

# PATH TO SPIRITUAL REBIRTH

A brief compiled by  
by  
Jakob Lorber  
(1862)

*“The body of a person forever does not know what is hidden in a person; for he does not have an eye to see such what is inside him. The spirit however, who is inside a person, is the only one who sees and knows everything what is inside a person. Therefore, everyone should endeavor to attain the true rebirth of the spirit; since without it nobody can enter the kingdom of God.” (GGJ 6, 158, 12)*

This booklet about the Spiritual Rebirth was compiled by Jakob Lorber from excerpts taken from various books revealed to him between 1840 and 1864 by our Lord Jesus Christ.

## **Abbreviations:**

E&M	Earth and Moon
GGJ	Great Gospel of John (10 volumes)
GoH	Gifts of Heaven (3 volumes)
HG	Household of God (3 volumes)
SS	Spiritual Sun (2 volumes)
RB	From Hell to Heaven (2 volumes)
ScrpExpl	Explanations of Scriptures
Youth	Youth of Jesus

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NOTE: A special word of thanks to all the volunteers who spend years of their free time to translate the books of the New Revelations without compensation. Most of the translators followed the guideline to keep the translation as close as possible to the original old German language in order to preserve content in exchange for English style correctness. Professional proofreading is in progress as funds become available.

# PATH TO SPIRITUAL REBIRTH

## THE GREATEST AND LAST TESTIMONY OF JOHN THE BAPTIST ABOUT THE LORD

*“For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. 35The Father loves the Son, and has given all things into His hand. 36He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”* (John 3, 34-36)

(GGJ 1, 24, 12-18)

[12] Thus it is with the One who has come from God to bear witness to God and utter the pure word of God. He Himself is the measureless sea (the Spirit of God). When He gives someone of His Spirit, He does not give it in an endless measure, which only in God can exist in endless abundance, but according to the measure present in man. If a man wishes to obtain the Spirit, his own measure must not be defective and remain open, it must be well hooped and well sealed.

[13] He whom you have just seen and asked whether He were Christ has, although externally also a Son of Man, received God's Spirit not according to a man's measure, but according to the endless measure of God already from eternity, for He Himself is the measureless sea of the Spirit of God within Him. His love represents the Father from eternity, and this is not outside the visible Son of Man, but within Him, who is the fire, the flame and the light from eternity in and form the Father.

**John 3,35. *“The Father loves the Son and has entrusted Him with all authority.”***

[14] This loving Father dearly loves His eternal Son, and all power and authority lie in the hands of the Son, and everything we have according to the proper measure, we have drawn from His measureless abundance. He Himself is by His own Word now a man in the flesh among us, and His Word is God, spirit and flesh, and we call it the “son”. Thus, the Son is also within Himself the very life everlastingly.

**John 3,36. “He who believes in the Son has eternal life. But he who does not believe in the Son shall not see that life: God’s wrath rests upon him.”**

[15] Thus, he who accepts the Son and believes in Him has eternal life already within him. For, just as God Himself is in every word His own most perfect eternal life, He is that also in every man who absorbs His living Word and holds on to it. On the other hand, he who does not accept the Word of God from the mouth of the Son, thus does not believe in the Son, shall not and cannot receive life nor see and feel it within him, and the wrath of God which is the judgment of all things that have no life, except the one of the forever immutable law of compulsion, will rest upon him as long as he does not believe in the Son.

[16] I, John, have now told you all this and have borne all of you a fully valid witness. With my own hands I have cleansed you from the dirt of the Earth. Go now and accept His Word, so that you may receive the baptism of His Spirit, for without that all my efforts on your behalf are futile. I would like to go to Him myself, but He does not want that and reveals it to me through my spirit that I should stay here, since I have already received in the spirit what is still lacking in you.’

[17] This is the last and greatest testimony by John concerning Me and does not require any further explanation as it is already self-explanatory.

[18] The reason, however, why it is not given in the Gospel in such detail is and remains always the same. Firstly because in those days it was the way things had to be written, namely, that only the main points were recorded and everything else, which a person with a wide-awake spirit could easily understand anyway, was omitted and, secondly, to prevent the living holy content in the Word from being defiled and desecrated. Therefore, every such verse is a well-covered grain of seed with a latent germ for an everlasting life and its immeasurable abundance of wisdom.

## **THE NIGHTLY DISCUSSION BETWEEN JESUS AND NICODEMUS ABOUT THE REBIRTH**

(But first a reminder from the book “Youth of Jesus”, chapter 25 and 26)

[9] After these words the prophetess left, and Joseph and Mary, who had been in the temple for about three hours, left and sought lodging with a relative.

[10] But when they arrived there they found the house locked, for the relative this time also happened to be in Bethlehem to be recorded.

[11] Joseph did not know what to do now, for the night was fully upon him, as was to be expected during this time of shortest days - besides, hardly a house was still open at this hour, and that all the more so because it was the evening before the Sabbath.

[12] It was too cold to spend the night out in the open, for the frost lay on the fields and a cold wind was blowing.

[13] While Joseph considered back and forth and asked the Lord to help him out of this distress,

[14] behold, suddenly there came a young, refined Israelite toward Joseph and asked him, 'What are you doing on the street so late with your baggage? Are you not also an Israelite - and do not know the custom?'

[15] Joseph answered, 'See, I am of the tribe of David! I was in the temple and made an offering to the Lord; but the early night has overtaken me, and now I can find no shelter and am in great distress because of my wife and her Child!'

[16] Here the young Israelite said to Joseph, 'So then come with me and I will rent you a lodging until tomorrow for a piece of silver or its equivalent.'

[17] And Joseph with Mary, who was on the donkey, and his three sons followed the Israelite into a magnificent house and there took lodging in a small room with a low ceiling.

- Chapter 26 -

[1] The following morning when Joseph was ready to depart for Bethlehem, the young Israelite appeared intending to request the piece of silver.

[2] But as he entered the room, a great fear suddenly came upon him that he was unable to utter a sound.

[3] Joseph then went over to him and said, 'Friend, see, whatever I have that you feel is worth a piece of silver, that take, for I have no money in my possession!'

[4] The Israelite now recovered somewhat and said in a quaking voice, 'Man of Nazareth, now I know who you are! You are Joseph the carpenter, and are the same to whom Mary, the maiden of the Lord, was allotted from the temple nine months ago.'

[5] Here is the same maiden! How did you watch over her, since she is now a mother in her fifteenth year? How did that happen?

[6] Truly, you are not the father! For men of your age and of your fear of God, which is acknowledged in all Israel, never do such a thing.

[7] But you have grown-up sons - can you vouch for their innocence? Did you keep an eye on them constantly and did you watch over all their thoughts, actions, comings and goings?'

[8] At this Joseph countered the young man and said, 'Now I recognize you too. You are Nicodemus, a son of Benjamin from the tribe of Levi! How is it that you undertake to examine me, when it is not your place to do so? Now the Lord has examined me therein in the sanctuary and on the accursed mountain and has

justified me before the high council. What guilt would you then find on me and my sons?

[9] Go into the temple and examine the high council, and a proper witness concerning my whole house will be given you!

[10] These words went deep into the heart of the wealthy young man, and he declared, 'But in heaven's name, if that is the way it is, then tell me how it happened that this maiden gave birth in this manner! Was it a miracle, or did it happen naturally?'

[11] Here the also present midwife went over to Nicodemus and asserted, 'Man! Here is the piece of silver for the very meager lodging! Now do not detain us any longer in vain, for we must arrive in Bethlehem still today!

[12] But consider what That is, which today was meagerly lodged in your house for one piece of silver! Truly, truly, your most splendid rooms which are decorated with gold and precious stones would be too mean for such glory of God lodged here in this room, which at best is suitable for convicts!

[13] Now go over and touch the Baby, so the coarse mantle may fall from your eyes, and you may see who visited you! As the midwife I have the ancient right to give you permission to touch the Baby.'

[14] Nicodemus now went over and touched the Baby - and when he touched Him, his inner vision was opened for a short time, and he beheld the glory of God.

[15] He thereupon fell down before the Child and worshiped Him and said: 'What grace and what compassion must be in You, o Lord, that You visit Your people like this!

[16] And what shall I do now with my house, and what with me, since I have thus failed to recognize the glory of God?'

[17] Here the midwife said, 'Remain in everything as you are, but be altogether silent about what you have seen, or you will come under the judgment of God!'- Thereupon Nicodemus returned the piece of silver, then went outside weeping and afterward had this side room decorated with gold and precious stones. And Joseph promptly began his journey.

(GGJ 1, chap. 18 - 22)

## **CHAPTER 18**

[1] During the last but one night of My stay in the vicinity of Jerusalem, a certain Nicodemus came to me, also by night because he was a person of high rank in Jerusalem. He was not only a Pharisee – who as far as his office, high rank and reputation were concerned could be roughly compared to what at the present time a cardinal in Rome stands for – but he was also a very rich citizen of Jerusalem and

chief of the Jewish Council in this city. He was the lord mayor over the entire city, appointed for this office by Rome.

***John 3,2. He came to Jesus by night and said to him: “Master, we know that You are a teacher (prophet) sent by God. No one could perform these signs of yours unless God were with him.”***

[2] This one, as **the head of Jerusalem** in civic matters, came personally to Me by night and said: ‘Master, forgive me that I come to you so late at night and disturb you in your rest, but when I heard that you will be leaving here tomorrow already, I did wish to pay my respects to you, because I and several of my colleagues, after observing your deeds, are now convinced that you have come to us as a true prophet sent by God, For no one can perform the signs you do, except Jehovah be with him. Therefore, since you are obviously a prophet and must see in what a bad way we are, although the Kingdom of God has been promised to us by your predecessors, would you be good enough to tell me when this will come and, if it does come, what will be required of one to enter it?’

***John 3,3. Jesus answered, saying: “In truth, in very truth I tell you: Unless a man has been born over again he cannot see the Kingdom of God.”***

[3] My answer to this question of Nicodemus was quite as brief as quoted in the verse, namely: ‘In truth, in very truth I tell you: unless a man has been born over again, he cannot see the Kingdom of God, least of all enter it’, which is to say: ‘If you do not awaken your spirit through ways I show you by My teaching and acts, you cannot even recognize the divine life within My Word, let alone penetrate into its life-giving depths.’

[4] That the otherwise upright Nicodemus – as is shown in the following – did not understand My words and promptly proved them to be true, namely, that the divine life of My Word cannot be comprehended from a distance unless one’s spirit is wide-awake, is clearly and plainly shown by the next verse according to which Nicodemus asks Me, quite disconcerted by My words:

***John 3,4. Nicodemus says to him: “How can a man be born again when he is old? Can he enter his mother’s womb a second time and be born?”***

[5] ‘But dear Master, what a peculiar thing have you said? How is it possible for a man to be born again? Can a man who has grown tall, old and stiff enter his mother’s womb through the narrow little door and then be born a second time? This, dear Master, is quite impossible. Either you do not know anything about the coming Kingdom of God, at least not the right thing. or you know, but do not wish to tell me, fearing that I might have you seized and thrown into prison. Oh, do not fear that, for I

have never yet had anyone deprived of his freedom, except a murderer or bad thief. You are a great benefactor of poor mankind and have healed almost all the sick in Jerusalem in a miraculous way through God's power within you. How could I then lay violent hands upon you?

[6] Do believe me, dear Master, I am, taking the expected Kingdom of God very seriously. Therefore, if you do know any details about it, tell me in a way I can understand. Present heavenly things with heavenly and earthly things with earthly words in well comprehensible pictures, otherwise your information is of less use to me than the ancient Egyptian hieroglyphs which I cannot read, let alone understand. I only know from my calculations that the Kingdom of God must already be here, but so far I do not know where and how one can enter it and be received into it. I would like you to answer this question for me quite clearly, so that I can understand it.'

***John 3,5. Jesus answered: "In truth I tell you: no one can enter the Kingdom of God without being born from water and spirit".***

[7] To this reiterated question I gave Nicodemus exactly the same answer as it appears in the above quoted fifth verse. It differs from the previous one only in that here it is stated out of what one must actually be reborn in order to enter the Kingdom of God, namely, out of water and spirit which means to say as much as:

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

[9] Therefore, whoever absorbs truth into his soul cleansed through humility and really recognizes this as such, is set free in spirit through this truth. This freedom of the spirit, or the entering of the spirit into such freedom, is then also the actual entering into the Kingdom of God.

[10] But I did not give Nicodemus such an explanation, because in his sphere of cognition he would have comprehended it even less than the short, veiled principle itself. Therefore, he asked Me again how this was to be understood.

## **CHAPTER 19**

***John 3:6. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit."***

[1] But I answered as is written in the above quoted sixth verse, namely: 'You should not be at all surprised that I speak to you in this way, for see, what comes



from the flesh is again flesh, thus dead matter or an external envelopment of life, whereas what comes from the spirit is also spirit or eternal life and truth in itself.'

[2] However, Nicodemus is still unable to grasp this, He shrugs his shoulders and is increasingly astonished, not so much at the matter, but at the fact that he, as a most wise Pharisee versed in all Scripture is unable to comprehend the meaning of My words, for he thought a great deal of his own wisdom and had been promoted to the office of Chief of the Jewish Council because of his great wisdom.

[3] Therefore, he was all the more astonished that in Me he had now unexpectedly found a master, who offered him very strange wisdom-nuts to crack. Since he found this quite beyond him, he asked Me again: 'Well - how is this again to be understood? Can a spirit become pregnant and give birth to one of its kind?'

***John 3,7. Say I to him, "I have already told you that you should not be so astonished when I say: You must all be born over again."***

[4] Say I to him: 'I have already told you that you should not be so astonished when I say: You must all be born over again.

***John 3,8. "And the wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes;"***

[5] For see, the wind blows where it will. You hear its sound, but you still do not know where it originally comes from. It is the same with everyone who comes from the spirit and speaks to you. You do see and hear him, but since he speaks to you in his spiritual way, you do not grasp it, nor do you understand from where he received it or what he actually says and means. But because you are an honest man of wisdom, it will be given you in due course that you can grasp and understand such things.'

***John 3,9. Nicodemus replied: "Master, how is this possible?"***

[6] Here **Nicodemus** shakes his head doubtfully and says after a while: 'Then I would like to hear from you how this is possible. For what I know and understand, I do know and understand in my flesh. Once my flesh has been taken from me, I shall hardly be able to grasp and understand anything any longer. How, oh how do I as flesh become a spirit, and how will another spirit then absorb my spirit and this be born again? How, oh how can this be possible at all?'

***John 3,10. Jesus answered and said to him: "You as a master of Israel do not know that?"***

[7] Say I to him: 'What? You are a wise master in Israel and cannot comprehend this? But if you, as a master of Scripture, cannot grasp this, what shall become of the many others who hardly know from the Scripture that there have once been an Abraham, Isaac and Jacob?

***John 3,11 "Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not understand and accept our testimony."***

[8] In very truth, believe Me. We, that is I and My disciples, who have come from the spirit, are here not speaking with you purely spiritually, but quite naturally, and convey to you in natural earthly pictures what we know and have seen in the spirit, and you all cannot grasp and understand it.

***John 3,12 . "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?"***

[9] If you are already unable to grasp such an easy thing in comprehensible words, when I talk to you in the earthly way of spiritual things which thereby become as if earthly things, I would like to know how your belief would react if I talked to you of heavenly things in a purely heavenly way.

[10] I tell you: only the spirit that is spirit in and out of itself knows what constitutes spirit and what its life. The flesh, however, is only an outer bark unaware of the spirit, except the spirit reveals itself to the cover, the bark. Your spirit is still too much dominated and covered by the flesh and, therefore, not aware of itself, but the time will come when your spirit, as I already told you, will become free. Then you will comprehend and accept our testimony.'

[11] Says **Nicodemus**: 'Dear Master, you wisest of the wise. Oh, do tell me clearly when, oh when this so ardently awaited time will come.'

[12] Thereupon I answered, saying: 'My friend, you are not yet mature enough that I may tell you the time, day and hour. Look, until the new wine has not properly fermented it remains turbid, and if you pour it into a crystal cup and hold the cup against the sun, its mighty light will be unable to penetrate through the turbidity of the new wine. It is the same also with man. Not until he has properly fermented and through this process of fermentation eliminated all impurity from his within, can the light of the Heavens permeate his being. But I will now tell you something. If you do understand, you will know the time. So listen.'

## CHAPTER 20

***John 3,13-15 "No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness,***

***so must the son of man be lifted up, that whoever believes in him may have eternal life.”***

[1] The Lord, ‘Behold, no one ascends to Heaven except the one who has come down from Heaven, namely, the Son of Man who resides in Heaven. And as Moses in the wilderness lifted up a serpent, thus also the Son of Man must be lifted up, so that all who believe in Him may not be lost, but have eternal life. Tell Me, do you understand this?’

[2] Says **Nicodemus**: ‘Dear Master, how could I understand it? You possess a strange kind of wisdom. As I mentioned before, it might be easier for me to read the ancient Egyptian hieroglyphs than understand your wisdom. I must now honestly admit that if I were not captivated by your mighty deeds, I would have to regard you as a fool or one who likes to play tricks, for no sensible man has ever spoken the way you do. But your deeds show that you have come to us as a teacher from God, and you must possess an abundance of divine might and wisdom without which no one is able to perform such acts.

[3] And where the ‘one’ is purely divine, also the ‘two’ must be of God. Your deeds, dear Master, are divine and so must also be your teaching about the Kingdom of God on Earth, whether I understand it or not. If I now, from a somewhat worldly viewpoint, look at the thesis ‘No one ascends to Heaven, except the one who has come down from Heaven,’ and this should be the Son of Man who always resides in Heaven – then I am at a loss to understand. Dear Master, since Enoch and Elijah hardly any man on Earth would have been so fortunate as to visibly ascend to Heaven. You may become the third. And if you perhaps do become the third, would that be of any use to all other men who, because they had not come down from Heaven, could not ever attain to the Heavens?

[4] Besides, you said that the One who had come down from Heaven is only apparently on Earth, but in truth still in the Heavens. According to this, for the present just Enoch, Elijah and maybe late on also you would be the only ones to participate in the Kingdom of God that is to come, whereas all the other millions upon millions may lay themselves in their damp dark grave for all eternities and thanks to God’s grace and mercy once more turn into Earth and finally vanish.’

[5] Dear Master, such a Kingdom of God on Earth is declined with thanks by the poor earthworms who – ridiculous enough from every aspect – are called ‘men’. Who does not know that this is how it is and has always been? One swallow does not make a summer, nor do three. What had Enoch done and what Elijah that they were received into Heaven from Earth? Actually nothing else but what their heavenly nature made them do. Thus they had no merit, and according to your explanation just now, they were only received into Heaven from the Earth because, like you, they had come from the Heavens.

[6] Look, this offers poor mankind on this harsh Earth very little hope and practically no comfort. But as I already told you earlier, this does not change the fact that I consider your teaching still divine and supremely wise, although, as I already proved in one of your assertions, looked at with the natural reason it is and must be plain folly, which you will realize as well as I do.

[7] But what you mean with the lifting up of the Son of Man, similar to that of the brazen serpent of Moses in the wilderness and how and why all those are to have eternal life who believe in the serpent-like lifted-up Son of Man, that already borders on the parabolic, that is, on something that in itself is utter nonsense. Who is this Son of Man? Where is he now? What is he doing? Does he, too, like Enoch and Elijah, come from the Heavens? Is he still going to be born? What are people who have surely never seen him, like I, supposed to believe concerning this Son of Man. How can he come to this Earth if he is still in Heaven? Where is he going to be lifted up and when? Will he thereby become an invincibly mighty king of the Jews?

[8] Look, dear Master, this surely sounds most peculiar from the mouth of a man who proves by his acts that he must be filled with divine power and might. However, as already said, I shall not let all this confound me and am still regarding you as a great prophet sent by God.

[9] You may see from this that I am not one of those who promptly reject a teaching they do not comprehend. Therefore, I still ask you to give me a little more explanation, for as things are I cannot possibly understand you. Look, I am much respected in the land of the Jews, especially in the City of Salem, where I am the head of all the Jews. If I introduce you and your teaching, this will be accepted and introduced whereas if I drop it, it will really be dropped and find no acceptance. Therefore, be good enough and give me a little bit more light.'

[10] **I say:** 'That was a lengthy discourse, and you have spoken like a man who knows nothing of heavenly things. But it cannot be any different, for you are in the night of the world and not inclined to see the light that has come from the Heavens to illumine the darkness of the world's night. You do possess a slight gleam, but still do not recognize what is practically under your very nose.'

## CHAPTER 21

***John 3,16. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."***

[1] I say: 'I tell you: God is love and the Son is His wisdom. And God loved the world so much that He gave His only-begotten son, that is, His wisdom, emanating from Him from eternity, into this world that all who believe in Him may not die but have eternal life. Tell Me, is this too incomprehensible to you?'

[2] Says **Nicodemus**: 'I have the feeling as if I should understand it, but then I really do not understand. If only I knew where the Son of Man fits in, then I should be all right. You also spoke of God's only-begotten Son, whom God's love gave into the world. Are the 'Son of Man' and 'God's only-begotten Son' one and the same individual?'

[3] **I say**: 'Look here. I have a head, a body and hands and feet. The head, the body, hands and feet are flesh, and this flesh is the Son of Man, for what is flesh comes from the flesh. But in this Son of Man who is flesh there dwells God's wisdom, and that is God's only-begotten Son. Not God's only-begotten Son, but only the Son of Man will, like the brazen Moses-serpent in the wilderness, be lifted up, and many will be taking offense at that. Those who do not take offense but believe and will adhere to His name, to them He will give the power to be called children of God, and their life and kingdom will be everlasting.

**John 3:17. "For God sent the son into the world, not to condemn the world, but that the world might be saved through him."**

[4] You must not expect some judgment of the world as for instance wars, floods or even a fire from the Heavens consuming all the heathens. For see, God did not send His only-begotten Son (divine wisdom) into the world (into this human flesh) to judge (destroy) this world, but to fully save it, that is, that also the flesh might not perish, but may rise to eternal life together with the spirit. (Under flesh in this case not so much the actual flesh of the body is to be understood, but rather the fleshly desires of the soul.) However, in order to attain to this, the material feelings of exaltation in the flesh must be eradicated by belief, namely belief in the Son of Man that He has come into the world, born from eternity out of God, so that all shall have eternal life who believe in His name and adhere to it.

**John 3:18. "He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God."**

[5] Whosoever, be he Jew or Gentile, will believe in Him, shall not ever be judged and thereby perish, but the one who will take offense at the Son of Man and not believe in Him, then already judged, for the fact that he will not and cannot believe because his feeling of exaltation causes him to take offense at the name and nature of the Son of Man, is already such a man's judgment. Do you understand this now? I have presented it to you with great clarity.'

[6] Says **Nicodemus**: 'Yes, yes, I halfway do understand the meaning of your highly mystical words, but they appear to have been spoken to no purpose, as long as the by you so highly regarded Son of Man in whom there dwells the fullness of

God's wisdom is not present and you are either unable or unwilling to give details of the time and place where he will be appearing.

[7] Thus also your judgment, which you connect mainly with unbelief, sounds rather mysterious. If the judgment is neither a flood nor war or pestilence and also not a consuming fire, but only unbelief as such, to tell the plain truth, dear Master, I still cannot grasp the meaning of your words. For whoever does not comprehend just one or maybe two points of a speech fundamentally does not comprehend the entire speech. What actually does your "judgment" mean? What new meaning do you ascribe to this concept?'

[8] I say: 'My friend, soon I too could say to you: I find it hard to understand why you are unable to grasp the perfectly clear sense of My words. You say you do not understand the concept of "judgment" and I have made it so plain to you.

***John 3:19. "And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil."***

[9] See, this is the judgment that not the God-light from the Heavens has come into the world, but men having been released from the darkness and set into the light still by fare prefer the darkness to the God-light now in abundance before their eyes. That men reject the light is proved by their works which are evil all through.

[10] Where can you find an initial complete faith, where the right piety? Where does one love another, except he has some selfish motive? Where are those now who loved their wife for the sake of fertility? They love the young harlots for sensual pleasure, lechery and harlotry, for he who carries on with the other sex in downright idolatry of lust and fornication commits true harlotry, and this the evil of all evils. Where is there a thief who would take a lamp and steal visibly?

***John 3:20. "For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed."***

[11] See, all those who are ill-disposed and act accordingly are the ones whose works are bad. Whosoever loves and practices such acts is an enemy of the light, hates it and will do all in his power to avoid it, so that his evil works, which he knows are tabooed by the light and judged, should not in the light be recognized in their ugliness and punished.

[12] And see, therein consists the actual judgment, but what you understand as judgment, is not the judgment, but only a punishment following the judgment.

