to know You personally had reached its highest culmination, You then were also awakened in Your godly heart and opened the inner eye of the people, created an ethereal human form for a moment and showed Yourself to the people longing for You.

[11] Only then did man see the great and holiest truth and the fullest reality of his presentiment and had a great joy in You, but also a great fear of You who had given him, along with everything else, his existence.

[12] At that time man was as good and pure as a sun; nothing dulled his senses, and what one calls passion was far from his sacred breast.

[13] But You, oh Lord, knew well that only the human form was animated by the breath of Your will, and that he was now capable of beginning to work on his own inner formation, in order to achieve free independence.

[14] You directed him and showed him the way – one, leading to divine, freest independence, and the other leading to the captive and therefore utterly dependent existence.

[15] A commandment was the threatening pointer and the questionable double path itself.

[16] But so that the commandment became what it should be for the new people, You had to give man a tempter, so that he would prompt him to disobey the commandment and man would then hold firmly to the commandment through his own firm will and would observe it faithfully.

[17] This lasted for a while; but You Yourself saw that man could not finally reach that high level of complete independence which You had pinned out for him through the strict obedience of a commandment.

[18] In order to achieve that, man had to be separated from You ever further and deeper; he had to fail and fall and then only begin to pull himself together again in such highest division from You with great effort and under all sorts of temptations and complaints, and then search for You with a humbled and purified heart.

[19] When the fallen man had risen again to You by such a painful way out of his profound depth, You came to him again, showed Yourself to him once again in a much more extended form and likewise in a greater educational revelation to the people, and made the great prophecy of what You have now performed before our very eyes, that You too would become a fellow man for man, so that he could stand before You in complete independence for all future times and You would have the greater, more magnificent and certainly more blessed pleasure to face Your children not immediately as a God, Lord and Father spread through all eternity and therefore never to be seen

and never to be touched, but instead as a visibly loving Father, whom the children can love, and to lead all the good children personally into Your wonderful heavens.

[20] What a blessing could that be for a never-ending God, if He could see His dear children, but they could never see Him as anything but an endless sea of light?! In this way You have prepared the greatest blessing for the people and thereby as the true, only and most loving Father of Your children also for Yourself.

[21] For what desire could You have even in the best and most pure of heart of all Your children in the certain knowledge that they will never see or hear You speak in all eternity?!

[22] Thus You, oh Lord, have done all this for Your and the people's will, so that the pure can become happy in You and that You can enjoy the highest bliss and happiness in them!

[23] And if now all the angels come down from heaven and can give me another reason for You present fully and even materially formal human existence, I will give up forever my humanity and will stop existing, or I will be an animal forever.

[24] If You, oh Lord, had no love in You, You would have never called any of Your most magnificent ideas into a visible and formal existence; but since You had a great pleasure in Your godly heart in Your wonderfully magnificent and great ideas and loved them before Your endless wisdom and power had ever called them into externally visible and formally secured beings through Your strength, Your love, which was also becoming more and more fervent and active, forced You to give Your ideas an existence apart from You and therefore also a continuing life.

[25] This life, however, is nothing but Your highest, most powerful and purest divine love!

[26] All creation breathes out their life and in this love of Yours, yes, their whole being is nothing but Your love, and all forms are also only Your love! Everything we hear, see, perceive, sense, feel and taste are only Your love! Without it a sun would never have lit the Earth and warmed its fields!

[27] But if only Your love has done all that with Your magnificent original ideas, should it then do nothing for itself in order to achieve in all fullness what originally forced it to prepare a free, independent life for its ideas?!

[28] I am now of the opinion that I have spoken the full truth, from which goes forth that You, God of eternity, inevitably had to become in time a person like us, driven by Yourself!

[29] And I also believe, as far as is possible for my human wisdom, that I have exhausted the question that You gave me! I beg You, oh Lord, to now speak Your judgment on this quite clearly."  
(THE GREAT GOSPEL OF JOHN Book 7, chap. 69)

## **The language of the heart**

"[1] Everyone is amazed by the deep insight and wisdom of Philopold. Kisjonah looks at him from head to toe and cannot understand how this person otherwise well known for his great experience

now suddenly amazes everyone with his deep wisdom, and even Mathael says: "I also have some knowledge – but my spirit has never reached such a depth as this! His spirit or soul must already have been schooled in another, better world!"