[13] If you enjoy walking in the night, that is already a judgment of your soul, since you prefer the night to the day. But if you then knock against something and hurt yourself badly or even fall into a hole or deep ditch, such a knocking or fall is not the

judgment, but only the consequence of the judgment within you who love the night and hate the day.

**John 3:21. “But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.”**

[14] If, however, you are a friend of the light, the day and the truth out of God, you will also act in accordance with divine truth and will surely long for your works to come to the light and be revealed to everyone, for you know that your works, because they were done in the light of truth out of God, are good and righteous and thus deserve appreciation and visible reward.

[15] Therefore, who is a friend of the light will not walk in the night but by day, and he will recognize the light immediately, because he is from the light, and this light is called – faith of the heart.

[16] Thus, whoever believes in the Son of Man that Jew is a light out of God, has already life within him. But who does not believe, has already the judgment within him, and the judgment is the very unbelief.

[17] I think you will have understood Me now.’

## CHAPTER 22

[1] Says **Nicodemus**: ‘Except for one thing everything is now clear to me, but the One is still missing, and that is the remarkable Son of Man himself without whom all your wise words with the splendid explanations are completely lost. What use is to me the belief or the best and firmest will to believe in the son of Man if he himself is not there? One cannot create for oneself a Son of Man from the air or purely an idea. Tell me, therefore, where I may find this eternal Son of God and be assured that I will fully believe in him.’

[2] I **say**: ‘If I had not realized that, you would never have received these explanations from Me. But you came to Me by night and not by day, although you had heard and seen much of what I have done. However, since you came to Me during the natural night as well as the corresponding night of your soul, it is not hard to understand that you do not yet see your way concerning the Son of Man.

[3] I tell you: if someone seeks the Son of Man by night, afraid to do so during the day in front of all the people, thus risking his reputation, he will not find what he is seeking, for you, as a very wise man among the Jews, will surely know that the night, whatever kind of night it may be, is not at all suitable for seeking and finding. Therefore, who seeks the Son of Man must seek him by day and not by night, then he will allow himself to be found.

[4] Only that I tell you: go to John who because of the water is at present baptizing at Enon near Salim. He will tell you whether the only-begotten Son of God is already here or not. There you shall get to know him.'

[5] Says **Nicodemus**: 'Oh, oh, dear Master, that will not be easy, for all my days are too busy. Bear in mind that in the city and nearest surroundings there are dwelling, including aliens, over 800,000 people whom I, as their head, have in my care. In addition to that I have to attend daily to temple business which cannot be put off. If this grace is not bestowed upon me here in Jerusalem, I shall have to forgo it. Look, I need for this undertaking at least three full days, and in my business this would be like three years for another person.

[6] Therefore, you must forgive me if I cannot follow your advice, but whenever you should come to Jerusalem with your disciples, do come to me and I will provide good lodgings for all of you. You and all those who are with you shall always have a sincere friend and well-wisher in me. My house, which is large enough to put up a thousand people, is situated on the David Square inside the Gate of Solomon, also called the Golden Gate. Whenever you come, it will be completely at your disposal. Whatever is in my power shall always be done to serve you. If you ever need something, tell me, and I shall provide it.

[7] For see, a great change has taken place within me. I love, my dear Master, more than anything I have ever valued, and this love tells me in a way: You yourself are the One for whose sake you bade me to Enon to John. Maybe it is not as I feel it within me, but be that as it may, I love you with all my heart since I recognize in you a great Master of true divine wisdom. Your deeds, the likes of which no one before you has ever performed, have filled me with deepest wonder, but your great wisdom had captivated my heart even more for you, you dear Master. I love you. Do tell me whether my heart gives a right testimony about you?'

[8] **I say**: 'Have a little more patience and everything will become clear to you. In a short while I will return to you and be your guest, then you shall come to know everything.

[9] But do follow the prompting of your heart, which will teach you in a moment more than all the five books of Moses and all the prophets. For see, nothing in man is true, except love. Therefore, adhere to it and you will be walking by day. But now about something else.

[10] I will now go into Judaea where I shall preach the Kingdom of God. You are the highest administrator over this land. Not for My own sake, but for the sake of My disciples, do let Me have a security pass as used among the Jews in accordance with the Roman law, so that they do not have any trouble with customs and tolls. Children are, of course, free, but they must be registered as such. It would actually be easy for Me to pass everywhere free and unhampered with legions, but I do not wish to cause annoyance to anyone and, therefore, submit to the law of Rome.'



[11] Says **Nicodemus**: 'You shall have that immediately, dear Master, I shall write it out myself and bring it to you in an hour, for it is not far to my house from here.'

[12] Nicodemus now hurries home and already in half an hour brings the requested security pass. When we were in possession of this pass on a piece of parchment, I blessed the uptight Nicodemus in My heart. He took his leave with tears in his eyes and asked Me once more to make use of his house on My return to Jerusalem which I also promised him. But I advised him to keep the temple clean and he promised this solemnly. Thus we parted in the morning.

## FROM THE LORD'S SCHOOL OF LIFE

(GGJ 9, 155, 9)

[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.

### **The core teaching of the lord**

(GGJ 3, 53, 6-16)

[06] As everything good wants to be loved purely because it is good and therefore true, God also wants to be loved because He alone is highly good and highly true!

[07] But your neighbor must likewise be loved because he is the reflection of God, just as you are, and just as you he carries a divine spirit in himself.

[08] You see, that is the actual core of his teaching and it is easy to observe, yes, very much easier than the thousand laws of the temple which are mostly filled with the exploitation of its servants.

[09] Through the most exact observance of this new teaching as is possible, the spirit bound within a person will become freer and freer, it grows and finally penetrates the whole person and pulls into its life everything that is a life of God and therefore must last eternally, and in the highest possible holiness as well!

[10] But every person who is in a certain way reborn in his spirit will never see death, neither feel or taste it, and the freedom from his flesh will be the greatest bliss to him.

11] For the spirit of a person, fully one with his soul, resembles a person in prison, through whose narrow light hole he can look out onto the beautiful surface of the Earth and see how free people cheer themselves with all sorts of useful occupations, while he must still languish in prison. But how glad he will be if the prison keeper comes, opens the door, frees him from all shackles and says to him: Friend, you are free from every further punishment, go now and enjoy full freedom!

12] So the spirit of a person resembles the fruit of an embryonic bird in the egg; once it has become mature through incubation inside the hard shell binding its free life, it breaks through the shell and enjoys its free life.

13] But man can only achieve such things through the exact and honest observance of the teaching which the Savior of Nazareth announces to the people.

14] But now man, if he is reborn in the spirit more and more, also receives other perfections, which simple natural fleshly people cannot imagine.

15] The spirit is a power in itself, like the divine one; whatever such a perfected spirit in a person wants, that will happen and must happen because there can be no other power and might in the whole of God's infinity except for the life force of the spirit!

16] For the true life is alone the Lord and Creator, Governor, Lawgiver and guide of all creatures, and everything must therefore be led by the power of the eternal single living spirit.

### **Self-determination and acting out of love**

(GGJ 3, 241, 1-10)

01] (Raphael:) "But since I see that you cannot answer the question that I gave you in any case, I will then answer it myself in a way that is comprehensible for your awakened understanding. But you must remember well my answer and write it deeply in your hearts, for much lies on it, yes, finally everything, so that you know the circumstances most accurately which are necessary for the full childhood of God because it must be necessary for the unchanging divine order.

02] You know that every person must form and transform himself according to the recognized divine order, quite independently from the omnipotence of the divine will in order to become in this way a free child of God.

03] The recommended powerful and thereby most effective means for this is love for God and to the same degree the love for your neighbor, be he a man or a woman, young or old, it's all the same.

04] As a partner of love stands true humility, tenderness and patience, because the true love cannot exist without these three attributes and is no true and pure love.

05] But how can man experience in himself that he resides in the pure love quite faithfully according to the divine order?

06] Let man put himself to the test whether he is urged in his heart to give with a glad heart and abundantly, completely forgetting himself, when seeing a poor brother

or a poor sister or when these come to him for help. If he feels this within but, of course, in earnest and in full truth, he is already mature and ready to be a true child of God, and the made promises awaiting such a prepared child of God begin to become a reality and show up wonderfully in word and deed, and you will thereby as teachers appear justified before your disciples.

07] But those disciples for whom the prophesy will not come true will direct themselves accordingly and have only themselves to blame if the prophesies made to them still do not come into sight; for they have not yet opened their heart enough to the poor fellow man.

08] The love for God and the willing following of His recognized will are the proper element of the heavens in a human heart. They are the chambers and rooms of divine spirit in every human heart; the love for one's neighbor however is the door into this holy room.

09] This door must be opened so that the fullness of God's life can move into such a room, and humility, tenderness and patience are the three wide opened windows through which the holy chamber of God in a human heart is illuminated most brightly by the most powerful light from heaven and warmed with all the fullness of life from heaven.

10] Everything therefore depends on the free and cheerfully generous love for a neighbor; the highest possible self-denial is the revelation of the prophesy itself. There you now have the correct answer to the most important question of life. Think about it and act accordingly, and you will be justified before one another, before your brothers and before God! For what the Lord does now himself, people will also have to do this in order to become similar to him and so His children. - Have you understood all this?"

### **The gate of self-abnegation**

(GGJ 4, 1, 4-12)

04] Since truly I say to you: Nobody will come to Me, if the Father is not drawing Him towards Me! You must all be taught by the Father, thus by the everlasting love in God, if you want to come to Me! Therefore, you all must be perfect, like the Father in heaven is perfect! Hence, a lot of knowledge, also the most plentiful experience will not bring you there, but only the living love for God and in the same measure to your neighbor; therein lies the great secret of the rebirth of your spirit out of God and in God.

05] However, everybody will have to walk with Me through the narrow gate of the fullest abnegation, until he becomes what I am. Everybody must cease to be something for himself, so that he can become everything in Me.

06] To love God above all, means: to completely rise and become one with God, - and to love your neighbor also means: to completely know and understand your

neighbor, otherwise one will not be able to love him completely; because a partial love is of no use to him who loves, nor to him who is loved.

07] If you want to have a full view in all directions from a high mountain, you must in any case climb to the highest peak; because from any lower vantage point, a considerable section will always remain concealed. Therefore, in love everything and the outer must occur from within, so that its fruit can be revealed to you.

08] Your heart is a field, and the active love therein is the living seed kernel; but the poor brothers are the fertilizer for the field. Those of you who will place many seed kernels into the well fertilized ground, will also reap a full harvest. The more you will fertilize the ground with the poor, the stronger it will become; and the more you place good seed kernels into it, the richer the harvest. Who will sow plentiful, will also harvest plentiful; who will sow sparsely, will also harvest sparsely.

09] But therein lies the highest wisdom, that you will become wise by the liveliest love. However, all knowledge is of no use without love! Therefore, do not strive too much for a lot of knowledge, but rather that you love a lot, then love will give to you, what no knowledge ever can give to you! It is quite alright that the three of you have used the three hours for the multiple enrichment of your knowledge and your experiences most eagerly; but all this would be of little use for your souls. If you in future sacrifice your time with the same eagerness to love your neighbor, then only one day will be of greater use for your souls!

10] What use is it to you before Me, if you nearly dissolve yourself because of amazement about My power, greatness and never fathomable magnificence, but outside your house are crying poor brothers and sisters of hunger, thirst and coldness! How wretchedly would it sound and to no use would be a loud cheering and praising for the honor and glory of God, if you cannot hear the hardship of a poor brother! To what use are all the rich and most magnificent sacrifices in the temple, if in front of its doors a poor brother perishes of hunger?

11] Therefore your search should especially be directed towards your poor brothers and sisters; to them bring help and consolation! And you will find a brother, who was helped by you, more than having travelled to all the stars and have praised Me with tongues of Seraphim!

12] Truly, I say to you, all angles, all heavens and all worlds with all their wisdom, cannot give you in eternity, what you can achieve, if you truly have helped a poor brother, who was in misery, with all your strength and all your means! Nothing stands higher and closer to Me than true, active love!

### **Belief as precondition**

(GGJ 5, 213, 8-9)

[1] 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.

[2] 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."

### **Self-awareness and acknowledging God**

(GGJ 5, 215, 1-7)

[1] Say I: "In order to show you the issue with a few words, I say to you: "My task and teaching consist simply in showing man where he really came from and what he is, and in pointing out his destiny which will be fulfilled in accordance with the fullest and most evident truth.

[2] Already the Greeks, that is, the sages, said: 'The most difficult, important and highest knowledge is the greatest possible degree of self-knowledge.' And behold, exactly this is My concern, for without this cognition, it is impossible to recognize a Supreme Deity as the cause of all coming into existence, being and permanency.

[3] But whoever does not recognize this and does not direct his life, his senses and striving towards this one true purpose in life, in order to recognize himself and a Supreme Deity as the Eternal First Cause of all existence and growing, is as good as lost.

[4] For, just as a thing devoid of an inner, incessantly growing and more and more consolidating and permanent consistency soon disintegrates and as that which it formerly was, ceases to exist - so also a man who is not fully at one with and within himself, as well as with God.

[5] Man can achieve this only by fully recognizing himself and, consequently, God as his first cause and then, in accordance with such knowledge, becoming active in his whole life- sphere.

[6] Once a man has reached this maturity and consistency within himself, he has also become a master over all the forces emanating from God and, through these, spiritually and materially also a lord over all creatures and is then in and for himself no longer destructible through any force and, thus, has gained life eternal.

[7] And behold, that is now the summary of My whole new teaching, which however in the fundamental basics, is actually the very oldest teaching since the beginning of man on this Earth! It has only been lost through the idleness of humanity and is now given as if new again by Me as the lost original Eden (Ye den = it is day) to the people who have a good will. Tell Me now, Epiphan, whether you have understood Me correctly and what is your opinion about this!"

### **Conscience and the influence of angels**

(GGJ 3, 232, 1-14)

01] Here Raphael, who of course was also not asleep, stepped up to the three and said to Mathael, "Do you think that we countless angelic spirits, and here particularly I, are only at the Lord's service on this hill?"

02] Look, as is now visible before your eyes, we are standing constantly at the ready for the high service of the Lord and carry His will from one infinity to another, and be assured that we will find you quite certainly in your Pontus lands and will give you knowledge of everything you need to know according to the order of God! Happen what may, you, if you keep a firm will, will be given knowledge about everything that you need in an instant, and in the meantime you need nothing else.

03] But if you as king went over to the usual ruler's arrogance and turned away from the Lord in this way and also from us, then surely you would learn nothing more about the kingdom of God and His immeasurable mercy!

04] Thus, if you concern yourself with nothing other than remaining in the mercy and full love of the Lord, everything else will come to you of its own accord!

05] If you had been able to convince yourself of everything that the Lord will perform personally on this Earth in the future and you would then nonetheless let yourself be enticed in some way by the world, everything that you have seen and heard would then be of no use to you as if you had seen and heard nothing at all! But if you continue to remain in the mercy and love of the Lord in that you not let yourself be deceived by the world, but instead you love the Lord above all else from now on and your neighbors all as yourself, then you will nonetheless be initiated in everything that the Lord will ever do, even if you were in the furthest and strangest world – in as far as that is demanded for the salvation of your soul. For not everything that the Lord wants and commands in the whole of eternity is necessary for the salvation of your soul!

06] Behold, the Lord gives orders for something on each of the countless worlds that has to happen; but such a thing is suitable only for one world, for which it has been designated and that is not suitable for the salvation of your soul at all! The Lord

has also got some things to order for the maintenance of this earth which do not affect you at all; but what He orders for the salvation of the human soul will not be withheld from you! Are you satisfied with that or not?"

07] Mathael says: "My noble friend from God's heavens! I am fully satisfied with that and need nothing more than just this thing that I am admonished by you if I go astray in the least from the Lord and from His order through some circumstances! For a push at the right time is worth more than a whole world of the greatest treasures!"

08] Says Raphael: "This too would always happen without you demanding it. For look, every person has a spiritual organ in his heart, which always remains open to us angels and to God and is completely accessible! This organ always represents the simple concepts of good – bad, true – untrue, right – wrong.

09] If you in future do good, true and right, the agreeing and good part of the organ will be touched by us, and in you the rewarding feeling will be created that you have done and spoken well and correctly.

10] But if you have ever acted or spoken wrongly, the opposite of the organ will be touched by us, and a fear will seize you and tell you that you have stepped out of the divine order. And this organ is called in the moral speech quite simply the conscience.

11] You can rely faithfully on this voice, it will never deceive you! It had only to be that someone let this organ be dulled so that in the end does not even perceive a too material touch of ours; then it would be as good as lost with the spiritual part of the human! But that will certainly never be the case with you, because you have already made too great progress in the mercy and love of the Lord and the Lord has formed you quite new and organized you along with your companions. Your soul is truly still the old one in which the love of the Lord began to rule as His spirit very powerfully, but your old, bad flesh has been changed by the Lord so that it does not press your soul.

12] You would merely have to be firmly determined to apostatize from the Lord, then your flesh would become brutish as was once that of Esau, who against his father's will took more pleasure in hunting for wild animals than in the tending of his father's tame herds. But also such brutalization is with you impossible because your soul is already too mightily and all over penetrated by the spirit of God's love.

13] Within a short time your love for the Lord will through the exercise of neighborly love change into the concentrated essence and form and become fully united with the soul. Then you will be reborn in spirit and in truth and enter into the spiritual marriage with the primal love in God and thereby also become united with it.

14] Thereby God's love for you will also become substantial and take form, and you will then always be able to behold God and speak to Him. And the Lord, as He is now physically visible and perceptible to your heart, will be and remain forever your guide and teacher. And it will indeed be no longer possible for you to turn away from

the Lord in your heart and cognition, for you will then, as a true son of the eternal Father, in your volition and cognition be completely at one with Him. - Do you understand that?"

15] Says Mathael: "Yes, indeed I do understand it and my mind is at rest about everything."

### **Admonition to forgiveness**

(GGJ 5, 250, 4)

[8] It goes without saying that there must be in this world powerful and great worldly courts of justice that deal with great and hardened criminals offending against the rights of men, otherwise no one's life would in the end be safe any longer. However, as far as the minor offenses are concerned that not seldom occur among you men, these shall be settled before the tribunal of the compassionate and forgiving heart, so that the minor offenses committed by people against each other do not grow into great and serious crimes, for truly I tell you: Robbery, manslaughter and murder are, after all, nothing but the consequences of minor offenses initially committed by people against each other merely out of trivial considerations of worldly self-interest and self-conceit. A little parable shall explain this to you more clearly:

### **Always respect the free will**

(GGJ 7, 43, 7)

[07] But compared to this youth everything else is pure nothing, whose outer very girlish appearance, according to our Roman appraisal, is seldom a sign of a great spirit. The so called Adonis and Venus are generally seen by us to be the most spiritless people, with only a very exceptions. And this young person is by large the most beautiful I ever laid my eyes on. If he were dressed in women's clothes, he would be the most beautiful maiden on this whole earth. Nevertheless, this person possesses such a large divine spirit, that to him, just like Yourself, o Lord and Master, everything is possible. You see, o Lord, that I cannot suppress my curiosity about this very unusual young person any longer, and therefore finally tell me, what is it with this youth!"

### **Neighborly love**

(GGJ 7, 94, 17)

[17] Therefore, true neighboring love is doing for his fellowman all that which one can reasonably wish that he also would do for someone else.

(GGJ 7, 140, 1+3)

[1] You should however not imagine that this is very difficult to achieve. It is just the opposite – very easy. Because My yoke, that I put on your shoulders by My commandments is soft, and its burden is easy to carry. But in the days of this dark



time, God's Kingdom must suffer violence, and those who want to possess it must therefore pull it to themselves with violence. Which means that it is now difficult to free oneself of all old and rusty habits that are rooted in men through the provocation and temptations of the world, thus putting off the old man completely as an old torn garment, and to put on a completely new man by My teaching.

[2] However, when in later times the children are already well-educated in My teaching, then they will, as men full of good and strong will, have to carry only a light yoke by My teaching.

[3] My teaching as such is very short and easy to understand, because it desires of men only that he believes in one true God and to love Him above all as the good Father and Creator, and his fellowman as himself. That means, to do everything for him as he in a reasonable manner can wish that also his fellowman would do the same for him. Well, that much self-love every man will surely have, so that he will not wish that his fellowman would do something evil to him, and therefore he will also not do that to his fellowman.

(GGJ 7, 140, 11-12)

[11] That is why I say to all of you: it is not sufficient that one knows Me and believes that I am the Lord, but one should also do what I am teaching you. Only by the deed will men be able to become completely equal to God.

[12] Acting according to My teaching will surely not be difficult for the one who has rightly recognized Me and who loves Me more than anything else in the world. Whoever loves Me in such a way, carries Me spiritually already in his heart and by that, also the accomplishment of life, thus the complete equality to God, and eternal life in all happiness.

(GGJ 4, 39, 1)

[01] (The Lord:) "See, in this lies all the practical explanations of the law of Moses and all prophecies of all the prophets: Love God as your eternal Father above all and your poor and often ill brothers and sisters but under all circumstances as yourself, then you will be as true soul-healthy children of the eternal Father in heaven just as perfect as He Himself is perfect, - what is actually your calling! Since who will not be as perfect as the Father in heaven, will not come to Him and dine at His table forever.

(GGJ 4, 79, 5-9)

[05] Who from you is a friend of the poor with his full heart, to him I also will be a friend and a true brother, temporary and forever, and it will not be necessary for him to learn wisdom from another wise person, but I will give it to him in all fullness in his heart. Who loves his poor brother next to him as himself and will not spurn a poor daughter, regardless of which tribe or age she is, to him I will come Myself always

and reveal Myself to him in truth. To his spirit, which is love, I will say it, and he will fill with it the entire soul and her mouth. What he will then speak or write, this will be spoken and written by Me for all periods of time.

[06] But the heart of the hard hearted will be occupied by evil spirits, and they will destroy her and make her equal to the soul of an animal, as it will be revealed in the beyond.

[07] Give with pleasure and give copiously; since the way you are distributing, it will be redistributed to you! Who possesses a hard heart, it will not be penetrated by My light of mercy, and in him will dwell darkness and death with all its terrors!

[08] But a gentle and soft heart will be soon and easily penetrated by My light of mercy, which is of a tender and exceeding gentleness nature, and I Myself will enter into such a heart with the fulness of My love and wisdom.

[09] So you can believe! Since these words which I have now spoken to you, are life, light, truth and accomplished action, whose reality everyone must experience, who will follow them."

(GGJ 5, 126, 9)

[1] You now see that the true, noble and - let's say - sensible love for one's neighbor is the very most reliable goal to keep in sight for this earthly life, in order to investigate whether and how pure it is in the soul. Therefore, use it above all, and you will soon reap the most blessed fruits for the barns of eternal life in the light of My Spirit within you! What do you think now, Mathael, as regards the pure maintenance of this teaching of Mine that you have now received? Is it to be kept pure by all people until the end of time, or not?"

(GGJ 8, 120, 6-7)

[6] Truly, whoever will do such deeds without self-interest, but solely out of pure neighborly love, he is also a great friend of God, and is already on this Earth equal to the angels of the Heavens and he has the abundance of the Kingdom of God already in his heart.

[7] Because a poor person from another country is a one hundred times poorer than a poor person in his own country who still can find easily help with all those who know his need, but the poor person from a strange country is like an under aged child who still cannot make his need known to anybody, except by crying. Therefore, be also merciful to strangers, then you will be accepted also mercifully in Heaven, because for Heaven you are until now still mere strangers to whom during your earthly trip towards it a misfortune has happened. Now what do you think about these words of Mine?"

### **About praying**

(GGJ 9, 87, 4-6)

[4] And secondly, men should always practice true prayer and persevere in it, because a right and firm trust will, through the right practice, be men's property, by which a disciple comes to mastership, no matter in what field.

[5] Someone who is well provided with all goods of this Earth will easily forget true and faithful praying. But when he is in need, then he will start to seek help from God through praying, but he feels too little trust in himself that God will answer him, and this is clearly because of a lack of practice in the living, full trust in God.

[6] And in what better way can a person strengthen his trust in God than through practicing, namely through unceasingly praying and asking? Of what the unceasing prayers and asking mainly consist I have made clear to you before."

### **About the science of correspondence**

(GGJ 9, 93, 4-7)

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

[5] When this science was lost for men by their own fault, they made the communication with the spirits of all the regions and all the Heavens impossible for themselves, and that is why they cannot grasp or understand anymore the spiritual sense of the Scripture. They read the written words according to the blindly learned sound of the dead letter and cannot even understand and realize that the letter is dead and can revive no one, but that it is only the inner hidden meaning that revives everything, since it is life itself.

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

[7] So mostly strife for it that you will be reborn in the spirit as soon as possible and become seeing, otherwise you will not escape thousands of dangers that are lying in wait for you and threaten to devour you."

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## **Humility and self-respect**

(GGJ 7, 141, 4-12)

[4] However, if it is sure that all beings are God's work, then they also are the work of His love – which is their existence – and they are works of the highest wisdom of God that gives them their corresponding form and also preserves them. So if without the love and wisdom of God no other creature would ever exist, then why does it seem so amazing to you when God loves you people so dearly?

[5] You yourselves are only pure love out of God and in God, and your existence is in itself by the will of God's love only the embodied love of God. Yet, when this is irrefutable, then how can it be so amazing to you that God loves you so much that He Himself came to you in the form of a human being and is teaching you now the way to a free independent life that is equal to God and as if it were coming forth from yourselves. Are you then not the work of God? Yes, sure, that is what you are.

[6] But God is a complete Master from eternity in the greatest things as well as in the smallest. He has never been a bungler or a blunderer and so He does not have to be ashamed of His works. Man is the most perfect of all the numerous and endless different created beings, the pinnacle of divine love and wisdom, and destined to become himself a God. Why should God be ashamed of His most sublime work and consider them unworthy to approach it?

[7] Look My dear friend, such ideas about God, coming entirely from the outside world, you should let go. First of all they are false, and secondly they do not help you to come continuously closer to God, but such false ideas will only make you drift away from God, and in time, only out of false respect, you also would not even dare to love Him. Just like now there are so many people and nations on Earth who, although they are visible works of divine love and wisdom, have the completely wrong belief, as well as the completely false opinion that God is so endlessly exalted above His creatures that only a highest priest can approach Him on specific times with specific prayers during the most splendid and lustrous ceremonies. And after such an approach, the chief priest thinks of himself to be so endlessly exalted and sacred that not even a subordinate priest – let alone another unholy human – may dare to come near to him, since they are of the opinion that nothing unholy can approach the highest holiness of God, because the greatest holiness of God would be profaned by it, what they have considered to be a sin for the poor and blind people, which is so great that it had to be punished with death by fire. O what a voluntarily and more than stupid blindness of the people.

[8] Now look. I alone am the Lord from eternity. How am I now among you all? Look, I call you children, friends and brothers, and what you all are for Me, that is the destiny of all men, and no one is less or more. Because every man is My perfect work, who as such should recognize himself and know his value, and should not completely underestimate himself and consider himself less than no matter what kind

of monster, because whoever despises a clearly recognizable work from Me, despises necessarily also Me, the Master. And what would that be good for?

[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?"

### **Lechery prevents spiritual development**

(GGJ 8, 41, 8-13)

[8] A good marriage that is combined with reason, wisdom and self-denial does not hinder the spiritual rebirth, but lewdness and lust makes it impossible. Therefore, avoid these more than the pest.

[9] Even if after some time the sensual people of both sexes change their attitude completely and start through great self-denial to live a complete chaste life and receive by such a real penance also the complete forgiveness of their sins, then they still will with difficulty or not at all attain to the full spiritual rebirth in this world, but only partly. Because the soul of such people is already busy enough to free himself of his flesh in such a way that he can hear the warnings of the spirit that are necessary for his salvation. Although, such a person can still become very wise and can accomplish many good things, he hardly will come to the full extent of the active power that performs wonders. Such a soul can only attain to this in the beyond.

[10] Such a soul is like a person who has been sick and weak for many years and has finally recovered by a true and correct medicine. Yes, such a person is now

indeed healthy, and he can, when he will live from then on very orderly, also remain healthy and reach a high age, but he hardly will reach the power of a person who has been completely healthy since his childhood, because firstly his inner muscles, nerves and fibers were not able to be developed properly because of the long sickness, and secondly, what is most important, they also were not able to be trained in the different movements and efforts.

[11] Since such a person, because of the long lasting sickness is not able to easily reach the full power of the body of a very healthy person because of the lack of the inner development of the muscles, nerves and fibers and because of its lack of exercise, so it is also with a soul who has been sick for a long time, because he lacks the first development of the true and pure love for God, and consequently also of his faith and his will. However, if he will lack already the first, then he certainly will lack even more the exercise of the three basics that were mentioned, and the inner power of these three life's elements of the soul of a complete recovered sensual person will always stay behind, although in Heaven there is more joy for the full conversion of one sinner than over 99 righteous ones who never needed to do penance. For if the love, the faith and the will of a person truly want to be active in power, they must already since their early age be properly developed and then be well trained.

[12] But as I have the power to heal completely the heaviest and the longest lasting sickness, even in such a way that the person who has been healed by Me becomes as powerful as if he has never been sick since his birth, so from now on, a soul of a completely converted sinner can still attain to the same inner power as the soul of a righteous one who never needed to do penance. However it will cost him great effort to deny himself.

[13] He who has children should train them already since their early age in those three basics, then they will easily conquer the world in themselves.

### **Knowledge and Wisdom – Knowledge and Belief**

(GGJ 7,183, 13-14)

[13] Therefore, I have explained already many things to you, and you understand now already quite a lot. But the most important is and remains the continual striving for the full rebirth of the spirit in the soul, for only thereby will man be initiated in all truth and wisdom, and will he have a complete and coherent discernment in everything from the earthly unto the purely spiritual heavenly. By this light, he will have eternal life, which means endlessly more than the science of all things in nature.

[14] But to what advantage will it be for man if he would know very precisely all things and phenomena in the natural world from the greatest to the smallest and would be capable to evaluate these very sharply, but thereby will be so far away from the rebirth of his spirit in the soul as this Earth is from Heaven. Could these many

sciences give him eternal life? Form an opinion about this and then tell Me what you think about it.”

(GGJ 9, 132, 11-13)

[11] The Kingdom of God that has come into this world in Me, is the most pure and most perfect truth, as I am also the Way, the Truth and the Life Myself, of which I certainly have given you already more than enough proof everywhere, and which is known and also firmly believed now already by many thousands of people, Jews and gentiles from all world regions.

[12] However, remember well that it is always easier to tell a person something about one or the other matter regarding his knowledge than to move his mind towards a firm, undoubting faith. That is why you also should strive much more to establish a living faith than to *strife for* sheer knowledge, for in knowledge alone there is no life, but rather in the pure and living faith through the works of love.

[13] Knowledge, no matter how pure, is a reflection of things and their order in this world, which is, as it is now, perishable, just like all the things in, on and above it, but the things of the faith are a true light from the Heavens. They are lively belonging to the mind, the soul and his spirit, are immortal and imperishable.

### **The difference between bliss and damnation**

(E&M 58, 10-12)

[10] But the previously possessed soul is put into such a state by the angels together with its indwelling spirit, in which it gradually recognizes how it has been misled in its worldly life. If she wants to convert, she will move higher and higher; but if she is stubborn, she will probably go lower and lower until she reaches the most severe punishments. If even these do not bring about a return, then she may freely make a test drive into hell according to her own will. If she likes it there, she will stay there according to her love; if she does not like it there, she may return again, - which usually rarely happens, because hell is too stuffed with the most deceptive, all-promising, but nothing-realizing lures. For there are deceptive arts in innumerable quantities, which are designed to bring such a soul always closer and closer to the actual nature of Satan, so that she becomes a congruent (completely agreeing) part with him, but what actually can never happen, since every soul already contains its own spirit in itself and cannot get rid of it, - which spirit is the opposite of Satan's spirit.

[11] If such a soul wants to approach Satan, then her spirit acts in itself as judge, avenger and punisher and torments the soul as an unquenchable fire from within, by which torment the soul is removed from Satan again - as far as it is only possible - where she then passes over again to a state of betterment. If she wants to continue with this improvement, it will become easier and easier for her, the more she approaches the purity of her inner dwelling spirit.

[12] And if this betterment keeps on progressing, it can also lead to bliss, if it becomes like its spirit. For this is the difference between beatitude and damnation: In beatitude the soul passes completely into the spirit, and the spirit is then the actual being; but in damnation the soul wants to cast out the spirit and accept another, namely that of Satan. In this case it becomes the most dissimilar entity to the spirit, therefore the spirit in it is the completely opposite polarity. As such, the spirit then exerts that counterforce which continually repels from Satan with the utmost force; the closer a soul comes to the essence of Satan, the more violent is the reaction of the spirit in it against the satanic spirit. But this reaction is the most painful sensation for the soul, giving rise to the well known suffering and torment of hell, where this very reaction manifests itself as the unquenchable fire in appearance. And this is also the worm in the soul, which does not die, and whose fire does not go out; and it is then one and the same fire, which gives rise to the highest bliss in angels and the deepest unhappiness in devils.

(SS 2, 106, 8)

[8] The principles are as follows: every action has a correspondent consequence which is determined and sanctioned by God Himself. This consequence is the unchangeable judgment that is connected to every action. So it is determined by the Lord that every action will finally judge itself.

### **What is then the spirit?**

(SS 2, 79, 12-13)

[12] What is the spirit? The spirit is the real life-principle of the soul, and without the spirit, the soul is nothing but a substantial etheric organ, which possesses all ability to absorb life, but without the spirit is nothing but a substantial-spiritual-etheric polyp, only continuously spreading its arms after life and suck up everything that corresponds to its nature.

[13] The soul without the spirit is therefore a mere dumb polar force, which carries the dull sense of satiety in itself, but possesses no judgment, from which it would become clear, with what it saturates itself and what this saturation serves for. It is comparable to an arch-cretin who feels no desire other than to satisfy himself. With what and why? He himself has no idea. When he feels a great hunger, he eats what comes to his aid, whether it be filth, or bread, or the impure food for pigs, all is equal to him.

(SS 2, 71, 9-14, 8)

[8] He that is not reborn in his spirit, shall not enter into the kingdom of heaven, nor have eternal life.



[9] For whosoever wish to obtain the rebirth of the Spirit, however, the observation of that sacred school of life is necessary in all its parts, which the great holy Master of all life has preached to the people of the earth from His own holy mouth, and has sealed them with His own blood.

[10] Whoever does not want to actively attend this school, as it is explained, have only himself to blame if he thereby forfeits the life of his spirit.

[11] But it is definitely certain that everyone who owns something, no matter how simple, must very well know that he is in the first place the owner of this item, and secondly, what item it is, as well as its value.

[12] If any man would want to dispute his possessions, he will surely have put himself up for a rough trial; why then? Because he certainly knows that he is an owner, and knows what he possesses.

[13] But if someone is the owner of the eternal life in the Spirit, can he ask whether his soul and spirit will pass away with the life of the body or not? He who ask after the how, when and what, whereto and from where? - he is certainly not an owner of eternal life, but is nothing but a fine wage-laborer in the world, and is afraid of losing the life of his body; why then? Because he knows no other.

[14] But those who are there, and were formerly true disciples of the Lord's school of eternal life, despises the death of the body, and simply await with great joy and delight for the complete deliverance from the heavy external life-chains of this world. They testified to the truth of the school of life of the Lord - as martyrs with their blood.

## **FROM THE SOUL TEACHINGS OF THE LORD**

### **Nature and purpose of matter during the process of soul development**

(GGJ 6, 133, 3-6)

[03] Behold, all matter of this earth - from the hardest rock up to the ether high above you - is soul substance, however in a necessary and thus consolidated state. Its destination however is to return to an unbound, pure spiritual being, if it has reached, by this isolation, the necessary life independence. But to reach this continuously increasing self-activity, the soul freed from bound matter must go through all possible levels of life and must in each new level of life wrap itself anew in a material body, from which the soul again attracts new life- and activity substances and makes it her own.

[04] Once a soul in a body - which her spirit out of God can clearly see - being it the soul of a plant or that of an animal, by the necessary ripening has achieved the ability to rise to the next higher level of life, the soul's spirit in the beyond

continuously developing the soul, arranges that her further unusable body is taken away from her, so that she then, already equipped with higher intelligence, can build for herself another body, wherein she again for a shorter or also longer period of time can work herself up to an even greater life- and activity intelligence, and this process continues up to a human, where she, as already totally free, reaches in her last body full self-consciousness, the recognition of God and love, which unification we call the new- or rebirth in the spirit.

[05] If a human soul has reached this degree of life, she is perfected and can as such a perfect independent being and life not be destroyed and devoured anymore by the most general divine all-being and all-life.

[06] The surest sign of the already attained life independence of a human soul is and consists therein, that she recognizes God and even loves Him with all her strength. For as long a soul does not recognize God as a being separated from herself, the soul is still blind and deaf and not free from the power of the divine all mightiness; she then still has to fight immensely to free herself from such chains. But as soon as the soul begins to recognize the true God as outside herself and begins to properly perceiving Him intrinsic through the feeling of love, she then is already free from the bonds of divine all mightiness and belongs then also already more and more to herself and is therefore self-creator of her own being and life and thereby an independent friend of God for all eternities of eternities.

### **Steps of soul development**

(GGJ 10, 21, 1-6)

[1] There is however still a third reason which is already known by all My disciples, and you also will come to know this more precisely in the future than it can be explained to you now, for your inner reason would not be able to grasp this. But as an indication, I can tell you this for now: that everything, and still more, that the Earth contains, from its center up to far above the highest region of the air, is soul substance. But that substance stands for a certain time until it is liberated in very different conditions of judgment, from hard to soft. And because of that, it becomes, for the physical eye as well as for the feeling of man in this world, visible and tangible, as completely dead matter, harder or tender. To these belong firstly all kinds of stones, minerals, different soils, water, air and every still unbound matter in it.

[2] Then there is the whole kingdom of the plants, in the water and on the ground, together with its transition to the animal kingdom. In that kingdom, the judgment is already milder, and the soul substance stands already more in the stage of a certain liberation compared to its former hard condition of judgment. The soul substance that was formerly as if chaotically mixed together is now, for the sake of the development of intelligence, sorted and formed as independent entities, and so you can see a great variety in this second kingdom.

[3] While the soul substance had to go through a greater sorting in the second kingdom because of its special development of intelligence, it must be brought to an ever greater unification of separate intelligences in the third kingdom of the animals – which has a much greater diversity – in order to come to a clearer and freer individual intelligence. That is why in that animal kingdom numberless soul substance particles of all kinds of different small animals combine to one bigger animal soul, for example that of a bigger worm or an insect.

[4] Once they have lost their material casing in which they were closed up, numberless different kinds of insects unify again to an animal soul of a bigger and more perfected kind. And this continues up to the big and perfected animals, which are partly wild and are later partly gentle – and only after the last unification of those animal souls will arise the human souls who are provided with all possible intelligent abilities.

[5] When man is born in this world and still has to carry a body for the sake of his complete liberation, then it is extremely wisely arranged by God that he as a complete soul cannot remember all the necessary former conditions in separate forms of existence that he as transition had to go through. He can remember them just as little as your eye can see and distinguish the little separate drops of the sea. For if this would be given to a human soul, he would not be able to bear the unification of so endlessly different particles of soul substance and intelligence, but would try to dissolve himself as soon as possible, just like a drop of water dissolves itself on a red-hot iron.

[6] In order to preserve the soul of man, every remembrance *of former forms of existence* must be completely taken away by the arrangement of the body that encloses him, until the time that he becomes innerly completely one with his spirit of love from God. Because that spirit is as the glue by which all those endless different soul particles of intelligence are solidly unified with each other as an eternal indestructible complete being. Then they will shine through, recognize and understand each other in all clearness, and they will glorify and praise God's love, wisdom and might as a perfected being that is similar to God."

### **The process of soul development ("Migration of the soul")**

(GGJ 10, 184, 1-10)

[1] (The Lord) "Your question is actually why I allow those enmities on a celestial body like the Earth. On this I say to you that apart from the Earth there are countless much bigger celestial bodies, and there you will find no or very little of this kind of earthly enmities among the created.

[2] Yes, then why exactly on this Earth? I say to you: because the people of this Earth are, for what concerns their soul and spirit, in a position to become children of God by which they then also will be capable to do what I can do. That is why it was

said to the elders by the mouth of the prophets: 'You are My children, and therefore gods, just as I, your Father, am God.'

[3] But to bring a soul into that position he must, as they use to say, after a long series of years, in a way be joined from countless soul particles from the kingdom of all creatures on this Earth. And this joining of those often endless many souls of creatures is that which the old wise men who knew about it, called 'migration of the souls'.

[4] The outer material forms of the creatures destroy each other from both sides, but by that, many souls who live in those creatures become free. Those who are similar unite themselves and are procreated again in a material form on a next, higher level, and so on till man.

[5] And what applies to the soul, applies also to his spirit of the beyond, which is the actual procreator, further guider, developer and preserver of the souls up to the human soul, who only after that will enter into his sphere of freedom, and in moral respect he will be capable to further develop himself.

[6] Only after the soul has raised himself to a certain degree of spiritual perfection, will his spirit of light and love of the beyond unite with him, and from that moment on man will be more and more like God. And when the body will then be taken away from the soul, he will already be a being who will be entirely like God, and out of himself he will be able to call everything into existence and also wisely maintain it.

[7] What I told you now, happens only on this Earth and on no other celestial body to such great extent as precisely on this Earth, and he who is wise will understand this for the following reason: because this Earth corresponds to My heart. And since I Myself have also only one heart and not several hearts, there also can be only one celestial body that was set out of Me which corresponds exactly to My heart, namely with its most inner point of life.

[8] You still cannot clearly realize it, and if I wanted to make it as clear as possible to your mind, we would be busy for more than a 1,000 years before you would come to understand My inner wisdom a little more clearly.

[9] But when you will become one with My Spirit in your soul, in one moment you will realize and understand more than you would do now yourself in a 1,000 years by means of difficult research.

[10] And since I am now here Myself, and all things are possible to Me, I will show you – for what concerns the soul – what happened to the chasing that you saw and watched today."

(GGJ 10, 185, 4-7)

[4] And now look there, before the door stands already a human form as of a child, and waits for a next procreation so that he can be taken up in the body of a mother. And behind this soul's appearance you can see a shining form. This is already the

soul's spirit from the beyond that will take care that this soul who still belongs to the kingdom of nature will at a next opportunity be cared for in the body of a mother.

[5] And now you also saw how from the three last already completed animal levels – of course after many thousands of previous processes – a human soul appears.

[6] Out of this, a male child will be born into the world, who, if he will be well educated, can become a great man. The gentleness of the gazelle will rule his heart, the cleverness of the jackal his mind and the strength of the giant eagle his reason, his courage and his will. His character will be mostly warlike which he can however temper by his heart and his cleverness by which he can be a very useful person for no matter what kind of office. However, if he will be a soldier, he will be fortunate by his courage, but he also will be a prey for the weapons of war of others.

[7] But to let you see the child directly from his birth, already next year your earthly neighbor will be his father.

### **Guidance of the human soul to perfection**

(GGJ 9, 171, 4-10)

[4] When man comes into this world, he is, what concerns his soul, completely separated from God's almightiness, and in every respect he has to rely on his own will and knowledge. Only when he comes to know God through education from his parents and other wise teachers, when he will turn trustingly to Him and beg Him for help and assistance, begins also from the part of God the inflow through all the Heavens. Then the soul of man will pass into an ever increasing knowledge, and from that, an ever increasing love for God. He makes his own will subordinate to that of God and unites himself in this manner with the Spirit of God. He thus will become gradually as perfect in and by the Spirit of God within him as the divine Spirit itself, and will nevertheless stay completely free and independent in everything, as God as such is eternally perfectly free and independent.

[5] Now with your rather enlightened worldly reason you think: 'But when every perfected soul will become in a certain way as perfect as I am Myself, can this in time not lead to some kind of war of the gods, and who will finally be victorious?'

[6] Look, this can be imaginable with earthly people who are uneducated and oftentimes still greatly afflicted with all kinds of deceitful love for the world and self-love, and it also would be very possible - as worldly history proves very clearly - but in the true Kingdom of God, this is not imaginable and not possible at all. For how could someone come into a fight with the eternal initial truth in God when he himself stands in the perfect truth of God, and understands that nothing is possible without it?

[7] For if it were possible that for instance an angel spirit would come into a fight with an initial godly truth - since it constitutes his being - then he would thereby not fight and battle with God, but only with himself, and would thus harm no one but himself.

[8] Did you ever experience on Earth that for instance two people who are well knowledgeable in arithmetic, fought against each other because according to the arithmetical system, which is accepted in the whole world, two completely equal unities with again two completely equal unities result in a total of four unities? Look, all men, who can somehow count, completely agree on that, and will with a somehow clear insight certainly never quarrel and fight about that, for also for the sake of their own advantage they must acknowledge that this arithmetic truth is valid everywhere and every time.

[9] This is also the case with all perfected souls in the Kingdom of God. They all are permeated with one and the same truth, because it comes as light from their love for God and fellowman.

[10] As long as men can quarrel, fight and war among each other, they still are far from the Kingdom of God. And they will not enter it before they have grown unchangeably in all patience, humility, meekness and true neighborly love. But once they are like that, and will thereby, in themselves come to the truth out of God, then all quarrel, fight and war will finish forever, and your war of the gods can eternally never happen. Do you understand that?"

### **Guidance of life here and in the beyond**

(GGJ 7, 156, 7-12)

[7] So man should be active in the world and voluntarily resist the temptations of the world. In this way, his soul will become strong and the power of God's Spirit will penetrate him. But by going through life as a sluggard no one will ever come to the true eternal life, because this requires the greatest possible full activity on the countless levels and spheres of life.

[8] It is true that such people are sinning as little as a stone, but is that perhaps a merit for the stone? One day the soul will however have to leave his mutilated body, then what will he do in the beyond in his complete weakness and total inactivity?

[9] There, all kinds of trials will be coming upon him that must urge him to true activity. And these trials will for the soul – with his talents that he already possessed here on Earth – be precisely the same as here. However, they will be for the soul surely much stronger than here, because whatever a soul thinks and wills on the other side, will also be as a reality.

[10] Here he is only confronted with his invisible thoughts and ideas that he can easily fight and of which he also can easily get rid of, but there, where thoughts and ideas are becoming a visible reality, do tell Me, how will the weak soul fight against his self-created world? If for instance already here someone is filled with burning passion by the thought of the beautiful young woman of the neighbor, how will he then fare when his thought will, according to his wish and will, stand completely as a – although apparent – reality before him?

[11] Therefore, the temptations on the other side are much stronger than here. And what will the soul be able to do to free himself from the hard imprisonment of his own evil passions? There he will have to work much more on his own to free himself from the confusion of his own thoughts, ideas and imaginations. Because if he will not start to work himself, he will not be helped immediately by the mercy of God or any other spirit, just like that is already for the greater part the case here on Earth.

[12] Because, whoever does not seek God seriously, but only pursues the lusts of the world, is losing God, and God will give him no sign from which he could perceive how deep and how far he already went astray from God. Only when he will start again to seek God out of his own effort and necessity, will God then again draw nearer to him and will let Himself be found by the seeker in the same measure as it has become truly serious for the seeker to find God and to know Him.

### **The soul in the beyond**

(GGJ 8, 17, 5-7)

[5] Over there, every soul will receive what he wants. If it is something bad, then beforehand it will be made clear to him what kind of consequences are attached to it. If he will listen to that, then he can easily be helped. However, if he does not mind it, then without hindrance it will be allowed that he will have everything as such and will enjoy that which he wants from his love.

[6] However, love – be it of a good or a bad kind – is the actual life of the soul of every human being, angel and devil. If we take away the love from the soul, then we also take away the life and the existence. This can however not happen in God's pure order, because if only the smallest atom in creation could be destroyed and would lose its life completely and forever, then God Himself would lose an atom from His existence, which however is impossible.

[7] And in such a way a soul can never entirely lose his existence, but by his free will he can become very unhappy and wretched, and he can, if he seriously wants it, also become again by his free will happy and completely blessed.

(GGJ 9, 142, 2 – 143, 8)

[2] I said: "Friend, since the true blissfulness of life does not consist of clear visioning and understanding, but only of the activity of love that should increase more and more, every soul should first make this his only life's element, for he otherwise can never attain to the inner clearness of life, because the activity of love is an inner fire of life, which must become a bright light-giving flame by its increasing activity.

[3] However, when this life's element in the soul is completely awakened, in such a way that the soul himself becomes this life's element - which means to say that the whole man is born anew and thus born again in the spirit - then the soul stays also active in the highest possible degree, despite his inner clearness which is a result of the activity of love that has raised to the highest possible level. And his blissfulness

and clearness will increase according to the degree of his activity of love and not according to the degree of his clearness, to which at no time he can attain without the activity of love, because God has determined since eternity that no spirit and no human soul can ever attain to the light without the corresponding activity.

[4] How do people in this material world make light? Look, they rub wood against wood or stone against stone, just as long as fire sparks will come off. The fire sparks fall on lightly inflammable material that maintain the glow. Once that glow is sufficiently present, and inflammable objects come in contact with it - like wood, straw or a certain lightly inflammable resin mixed with sulfur and naphtha - then soon a bright flame will flare up and it will become light in himself and around him into all directions.