[2] Jarah also looks at the wise man and can hardly come to terms with his wisdom through sheer amazement.

[3] But I say to him, "You see, My dear friend and brother, how well you succeeded and how you have hit the nail on the head with your magnificent answer to the question I placed on your heart!"

[4] I tell you that you have now revealed the fullest truth in My name to all My disciples, friends and brothers in the most faithful, truest and most easily understandable way, and I do not need to say anything else except: So it is, and so have been all things since eternity!

[5] You see, there is more wisdom in this than in the whole Song of Solomon, who understood it just as little as anyone else; for if he had understood it, he would not have fallen into the sins of all sins and been destroyed!

[6] Therefore seek wisdom only in your hearts and the correct revelation from Me, than you will understand it easily and keep it for your whole life and forever"

[7] Then Peter says: "But Lord, we have been with You now for almost nine months; why do we not understand how to speak from ourselves as this friend from Kane near Kis?"

[8] I say: "The Romans have a little saying, and say: *Ex trunco non statim fit mercurius*. (A stump will not turn into Mercury easily). And so it is more or less with you, and I Myself want to ask you now and then: How long will I have to put up with you before you understand something in your true base of life?"

[9] Have I not told you repeatedly that you should not begin to create thoughts in your heads, but only in your hearts, in order to reach a fullness of wisdom which would truly make you free in life? Why don't you do that then and why do you remain with material things which have nothing and can give nothing?! Do what I teach you, and then you will also speak as Philopold does in true wisdom!"

[10] Peter says: "Lord! We have tried that often; but the thoughts in our hearts just don't work. Only sometimes I feel something – not so much true thoughts as more actual words in my heart, and these I cannot really call thoughts, since it seems to me that these are only spoken in the heart after they have been thought in the brain!"

[11] I say: "That is a start; practice it and you will soon manage to be capable of the deepest and freest thoughts in your heart!"

[12] Peter says: "Thank you, eternally good Master; if it is so, then we will soon progress!"

[13] I say: "Yes, yes, but not completely before My return home; but afterwards, yes!"

[14] No one at the table did understand that and so they asked what I meant by this.

[15] But I say: "Do you think then that the Son of Man will remain until the end of this Earth in flesh and blood among you people and teach and perform miracles?!"

[16] Yes, I will truly remain until the end of the Earth among the people who are of a good will, comforting, strengthening, animating, teaching and also performing miracles, and I will come to all those who truly love Me and keep My commandments and will reveal Myself to them – but not in this mortal body, but instead in a transfigured and eternally immortal one! Whoever has senses, will understand this!”

[17] The disciples say, “Lord, we have senses – but we still cannot understand this!”

[18] I say: “I have not made you responsible at all! Every apprentice needs a certain time before he becomes sure of what he has learnt; once he has done that, he is released and is from then on responsible for his own mistakes! Therefore, if you now understand some things, you are without blame; but later it will be different! But now you must collect yourselves! For in just a moment something will happen which will give us a lot to deal with!” (THE GREAT GOSPEL OF JOHN Book 7, chap. 69)

## **Philopold testifies about his conversion**

“[10] Murel now heads towards Philopold, going round the long table, and says: “The master has now sent me to you in order to have some light shed on something by you that worries me very much. Tell me therefore something good and true!”

[11] Philopold says: “Friend, I have heard everything that you have said before us all in the face of the Lord! I recognized that I once did not think and speak much differently; but the reason lay in me myself. I also sought where I had never lost anything; but where I had lost something, I did not seek there and therefore found nothing either. Only when this Lord and Master from above and from eternity came to us, my eyes were opened! I realized who I am and why and I also realized what man is at all, and why he is there! And now, friend, everything is light in me, and no dubious doubt shadows my brightly-lit being any longer! Therefore it will certainly soon be the same with you!” (THE GREAT GOSPEL OF JOHN Book 8, chap. 5)

## **The decline of the Egyptian and Indian wisdom depicted by Philopold**

“[1] Here Murel asks Philopold to give him a satisfactory explanation. At this Philopold says: “My friend and my dear brother! You have experienced much and you came even to the Indians and to the countries that lie very far beyond the Ganges, right to the mountains on which no mortal has set foot, and you went so far into Egypt to where the Nile rages and roars over the cliffs. The old cliff temple of Ja bu sim bil was not unknown to you, and you heard the columns of Mem’n’on sound on a morning. You observed the old hieroglyphs and you sought to decode the even older horn writings.