[5] Could there ever have been any glow without that preceding activity, and from that, a shining flame which shows the highest degree of activity itself through its visible active movement?

[6] Look, in this way, already the dead material world shows, that in order to make fire and light a certain activity must precede. Thus, to the light of the soul's life must all the more precede a certain activity. By this, love will be awakened, which is the life element, and only from then on, the light of the soul will exist from its increased activity, and this is the wisdom, which recognizes, evaluates and orders itself and all things out of itself.

[7] Look, friend, this is how things are concerning the life of the soul and his inner clear ability to recognize himself, and so you should not be afraid that a blessed soul will ever become lazy and passive as a result of his divine wisdom, because the wisdom of a soul here, and still more in the beyond, will always be the result of his activity. If this would or could cease, then with the soul, also his wisdom and his inner clearness of life would cease. Did you understand this now?"

## **Chapter 143**

### **The activity of the spirits**

[1] **The fisherman** said: "Yes, Lord and Master, it is now completely clear to me, but now I moreover would like to know of what actually does the activity of a perfect soul in the big beyond mainly consist. On this hard Earth there are of course for men many thousands of different things to do if he wants to stay alive, but then what has to be done in the big spiritual beyond? Do they also plow, sow and reap there for the sake of their livelihood?"

[2] **I** said: "O yes, friend, plowing, sowing and reaping, but of course in a different manner and in a different sense from what happens in this material world.

[3] Look, without the great activity of the spirits, namely of the perfect spirits, nothing on any globe would exist. Not only nothing would grow and no living being would walk on the face of the Earth, but also there would have never been a sun or globe that would have existed, and would certainly not continue to exist.



[4] Although men plow the soil and straw the seed in its furrows, but it is for the spirits to accomplish the germination, the growing and the ripening of the fruit. From this, you surely will understand that namely for the perfect spirits there is a lot of work and a lot to do for your visible world here on this Earth, as well as on all the other celestial bodies. And even more for the sake of the right development of the soul and the perfection of men, already on this side, and still much more after that on the other side, because there are always much more, often extremely imperfect souls coming to the big beyond than perfect ones, especially from this Earth. The imperfect, bad souls would soon spoil this whole Earth with the help of the unfermented nature spirits, so much so that no grass, no bush, no tree would grow on it, and no animal and no human being would be able to exist anymore.

[5] Only through the love, the wisdom and the might of the perfect spirits, the bad, imperfect souls on the other side are hindered in this, they are continually and progressively developed, and if possible they are also brought closer, step by step, to the Kingdom of God.

[6] How the perfect spirits can accomplish all that, can however not be expressed into words, but when you yourselves will be born anew and reborn, it will be clear and understandable to you how the spirits are working and accomplishing things. Did you also understand that?"

[7] Now **the same fisherman** said again: "Yes, dear Lord and Master, and I thank You for Your extremely great patience with us weak and still very stupid men. O, it certainly will still take a long time before we, who are living among sheer wonders, will understand these wonders. We see and enjoy the water and do not know in the least what it is. So we also see the fire and its light and feel the glow and its warmth, but do not know in the least what it is or its actual cause of existence. But no matter how, we are now already extremely glad and cheerful because we have received the infallible way to the full and living truth by Your extremely great mercy and love. O dear Lord and Master, help us also with Your mercy, so that we will never become tired, weak and lazy by walking this road unto the lightening goal."

[8] I said: "He who believes and who has the right will, will also reach that to which he seriously strives for. And also you will soon and easily reach the goal, since at My side you zealously have already gone halfway the road."

## THE TRINITY OF MAN AND THE KINGDOM OF GOD IN THE HEART OF MAN

(GGJ 2, 217, 5)

[5] During birth of the body from the womb of the mother, the eternal life-germ as a little spark of the purest spirit of God, is placed into the heart of the soul.

### **The vision of Oalim**

(HG 2, 72, 9-26)

[9] "So listen all of you to what I miraculously beheld, felt and faithfully perceived!

[10] "At first it sounded strange in my ears that I should look into my heart and I found it practically impossible to put my head, which houses the eyes, somewhere into my body, there to contemplate my heart.

[11] "However, as I was thus pondering over the possibility or impossibility of transporting my eyes into my body, I suddenly lost the sight of my eyes; but almost instantly it became again light within me, because I was seeing myself inwardly in the same way as I usually see myself outwardly in the light of the sun.

[12] "Then again I could not comprehend how that could be possible, having never experienced it before. But, while I was thus pondering, my heart began to become quite transparent and I soon saw three hearts which were inside one another in the manner of the three kernels inside the thorny, rough chestnut fruit, namely, first the brown kernel of the skin and in this the actual flesh or the fruit kernel, and only in this fruit kernel the tiny germ which constitutes the life, and in that the endless variety and multiplicity of its own kind.

[13] "But soon the outer heart disintegrated and fell down into an endless depth where it was entirely destroyed; and that was the outer material heart of the body.

[14] "But the more inner, substantial heart remained and kept enlarging because it was urged by the innermost, extremely luminous heart of the germ which kept growing and thus increasing in size, just like the germ of a sown seed which increases in size until it becomes a mighty tree.

[15] "Thus it was also the case with this my innermost germ-heart. At first it only looked like a heart; but when it kept growing larger it assumed more and more a human form, and soon I recognized myself in this new man, who grew out of this my erstwhile innermost lightful germ- heart.

[16] "But at the sight of this man I thought: 'Has this new heart-man within me maybe also a heart?'

[17] "And behold, I became aware of the fact that this new man, too, had a heart in him!

[18] "And this heart looked like a sun, and its light was a thousand fold stronger than the light of the daily sun.

[19] "As I kept gazing at this solar heart, I suddenly discovered in its center a tiny, living image of You, O holy Father, - but I could not imagine how this might be possible.

[20] "As I was pondering over this, suddenly I was seized by an inexpressible bliss, and Your living image opened its mouth saying to me the following words from the solar heart of the new man within me:

[21] "Look up with your eyes and you will soon realize whence and how I am now actively dwelling within you!"

[22] "And I promptly turned my eyes upward and instantly saw in an endless Depth of depths of infinity also an immeasurably great sun and in its center You personally, O holy Father!

[23] "And from You were coming innumerable immensely bright rays, and one of these rays fell into the solar heart in the new man within me thus forming a living You in me.

[24] "Soon after the new man of the germ-heart stretched out his arm trying to imprison me, the outer man.

[25] "At this I became frightened, and this shock threw me back into my old dwelling.

[26] "The material heart, which had earlier escaped, came again up out of the depth and placed itself once more around the two inner hearts; once this had happened, the outer world became again visible to me and the inner world disappeared.

(HG 2, 74, 2-3, 24-32)

[2] And soon the high Abedam looked again at Oalim and said to him and thus also to all the other patriarchs:

[3] "Now listen you, My beloved Oalim, and let everyone take good heed of what I shall say to you here!

[24] "You have already become excessively weak although all your original teachers are still alive; what, then, will happen to those who will be fighting blindly questioning your present existence?

[25] "Therefore, I tell you once more that no teaching is of any benefit unless its tenets can be found realized through My living testimony in every human heart!

[26] "In Oalim you have a living example of this active testimony. Thus it has also to be understood that you teach My name and My primordial-eternal grace, holiness and most loving nature to your children verbally in the manner shown to you sufficiently by Me. Only do not stop with the teaching alone, but take the utmost care that with them this teaching is soon followed by the complete, living deed, and you can be assured that everyone accepting this teaching earnestly and actively for his person will soon discover within the great, living, holy testimony of Oalim which with great luminosity will bear witness to the living authenticity of this My Word now directed to you all. (*Compare John 7, 17; the ed.*)

[27] "Behold, Oalim found in the third germ-heart after it had formed itself into a man, another solar heart and in this heart finally Me, just as you find the warming image of the sun in every dewdrop; and this My image within him spoke in him like I do, and its word showed him Me as the eternal, holy Father in the sublimity of My infinitely holy divinity.

[28] "This inner man of Oalim made already to unite with his outer substantial man, and partly even with the outer material man of the same; however, for this Oalim was not mature enough as yet.

[29] "You shall not learn about all this until you are fully matured, but then for all eternity.

[30] "Therefore, act and teach your descendants accordingly, and you win hands down to them a lasting testimony of the authenticity of this My teaching, and this testimony will be their reward for taking these words actively to heart, for all Times of times.

[31] "Whoever will find this testimony within him, has already received from Me eternal life, which will not ever be taken from him in eternity.

[32] "Behold, all this is comprised in the true vision of Oalim."

### **Body, Soul, Spirit**

(GGJ 2, 217, 5)

[5] During birth of the body from the womb of the mother, the eternal life-germ as a little spark of the purest spirit of God, is placed into the heart of the soul, similar like the fruit of a plant if it has cast off the flower and begins to consolidate and strengthen itself. Once the body has been developed, the development of the spirit in the heart of the soul begins. Here the soul must do everything possible so that the spirit in her starts to germinate, and must lend it progressively a hand.

(GGJ 4, 174, 9-12)

[09] Says I: "But friend Simon, look at Me! Do I really seriously look so penal-greedy and revengeful, that you are afraid to openly confess, what so to speak already lies on your tongue?"

[10] Upon these My words Simon got a fright and said: "But Lord! Must also this little thing, which loud expression I regarded as inappropriate, be expressed loudly?"

[11] Man can think by himself quite a few things; yes, he does not really think this by himself purposefully! The thought comes from somewhere breathed into my heart and sometimes stays for a while; finally it is blown away and one nearly does not recall it ever again. And as such also this little my little doubt thought came from somewhere flown into my heart, and I thought it, but discarded it immediately again, because I carry thousands of the heaviest proofs against it in my head and heart. In addition I found the loud mentioning of this thought as somewhat improper. If You, o

Lord, insists on it, I'm pleased to speak about it. - Dear, great friends of the Lord, take it, as I already have totally discarded it!

[12] However, this is the thought: From the time I'm here, I all the time see the extremely charming and most beautiful maiden at the side of the Lord, and therefore, but truly like by itself, the of course ridiculous thought forced itself upon me, if the Lord could also be sexually in love, at least for as long He walks on this earth in the flesh! But if so, what would happen then to His absolutely pure spirituality? God can purely love all His creatures, - however, if He also in particular could love an exceedingly beautiful girl on this earth in a sexual manner, - to affirm or to deny this was for my intelligence a little difficult, although I called in my soul to myself: 'With You every love can only be in the highest degree pure, also one what we would call among us humans as completely impure!'

(GGJ 9, 176, 2-9)

[2] What is this foolish talk about existence and non-existence? There is only one existence. There is absolutely nowhere in the whole endless space of creation a non-existence. Although the temporarily, material existence is only a test-existence in order to attain to the true existence that can never more be destroyed, it is nevertheless also in itself a complete spiritual existence, for it is impossible that another real and true existence should exist in the whole extended sphere of infinity.

[3] Look friend, with all your Greek worldly wisdom, there is the Lord, sitting in our midst. He alone is the true and eternal true existence in Himself. We are only, by His will, His realized ideas and thoughts of light, from the smallest to the greatest.

[4] Since His ideas and thoughts of light are the fruit of His eternal endless love - which is His Being and Life - and which are just like Himself, imperishable and eternally indestructible, so is also our existence forever completely indestructible in the real spiritual life.

[5] And since His endless wisdom and His love did not only create the visible, movable images for Himself out of His ideas and thoughts - if this can be said in a human manner - as it were for His perishable and in a certain way temporary pleasure, but have to exist eternally as independent free beings who are completely like Him - since they existed out of Him - His ideas and thoughts cannot be compared with the fantasy of men, but they are true realities, as He Himself is the only One, *and* forever only true reality.

[6] He gives to all His extremely endless many ideas and thoughts a certain material test-existence for the fortification of their independence. And for this, He most certainly has His best and most true reason in His endless wisdom. Because which true master, who wants to build a big work of art, will not first clearly deliberate with himself as to how it can be preserved, as it must be according to the very wise plan of the master.

[7] So it is completely impossible for even a little dot to be destroyed of what once existed. For once something exists in the endless abundance of thoughts and ideas of the Lord and eternal Master, it possesses its indestructible reality. That the forms, appearances and existent things and beings in the material world are subject to changes and apparent temporality is determined by the Lord, just like with a wise architect who has to build a big strong castle. Thereby you will also see at the beginning of the construction a lot and all kinds of raw construction stones, bricks, beams and still a lot of other things that are necessary for the construction, but all these things separately will first have to be submitted to great changes before they are suitable to be used for the construction of the big castle, which you very easily will be able to conclude and understand from the mentioned image. In exactly the same manner, all the things in nature, of which man is the cornerstone, are the preceding construction materials from which only then the actual existence and indestructibility of the spiritual world must and will continue.

[8] Or do you perhaps think that the Master, who created the visible sky, this Earth with all the things on it, and man out of Himself according to His eternal love and wisdom, will let exist the most insignificant moss plant, so that He, the eternal One, would have pleasure on such little creature for a few moments and then let it go to ruin and perish, and immediately after that, for His pleasure, He would begin a same game in another spot? O friend, how narrow-minded would such idea be.

[9] Look, if the Lord would be able to completely eradicate and destroy even one of His smallest created, divine thoughts and ideas, He obviously would loose something of His endless perfection, which in itself would be a pure impossibility. For, as far as His eternal Spirit is concerned, He is precisely the power that fills the endless space of creation everywhere with His omnipresent activity. Then where in Himself could He put a being that was once placed out of Him and in Him in an independent existence, realized by His will, so that it could be completely destroyed?

(E&M 58, 5-7)

[05] When this fruit has lived in the womb for three month, and the soul, whose spiritual heart has reached a certain solidity, has subsided, an eternal spirit will be embedded in the heart of the soul by an angelic spirit under a sevenfold covering. Of course, no one should imagine a material encasement here, but only a spiritual one, which is much stronger and more durable than any material shell, - which can already be seen from many things in the world, where it is easier to break into a material dungeon than a spiritual one.

[06] Look only at a poor person and an exceedingly rich man! Put the scanty man up against a thick wall and tell him to break through this wall, - and he will take a crowbar and a strong hammer and thus become master of the strong wall. But when he comes to the rich, hard-hearted man, he will not master the heart of the rich man with a crowbar or a hammer, and still less by pleading, for it is enclosed with spiritual

bonds that no earthly power can break through. Only the spirit of all spirits can do that!

[07] After the insertion of the spirit into the heart of the soul, which action takes place earlier in some children and later in others, in many three days before birth, the body will mature more quickly, and the birth will proceed.

### **The trinity in God and man**

(GGJ 8, 24, 1-14)

[1] Now a Pharisee came to Me and said: "Lord and Master, in Your discussion You have said to us that Your disciples who will spread Your true teaching of life and by the laying on of hands will baptize those who have actually accepted Your teaching. That means to strengthen them in the name of the Father, who is the Love, in the name of the Word, that is the Son or the wisdom of the Father, and in the name of the Holy Spirit, that is the all-capable will of the Father and the Son.

[2] I think however that by that, many different points of view can easily exist which can be prevented when all those who have become believers would be baptized by Your disciples only in Your name or only in the name of the Father, because in future times those three – although the highest and holiest – denominations will probably bring people who do not have such a good understanding to believe in three separate gods, as three divine personalities. So also, the old Egyptians have in the course of time made of the ancient pure belief in only one true God a great number of gods out of the many qualities of Jehovah. After that, the blind fantasy of the people has changed it in all kinds of individually existing and specific active divine beings. They constructed temples and after that they also honored them in a special way. But at the same time they sunk away so deeply in such an unprecedented materialism that one often attributed the most common human weaknesses and perverted passions to the imagined divine personalities.

[3] This could also be the case in course of time, maybe after a few centuries when even more foolish and blinder people would start to imagine three gods, only on the basis of the denominations for the supreme conceptions that were heard during baptism. Then it would certainly not take long before one will greatly worship those three imagined gods in temples that will be specifically build for them. However, if this will happen, it will not take long before the people will also start to worship Your disciples – who they came to know by name – and also their successors in the same manner, and they will pray to them in the temples that will be build for them. According to my opinion this could be prevented in the easiest and permanent way when one should only make God known under one name to the people. What do You say about that?"

[4] I said: "You have said that very well and correctly, but still I cannot omit to urge you to do it anyway because with those three denominations the being of God as a whole is explained and is clearly brought to the attention of the people.

[5] It is true that by that in a certain way for someone who has a less good understanding a kind of threefold divine personality will come forth. But in order to reflect in all aspects the most inner truth, one cannot express it differently than how it is.

[6] Look, man has been created totally in God's image, and whoever wants to know himself completely must realize that as one and the same human being he actually also consists of three personalities. You firstly have a body, provided of all the necessary sense organs and other parts of the body, from very big to hardly unimaginably small, which are necessary for a free and independent life. This body has, for the benefit of the development of the spiritual soul its own very natural life within that is different in every respect from the spiritual life of the soul. The body lives on material food of which the blood and the other nutritious juices are formed for the different parts of the body.

[7] The heart has a special living mechanism of its own within by which it continuously has to expand and then contract again. By that, the blood that makes the body alive together with the other juices that are made from it, will be pumped to all parts of the body. And by its contracting movement the heart will assimilate the blood again to saturate it with new nutritious foods and then pump it out again in order to feed the most various parts of the body. In these numerous and most divergent parts of the body an equal number of different nature spirits are living within, which are extracting from the blood those substances that serve the purpose and which are necessary for the nutrition and the maintenance of that part of the body that is controlled by such a spirit. Then they are assimilated into the parts of the body that are controlled by them, that means by the very spirits. In this way they are making the body more powerful and stronger, and without this continuous activity of the heart, man as far as his body is concerned – would not be able to stay alive for one hour.

[8] Look, with this activity of life, the soul has nothing to do with it, because this activity has no connection with the free will of the soul, no more than with the very activity of the lungs, the liver, the spleen, the stomach, the intestines, the kidneys, and so much more countless parts of his body. The soul does not know these at all and he also cannot care for it. Nevertheless, the body is as a complete separate personality one and the same human being, and does and acts as if the two were totally the same personality. But then, who of you can say that the body and the soul are one and the same thing? [9] If we consider now only the soul, then we will see that also he is in himself entirely a complete human being who has substantially spiritually also in himself and for the benefit of himself precisely the same parts as the body, and in a higher, spiritual respect he is using them just like the body is using his material parts.

[10] Now although the body on the one hand and the soul on the other hand represent two totally different human beings or persons, of who each has his own



individual activity, they finally cannot even understand the how and why of those activities, and they are in the light of the actual purpose of life nevertheless only one human being. Consequently, nobody can claim neither of himself nor of anybody else that he is not an individual but a twofold human being, because the body must serve the soul, and this one, with his reason and will, must serve the body. And consequently, the soul is equally responsible for the acts for which he has made use of the body, as well as for his very own acts that exist of all kinds of thoughts, wishes, desires and lusts.

[11] When we however consider more in detail the life of the soul as such, we soon will discover that also he is a substantial bodily being, who in himself stands not much higher than at best for instance the soul of an ape. Although he possesses an instinctive thinking-faculty of a somewhat higher level than a simple animal, an intellect and a higher free opinion about certain things and their interrelation would be out of the question.

[12] This higher potential in the soul that is in fact the highest and equal to God, comes from a pure essential, spiritual, third man who lives in the soul. Through him, he can distinguish that which is true from the false and that which is good from the evil, and is able to think freely in all imaginable directions and is able to will in complete freedom. As he – supported by the spirit – will direct himself with his free will towards that which is purely true and good, he slowly in the same proportion will make himself completely equal with the spirit who lives in him. Thus: strong, powerful and wise, and is then identical with him, as being reborn in the spirit.

[13] When this is the case, the soul is as good as one being with his spirit, just as the more noble parts of a perfect soul – which in fact exist of the very different nature spirits in the body will completely change into the spiritual substantial body, which you can call the flesh of the soul, and finally will also change into the essential body of the spirit under which the true resurrection of the flesh has to be understood on the youngest, most true day of the life of the soul, that begins when a man is completely reborn in the spirit, be it already here in this life or – what will cost some more trouble and time – in the beyond.

[14] Even though a completely reborn man in the spirit is only one perfect human being, his being exists nevertheless in himself eternally out of a well distinguishable trinity.

(GGJ 8, 25, 1-15)

[1] If you just are a little observant, you will notice that with every thing and every object there is a distinguishable trinity. What will strike the eye first is of course the outer form, for without this no thing and no object could be imagined and could also not have any existence. And when the first exists, the second one is of course the content of the existent things and objects, for without this, they also could not exist and they also could not have any form or outer shape. Now what is the third, which is

as necessary for the existence of a thing or object as the first and the second one? Look, that is an inner power in every thing or object that keeps the content of the thing or object thoroughly together and which forms their actual being. And since this power consists of the content and consequently also of the outer form of the things and objects, it is also the original being of all existence, no matter of what kind its nature may be. And without this power, the existence of a being or thing or object would be quite as unimaginable as without content and without an outer form.

[2] You can see now that the mentioned three parts are as such easy to be distinguished, since the outer form is not its content and the content is not its inherent power. And still, the three mentioned parts are completely one, because if there would be no power, there would be no content and certainly also no form.

[3] Now let us go back to our soul. The soul must, because of a sure and certain existence, have an outer form, namely that of a human being. Consequently, the outer form is that which we call the body or also the flesh, be it still material or spiritualized substantial, no matter how.

[4] Now when the soul – as far as his form is concerned – consists of a human being, he also will have together with the form his corresponding content. This content, or the inner body of the soul, is his very own being, therefore, the soul.

[5] And if all this is present, then there will be also the power that consists of the whole soul. And this is the spirit which finally is everything in everything, since without this spirit it would be impossible to have a solid substance, and without this also no body and consequently also no outer form.

[6] Although the three distinguishable personalities are as a whole only one being, they still have to be mentioned and distinguished each one of them separately.

[7] In the spirit, or the eternal essence, lives love, as the all-accomplishing power, the highest intelligence and living firm will. All this together brings about the substance of the soul and gives him his form or being of the body.

[8] Thus, once the soul or the human being is present – according to the will and the intelligence of the spirit – the spirit withdraws itself deep into the center and gives the now

existing soul according to its deepest inner will and intelligence a free will that is as if it were separated from it, and a free, as if it were independent intelligence that the soul can, partly by his outer sense-organs and partly by an inner capability of perception acquire to himself and perfect it as if it would be completely the very own work of this completely free intelligence.

[9] As a result of this condition that is formed by necessity in which he feels as if it were separated from his spirit, the soul is capable to receive an outer as well as an inner revelation. If he receives it, accepts and acts according to it, he will also by that become one with his spirit and therefore will more and more come to the unlimited freedom of the spirit, not only with regard to the intelligence and the freedom of will

according to this enlightened intelligence, but also in the power and the might to accomplish everything whatever he recognizes and wills.

[10] Again, from this you can see that the soul – as the thought of the spirit that has changed into living substance, which is actually the spirit itself – can still in a certain way be considered as something that came forth as second from the spirit, without being something else, except the spirit itself.

[11] The fact that finally the soul becomes visible as an individual, clothed with an outer body that in a certain way appears as a third personality, is shown to you by daily experience. The body is for the soul an outer revelation of his deep inner spirit and has the purpose of turning the intelligence and the free will of the soul inside out, limit it, and only from then on search and find the inner limitlessness of the intelligence, of the will and its true power, and by that, as an infinite glorified and completely independent individual to become one with the inner spirit, which is the only thing that really exists in the human being.

[12] Since now, by this explanation of Mine you can hopefully clearly see how a man as such as well as any other thing from a lower level – consists of a certain distinguishable 'three', we will pass over as a conclusion of this supremely important explanation to the triune Being of God Himself, so that you will be able to clearly and plainly see why I, because of the higher and inner living truth had to advise you emphatically to baptize in the name of the Father, the Son and the Holy Spirit – that means: to strengthen – the people who believe in Me and who have in fact accepted My teaching.

[13] Thus, listen again carefully to what you will hear from My mouth in order to make the whole entirely and truthfully complete.

[14] Look, as all of you very well know that the book of the prophets says and explains that I, Jesus, Christ – also called Son of Man, although also defined and named by different names, namely as Father, Son and Holy Spirit – am the true God. And still, God is only one individual majesty in the highest perfect form of a man.

[15] As you well know now, the soul, His outer body and His deep inner Spirit are united in such a way that they are only one Being, or finally consist of one individual substance. But still, they form with respect to each other a well distinguishable '3'. So are also the Father, the Son and the Spirit united, as is taught by the Scriptures of the old fathers and prophets that I have just named.

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(GoH: given on 24 July 1840)

[12] Now see, there is nothing to it how a thing exists in space and time; but everything depends on how your life is outside of both (space and time), implying when in eternal existence. With the eyes of the flesh you perceive things outside of yourself; with the eyes of the soul within you, and with the eyes of the spirit, you see from the center of things and so also your own being. But it is only by the entry of My

Spirit that all things become capable of speaking and become alive through and through.

[13] See, I, your Holy Father, show you many things! Therefore, be diligent in love, so that My grace does not remain absent! Amen!

### **The resurrection of the flesh**

(GGJ 8, 24, 13)

[13] When this is the case, the soul is as good as one being with his spirit, just as the more noble parts of a perfect soul – which in fact exist of the very different nature spirits in the body will completely change into the spiritual substantial body, which you can call the flesh of the soul, and finally will also change into the essential body of the spirit under which the true resurrection of the flesh has to be understood on the youngest, most true day of the life of the soul, that begins when a man is completely reborn in the spirit, be it already here in this life or – what will cost some more trouble and time – in the beyond.

(GGJ 5, 238, 1+3+6)

[1] "By the resurrection of the flesh do understand the charitable works of true neighborly love. These will be the flesh of the soul and will rise, simultaneously with the soul, on the soul's youngest day in the spirit-world upon the true trumpet call of this My teaching as a superior ether-body, destined for eternal life. Even if you had a hundred times carried a body on the earth, you will have only one body in the beyond, namely, the one we have discussed. Do you now understand this?"

[3] I said: "Just like the previous one! 'You will never see God in your body' means as much as : In your good works according to the well-known will of God, you will see your God, because it is only the works which the soul performs with it's body, which has simply been given to it as a tool, which give a soul either honor before God or also the opposite. Pure works give purity, unclean works impurity. Pure thinking in compliance with pure knowledge and otherwise chaste and clean behavior alone without works of neighborly love are by far not sufficient to provide the soul with a spirit-body and, therefore, with a contemplation of God.

[6] Yes, My dears, knowledge and faith - however pure - has no firm walls which can protect you in times of storm; but the works of true love for one's neighbor can indeed. They are the true, enduring body of the soul, it's house, it's land and it's true world. Remember this well, not alone for your own sakes, but also above all for the sake of those to whom you will preach the gospel after Me! If they will ever know and believe the word of salvation, admonish them to do the true works of neighborly love that I so often bid you to do.

## **The Kingdom of God in the heart of man**

(GGJ 9, 72, 11-15)

[11] Only when man begins to believe without doubting, and makes his faith alive by acting according to the teaching, the Kingdom of God develops itself in man, as the life in a plant develops itself unmistakably in spring from the inside when the plant is shone by the light of the sun, warms up and is by that urged to inner activity.

[12] Although all life is stimulated and awakened from the outside, the originating, the development, the unfolding, forming and strengthening comes always from the inside.

[13] So also, animals and men must first absorb their food in them from the outside, but this absorbing of food and drink is still by far not the real feeding of the body, but this happens only after, from the stomach to all the parts of the body. As the stomach is in a way the life-feeding heart of the body, so is also the heart of man, the feeding stomach of the soul for the awakening of the Spirit from God in himself, and My teaching is the true food of life and the true drink of life for the stomach of the soul.

[14] So in what I am teaching men I am a true nourishing bread from the Heavens, and acting according to that teaching is a true drink of life, a very good and strong wine that by its spirit awakens the whole man to life and enlightens him throughout by the illuminating blazing flame of the fire of life. Whoever will eat that bread and will drink that wine, will no more see, feel or taste death in eternity.

[15] If you have understood this now, then act accordingly, then My words will become full, living truth in you."

(SS 2, 10, 14)

[14] You know that the spirit of man is a perfect living image of the Lord, and has in itself the spark or focal point of the Divine Being. But if he undeniably carries this in himself, he also carries the Lord's all within himself. He thus carries the infinite from the smallest to the greatest completely divinely within himself; or, he has united this 'all' of the Lord in himself through his powerful love for Him, in one focal point.

(E&M 70, 2-4, 13-15, 21, 24-25)

2] Of course, Rome is not the way to it, London and Berlin not, and also not Petersburg; because it is written clearly enough, how the kingdom of God does not come to man with external pomp and pageantry, but it is inwardly in man. It's cornerstone is Christ, the One and Only God and Lord of heaven and earth, temporal and eternal in space as well as in infinity.

3] The heart must believe in Him and love Him above all things, and the neighbor as oneself.

4] If man has completely fulfilled this very simple requirement in his heart, then the kingdom of God is already found; man then no longer has to worry about the rest and any other things, which will be given to everyone as and when he needs it.

13] Grave and coffin are not emblems of a born-again who had found the kingdom of God, because there are neither graves nor coffins there, because there are no dead, but there is only eternal resurrection and eternal life, and for this neither grave nor coffin will be necessary, because the born-again already lives continuously in his spirit, and considers the falling away of his body just as little a death than any man can regard it his death when he takes off his coat in the evening, - or even better, as a carrier, who is pressed by a heavy load, finally lays down his load after reaching his destination.

14] For this reason there is no death for a born-again person. This is indeed a glorious sign of rebirth, but it is also only inwardly in man, and is not worn outwardly in public like a modern Parisian tunic; nor is this glorious sign hung out like a so-called ephod in Trier, but, as I said, this sign is inward.

15] In the same way, the other signs of rebirth are only internal to the human being and are only visible externally when it is necessary.

21] But the reason lies in this: because with such individuals their spirit and soul are not yet connected with each other, so also in their visions there is no reason and no connection as vivid and well comprehensible before everyone's eyes; while from the mouth of a born-again, even if initially only in part, every representation of spiritual topics expresses the right reason and the fullest connection.

24] But whoever intends to reach the rebirth because of any kind of recognizable miraculous qualities, he may be assured that such grace will not be granted to him; because that would literally mean to throw the very noblest pearls to the pigs for food.

25] Love for Me, great goodness of heart, love for all people, these bundled together, are the real sign of rebirth; but where this is missing, and where humility is not yet strong enough for every bump, neither halo, nor robe, nor spirit visions are of any use, and all such people are often farther from the kingdom of God than some others with a very worldly-looking appearance. For, as I said, the kingdom of God never comes with an outward pageantry, but only inwardly in all silence and inconspicuousness in the heart of man.

### **God as Father from eternity**

(GGJ 3, 225, 6-9)

06] I in My eternal spirit am your Father of eternity; but in this flesh of Mine I am nonetheless like a bridegroom, and you are all like My dear bride – through the fact

that you accept My word and My teaching and believe it actively in your hearts that I am the One, the promised One who should come in order to free all people from the old sin that is a creation from hell, and to open to them the way to eternal life and to the true childhood of God.

07] Truly I tell you: Whoever believes in Me and keeps My word in deed, he is like a bride of heaven in Me and I in him as a true groom of eternal life. But whoever is in Me and I in him, he will never see, feel or taste death in the future!

08] Whoever believes in Me and loves Me and thereby keeps My easy commandment of pure love, it is he who recognizes Me also in the fullest light of his heart as the Father! And to him will I Myself come always and will reveal Myself to him, and he will be taught and led by Me in the future, and I will lend his will the power that all elements should obey him in cases of real need!

09] In the real world My people will not celebrate any shining triumphs; for all people of this Earth are not casually My children, but instead children of the prince of lies, night and darkness. These do not love My light and will not love those who bring My light to them; but My followers should not resent them, for the triumph in My kingdom is reserved for them!

## REDEMPTION

(GoH: given on 14th June 1840)

[1] This is a question to L., H.I, H.I, S., which they should answer deep within themselves in the peace of their hearts, so that then also a small gate will be opened for them into the secret chambers of their love to recognize themselves and My love and to ignite in the same powerfully to Me, who alone can redeem the soul through the rebirth of the spirit and through it then, the whole creature.

[2] But this is the most important and biggest question: How does Moses' law require freedom of will through love, through love, rebirth and through rebirth, eternal life? Why was redemption necessary through the Mosaic Law, since nothing is needed for rebirth except the attitude of the Law out of pure love for Me? So what is salvation and to what does it mean for man, and how can he take part in it?

[3] The answer to this question will be very difficult for everyone who only tries to blunt the sharpness of his mind at it; but who will approach Me in love and all humility, he will find the full answer faithfully in his heart's chamber. [4] But to My poor, weak servant Jakob, I will give the full answer so that you then can compare yours and test your heart and the depth of the chambers of love in it. I, the great master in all things. Amen.

Answer. (The redemption.) 17th June 1840.

[1] This is the full answer to the greatest and most important question given by Me on Monday, the greatness and importance of which only becomes brightly apparent in this present answer.

[2] It is necessary that the answer should be fully understood, that the essence of man is shown in his natural and spiritual sphere, without which foreknowledge of it would be in vain to preach, since the whole thing is only addressed to the spirit, which however is not yet alive with you, but is on the way to become alive in the love, which is its mother. And so that the first impulse is given to your spirit, I also gave you exactly this question on which the life of the spirit, its rebirth, and then only eternal life in the very highest freedom, is based.

[3] Behold, man is composed of a natural body, which is a vessel in which a living soul is formed through the various organs; because in the creation through procreation, only the sole being of the body is constructed. And only in the seventh month, when already the bodily being is formed organically, even if not yet completely in form, but still according to all the parts through the vegetative life of the mother, only then, in the region of the pit of the stomach, a vesicle, imperceptible to your eyes and originating from the Procreator, in which the substance of the soul is contained, is opened and communicates itself to the whole organism through the connection of the nerves, then transforms a magnetic fluid found in all nerves into its own (soul-substance) and then penetrates with electrical speed soon also into all other organs, but especially at last also into the heart muscles, which usually happens only on the seventh day - with some, sometimes a little later.

[4] Then the heart very slowly begins to expand through the gradual filling of the soul-substance, and when it has gradually become full like an electric bottle, it discharges into the veins through an upper chamber. This discharged fluid then communicates itself to all the fluids there and forces them into all the vessels and thus also then the fluids present themselves in the vessels to the movement back into the veins and through it, again back to the heart, during which time the heart is already being recharged and the fluids that have returned to it, are immediately carried on again.

[5] And so the pulse starts to beat and the circulation of the fluids and a little later, of the thereof emerging blood. Therefore, now the mass of the body is formed by the so caused constant traffic and exchange of the fluids - namely the blood - and the solidity of the soul electro-organically by the substance contained in the fine fluids. And when the stomach has also been fully developed to absorb coarser fluids from the mother's womb first, to support the fluids and blood used in the destination, then the human being is detached from the nourishing bonds in the womb and is born into the outer world, gifted with five natural outer senses to absorb the sensory world or actually the different substances, as light, sound, taste, smell and finally the general feeling, which everything is now destined to form the soul and to let the body grow



according to its need, which then happens for several consecutive years. And so now two people are in one, namely first a material one and in that, a substantial one.

[6] Well, pay attention here. But about three days before birth, another infinitely fine vesicle is formed in the region of the heart from the very finest and at the same time most solid substance of the soul, and into this vesicle a once evil spirit, which is in essence a spark of divine love, is put in; no matter whether the body is male or female, the spirit is without gender difference and only with time takes on something sexual, which manifests itself through desire.

[7] But now this spirit is still dead, as it was already in matter since long and extended times. As now the soul is an imponderable, substantial being, simple and therefore indestructible, and receives its nourishment through the senses of the body through it's now gradually fully developed senses - as there are: for ears, reason; for eyes, understanding; for taste, the pleasure of the received impressions of sound and light; then, for smell, the perception of good and evil; and finally, for general feelings, the consciousness of natural life in it, which is caused by the constant circulation of the fluids and substances absorbed by them - then the soul becomes able to think, which thinking is actually caused by the circulation of the finest substances in its organs corresponding to those of the body.

[8] But as before the circulating fluids of the body formed the being of the soul through the substances supplied to it from the outside world, so likewise, through the circulation of the finest substances in its organs, the spirit enclosed in the vesicle should and will be nourished until it itself matures, to burst the vesicle and thus also gradually penetrate all organs of the soul - and as the soul in the body, so also he in the soul is to become a perfect third person through nourishment from the thinking processes of the soul, which happens in the following way:

[9] The spirit has, just like the body and like the soul, corresponding spiritual organs - as for hearing and reason, sensation or perception; for light and understanding, the will; for taste and the comfort of the received impressions of sound and light, the receptivity of all worldly things in respective forms; for smell and the perception of good and evil, insight of true and false; and finally, for general feelings and the consciousness of natural life, the love arising from it all.

[10] And as now the food of the body is through all the senses, so also is that of the soul and finally also that of the spirit. If the general food is bad, in the end everything will be bad and therefore reprehensible; but if the general food is good, in the end everything will be good and acceptable. Now see, these are the natural relationships between body, soul, and spirit. Now the question is, what is a bad and what is a good food?

[11] See, everything worldly is bad because it turns the spirit again to the world from whose night in the death-dungeon, I have snatched him from matter and laid him in the heart of the soul so that he there again becomes alive and purified from all sensually natural material worldliness and so that he there finally would be able to

receive life from Me. But when now bad food is given to him then he again becomes worldly, sensual and finally material and therefore dead as before birth, so also the soul with the body as it through this, has become completely bodily itself.

[12] But when now a good food is given to the spirit, which is My revealed will and the mediation through the works of redemption - or My love in full existence through living faith, then a new spiritual vesicle is formed in the heart of the spirit, in which a pure spark of My love is enclosed. And as it used to be with the procreation of the soul and out of it that of the spirit, so it is also with this new procreation of the sanctuary. When it now becomes completely mature, then this holy love tears the loose bonds of the vessel and then flows like the blood of the body or like the finest substances of the soul or like the love of the spirit into all organs of the spirit, which state is then called rebirth, like that of the insertion of this life-vesicle is called birth.

[13] And behold, at the same time, however, a lot of infernal love-vesicles are also laid by hell at the time of procreation, especially when this was considered sinful and aimed at purely animal gratification, in the area of the belly and genitals, which are then also born together with My love almost at the same time - like the caterpillars in spring when the warmth of the sun comes, so also this brood through the rising warmth of My divine love in the spirit of man.

[14] Look, that is also where the temptations come from, as every one of these exorcised beings of hell makes incessant attempts to intervene in the life of the soul wherever possible. And when then the human does not powerfully confront the beasts with the newborn love out of God, so then they flow devastatingly into all organs of the soul and there like sucking polyps, firmly settle at the places where the spirit is to flow into the soul, and so prevent the soul from taking up life out of the spirit and so also through it that of divine love. So when now the spirit sees that it cannot expand to take up a fullness of new life from God in itself, then it withdraws again into its dumb vesicle - and so in it also all the more My love, which is God in man.

[15] And when this has happened in man, then he will again become purely natural and exceedingly sensual, and also lost, because he does not know that such has happened in him, since these beasts very leisurely and pleasantly bribe the senses of man at first and thus gradually capture him completely, so that he merely knows, hears, sees, tastes, smells and feels nothing more of everything that is of the spirit. That is then a tribulation, the like of which did not exist from the beginning up to the time of the present - and will also no longer exist from now on, when man now takes his refuge to God outwardly through prayer, namely My prayer, through fasting and reading the word of Scripture and through this gets a great longing to be delivered from the great tribulation.

[16] And when man has taken this seriously because he sees in himself a great amount of dark doubts, so I then start to work from the outside as an overcomer of death and all hell through the works of redemption and then give man out of My

mercy, cross and suffering according to My wisdom. Through this, the world and it's joys then become so bitter for man that he gets a bare disgust for it and begins to long for liberation from the life of suffering. And see, now that through this these beasts no longer get any food in the soul from the sinful outside world, they then become weak and dry up almost completely in the organs of the soul and through this go completely into an unconscious state.

[17] But since the outwardly effective soul-redeeming merciful love of Jesus Christ now begins to flow into the sick organs of both body and soul and enlightens the organs and makes the soul perceive in itself as a reminding conscience of the beasts of the myriads of sins, then the soul is frightened, which is manifested by the anxiety of the heart and also as an inner constriction of the chest in the region of the stomach, and then asks in this humble pain, which expresses itself through true repentance, for grace and mercy to God in crucified love, - and see, then the spirit preserves it and begins to stir again in the vesicle whereto he has retreated.

[18] Then, through the merciful love of God, man is strongly reminded of the laws of Moses, from the first to the last, and is commanded to obey them most strictly, that he may humble himself and deny himself to the innermost depths for the same cause, as a washerwoman presses her laundry into the tightest threads for so long that even the smallest dirt particles should be carried away by the water that adheres in it when it escapes, which is repeated for as long as only some dullness is seen in the water. Only then will such a wash be put under the rays of the sun, so that the latter may still take away the last drop of dirt through evaporation, so that it will then be blown away by the pure winds in all directions.

[19] And behold, so are the laws of Moses out of God according to the number 10, which is a number of God, and show that man must first believe that I am, when he is in tribulation, that he then has the highest respect for Me, yes, that he even believes that he is guilty to choose the advised Sabbath out of the seven days and to sanctify it in rest as a true day of rest of the Lord, so that he learns to deny himself and to look deeper and deeper into himself to recognize through this his inhabitants and then turn to Me, so that I destroy them in the above-mentioned way and cast them out of his soul's organs.

[20] And has he until then humiliated himself deeply under My greatness, power and strength, it now depends on the laundry wringing - this is and will be understood by the exact keeping of the seven remaining commandments, whereby he is to humble himself even deeply among his own kind, and is to take captive all his evil desires, and is to break his will completely and make all his desires and even the slightest wishes of his heart subject to My will; then I will come with love and warm up the dwelling place of his spirit like a hen warms her not yet born chicks. And see, then the spirit, which had already started to move earlier, is reborn again through the warmth of the divine love and immediately flows over again into all parts of the

purified soul and eagerly slurps up the outwardly working merciful love from the purified organs of the soul into itself, whereby it then becomes stronger and stronger.

[21] And when now then the love of My mercy has penetrated into the depth of his heart, where still the extraordinary vesicle of the divine primeval love rests, then the purely divine vesicle enlivens again, in which the great sanctuary of the love of the eternal holy Father was sealed, inspired by the love of the Son, which now has redeemingly purified the soul - and then overflows, merging completely intimately with it, and then overflows, uniting with it completely intimately, right away in great clarity like a great rising sun into the whole spirit and therefore also into the soul and through it, also into the completely deadened flesh. Then the human becomes alive through and through, and this total coming alive is then the resurrection of the flesh.

[22] And when then now everything is penetrated by the Father, then the Son is taken up by the Father into heaven, that is in the heart of the Father; but the Son takes the spirit of man, and this the soul, and the soul however, the body - that is, the nerve-spirit already known to you, because all the rest are only excrements of it.

[23] And when now then the Father, that is, the love of the Father will prevail in man, then it will be light in that man, as the wisdom of the Father is never separated from his love - so then also man will be as full of love, full of wisdom and power and through this, now completely reborn in all love and wisdom. Now see what trouble, long-suffering and great patience it costs Me all the time to be able to hardly redeem one out of thousands, and how often even of such My efforts are misjudged, despised, cursed and trampled underfoot, and see, I never cease to constantly call you: Come to Me all you who are toilsome and laden, I will refresh you all! –

[24] But it is hard to preach to the deaf and blind. Since they have thrown themselves into the tribulation of the world in the fullest measure and thereby have defiled their earth, which is their flesh, with the cursed fecal of stinking hell, which stench is a true pestilence of the soul, then I must let a flood of sin rain down again from heaven at all times, by which are understood the bitter works of redemption. And through this then again the cursed soil of the soul has been completely washed, and through the winds of grace, the swamps and morasses have again been dried up, only then there is again a possibility to again be able to preach to you the ways to life from Me.

[25] And when I now already have preached to you for quite some time, then follow My voice and return to the fold of My beloved lambs so that I will lead you as the only good Shepherd on the pasture of life and you then give Me wool, as white as snow, and I will then prepare a garment for you out of it, which will adorn you for all eternity.

[26] And now look further at the pursuit of this My educational answer and see:

[27] If then a farmer has a small tree garden and sees that the trees inside are full of wild growths, then he thinks: 'What shall I do? If I tear them out of the earth, my garden will become empty, and if I put others in it, they too will be full of wild growths in the beginning, and perhaps not even as strong as the existing ones. So I will

therefore carefully cleanse them of all the evil worms and their nests, and will then seek in due time to graft noble twigs of good trees on them. And so these wildlings, which are otherwise fresh and very healthy, will certainly all still be able to get along with help from above, which one day will certainly bring Me many good, sweet and noble fruits. And see the wise farmer, as he does as he wisely thought, in return receives a rich, joyful harvest in just a few years.

[28] And see, you parents are all such peasants, on whose earthly or bodily ground and through the careless whore-like manner in all the fornication of Sodom and Babel, totally and utterly wild growth of hell have been arisen. Therefore, after this, you shall be doubly diligent to cleanse these shrubs of all the thousands of vermin, which means that you shall take the greatest care of all the wishes and desires, which all originate from the indwelling vermin of hell - and exterminate all of them through the way of truth, which is already clearly indicated to you by Me, and right at the beginning also already cut off the useless side shoots of the often good-seeming, but still always the life of the stem weakening self-will, so you will soon bring up a healthy and powerful stem. And when then the time of grafting will come, which is the announcement and grafting in of the law issued out of My highest love through Moses, so you will certainly be able to expect under My strong help that your wildlings, purified and carefully nurtured in this way, will certainly take hold of My will powerfully after their own has been completely taken away from them before, and will bring from it in the shortest time in abundance the most beautiful and most wonderful fruits of all kinds, when you eagerly keep on watering them with the water of life, so that their heads will soon want to rise fully high up to heaven, whereby then their spiritual sphere of vision will blissfully expand and they will then always suck in more and more light of grace, which constantly flows out in great abundance from the sun of grace, which has come into being through the work of redemption, from whose light and warmth all creatures can then be newly and finally completely reborn to eternal life.

[29] For this is the redemption, that the Holy Father and love may be recognized, Who - atoning for the whole world and sanctifying it again - bled on the cross and even for the transgressors, opened the holy gate to the light and to eternal life at the last lance-thrust into the heart of Eternal Love. And as One was seeing and living in faith and love, so all can see and live in faith, which is the true part of salvation, so that then the vesicle of eternal love may be fertilized anew by the rays of the Sun of Grace and may the ancient love of the Father, through the works of the Son, rise up in you in all the power and might of the Most Holy Spirit from both in the pure love of your born-again heart.

[30] What incidentally the work of My redemption means and is, I tell you: Firstly, it is the greatest work of eternal love, since thereby I, the Most High, in all the fullness of My love and in the infinite fullness of My Divinity became man Myself - yes, even a brother to all of you, took the whole weight of the sins of the world on My shoulders

and thus purified the earth from the old curse of the inviolable holiness of God; for secondly it is the subjugation of hell under the power of My love, which formerly was only in the power of the wrathful deity and therefore was far away from all influence of My love, but which is the most terrible weapon against hell because it is the very brightest opposite of it, whereby it is also already driven back into a whole infinity at the loving devout mentioning of My name; and thirdly and finally, it is the opening of the gates of heaven and eternal life and the faithful guide to there; for not only does it reconcile you with the holiness of God, but it shows you how you must humble yourselves before the world if you wish to be exalted by God. It further shows you to endure all mockery, suffering and the cross out of love for Me and your brothers in all patience, gentleness and surrender of your will - yes, it teaches you to carry your friends on your hands and to bless your enemies with the divine love in your heart. –

[31] But since now the world is nothing but the bare outer form of hell and the earth, blessed again through redemption, would in this way become the renewed bearer of hell, the world has risen above the earth and dwells in high buildings in the splendor of selfishness, self-conceit, self-love, love of splendor, lust, the good life, wealth, avarice and usury and the general selfish lust for power. But so that now the earth should not be shamefully polluted again, it has been washed and sanctified through the blood of Eternal Love. And even if somewhere the serpent gets rid of its filth either through wars or under-handedness or by robbery or fornication, harlotry, denial of God and adultery, both natural and spiritual - then the redeeming flood of sin of crucified love will have an immediate effect through the awakening of people and seers of God, who will then again destroy the filth of the serpent from the earth, after they found it and throw them into the pantries of the great people of the world. Then the worldly heart delights in such treasures, but My children then have to suffer misery for a little time because the earth becomes barren for this short time. But when they then take refuge under My cross and hear My voice speaking of new life through the mouth or through the pen of My seers and diligently water the meager earth with the water from the well of Jacob, then the earth will immediately be blessed again and bears fruit of the most beautiful kind - and these fruits are then again the share in the great work of redemption, accomplished on the cross.

[32] After all I still have to add to you, especially to the parents: this My divine Fatherly advice that you are to rather not let your sons get married, even if they would be well provided for in all worldly ability to provide - be it in office or possessions - until they have been at least half reborn, so that then their wives will want to be sanctified through them to bring blessed fruit to the world, which will soon become a blessing of heaven itself to a whole great generation, whereby you will then found yourselves a great kingdom like that of Abraham in the heavens, of which you will rejoice eternally more and more in the ever-increasing glories that come forth from your blessed seed.