[2] The teachers from Korak should have explained everything to you since you wanted to pay them abundantly for it; but they nonetheless did not do it, because they could not do it. For the wise men and educated people of Egypt of today are not a shade of those who were the founders of such

schools and temples in the days of the old Faraons. They care for the old wisdom even less than the scribes and Pharisees in Jerusalem, and the Burmese are even worse off. They have gone over to such ascetics, that it is a shame for humanity, and what is this ascetics other than an unlimited arrogance on the one hand and for that reason an unlimited foolishness on the other!?

[3] The people once possessed also the true wisdom, as father Noah possessed it; but in time, as the families had grown to one nation that obviously had to have more needs than a small family, the physical powers of people were taken too much into demand for anyone to be able to occupy himself with inner wisdom alone.

[4] The peoples elected from among them the wisest, gave them the holy business and obliged them to ensure that the recognition of God was always kept upright and the inner wisdom did not get lost, but instead that it remained among them and their children.

[5] At the same time the people took the right of the representatives and keepers and guardians of wisdom to command laws according to wisdom, for the sanction of which the whole nation from the first to the last stands as guarantor and executor, and so that the sinners against such holy laws should be most severely chastised.

[6] At the beginning of such an institution things went quite well and had a beneficial effect. But later on the priesthood expanded and needed much for their physical upkeep. Then soon new laws and commandments came out under the mystical title of coming from God. Things began to swarm with fines and atonements and all sorts of miracle-like deceptions, and also the methods of relief were not forgotten; whoever wanted to be freed from the fines at the transfer of some supposed divine law, had to pay a barely affordable ransom. The poor people of course had to forget about the atonement, and take the martial example. That things there are even worse today is obvious!

[7] And look, friend, there you went to find the truth and the deepest wisdom!?! It is understandable that you could not possibly find it there, just as that you had to become a proper enemy of life; but that it did not occur to you to investigate the scriptures yourself as a priest and person educated in the scriptures, whether and how much truth and wisdom was hidden there, and whether one could reach an inner outlook on life according to the rules of the old school of prophets, that is a little incomprehensible to me!

[8] I was certainly not much better off than with the recognition of the truth, and my wisdom consisted mostly of Greek philosophy, although I considered the divine scriptures of the Jews higher – but I was lacking in the basic principles, therefore this magnificent tree could not bear fruit with me.” (THE GREAT GOSPEL OF JOHN Book 8, chap. 6)

## **Our earth is the school of God's children**

[1] (Philopold:) “When the priceless chance to meet this divine Master was given to me a number of weeks ago, immediately all the dull clouds disappeared and the sun of divine life shone in my soul! I finally recognized in this holy light my being and the being of God; only then I finally saw what I owe God, the only Holy Father, He who has always been the purest love through all eternity.



[2] I recognized myself entirely and realized that I had entered into a very strange contract with the divine spirit in order to become the child of God before my birth on this Earth, which alone in all infinity has the designation to bear the children of God for the conception and raising according to the eternal order of God's love.

[3] Look up, all the countless stars are worlds very much greater and more magnificent than this Earth, and on each of these worlds you can find people who completely resemble us in form, and you can find great wisdom everywhere among them, and they also do not fully lack love; but they come into the world, almost like the animals of this Earth, already complete and do not need to learn everything that they want to know and should know right from the beginning. The language is one and the same almost everywhere, and there are very distinct limits to its understanding; but everywhere the recognition reaches the highest spirit of God, a recognition which is more a guessing than recognition.

[4] In short, you can find people on all the countless planets who are almost fully the same as the better heathens of this Earth, only with the difference that the people on the planets basically do not invent anything new; but what is there is in the highest perfection possible, while the heathens can always invent something new and therefore the way to an endless, ever progressing completion is not and in no way limited.