[33] But give your daughters to My sons who have come out of My love for you and have recognized Me well in the world and have let themselves be drawn by My love and guided by My wisdom and always hear My voice and have their eyes fixed on My heart. Through this you will make Me the blessing Father-in-law of your daughters. And I tell you, as you have made Me through it the next of kin, so you can well easily think for yourselves that I will one day not let My family-in-law perish; and so I say that they shall dwell in My house and always dine at My house's table and certainly have great joy with the beautiful grandchildren of My dear sons and their daughters blessed by them, and when they are led at My Fatherhand into all My kingdoms and there will see My great glories - only then will they understand what it means to have Me as an in-law relative!!

[34] Now see, that is a complete answer. It is indeed not taught - but what is much more, it is faithfully given to you from the Source of the Eternal Love and wisdom of your holy, more than good Father in all eternal truth, like a great stream of light streaming forth from a great sun in the high morning, which will shine through and through for you when you have only little by little completely absorbed it in your still quite in-illuminated hearts, which you will feel all the more clearly when you counter your still very weak answers - and from it you will certainly clearly see how much you still lack and how deeply you have already penetrated into yourselves.

[35] But finally I still tell you that your answers are deeper than your hearts; because I have put them into your heart unconsciously, appropriate to your better part. Only in My answer you will find the symbol so that you will discover a deeper sense in your answer than the shallower one you thought to put in. But that will be a sure sign to you of how deep I am in you and how shallow you still have penetrated Me.

[36] Therefore come to Me all of you who are toilsome and burdened because I want to refresh you all and fill you with My favor. Amen. I, the eternal Love and Wisdom. Amen, Amen, Amen.

## **PATH TO THE SPIRITUAL REBIRTH**

Obedience and humility are the nourishment for the rebirth of the spirit. (GoH:15 Aug. 1840)

### **Necessary rules of behavior**

(GoH: given on 15 Aug. 1840)

[1] Here I give you very short rules of conduct, which are to be observed exactly and well, when you want to be safe from all persecutions of the world and also take

the shortest way to reach as soon as possible the possession of My grace and from it, the complete rebirth.

[2] First, everyone must follow whatever political law in all its external essence very closely and certainly put up with any scrutiny pressure; for there is nowhere a power but in Me and through Me. Everything is subject to Me either (rarely) consciously or (mostly) unconsciously; because there good and hard rulers rule according to the circumstances of the life of the subjects, because all this depends on Me. But if all vices are still quite usual among the people, as it is the case with you to a highly damnable degree, how should I give you unselfish regents, who let even more whore food come among the people, so that the people then completely suffocate in all fornication? So woe to any agitator; he shall be punished not only with death in time, but also with eternal death.

[3] For rulers stand too high as to be of themselves what they are to the people; and there is no-one without My righteous will, and the good and gentle is a comfort and the hard and greedy is a righteous scourge in My hand. Whoever rebels against him, will stand against My scourge and will kick hard against the prick. But who lives there in My love and grace flowing out of it, his back will never bleed under the sharp blows of My scourge, but he will grow strong as an oak under the hard blowing of the stormy winds. But blessed is the pure born again; because he will find great bliss in the great outpourings of My love.

[4] My kingdom is not of this world, therefore give to the emperor what is his and to Me what is Mine - namely, your heart in obedient, pure humility. Do not worry about the rest, for I, your Father, am among you. Therefore, be obedient to your ruler; take willingly without grumbling the light cross on your shoulders and follow Me, denying yourselves, in all love and gentleness, so you will live and make alive in My grace, which you will only look at all the time in My name Amen.

[5] Secondly: As far as the external ruling church is concerned, every subject of faith born into it remains in this relationship to it, as long as he is of their outward faith with regard to all their dispositions, like subjects to their ruler, only with the difference that a desertion is not to be punished as with the state, but tolerated with impunity. But I add that I will look with angry eyes at him who will leave his earthly mother of faith, and one day he is not to fare much better than a mad suicide. For since you have a body through which the first impressions reach the soul and nourish it, there must also be an outer pantry, which is the outer church, so that through it your wicked body may be broken through and worked on like a child in its mother's womb.

[6] But who now leaves his mother's womb too soon, say, what will or what can become of such a one? Obedience and humility is the nourishment of the soul for the rebirth of the spirit. But if the Roman teaches you such things, and does so excellently, what then drives you away from your body's mother of faith? So then everyone remains loyal to his church, and shall as a Roman be 99 times blessed to



Me, if he corresponds to his church in obedience, and everyone else only once, as if he is a self-loving just man, as no humility and very terribly little love can be seen.

[7] Verily I tell you, it will not be easy for anyone to come to My Living Words in any sect, except in the Church of Rome, where obedience and utmost humility is preached over head and neck according to My Will. But as far as the ceremonies in it are concerned, no-one should prod at it; for there for the living everything is alive, for the pure man everything is pure, for the obedient everything is right, and for the humble, everything is sanctified. Only a sow wallows in the mud and seeks vital air by digging in its own excrement.

[8] And so the dead man will find everything dead and full of filth, while the pure man looks with completely different eyes. But how can someone argue about the conditions of the church and the state, who believes to be in My light? Does he then think that I do not have so much insight and power to change circumstances when they do not want to appeal to My will? Oh, such judges are deeply under even a weak believer when they think that I needed their judicial assistance! Truly I tell you, such things are an abomination to Me. Because there everything happens at the right time, and I alone am the judge of all things and circumstances, because I alone am holy and love-righteous - but you are all liars and full of fornication. Therefore, follow your church in her desire and let your hearts be pulled towards Me, then very soon you will come to the life of grace and thus to the rebirth of the Spirit and you will enliven your outer church in your body, Amen.

[9] Thirdly: For as a tree grows, sprouting branches and twigs, then buds, leaves, blossoms, and in the same female and male stamens, all of which in time falls away as worthless and useless, so that the fruit may flourish freely and effectively in all the power of it's ordered essence - this is also the case with the ceremonial church. If someone were to eat it all together, he would perish with such unripe food, but only the ripe fruit is edible, although not infrequently healing powers have already proven themselves in the blossom, which have served you well in many a disease. Now see, these vegetative processes are like the dead ceremony; but must you not say: They are necessary for the sake of order, because if the trees stand flowerless, little fruit will appear? But there only the ripe fruit is blessedly edible, although not seldom already in the blossom, salutary powers have proven themselves, which have come in handy in many a disease. Now see, these vegetative processes are equal to the dead ceremony; but don't you have to say: They are nevertheless necessary for the sake of order, for when the trees are flowerless, little fruit will appear?

[10] The Jewish church was an exemplary, purely ceremonial one, as leaves and blossom to the living fruit of the Word of eternal love. Now I ask: Was it not right if it was what it had to be? When you are given children, with what do you want or can you teach them to recognize Me and My will better than just through the help of ceremonial perception?

[11] But no-one is to seek something meritorious in it, as if it is suitable for eternal life, because nothing helps but a contrite, humble heart, full of My love and grace - what then the living church is in you, in and through which only the dead church becomes alive and full of deep meaning - either so or so, rising from death or sinking back from life to death. That means: You can either by obedience to her enter into humility and thereby into grace and by grace into rebirth, or you can bury yourselves in the dead ceremony like the Gentiles and thus perish in their vain, helpless flickering.

[12] All of you are initially nothing but Jews and children and therefore very much need church ceremony as long as you are still children, but - what goes without saying - it does not have to remain with that; but who has gone through the elementary class, step into a higher class and learn to read and write there and finally calculate in My love and act in the grace of My wisdom. And whose heart has lovingly become pure, he then comes to My school where he will only come to eternal life through rebirth. But who, disregarding his inner being, gets stuck in the ceremony, which is dead in itself, will himself become dead, for he was so stupidly sinister as to seek the purpose in external sensorial means, which is the greatest nonsense, indeed a nonsense bordering on the most blatant madness. If anyone throws out the child together with the bathwater, he is a great fool; but whoever throws away the child in disregard and keeps the bath, he is already dead out of his superstitious malice. But the wise man keeps the child with the tub and only pours away the bath - the child, because it is a living fruit, and the tub, in order to be able to bathe the child even more often.

[13] But therefore, if you want to become true children of My love and grace, do not let yourselves be annoyed by the blossom; because if the blossom looks how it wants to, what do you care? Think of the fruit, and the blossom shall also appear sanctified to you, for you know that it is not to be left 95 with the leaves and the blossom. But if such a one has grown into fruit, he is not mistaken if he looks around more often and respectfully progress with the becoming of his spiritual life; well, but the one is not pleasant to Me who, scorning his children's shoes, rises proudly like a vulture and then, from dizzying heights, looks murderously at the modest dovescotes and greedily looks at their fall in order to gain something from it!

[14] Think that without My approval, nothing happens and eternally nothing can happen, so everything will immediately appear completely different to you! Every man has indeed the full freedom of his will; but the leadership of the nations is My work! This I have told you so that you may have full rest in your heart, without which you may not become capable of anything higher. May the peace of the Sabbath be your greatest blessing; because true love is a pregnant woman who needs rest in her delivery! I therefore tell you this, that you may have complete peace in Me, your Father, who is always holy, holy, holy forever and ever Amen.

[15] Fourth: A further relation is the reading of the so-called forbidden books. Here I do not say that you are not to read them at all when they come into your hands as I do not forbid someone to pronounce the name of the lying prince and where it is necessary to mention him as a warning. But now ask yourselves what all of what you have already read, serves! What is in the books that come from the proud human intellect? I tell you, nothing but nonsense and over head and neck foolish gibberish, and has no use, but has stuffed your head with all kinds of will-o'-the-wisp and your heart with all kinds of rubbish and has thereby closed you up in many ways and made your spirit dark. Or say: is he right when I call out to him: Come to Me when you are weary and burdened, I will refresh you; ask, and it shall be given you; seek, and you shall find it; and knock, and it shall be opened to you; when I still call out to him furthermore: Whatever you will always ask the Father in My name, that He will give you immediately, and seek above all My kingdom, everything else will be given to you freely!

[16] But how is it then, if you know this and still do not come to Me so that you may receive it from Me and learn from Me the great ways of My grace and receive eternal life from My hand, unless you consider Me, like you, to be a bare liar, or consider Me to be so hard-hearing and hard-hearted to give you My living Word, and you rather let the world tell you a lie and starve in their madness, than that you come to Me in trust out of true love and receive there the truth of all life and being from the primordial source, instead of seeking the life in death. Oh you fools, I give you the bread of life, and you want to bite into the hard dead stones; I call you loudly to come to Me and you run after mad dogs and behave like them. I cry out like a night-watchman into your ears day and night, but you cover your ears up with whole piles of rubbishy books, so that you do not want to hear anything of My voice, and like drunken sleepers seek life on the blackened glued rags! What expression could possibly describe such foolishness? Oh, I say that you will weep in eternity over your madness, that you, disregarding gold, have chosen lead, while so much of the noble is offered to you!

[17] Therefore read little, but pray the more, so I will come to you and give you more in a minute than all the libraries of the whole world have to show - of which I have hopefully given you some very strongly speaking evidence.

[18] So do not worry too much about the ban on freedom of books; because before whom I have opened the great book of My eternal grace, he will quite well be able to do without reading forbidden writings, as My book does not follow any worldly censorship; because it will always be opened in the heart of the faithful where no worldly censor's view is able to penetrate and also no barriers will be drawn forever. Amen.

[19] Fifth: But as for the Scriptures, let him who is of a simple heart and has an obedient and docile nature read them; and shall not read it out of pride or curiosity, for there he shall find death sticking to the letter, but he who reads it shall read it as a

guide to the living word and act accordingly - and 96 is also not to brood and do research in it, but is to live thereafter forthwith and grow up in love with Me. Then in due time, he will be given the knowledge and shall be revealed in his heart the spirit's and eternal life's heavenly purpose, just as it is the case with you, My servant, since you have never read this holy book completely and yet you have become a professor of the professors therein in every point of it by My grace. But what you are and understand can become everyone's when he does not strive for vain knowledge, but only for the knowledge of My love and the grace flowing from it in and through the pious, humble simplicity of his heart.

[20] It is the same with those mystical writings whose reading is no more fruitful and useful to you than any stupid, donkey-like and filthy novel, which at all times can quite well be compared with a mud puddle, if you cannot come to any conviction about it in you; for with all this, you weigh down only your memory as the mouth of your haughty mind. Instead of making him hungry and thirsty for love and wisdom, you are only feeding him all kinds of filth and thereby diminishing his appetite for the food of life. Oh, ye repeated fools!

[21] I am the living Holy Scripture and giving life, I am the best interpreter of it and at the same time I am the deepest mystic! Therefore, read little, but act accordingly, then everything will become yours. Because the mustard seed is small, but it can become a great plant, under whose branches even the birds of heaven will take up residence Amen.

[22] (Continuation on 18 August 1840) Sixth: As for the priests, I say: There are many of them; among them, there are very few that deserve this name. For there are those who are priests because of prestige and power, who are disgusted by My great poverty and complete powerlessness in worldly things, because I didn't want to be a prince, but just a savior of the world. And there are others who are priests because of their spiritual caste dignity. These presume to be the Church alone and then, out of jealous arbitrariness, condemn everything coming from Me through some poor fisherman and teach straight against My will and say, their belly bloating big: I reveal Myself to no-one but the Church, which they believe to be. In this shameful way they then also block the doors to My living word for many thousands and thousands.

[23] Truly I tell you, this treacherous kind is an abomination to Me; because it is My enemy as it is angry because of My condescending love towards the sinners. But I tell you: They will never hear another word from Me than the great one: "Turn away from Me, you cursed ones, for I have never known you; for you have always been despisers of My living Word and always resisted the Holy Spirit! My written word you burdened with eternal damnation, so that it will expect you. You had made Me a liar, for it is written: "He who keeps My commandments, it is he who loves Me; but he who loves Me, loves Him who sent Me, namely the Holy Father, and We will come to him and take up residence with him and reveal Ourselves to him." I've said that to everyone; yet you curse and blaspheme this My everlasting true promise and resist

My Holy Spirit in it; therefore may My curse strike you eternally, for you have surely been servants of Satan all times. Therefore, depart from Me and receive the reward from him whom you have served in his chapel, which he has built on the threshold of My Sanctuary!"

[24] Behold, these are the so-called priests of the spiritual, blasphemous caste dignity.

[25] Again, there are others who become priests for the sake of their belly, in order to be able to fatten themselves properly on a so-called good prebend. This species has no spirit and is like a fat sow or a fattened ox, good for nothing. Such priests disgust Me, for their god is their belly, and the grunting of their fat pigs, the bleating of their sheep and goats, the roaring of their fat cows and well-fed oxen is a thousand times dearer to them than to hear My living word, which certainly 97 would be quite desperately inconvenient for them, when I wanted to let them hear it. But they really have nothing to worry about in this alone invigorating respect, because I never use to throw My words as pearls to the pigs. And for the bad service, which they did to Me, they will have been paid more or less well enough as I gave them an abundance for almost nothing, after which their heart thirsted so longingly through the whole life on earth. Since they were so frugal, so they are to lie down in the eternal rest of death after life on earth after such belly exertion and wait there, until the last sun will be gone out, to the resurrection of the flesh and belly!

[26] Again there are others who are priests because of the money. These then grant indulgences for money and sell the sky for yokes, fathoms, shoes and inches; but they are much more generous with hell and the so-called purgatory than with heaven. When their coffers have become empty, they keep hell and purgatory fully wide open, and who does not buy indulgences or otherwise pays quite a lot of masses, he will be thrown in without grace and mercy, so that there is then again something to redeem, namely quite many sounding souls - namely from hell the foxes and from purgatory, the mildew.

[27] Look, they almost tear their mouths apart on their pulpits and beat around with their hands like possessed people, to thereby startle up any last penny out of his rest in the pocket of a beggar and to catch him in their doomed snares. Such eager carriers of My word will once receive very much reward; their heaven shall be a heart of gold, and a soul of silver, and a body of copper; and as much as there is life in these dead metals, so shall they also have forever.

[28] There are others, however, who are literally ascetic trackers and hypocrites, in order to attract the attention of a shepherd, to place themselves in his favor, and thereby to see themselves as soon as possible transferred into the possession of some very prestigious benefice. They almost pluck their eyes out for devotion and humility; they bend their bodies down to earth almost all the time; perform their sacrifice extremely slowly, and they almost always move their lips as if they were praying, hardly speaking in a half, always broken voice; when they pronounce My

name, they almost kill themselves; they fast and observe the exterior for the sake of the exterior in the most punctual manner before the people, but with themselves they laugh at everything, and their heart is firm as a stone, so that they out of nothing but devotion are not even aware of the poor brothers, who pleadingly closely pass them by. And as they acted as chaplains and thereby wanted to become vicars soon, so they act as vicars to become deans; and if they have become that, then their attention is directed to a brilliant canonry, and so on up to the episcopal dignity; and even there the cardinal's hat still floats before their eyes, if not even the tiara itself. But what concerns Me in truth, they never cared about that. They never wanted to know anything about My living words and preferred to put Me - as the Life of all life - with skin and hair into the dead ceremony and have a formal revulsion against the Holy Scriptures.

[29] See, there are many such skulkers in the Roman Church, especially now. They are priests who do not give the people any nuisance, but they bring very little good fruit, because their word is like a fruit, where no core of life is within, and perishes rotting in the earth, which is: the hearts of the people. I let those reach their aim more often while I never lack inner admonitions, which constantly call out to them: Put your cross on your shoulder and follow Me, then you will live and truly revive the dead hearts of your flock entrusted to you! But instead of listening to it and doing it afterwards, they prefer to buy, if it' s still going well, a so-called little crucifix, hang or nail it somewhere and blink before it now and then, if someone sees it, with their sanctimonious eyes; but if it depended on them, that little crucifix would have a long rest. And in this lighter way they keep their tender shoulders free. They even send fervent prayers, sometimes in writing, to the people, variously but also with themselves out of spontaneity about the speedy recall of some worthy, deservedly higher one out of pure neighborly love - through some saint - to Me.

[30] Oh look, this kind is also an abomination to Me. These will once make very big eyes when they will see which strange monstrous creature will take their lives to the beyond.

[31] And still again there are others who are more lecherous than dogs and goats and there commit fornication of all imaginable kinds and often bury their children alive in the earth so that they do not appear in a despicable light with some worthy bishop, as well as before the much better people to whom he was given as a true guiding monster. I say these will one day come to be very much to the left; verily with them shall once be fed the whores' burning garments.

[32] And of such various ones there are still a lot more, all of whom are called priests: but I have never recognized them as such, but especially in the monasteries, where they often live together like wild dogs and cats out of brotherly and neighborly love and each one often begrudges every bite from the other.

[33] But there are also priests who deserve this blessed name. These are friendly and loving towards everyone. What they have, they give to the poor. They do not

condemn anyone, but they just carefully seek to save what is lost. They comfort the afflicted, they shelter the strangers and give them a soft bed, and out of true love they place a stone under their sacred head. They don't allow anyone to pay sacrifices, but say him who wants to do so: Brother, the sacrifice is holy and of inestimable value, for it represents again vividly the great work of redemption in faith and love. That is why it cannot be paid for and carried out for the good of an individual, but just as through the power of the great redemption all can and are to be born again to eternal life, so also works the power of the sacrifice appointed by Christ himself for this purpose. Therefore, sacrifice your gift beforehand as help to a poor brother, and then, if you have anything left over, bring it faithfully and lay it on the altar of the Lord and pray for your enemies; then the great Lord will look upon your sacrifice in the most holy sacrifice from my hands with favor and give you what you need.

[34] Behold, this is a true priest to Me, whose sacrifice is infinitely pleasing to Me. Verily I say unto you, go and hear his preaching, for not one word is his, but livingly Mine! But this one will soon know how great the reward will be that awaits him. Verily I say: He will live with Me, his Holy Father, forever! I do not need to tell you more; but by their works you will easily recognize them, as a tree by its fruit.

[35] See, here I have shown you the whole sickness of the Roman priesthood as it is in and of itself; but I say that all this is of little concern to you and - each one of you sweep in front of his own door and never of his neighbor's and least of all of a priest's, but always be willing and obedient, and do not let yourselves be annoyed and deceived from evil by it's example, but follow as children the teaching which must be right in the Catholic spirit, and if weeds should have intervened, they will be destroyed in due time. And do not judge the ways of such a priest; because I, the true judge, am already sitting on the neck of such a one anyway, and before he will know it, the same will be broken. Just don't let anyone use you as ear blowers; for cursed be a postman and a chatterer, for he is like the evil sower who mixed tares among the wheat. The bad priest will once argue for himself and for you; but you will argue according to your obedience and true humble charity only for yourselves.

[36] Therefore you should not upset yourselves against the church because of the priests, since there are also quite a lot of honest and faithful ones among them. But least of all you should be upset by any bishop. As such one already stands higher and presides over people, so you can also already think quite well that he does not stand there all alone but that every one of his steps and words and deeds is very exactly counted by Me; and through him the external state of affairs shall be kept in good order at all times.

[37] But as far as your inner being is concerned, you know anyway that it always depends only on yourselves and afterwards on My grace, which neither an angel of heaven nor any bishop nor whoever can give you, but first of all you yourselves

through true love towards Me and the neighbor through exact keeping of the commandments - or as sinners through earnest repentance.

[38] Because out of everything what you do, radiate love to My and the neighbor. Therefore care little and think not at all about a bad priest, and keep fraternal communion in all good among you, and I will come to you and make you alive through and through. Love those who hate and persecute you, and bless through prayer those who curse and condemn you; then you will start to perceive great effects of My light in your dark hearts. Amen.

[39] Seventh: Finally, as far as the so-called ear confession and the seven holy sacraments are concerned, I tell you and even ask you not to be offended by them, use everything justly and in the right living sense, and you will live! For nothing is right for the dogmatist, but everything is right and holy for the righteous person; even the nest of a bird will elicit praise from his heart, and yet it is only a dead nest of a bird. How much more can you imagine that things that have been built for your sanctification will not be taken out of the air, but how you use them, will always depend on you.

[40] Whoever confesses and acknowledges his sins to the priest has thereby publicly confessed his sins before the world, and such confession will be forgiven him one day, if he sins no more. But whoever sins after as before the confession, has made confession a savings bank of sins, which one day will bear him high interest to hell. Therefore, he who confesses and does true repentance and immediately sins no more, does very well; But whoever thinks that all this is so completely null and void, will one day be very much mistaken, because he will find a chasm which he will find difficult to jump over.

[41] But if you say: If we had it like in the times of the apostles, then we would certainly be completely different people, since we could grab into the bowl with our own hands (like a Judas!) But I alone say that these cried out at the top of their voices for a regular service and a visible reformatory like the Israelite people for a king, while they often came to fight like wolves and bears at their communion table.

[42] Now if I have given you rule, order and system, what is it then that does not suit you therein? Use it justly, and respect it as you have it, and do not wish otherwise; for, as I have already said, the outside is of little importance, but everything is up to you as you take it! As good and true as it can be, just as bad and false it can be, if you want to use it that way or not. But if healing and poisonous herbs grow under the sun, think: It is not the sun, one way or another, but always the inner nature of the plant, either good or bad, whether blessing or poison. Therefore, it is always up to you, whether good - or bad Amen. I your dear Father. Amen, Amen, Amen.



### **But this is the shortest way to rebirth**

(GoH 1, given by the Lord on 18 Aug. 1840)

[1] Admittedly, in this respect, the righteous man is like a tree whose fruit does not ripen at once, but gradually; but if the spring was mild and cheerful and the summer was persistently warm, alternating with small rains, you say: this year we will have an early maturity. See, it is the same with you, when you have spent your youth cheerfully in gentle love for Me, then also the summer will become all-invigoratingly warm, alternating with rain of grace from heaven, and you can be assured that the eternal golden autumn for the eternal ripening of the immortal fruit, will not be far away. Because as far as someone wants to be born again of Me, so far he must recognize his sins and publicly confess them to his humiliation, that is: earnestly through confession outwardly and inwardly to Me and must ask Me for forgiveness as it is indicated in My prayer and must like a Peter feel true remorse and sadness and fear and weep over the so inestimable loss of My grace, and has to make the most serious intention of will to not wanting to sin any more for all eternity.

[2] Then he has to firmly undertake to fully break with the world and to completely hand himself over to Me and have a great longing for Me in his love - and in this great longing, has to withdraw daily from the world and all the businesses in it and for at least 7 quarters of an hour with closed 100 doors and windows neither pray nor read anything, but he has to spend this time in complete calmness, just dealing with Me in his innermost being.