[5] But on the great worlds (suns, planets etc.) there are also wise men here and there who from time to time meet with higher spirits and learn about the deeper recognition of God. Then it happens from time to time that here and there the desire appears in a more enlightened person to also become a child of God!

[6] For on all the worlds the wise men know through the higher spirits which are revealed to them that there is one world in the wide creation on which the people are the children of God, and that a soul, once it has become loose of its body in its world, can enter that happy world (earth) anew but in a very rough physical body. But from that moment on, when someone seriously expresses the desire, everything is explained to him/her in great detail what he/she will have to experience on this world.

[7] For one, all memory of the previous good status will be removed from the soul in a way so that it will, in the new world, born into the physical world by a woman with an imperfect body, in an almost unconscious, lowest animal like situation where is not even in a position to give the very least account of its new existence. Only gradually, after about a year, a new consciousness begins to develop out of the images, events and perceptions that have been acquired through the senses; memory and the fresh recall of perceptions are then the only pointers and helpers on the new path of this earthly life. There no higher spirits are sent by God to lead the child to a higher and deeper recognition, but instead the parents must strive with their own personal experiences to bring the child onto a better path. The child must then learn a lot, must begin to decide itself, must seek and beg, must bear fear, hunger, thirst, all sorts of pain and lack, must let itself be humiliated to the very last point of life, and in the end of such a life then a painful and serious illness usually comes to take the life of the flesh person.

[8] Once the person has fulfilled all the demanded and prescribed conditions for life, if he has loved God above all else and his neighbor more than himself – even if he had persecuted him like the worst enemy – then he has activated the light of the spirit of God laid in the heart of his soul and awoken it in order to grow.

[9] Only from then on does the God grow in man, penetrates the soul, makes it equal, and so the previous natural person has become a child of God from out of the deepest mud of nothingness who can rejoice in such a perfected condition of all those perfections which are in God Himself.

[10] Look, friend Murel, as I have just informed you now, as generally and as short as possible, in this way will it be presented to a person in a world of stars; and if he then demands it completely and dead serious, he will become free of the light body in a second and, just as quickly, unconsciously brought to conception on this Earth, and there such a man already stands before you like you and I.

[11] Knowing this now, do you know whether we, before we came to this Earth, had not made a voluntary contract with the Lord God?

[12] But God keeps the word unchanged from His eternal order, nothing can change His sense; but whether we also have done the same according to the Law that He Himself gave for all people through Moses and through the original fathers of this Earth and also wrote in the heart of every person, that is another question!

[13] We will certainly observe it from now on, which I do not doubt; but it is not thanks to our effort but to the single mercy of God. Tell me now whether you are satisfied with my little wisdom!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 7)

## **Philopold reflects on his previous life**

"[1] Murel says: "Listen, friend Philopold, you have disclosed things for me which no person had an idea about before! Those are all wonder upon wonders; but tell me in complete seriousness whether that is not perhaps one of your fantasies? For it seems so strange and extraordinary like any of the first fables of heathen belief.

[2] But it can also be completely true, what I am not in a position to judge, since my knowledge of the stars is certainly my weakest point! But whoever could imagine that the stars, these little sparks of light in heaven, are worlds, and greater even than our Earth, which no man has ever seen all of?!

[3] I beg you, confirm this for me; for you have awoken in me a too powerful desire to learn more now about this highly memorable matter! One cannot find any trace of this in Moses – yes not even a hint; for there is not even a syllable in his Creation story. Actually no one can make head or tail of his Genesis and what he wanted to say in it!"

[4] Philopold says: "Friend! Whoever understands Moses correctly can find even that in it; but there it takes more than what one has put into his memory in the most direct sense! But whoever ever loved God above all else, the spirit of God would have given him the right light on the matter and he would then know that Moses' Genesis is not so much the actual creation of worlds, but actually above all just the spiritual up-bringing and education of the entire human being and his free will, going in and beyond the divine order. Whoever understands that and sees it, also then sees the other, because it can be found on the path of the most unmistakable analogy, what I could show you most tangibly myself. But for that the time today would be too short.