[3] And all the time, however, as often as someone has come into this peace, he is to give the following small inspiring speech in his heart to Me in most steadfast earnest and say:

[4] Lord! - Here I am. I let You, oh most loving Holy Father, wait a long time, since You have been calling me incessantly since my childhood." "Come to Me, I will refresh you!" "Now, oh Father, the time has come that my ear has opened and my otherwise rigid will has surrendered entirely in Yours, full of humility and obedience before You, as well as according to Your will to all my better brothers. Therefore, You, my dearest Jesus, come to me and refresh my sick soul with the balm of Your infinite love; let me find my great rigors in Your bitter suffering and death; let me see the five holy wounds and recognize in them my great iniquity! Oh Jesus, you overcomer of death and hell, come to me and teach me even more to understand Your will; teach me to recognize my complete nothing and Your everything!

[5] Oh my sweetest, most loving Jesus, Lord of all hosts, come to me poor, - come to me weak, - come to me blind, - come to me deaf, - come to me leper, - come to me gouty, - come to me lame, - come to me crooked, - come to me possessed, - yes oh my, my, my dearest Jesus! Come, come, come to me dead and let me only touch Your holy garment, so I will live. Lord, don't take your time, because I need you infinitely; I can't be without you, because you are everything to me and everything else has been destroyed out of love for you! I can no longer live without You;

therefore, oh my dearest Jesus, come to me immediately! But as always, so also this time Your holy will be done. Amen.”

[6] After that, come to rest and grow in longing and love for Me. If you will only practice this for a short time, I say: You will soon see lightning and hear thunder; but then do not be frightened, nor become afraid; because now I first come as judge to everyone under storm, lightning and thunder, and afterwards then in gentle, holy travail as Father!

[7] Who wants to make a so-called general confession in the true sense, he will plan a lot, because it requires more humility and self-denial. That means, very well noticed, there has to be a total intention to no longer sin and the Holy Communion has to be taken in living faith out of pure love for Me; only then will it's miraculous effects be immediately felt in you, which will immediately manifest themselves in exceedingly great, incomprehensible joy and heavenly bliss.

[8] Behold, this is the shortest and most effective way to pure rebirth, in which alone eternal life can be gained. Any other route takes longer and is less safe, as there are many thieves' routes, where guileful thieves, robbers and murderers lurk behind the road bushes; whoever is not well armored and armed to the teeth, he will get there hard. Consider who he is telling you this!

[9] Therefore I mean, instead of worldly resources and entertainments and very dirty societies, you could justifiably choose My rest and Sabbath-resource and there for free, without entrance fee, talk to Me and use the other entrance fee for something better!

[10] What do you think would be better there and the more pleasing to Me? For look, as I once said to the apostles: That no-one can serve two masters, therefore consider well who is reminding you of this Amen.

[11] I, your Holy Father from eternity, am it Myself. Amen, Amen, Amen.

### **Introspection (Meditation)**

(GGJ 1, 224, 8-13)

[8] For truly I tell you: nothing is of greater benefit for the whole man than a temporary introspection. Whoever wishes to become acquainted with himself and his powers must sometimes search and contemplate his within.

[9] Since this is so very necessary we shall before noon practice this, and following the midday meal we shall go out to sea and see what will be happening there.'

[10] Some do not know how to go about this introspection and ask Me what to do. But I say: 'Relax and think quietly on your actions and the to you well-known will of God and whether you have complied with it at different times of your life, then you have contemplated your within and have made it increasingly difficult for Satan to enter your heart. For Satan seeks eagerly through all kinds of external meaningless trickery to prevent a person from such introspection.

[11] For, once man has through practice acquired a certain accomplishment in introspection, he easily discovers within himself the traps Satan has set him and is then able to properly destroy and eliminate them and energetically take precautions against all further deceitfulness of this enemy. Of this Satan is quite aware and is, therefore, busily occupied with engaging the soul in all kinds of diverting trickery and then finds it quite easy, unnoticed behind the scene, to lay a snare for the soul in which it gets so entangled that it can no longer manage an introspection, and this is very bad.

[12] Thereby the soul is more and more separated from its spirit which it can no longer awaken, and that is already the beginning of the second death within man.

[13] Now you know wherein introspection consists. Practice this quietly from now until noon and do not let any external thing disturb you. For Satan will certainly not refrain from diverting you through one or the other external spectacle. But then remember that I have foretold you this and return again quickly to your within.'

(GGJ 1, 226, 1-4)

[1] What was said is this: 'You have now seen a new way in which man can pass from matter into the increasingly purer spiritual and how in this way he can become a master over himself and thereby finally also over all nature in the world. Therefore, from time to time do practice this method in My name and you will gain great power over your passions, thereby over the entire natural world and in the beyond over all creatures.

[2] You have seen the evil phenomena Satan presented to you. They caused you fear and terror, but relying on My word you returned to your rest and in this rest you have become complete masters over all the bad events.

[3] But do not think that you have already completely discouraged Satan. Wherever you will again practice this introspection you will be bothered by him as long as you are not completely reborn in the spirit.

[4] Once you are reborn in the spirit Satan has lost all power over you forever, and you shall be judges over him as also over all those whom he has seized hold of and whom you will rescue from him forever.'

(HG 2, 242, 3-13)

[3] "You shall now dose the temple for ninety-one days; but on the ninety-first day counting from tomorrow you shall open the temple in the morning and not enter it until in the evening, staying in the same during one turn of the shadow.

[4] "Standing in the temple before God, you shall use neither your mouth nor your hands, but shall wait calmly for the Spirit of God and shall await Him in all the humility and love of your heart.

[5] "You shall not say with the heart and even less with the mouth: 'Great, almighty God, You Holy Spirit of all eternal power and might, come to me and announce to me from Your holy mouth Your most holy will!';

[6] "But you shall speak within you before God, merely feeling it vividly: "O God, You sole Lord of heaven and earth, here am I, a most unworthy sinner before You, and unworthy for You to look at me in this Your established holy place.

[7] "You Yourself have called me to enter this holy house; thus Your holy will be done with me always and forever.

[8] "O God, - since You have personally taught us to love You as a Father and to recognize and thus call to You as the sole true Father, I call to You:

[9] "O You holy, most loving Father, be gracious and merciful to me, a poor sinner, and forgive me for daring to love You with my impure heart and as a gross sinner to call You as a Father!

[10] "Now look, my beloved brother Lamech, this shall always be your business in the temple.

[11] "Having done this with great inner feeling, be fully at peace and await the Lord's Word and will.

[12] "If it comes, pay great attention to it, write it down on tablets and announce it to the people.

[13] "If it does not come, give honor to God in your heart, then, full of reverence, leave the temple and lock it again for ninety-one days.

(GGJ 2, 166, 18-19)

[18] ... - But now we shall rest and practice some introspection again, such being a veritable celebration of the Sabbath in God!"

[19] All in the house fell silent, following these My words, and we sat so for some three hours.

### **Self-development**

(GGJ 2, 75, 7-9)

[7] Say I: "Precisely therein lies the great secret of a man's self-development. I can do everything for man, and he still remains man. But his heart is his very own on which he must work completely independently if he wishes to prepare for himself eternal life. For if I first put the file to a man's heart, he would become a machine and never gain free independence. However, when man receives the teaching about what he has to do to shape his heart for God, he must also voluntarily observe it and shape his heart in accordance with it.

[8] Once he has done that and cleansed and scoured his heart, only then do I enter it in spirit and abide in it, and the whole man is then reborn in the spirit and cannot ever again be lost since he has become at one with Me just as I Myself am at one with the Father from Whom I have gone forth and come into this world to show

and pave for all human beings the way they have to walk in the spirit in order to attain to God in the fullness of truth.

[9] Therefore, you have to start cultivating your heart like everybody else, otherwise you are lost, - even if I had called you a thousand times from the grave into the life of the flesh."

(ScrpExpl 5, 14-18)

[14] It is certainly accomplished; but not for you, but unfortunately only for Myself! Or: I have done everything for you that only ever stands in the Divine possibility; that is why I have done My work for you. But do you also act as if this work was accomplished within you?

[15] Oh yes, - you read diligently, you also write diligently, you also like to talk to Me about Me; but when I say, "In the place of your truly worldly thoughts, and in place of your many worldly pleasures, dedicate to Me only one full hour of the day; sanctify it, that in that day you shall pray to nothing in your hearts but to Me! "- oh, there you will find a hundred proprieties for one, and a hundred worldly thoughts will revolve around a single weak spirit like a whirlwind!

[16] All sorts of secular considerations will be brought to light here; and if any one wishes to decide on such an hour, he will certainly not be too pleased with the same, but rather will have a little uneasy aversion to it, and will diligently count the minutes on the dial of his watch, and not infrequently, impatiently wait for the finishing of the Divine holy hour!

[17] And if there were only some insignificant world business in between, the hour will either be cashed, or at least put into such a period of the day when benevolent sleep usually falls on mortals, and in which, especially in the female sex, no pleasant visits is to be expected anymore and no more nerve-strengthening wanderings are to be undertook.

[18] See, all this is vinegar and bile! And it is not accomplished in you by doing everything possible, according to My infinite love, to bring you to the right way of life; for it is necessary for the fulfillment in you, that everyone deny himself out of true love for Me, take up his cross, and faithfully follow Me.

(SS 2, 44, 16-17)

[16] Thus every man who wishes to enter into the life of his spirit must daily enter into the complete peace of his spirit, and he should then not wander about with all kinds of thoughts, but should take hold of a thought and steadily observe this specific object.

[17] The best thought here is, of course, the Lord. And if any man continue to do this with eagerness and all possible self-denial, sight and hearing of his spirit will always gain more and more inward sharpness, and after a not too long time these two sensory tools of the spirit may become so greatly increased, that with the

greatest ease he will see the spiritual forms of the most wonderful kind, where he previously thought was nothing but a formless emptiness. And so he will also be able to hear words easily, where once seemed to be an eternal stillness. I think you will understand what I have been saying to you, and hopefully you will also see that your objection regarding your sight, was of significantly less worth than my advice on how you should strengthen your vision to the further sight of these glories.

**Spiritual consideration of a sunrise: the true sabbath rest in the heart**

(GGJ 2, 148, 8-15)

[8] Think and imagine yourself also the spiritual sun! The outgoing light from it is adsorb by the continuously waving surface of the created life-sea, and this plays with such light, and thereby all kinds of caricatures occur which still let a matt luster radiate from them, however, destroying every trace of the divine primordial form; thus the whole heathenism and also Judaism is such contortion of everything purely divine.

[9] However, if you look at a completely quiet water surface, and the sun shines thereupon, it will be reflected from the surface in the same majesty and truth as you can see it at the firmament. In the same manner it requires a quiet, desire-free heart, which can only be obtained by total abnegation, humility, patience and purest love, so that the likeness of God in the spirit of man reflects equally pure and true like the earth's sun from a most quiet water surface.

[10] If this is the case in a person, everything in him has matured to truth and his soul is then able to direct its views into the depths of the creations of God and to view everything in all fullness of the purest truth. However, as soon as it begins to wave in her, the primordial pictures are getting distorted, and the soul necessarily finds herself on the road of deception and half-truths of all kinds and sorts and cannot reach a clear view until regaining the complete rest in God again.

[11] And this is the true Sabbath-rest in God, and therefore God has ordered the celebration of the Sabbath. During the Sabbath man should abstain from every heavy, strenuous work, for every heavy work requires the soul to lend its strength to the flesh and thereby becomes excited with it, which stirs the mirror of her life-water into strong movement, so that she cannot recognize the pure divine truth in herself anymore.

[12] The true Sabbath rest therefore constitutes in a reasonable celebration from all heavy work; without an emergency one should not lay hand on it, however, in need every person is obliged to help his brother.

[13] Even more so then to withhold oneself from all heavy work, every soul should put aside all desires! Since desires are storms of the soul; they disturb the life-water and the likeness of God is torn in the soul, like the image of the sun is torn upon the waves of the sea. Indeed, the image of the sun flashes from the waves, however, in

what distortion! And if the storm lasts for long, soon heavy fumes rise from the moving sea and fill the heavenly air of the soul with heavy clouds; they then obstruct the light of the spiritual sun to reach the life-waters of the soul, - and the soul becomes dark, cannot anymore distinguish true from false and regards the deceptions of hell as the light of heaven.

[14] Such a soul is then as good as lost! There must come strong winds, this means strong trials from above, so to tear apart the evil clouds of the soul, who should then immediately retire to the true Sabbath rest and thereby bringing to rest her life-sea, - otherwise there is no rescue for her!

[15] Behold, this is for everyone the useful spiritual meaning, which this beautiful sunrise shows us in its quite natural appearance! Who shall take note of it in himself, shall remain in truth and all light and the everlasting life shall become his inheritance; who, however, shall disregard this teaching and ignore it, shall die forever!"

### **To think in the heart**

(GGJ 2, 62, 1-10)

[1] Says Cyrenius: "Lord, for me, thinking in the heart just will not work, because already in childhood I was taught to think in the head. Thinking within the heart seems almost impossible to me. How should one go about thinking in the heart?"

[2] Say I: "That's actually quite easy and natural. Every thing that you feel you can and want to think in your big brain first comes from the heart, for every ever so small thought first must have a stimulant through which it is called forth as necessary. Only after the thought is animated and produced in the heart in accordance with some need does it rise to the brain of the head for examination by the soul, so that the latter can set the bodily limbs into the corresponding movement, so that the inner thought may so to say become a word or deed; but for any man to think just in the head is a sheer impossibility. For a thought is a spiritual creation and can therefore not arise other than within man's spirit, which resides in the soul's heart and from these animates the entire man. How could any creation develop from any ever so rare matter, since all matter, including man's brain is nothing but pure matter and hence can never be a creator but only a creation?! Do you comprehend such now and perhaps sense it already that no man is capable of thinking anything in the head?"

[3] Says Cyrenius: "Lord, I do indeed sense this now quite vividly. But how does this take place? It now seems to me as if I had always been thinking only in the heart! Strange. How is this? Indeed, I feel actual words in the heart, and that spoken words, and it no longer seems possible to me to formulate a thought in the brain!"

[4] Say I: "This is the natural result of the increasing wakefulness of your spirit in the heart, which is the love towards Me and through Me to all men.

[5] With people whose love has not yet awakened thus, the thoughts, although forming in the heart as well, on account of the latter being still too material, are not

discerned within same but only in the brain, where the thoughts of the heart, already more material on account of the arousal to action, develops pictorially, amalgamating with the images which have imprinted themselves in the brain tablets [pyramids, the trans.] from the outside world through the body's sensors, becoming so to say material and bad in the soul's view and therefore having to also be regarded as the necessarily evil basis for men's deeds.

[6] Every person therefore must be born again in the heart, and there in the spirit, or he cannot enter the kingdom of God!"

[7] Says Cyrenius to Peter who was standing next to him: "Do you actually understand this thing about the born-again spirit within the heart, and what and where the Kingdom of God actually is, about which He and the angels constantly speak, promising us this as something to coje for our faith?"

[8] Says Peter: "Of a truth I understand such, and if I did not understand it, I would not stay here, but would be at home attending to the household. Explore your own heart, exalted lord, and there you shall in a short time discover more that I could explain to you in a hundred years!

[9] Look at us, His first disciples and witnesses, nevertheless speak more with Him than you and many others not by word of mouth; for we speak with Him solely in our heart asking Him about a thousand things, and He answers us in clear, distinct thoughts and thus we have a twofold benefit. For an answer by the Lord in a man's heart is, as it were, already his vital constituent whereas the external word can become a vital constituent only through constant activity for the soul's practice.

[10] And in this way you can, exalted lord, ask also those matters regarding Satan, and the Lord shall then lay the right answer into your own heart so quietly and secretly that the myriad-eared Satan shall be incapable of hearing it! And in the same way you can also ask the Lord about the re-birth of the spirit in the heart and about the Kingdom of God, and presently the clearest answer shall be given you."

### **Dual cognition ability**

(RB 1, 35, 2-8)

[2] "Behold, every person has a twofold perception: an exterior, that is The head or actual physical understanding, with which God's nature cannot be grasped and comprehended, because same was given the soul only to initially separate the spirit within it from the Deity and to veil it from the spirit for a time. If the soul wants to seek and find God just with this negative ability, then it will only remove itself from its goal, the more stubbornly it pursues same along such path.

[3] "But the soul has also another ability that resides not in its head but the heart. It is called inner feeling, consisting of its own feeling, out of love, and a corresponding conceptualisation, made up of the previous two elements. Once this has taken up the concept of God's existence, then He is at once embraced by love and held fast by its will, which holding fast alone is called faith.



[4] "Through this faith, which is a living one, the true spirit is awakened. The latter then examines its awakener, at once recognising and seizing same, straightening up like a mighty light out of God, suffusing the soul and transforming to light everything within it. This light then is the actual faith through which every soul can achieve bliss.

[5] "Had you ever heard of this, the only true faith? You say no, this type of faith is utterly strange to me, because thinking from within the heart seems impossible to me! – Indeed so it is! This thing has to seem impossible to you.

[6] "To think within the heart takes practice, consisting of constantly re-awakened love towards God. This re-awakening strengthens and expands the heart, loosening the spirit's band, so that its light (because every spirit is a light out of God) can constantly and more freely develop. Once the light of the spirit begins to light up the actual life-chamber of the heart, the countless archetypes are delineated ever more vividly in the equally countless walls within the life chamber, making them visible to the soul. And behold, viewing of the soul within its heart is then a new type of thinking. The soul then gains new concepts and great new ideas. Its wide field of vision enlarges with every heartbeat. The stones of contention vanish in proportion to cerebral silencing, and that is no longer proof-seeking. For the light of the spirit lights up the inner forms so vividly as to cast no shadow on any side. Therewith everything resembling even the feeblest breath of a doubt is banished everlastingly.

[7] "And thus a faith that has its seat in the heart rather than the head is to be called a true and living faith: true because of going forth from the infallible light of the spirit, and living because within man, only the spirit is alive in the real sense of the word!

[8] "Within such faith then lies that extraordinary power mentioned twice in the Gospels.

(GGJ 8, 61, 9-14)

[9] Say for yourself now, and think well about it: would a merchant not be a great fool if he knew that he could buy for a reasonable price a pearl that is definitely one of the most priceless ones, and even if he did not possess so much money, would not immediately sell all his goods that are of less value and would buy the priceless pearl for that. Because the priceless pearl is in the eyes of men still unspeakably of much more value than all his former goods taken together.

[10] Look, this is also how things are with the value of the rebirth of the human soul in his initial spirit of life out of Myself. Is it not worth that a good person gives up all his worldly treasures and would only strive with all his might for the greatest pearl of life, namely the rebirth of the soul in the initial spirit of life? Or is it not better to take care for the eternal life of the soul than to be worried about all perishable treasures of the world that will perish and rot, and probably will never again come back completely to the eternal, clear life of their souls?

[11] It is indeed true that the soul during his life on this Earth appropriates to himself those things that are related to his flesh and transforms it according to his

being. And when the body has been completely fallen away, bit-by-bit he also appropriates from the corresponding decomposition ether that which corresponds to himself in order to clothe himself with it. But this is still not a treasure of life for a soul, but only a characteristic of life of every soul that was fixed by My order and that can never be accounted to him as merit, because this is only something for which I had taken care of.

[12] But also, one thing is certain and true, namely that with a pure soul who lived according to My will, more of his earthly body will pass into him than with an impure and sinful soul, for if a chaste body was already here an ornament for the soul, this will certainly be even more so in a glorified spiritual state.

[13] But also this does not belong to the actual merit of life of the soul, but it is also an arrangement of Me that rewards the soul, and also here it would be an idol foolishness of the soul if he would worry even for one moment for this earthly treasure which also continues to exist for him in the beyond, because it belongs to his 'I'. Yes, this worry could be completely compared with that of very foolish parents who only are concerned whether their children will receive a nice and attractive appearance and how they have to arrange it to make their proud foolish wish come true, but who do not consider that the growth and the outer appearance are only depending on God's will and that no human being can change anything to it.

[14] Therefore, for every soul, only one thing is necessary: that he would search for My Kingdom of life in himself in the little chamber of the heart of the original life, and would also find it. All the rest, he will receive from Me as a free gift anyway.

(GGJ 8, 57, 12)

[12] Consequently, in this little chamber lives the actual Spirit out of God, and if the soul of the human being enters this little chamber by the right humility and compliancy – as the love of the true human being enters the eternal, uncreated love of God – then by that, the soul unites with the eternal Spirit out of God and this Spirit unites with the uncreated soul, and that is the rebirth of the soul in the Spirit out of God.

(RB 2, 278, 4-6)

[4] Wherefore My Kingdom is laid into everyman's small heart. He who wants to get there has to enter his own heart and there create a spot of rest called humility, love and contentment. Achieving such, his bliss is achieved for eternity. He shall then find much more than he ever expected. For it is surely easier to furnish a small house with everything than it is a great palace which has an empty appearance in spite of thousands of items.

[5] Wherefore you must not have too broad concepts of My heavens, but narrow and small ones, whereupon you shall find true bliss there. A heart full of love for Me

and the brothers and sisters, together with a bent for action, shall bring every one of you a true foundation for eternal happiness.

[6] Likewise you should not imagine My heavens at some immense distance, but close by. The entire road is just three spans long: the distance from head to centre of heart! With this distance covered, you are already there. Do not imagine we are going to journey upwards over all the stars, but just a journey down to our heart. There we shall find our heaven and the true eternal life!"

(Youth of Jesus, Chapter 299, 8-13)

[8] Now every man must carry certain weaknesses within himself, which are the common bonds of the spirit by which it is confined as though within a tight shell.

[9] These bonds can only be burst asunder when the soul, which is entwined with the flesh, has so strengthened itself through the proper amount of self-denial that it is stable enough to perceive and to hold the free spirit.

[10] This is why man can only become aware of his weaknesses by suffering all manner of temptations and thus discover how and wherein his spirit is fettered.

[11] And when he thereupon denies himself in his soul in these very matters, he thereby frees his spirit of its bonds and binds his soul therewith.

[12] And when, in the course of time, the soul is bound with all the former bonds of the spirit, the completely unfettered spirit quite naturally unites with the entire, now strong soul,

[13] and the latter thereby enters into all perfect, heavenly power of the spirit and thus becomes wholly one with the spirit forever.

### **Futile struggles**

(GGJ 5, 160, 1-6)

[1] (The Lord) "The exclusive striving for the kingdom of God requires the greatest activity. If a true disciple has made this entirely his own, even that king who will also truly reward the true service, and so it remains true through all the good spheres of human life, will also find that - wherever and in whatever a person does what is good and true for its own sake and strives after the true perfection - the just recognition and reward will and must come to him of its own accord.

[2] There is, for example, a person for whom it is important to achieve through this teaching of Mine the rebirth of the spirit - which truly is not withheld from anyone - who has truly striven after it with all eagerness and just love. This model person knows that the love for God and for one's neighbor is the one and only way to this. He now keeps all the commandments of God strictly, loves God in his heart as much as he possibly can, shows to all only goodness according to his good strength and supports the poor richly, and wherever he sees a true wise man of God, he hurries over to him, supports him richly and makes him his friend.

[3] He does that for years; but the promised and demanded rebirth, hoped for daily all the more, nonetheless does not come. He indeed notices here and there light moments, but they are only flashes, whose light will not take form. Then the eager applicant of many years for the spiritual rebirth speaks: Now however I am beginning to consider the whole issue of the rebirth of the spirit to be a sheer fable! I have now spent twenty full years until this hour doing everything that the doctrine demanded of me, and nonetheless I am at the same point where I began to live accordingly and to strive! Thus perceptible truth cannot be achieved; therefore it is the very most intelligent thing to continue to live as a proper person in the world again and withdraw from all the deceptive spiritual connections!

[4] Now here comes the main question: Well, why then could this very honestly striving person not achieve the rebirth of the spirit? Exactly because he had done all that good only in order to achieve it!

[5] Whoever loves God and his fellow man for any other motive than God for the sake of God and the neighbor for the sake of the neighbor will not come to full rebirth, because this is a most direct union between God and man.

[6] Through such a motive the person always places a partition wall between himself and God, which, however thin, nonetheless does not let the spiritual light through, and therefore cannot fully become one with the Spirit of God. But as long as this union does not happen, there can be no talk of a full rebirth.

### **“Apply force to the Kingdom of God”**

(GGJ 7, 127, 3-9)

[3] The full knowledge and observance of the will of God is the true Kingdom of God within you. But knowing God’s will makes it still not so easy to observe it as you imagine, because the worldly people resist it and persecute those who truly want to attain to the Kingdom of God. Therefore, he who wants to possess fully the Kingdom of God should not fear those who can only kill the body of man but cannot harm the soul. Man should rather fear God who by His eternally unchangeable order can also cast the soul into Hell.

[4] He who fears God more than men, despite the persecution he might suffer from men, does the will of God. He is the one who seizes the Kingdom of God with force. And whoever will do that, will certainly attain to it.