[5] But I have something else, which was given into my hands from above as undeniable proof through the wonderful mercy of the Lord, who is truly here in our midst even in the flesh, as all the prophets announced quite faithfully.

[6] In those days as now a spirit of an angel dressed with an ethereal body is among us, that is as the Lord visited us in Kane from Kis. This angel loosened the blinds from the eyes of my soul at the behest of the Lord, and immediately afterwards the full consciousness of my previous, or better, my other-world being returned into my whole being.

[7] Immediately I recognized the magnificent great world in which I had lived and acted before this existence on this Earth in the flesh; yes, I even saw my parents and dear brothers and sisters who were still living and acting there in the flesh, and the angel even fetched me some of my our utensils here to this Earth which I immediately recognized as the undeniable genuine gadgets.

[8] When such an enormous spiritual light was lit for me, I saw then very well everything that I owed God the Lord and now even the most loving Father!

[9] Only then I understood the value of my life and also that of all humans and now I can never enough commend, love and praise the Lord God and all my fellow men.

[10] But prior to this miraculous act I was an enemy of life like you were, but I am already now convinced that you will soon be and think like I now think and am.

[11] The greatest, most reliable witness among them is the Lord Himself, however, who sent you to me so that you would learn from me whether a person then should owe the Lord God neither praise nor love, in your opinion!" (THE GREAT GOSPEL OF JOHN Book 8, chap. 8)

## **The natural order of the worlds**

"[1] Murel says: "I thank you, my deeply awakened friend and brother Philopold! You have now given me such a revelation about which probably even Solomon in his highest wisdom never dreamed! The issue is so extremely extraordinary that every thinker would have to doubt it right from the start, because not even a spark of an idea exists in our external human intellect; but nonetheless I cannot have even the smallest doubt any longer. For if things were not founded on your sober personal experience, you could not possibly have told it to me, because such a thing, as long as the Earth carries the people, could never have been thought up by a person and you could also never have thought it if you had not been led by the clearest experience. For such a thing is not pulled out of thin air; it is a very highest, most wonderful revelation from above, and I accept it as obviously true as if I had experienced it myself.

[2] But tell me now a little bit about the worlds of the stars; for I still cannot imagine how these tiny lights can be worlds!"

[3] Philopold says: "Yes, dear friend, that will be a little difficult because you still have no understanding about this earthly world of ours and have no idea how it all looks and how it placed

in comparison to the other worlds! I have to tell you therefore how this Earth looks and how it is placed and you will then be able to have a better idea about the other worlds.”

[4] Here Philopold described to Murel the whole Earth, like a genuine Professor of Geography, and gave him proof based on events and experiences that Murel had certainly made on his long journeys. He showed him also the reasons deriving, through which the night and day on the Earth always had to change regularly one after the other, and besides he explained to him the moon, its nature, distance and designation, as well as the other planets which belong to the sun.

[5] When he had come to end with these explanations, illuminated as clearly bright as possible, only then he moved on to the fixed stars and continued:

[6] “You have now learnt about the existence of our Earth, the moon, the sun and the other planets around it as perfectly as is possible in such a short period of time, and you can no longer have any doubt about the “so, and in no other way”; and I can only say to you that all the greater and smaller spots of light in the sky are also nothing other than pure, extremely large sun worlds, some of which are hardly believably larger than this sun of ours, about whose size you almost became dizzy.

[7] But that they seem so small to us is a consequence of their distance from here. If you can imagine the great distance of our sun from the Earth four times a hundred thousand times greater, then you have the actual distance of the next fixed star from our sun. And from this you can easily see the reason why they seem so small to our physical eyes, since even our sun, which is so large, in order to encompass a thousand times a thousand of our Earth’s quite easily in itself, seems to us hardly as large as the palm of our hands.

[8] Other fixed stars, which we also see, are so unspeakably far away from us that we do not even have numbers to describe their distance. If you have now understood all that, it will be very clear to you how the little spots of light can very well be enormously large worlds, even if they don’t appear to the human eye to be what they are! Have you understood all this?” (THE GREAT GOSPEL OF JOHN Book 8, chap. 8)