[5] There is also something else that belongs to the seizing of the Kingdom of God with force, namely that man practices the deepest possible self-denial in all the things of the world, forgives with all his heart all those who offend him, bears no grudge or anger against anyone, prays for those who curse him, does good to those who harm him, does not exalt himself over others, bears with patience the temptations that come to him from time to time and refrains from gluttony,

licentiousness, harlotry and adultery. He who practices all these things will also seize the Kingdom of God with force.

[6] However, he who recognizes God, respects and loves Him above all and his fellowmen as himself, but at the same time also respects and fears the world and does not dare to openly declare My name as this might bring him some worldly disadvantage, he does not seize the Kingdom of God with force and will also fail to win it completely in this world and will in the beyond have to endure many a struggle until he becomes perfected.

[7] Now, he who knows and believes that I am the promised Messiah should also do what I teach, have taught and will still teach further on. Otherwise he is not worthy of Me and I will not be particularly helpful to him in the development of his inner life. I am the life of the soul through My Spirit that is in it that is called the love for God. Thus, he who loves God above all and therefore also does His will, his soul is filled with My spirit and that is the perfection of the eternal life of the soul.

[8] However, if anyone knows Me but nevertheless still fears the world and says to himself: 'Yes, I fully recognize the Messiah and secretly believe everything what He is teaching, and I also live according to it, but because the world is as it is and one should live by it, outwardly I will not show the world what I secretly confess inwardly so that no one can speak evil of me', he does not really confess My being and My name, and he still does not have the true and full living love for God. And in this manner the fullness of God's Kingdom can hardly become part of him since the fullness of God's Kingdom consists in the highest love for God, and this has no fear or anguish for the world.

[9] The one who confesses Me before the world – when this is necessary – I will also confess him before the Father in Heaven. However, the one who does not confess Me before the world – when this is necessary – I will also not confess him before the Father in Heaven."

### **The path to unification with the spirit**

(GGJ 8, 150, 14-16)

[14] Seek above all to develop and to strengthen your life-consciousness according to My teaching. Feel the need of the poor and relieve it according to your strength and wealth, comfort those who are sad, clothe those who are naked, give food to those who are hungry, and drink to those who are thirsty, help those who are sick where you can, free the prisoners and proclaim My gospel to the poor of spirit. This will exalt your feeling, your mind into the Heavens, and on this true path of life your soul will soon without difficulty become one with his spirit from God and will by that also share in His wisdom and might. And this will certainly be more valuable than to know much in the world while being furthermore an insensitive human being towards fellowmen, and because of the feeling that was not sufficiently awakened for

life having to give testimony to yourself of being still far away from the true life in the spirit.

[15] I say to you: the spirit is the only living thing in man, is pure love and most gentle and is an eternal supremely well-disposed feeling of that love. Thus, he who will make effort to ever more absorb this love of the spirit and its most gentle and eternal most well-disposed feeling into his selfish soul, becoming therein also more and more strong, more powerful, more courageous and more compliant, will help by that the full union of the spirit with the soul. And if the soul becomes then pure love and wisdom in his most gentle and most well-disposed feeling, then such a soul is also entirely one with his spirit and is therefore then also in the most living possession of all wonderful capabilities of life and existence of his spirit. And that is then certainly more valuable than having attended all the schools of the worldly scientists on Earth but remaining by that a severe and insensible human being.

[16] Therefore, refrain for the moment from all useless research for the many circumstances of things and their phenomena, causes and consequences in the world, for this will bring the soul not even in one hundred years even one millimeter closer to his true goal of life, because by that he cannot come to a true inner knowledge, but only tot an external, superficial and bit by bit knowledge and a blind guessing for everything from which an ordered and coherent knowledge and insight can never arise and by which the soul will thus find himself in a continuous anxious searching, which will produce little real salvation for life.

(GGJ 9, 103, 5-6)

[5] And to only enlighten the mind of men, the good cause would even be less served than when they would be taught from the outside by a fellowman who became wise and strong with the help of My teaching. But when already now so many people are not believing in Me while I in their presence am not only teaching them but also performing signs which were never done by anyone else before Me, they would trust even less their own mind, with which they cannot perform any signs alone, because their heart and will would not come so easily and fast as you think in complete harmony with what they realize that it is true and good. For even when man with his reason realizes very clearly all the things that are good and true, while his heart is still full of all kinds of worldly things, then it still will cost him a lot of hard struggle with his own world before this will be removed from the heart and its will, so that man would only love and will what he has discerned that it is true and good.

[6] Only when the love, the will and the mind, which is filled with all truth, have become one in all actions, has man also entered in the rebirth of the Spirit from God in his soul and has stepped into the first degree of God's power in himself, and in that condition he can already perform signs.

## THE REBIRTH OF THE SPIRIT

(Introduction of the Lord to 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.

(GGJ 1, 2, 14-16)

[14] It goes without saying that here not a first birth as flesh from the flesh is meant, but only a second birth from the spirit of love for God and from the truth of living faith in the living name of God who is called "Jesus-Jehovah-Zebaoth". This second birth is also called 'the rebirth of the spirit through the baptism from the Heavens', this being a good definition.

[15] The 'baptism from the Heavens' is the complete transition of the spirit and the soul with all its desires into the living spirit of love for God and the love in God Himself.

[16] Once such a transition has taken place of man's own accord and all his love is now dwelling in God, then through such sacred love the whole person is dwelling within God where he is brought to maturity and strengthened as a new being and thus, after attainment of proper maturity, reborn of God. Only after such a second birth, which is preceded neither by the desire of the flesh nor man's procreative will, has man become a true child of God thanks to God's grace which is a free power of God's love in the human heart.

(John 1, 13)

*"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*

### **Further explanations**

(GGJ 1, 161, 1-6)

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

[2] Once the outer vessel has reached the right degree of development, to which end God has provided same with all essential parts and properties over abundantly, He then awakens or rather develops His uncreated eternal Spirit within man's heart, and this Spirit in its effect is what Moses understands and wishes to be understood by the 2 great lights which God put in the firmament, the way it also was understood, and never otherwise, by all patriarchs and prophets.

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

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

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

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

(GGJ 1, 214, 10)

[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.'

(GGJ 2, 41, 5)

[5] Therefore, he who awakens love for Me also awakens the spirit I have given Him, and since I Myself am this spirit and must be it because there does not ever exist any other spirit of life beside Me, he thus awakens Me within him, is thereby fully born into eternal life and cannot ever die from then on or be annihilated; - not even through My omnipotence, because he is one with Me. I cannot annihilate Myself because My infinite existence cannot ever be changed to non-existence. Therefore, do not think that your love for Me is foolish, but it is exactly as it must be. Stay with it and you will not ever see, feel or taste any death."

(GGJ 4, 220, 6-10)

[06] Therefore I have come into this world, to show you the right turnaround back to My order and the right way, to stay with it until achieving the true rebirth of the spirit in the soul, after which no evil fallback is thinkable and possible anymore.

[07] This must be introduced to you now, since those, who once became wrong, are helped only a little with the patched up turnaround of the soul. The soul first must completely turn around, before the rebirth of the spirit in the soul can take place; however, the plugged and patched up, thus on the right path brought better soul-state, is not lasting, because by the power of the world and its temporary advantages, a purely patched up soul only too easily falls back into its old accustomed wrongness.

[08] To prevent this from happening, I have paved the new way, for My spirit, which I now place as a spark of My Father-love into the heart of each soul, becomes fed through your love to Me, and from there truly and active for the neighbor, and must grow in your soul and after reaching the right greatness and power, to fully unite with

the improved soul and become one with it, which act should and shall be called the rebirth of the spirit.

[09] Who has achieved this, is of course standing incomparable higher than an even so perfect soul on its own, who also can do a lot, however, forever not nearly all this, what is awaiting the completely reborn.

[10] However, this spark of My love is only then placed into the heart of a human soul in full, if a person has heard My word and has accepted it in his heart faithfully and with all love as the truth; as long this is not the case, not even a most advanced perfected person can reach the rebirth of the spirit. Since without My word, which I speak to you now, the spark of My love cannot enter the heart of your soul, and if absent, it can also not grow and prosper in a soul and therefore also not be reborn.

(GGJ 4, 225, 5-8)

[05] If the great advantages, to which My spirit will lead you, are used within My order, it will bring you a thousandfold blessing in everything; should you however in time begin to use them against My order selfishly, they will become for the people the brooding place for all kind of conceivable earthly evil!

[06] What I now speak to you, I also speak to all those, who will follow you in a thousand and another thousand years, perhaps a few years more or less. After that another layer comes to ferment and work the earth, with and without people; since the earth is large and there are many spirits who are awaiting to be freed from judgement.

[07] Every reborn can also perform miracles, but not like these moors without the recognition of My name and My will, however, with the full recognition of My name and My will and My unchanging order. Because if someone wanted something different, it could not happen, since My spirit in him would not provide him with the strength; since then only the soul on her own would be wanting, because the spirit could never want something against My will!

[08] However, through the rebirth of the spirit in the soul, the soul does not lose her own, free will and her recognition in the rows of the big creation, which will go forth and forth out of My love, out of My wisdom, order, power and strength."

(GGJ 7, 54, 11-13)

[11] At the same time you have noticed in the phenomenon, how the stones of the wall gave a strong light in all their colors. This signifies, that in the twelve commandments given to you, contain all degrees of the divine wisdom, and therefore a person can only reach perfected wisdom by keeping the twelve commandments. Because in the commandments are contained all the wisdom out of God, and because all the wisdom of God is contained therein, also all divine power and strength is contained therein, and this therefore, because in these commandments the all-wise and almighty will and thereby the highest freedom is contained.

[12] Whoever thus made the will of God his own through keeping the commandments, has also adopted the divine power and the divine freedom and has reached the state of the true rebirth of the spirit and is as a true child of God as perfect as the Father in Heaven Himself.

(GGJ 7, 69, 6-7)

[06] The inner spirit works incessantly towards the aim, to mature the soul as soon as possible and to make it completely free, but the spirit is not allowed to force the slightest compulsion on the soul, because then the soul would become even more material and bound, as it could ever have become through any outside influences. Therefore, the soul was given its own will and mind, to be brought to the point, through outside lessons of self-determination, to increasingly rid itself by means of its own will from all worldliness and by going inside itself to walk on to the increasingly purer and purer spiritual road.

[07] To the extent the soul actively walks the increasingly purer spiritual ways, to the same degree its inner, purer spirit from beyond unifies with it. And once it has rid itself from all the world completely through her increasingly purer mind and through her increasingly freer will, she has become equal and one with her spirit, the unification of which we can call the spiritual rebirth, and as one with her spirit, even though still in the body, she will be capable of what I am capable of with my spirit combined with my soul."

(GGJ 9, 102, 8)

[8] But of what consists that power of God in man? It consists of the true and pure love for God, of its all-superior wisdom, and by that of the right love for fellowman, and also of meekness and humility, as well as self-denial against the enticements coming from the world. He who has become strong in all this, has already the power of God in himself, and has become, through the unification of the Spirit of Power from God with the soul, completely one with God, and has by that raised himself above the coercion of time and space, and with that also above every judgement and every death. He has become an independent ruler in and from God, and eternally he should no more fear, as little as God should fear Himself, the 'wrath of God', which is His almighty and all-powerful will of which the unbendable earnest gives every creature its firmness in time and space, because man has become one with God in the manner that I have clearly explained to you now.

(GGJ 9, 108, 4-5)

[4] Look, the wine that is gradually prepared by the grapevine is just as much a miracle as this wine that I suddenly created here before you. I also could continuously create all the other things like the clouds and the rain in the air, and like I also have created here now before you the strengthening wine out of the air, in

which all elements that are needed for the wine are already present, as well as everything that is needed for the existence of all the other created things. Man cannot see this with his physical eyes, but only the spirit can see it, separate it and unite it, and then accomplish it suddenly or – in order to put the human mind, the love and the patience to the test, and also to awaken the activity of men and to give no chance to men's laziness – step by step, in the manner that is known to you. But it is always only one and the same Spirit that is able to accomplish everything in one or the other way, because it is ultimately the very beginning of everything and will also always be, because all that exists is basically only the might, power, love, wisdom and will of the Spirit.

[5] Also every person possesses such a spirit, which will only be active in man when he will know God's will completely and will be active according to that will, and unite his spirit with the soul in man by way of the pure love for God, and from that for his fellowman, and that soul becomes himself through that, the pure love and the will of God. Once this has taken place in man, then he is also like God in this, and he can also accomplish things, which no other human being with his purely outer reason can understand.

(GGJ 9, 141, 3)

[3] I said: "Your opinion is very good and also true, because a perfect soul who is born again in My Spirit of love and truth will not only not lose anything when his body will fall away - except its heaviness and burden that bounds him to this material world - but will gain unspeakably more by it. For truly I say to you: no physical eye has ever seen, no ear ever heard and no human sense organ has ever felt all the happiness that awaits in the big beyond for those who love Me and live and act according to My teaching. I do not need to tell you more"

(SS 1, 64, 15)

[15] You shall wait in vain on your 'youngest day', for it is there continually for all people. This is for the loving, righteous ones a day of resurrection unto eternal life, which is the full rebirth of the spirit. But to all those who do not accept Me in the spirit and in truth and do not want to take Me in with all love in himself, to them it is a day of judgement.

### **Only the whitsun miracle made the spiritual rebirth possible**

(HG 1, 144, 2)

[2] Following this, Emmanuel gazed at Enoch's offering, blessed it and said: "I, Emmanuel Abba, have not really any pleasure in this burnt offering, but only in the fact that it was offered to Me with a pure heart. And so, I bless it for a memorial in anticipation of a sacrifice which will one day be made for the quickening of all the

dead and the living. And so, it shall henceforth, and to the end of all Times of times, remain with the lamb and bread! Amen.

(HG 1, 46, 20-23)

[20] "Behold, I have once been here in the beginning of the world to create all things for your sake and you for Mine. Soon I shall return in great floods of water in order to wash the pestilence off the earth. For the depths of the earth have become an abomination to Me, full of dirty mud and pestilence, which has grown out of your disobedience. There I shall come for your sake so that the whole world may not perish, and one lineage remains the last descendant of which I Myself shall be.<sup>21</sup> "And I shall come to you a third time manifold (Abraham, Moses, and the prophets. The Ed.), untold times as now - sometimes visibly and sometimes invisibly in the word of the Spirit - to prepare My way. And I shall come a fourth time bodily, in great distress, in the great Time of times. Soon after that I shall come for the fifth time in the spirit of love and sanctification. And I shall come for the sixth time to the inner self of anyone who will truly long for Me in his heart and shall be a guide to him who full of love and faith will let himself be drawn by Me to eternal life. At that time I shall be more remote from the world; but whoever will be accepted shall live, and My Kingdom will be with him forever.

[22] "Finally I shall come again, as already mentioned. But this last coming will be to all a permanent return - one way or another.

[23] "Listen and comprehend it well: Abide in love, for this will be your Redeemer! Love Me above all - this will be your life everlasting. But also love one another so that you may be released from judgement. My grace and My primary love be with you until the end of all times! Amen." - And their eyes were again closed.

(GGJ 3, 171, 4-14)

[04] Therefore you will all only fully understand the birth, or rebirth, from the spirit and in the spirit when I as a man and the son of man, am taken from this Earth under your very eyes like Elijah!

[05] Only then will I scatter My spirit from the heavens full of truth and power over all those who are Mine, whereby only then the full rebirth of the spirit and in the spirit will be made fully possible, and only then will you understand and recognize the rebirth of your spirit.

[06] But until then no-one can be fully reborn in the spirit, not anyone, beginning from Adam; not even Moses and all the prophets.

[07] But through the works which I have performed before you and all the others, everyone from Adam onwards will take part in the full rebirth of the spirit if they were born into the world and had at least a good will in the life of their body, even if they were not always active accordingly.

[08] For there are many others who have the best will to do and carry out something good, but they are lacking in the means and the outer strength and skill, which are as necessary as the eyes are for seeing. Well, in such cases the good will means as much to Me as the deed itself.

[09] You see, if, for example, someone fell into the water and you saw it! Now you might well want to help the unlucky person – but you know that you are completely incapable of swimming. If you jumped after the person who had fallen in, you would both be swept away by the water; but if you could swim very well, you would certainly jump after the unlucky person without any further thought and save him. But because you cannot swim, you do not jump after the unlucky person despite the best will in the world, but instead you quickly look for someone who could and would save the person!

[10] Look, look, My little daughter, a good will is as much as the completed deed itself; and that is the same in thousands and thousands of cases where the good will alone is accepted instead of the deed.

[11] I will give you another example! Look, you had the best will to help a very poor person who came to you, but you had no fortune yourself, and yet you wanted to help the poor person with all your strength! But since you have no fortune yourself, you go to one or another person who has a fortune and beg them with all your power for a good help for your poor person, but you do not receive it because of the hard-heartedness of the rich person and you have to let the poor person move on without support, crying for him and pleading for him to the Lord God.

[12] You see, your will is then just as much as the completed deed itself!

[13] And there were many such people before us, there are now, and in the future there will be more; they will all participate in the rebirth of their spirit in their soul!

[14] If you cannot yet really understand what the actual rebirth of the spirit consists of, like everyone else, well I have shown you the reason as clearly as possible; but if the time will come when you will be reborn in your spirit, only then will you fully see what and why you still cannot see it now! Do you understand the reason now why you still cannot understand Me yet?"

(GGJ 3, 180, 3-8)

[03] But if the Lord God is also infinite in His majesty of wisdom and power, He is nonetheless a limited person in the love of the Father here with and among you. And exactly this love, which makes Him a person before you, also makes us angels into people before you, otherwise we are only light and fire, darting through all the infinite space as great, creative thoughts, filled with the word, the power and the will from eternity to eternity!

[04] But you people of the Earth are only now receiving the spirit, and even more so the own flame of love from the heart of God, as a consequence of which you will

become true children of God, and as a result you are unspeakably preferred above us, and we will have to walk along your path in order to become equal to you.

[05] As long as we all remain angels as we are now, we are nothing but the arms and fingers of the Lord and stir and move ourselves only to act when we are prompted to do so by the Lord, as you prompt your hands and fingers to act. Everything in us that you can see in me belongs to the Lord; nothing can be called our own –actually all we are is the Lord Himself.

[06] But you have been called and designated to become in fullest independence what the Lord is Himself; for to you the Lord will say: „You must become perfect in everything, even as your Father in heaven is infinitely perfect!"

[07] But if such a thing is said by the Lord to you people, you will only then fully see to what a great thing you have been called and designated to do, and what an endless difference there is then between you and us!

[08] Now you are certainly embryos in the womb which cannot build any houses with the smallest strength of life that you have been given; but when you are reborn out of the true womb of the spirit, then you will also be able to act as the Lord acts!

(GGJ 4, 133, 8-9)

[08] Says I: "To understand the secret of the kingdom of God in all depth of depths, you all first must be reborn in the spirit, which is now impossible for you. Only if the Son of Man has returned from where He has come, He will send to you the spirit of all truth which is holy; he will awaken you entirely and complete your hearts and waken the spirit of all truth in you, which means, in the heart of your souls, and by this act you will be reborn in the spirit and see and understand in the brightest light what the heavens contain in theirs.

[09] But this, what I show and explain to you right now, is only a preparation for what the spirit will give you in all fullness. There are many things which I still have to tell you, but you would not be able to endure right now; but if the spirit of all truth will come, he will guide you in all wisdom! Since you know this now, we immediately want to start with a further considerable preparation at this place, and our widely experienced Mathael will tell us another little history from his experiences.

(GGJ 4, 217, 9)

[09] If such a person is then completely reborn out of his spirit, he is completely equal to Me and in all his life's freedom he can do, within My order which he became himself, whatever he wants, and it must be there and happen according to his free will. In such life perfected state, because completely resembling Me, man is not only a master of the creatures and the local elements of this earth, but his magnificence then reaches, just as My own, to the whole creation in endless space, and his will can prescribe laws to the countless worlds, and they will adhered to them. Since his transfigured vision penetrates everything, just as My own and actually with My own,

and his clearest recognition sees the needs everywhere in all of creation and can prescribe and create and help, wherever and whatever it will be; since he is in everything one with Me.”

(GGJ 4, 218, 1)

[01] (The Lord:) “Only this degree of the most highest life-perfection, nobody could have reached before My incarnation; and therefore I have come to this earth, to make you My true children by the rebirth of your spirits in your souls. Thus, if I now speak of a perfect soul, it refers to a soul in which My spirit is already active, but has not yet become completely one with it.

(GGJ 6, 142, 8)

[08] When I in the near future will have left this earth personally, I then will pour out the holy spirit of all truth over all My loyal disciples and brothers. He will lead and uplift them in all truth, wisdom, power and strength and will unite your souls with the spirit of love out of God from the beyond and thus bring about the rebirth of the spirit in you, without it there can be no true and free, everlasting life, but only a bound and judged life which is, compared to the true, freest life of the spirit, true death.

(GGJ 7, 129, 10)

[10] For I Myself must first be completely in Me, in God, the Father of eternity in order to send and give you My Spirit. As soon as it will come, it will then lead you into all truths that are still incomprehensible to you all, and then you will do the same and even greater things than I Myself am doing now. However, how that will be possible My Spirit that will enlighten your souls will teach you.

(GGJ 9, 56, 6-7)

[6] My word is already Life in itself and makes everyone alive who hears it with a willing heart, because then Life, which is the basis of all life, passes directly into the life of man. The word of the prophet however, is only a trustful signpost and shows man how he can come to the living word out of My mouth and by that can pass into the life of the spirit.

[7] I say to you all: finally, everyone will have to be instructed by God in his heart, for he who finally will not be instructed by the Father or by God’s Spirit in Me on the way of the pure love for Me and his fellowman, does not come to Me, the Son of the eternal Love, which is the eternal Light, the Way, the Truth and the Life itself, because I am in Myself the wisdom of the Father. Although you do not understand all this now completely, but you will understand it when after My ascension you will be reborn in the Spirit out of Me, for this is the living Spirit of all truth that completely lives eternally in itself, and it will lead you into all wisdom. So you were right when



you said that the newly created fishes were incomparably tasting better than those that were procreated later among themselves.”

### **The relationship between soul and spirit**

(GGJ 7, 66, 5-8)

[05] The soul of a person is an ethereal substance, thus - if you can understand that - it is composed by many light-atoms or possibly smallest particles put together into a perfect human form by the wisdom and the omnipotent will of God, and the pure spirit is actually the will emanating from God, which is the fire of the most pure love in God.

[06] The pure spirit is a thought of God, emerging out of His love and wisdom, and becomes a real being by the will of God. But since God in Himself is a fire out of His love and wisdom, it is similar with the thought which in a certain way has been placed outside God and has been individualized into a separate being. Just as fire is a force, also such a thought out of God is a force in itself, is aware of itself and can act by itself in such clarity, from which it emanated. As a pure-force it penetrates everything what you call matter, but cannot be penetrated by matter, because matter is in the further extend nothing else than an external expression of the spirit of God.

[07] The soul is, as it were, matter dissolved by the power of the spirit, which, forced by his power, transforms into the spirit's own primeval form, and as such united with its spirit, forms the light-ethereal-substantial body, just as the soul forms and builds its future dress through the pure strong will of its spirit from the flesh-material surrounding it, if this has been completely decomposed and dissolved,

[08] There you have a very short and true representation of what a soul is and what the pure spirit is.

(GGJ 4, 226, 1-4)

[01] (The Lord:) “The soul will always relate to the spirit, like the earthly body to the soul. The body of an even still so perfect soul has in a certain way also its own pleasure will, by which the soul can be spoiled, if she adheres to it. A properly educated soul will never adhere to the gluttonous will of the body and always stay a master over its body; but with spoiled souls such is quite possible.

[02] Between soul and spirit, however, there always exists a relationship like between a primordial perfect soul and its body. The body on its own can have desires as many as it wants, and tempt the soul for allowance and satisfaction with all it's often rather sharp stings, but the perfect soul will always say an effective 'no' to it! And precisely the same does My spirit in the soul, in which it merged completely!

[03] As long as the soul adheres completely to the will of its spirit, everything takes place exactly according to the will of the spirit, what is also My will; however, if the soul because of her backward recollection wants a little more sensuous things, in

such moments the spirit retreats and leaves the execution of the desire over to the soul only, from which normally nothing happens, especially if the will of accomplishment contains effectively very little or often even nothing at all of any spiritual content.

[04] The soul, soon noticing her own weakness and clumsiness, will not before long let go of herself-desire dreams, reunited again with the spirit most intensely and let his will prevail. Then there is of course order and strength and power in all fullness again.”

(GGJ 4, 228, 2-5)

[02] Wherever the brain of the head (the brain of the physical head) is not involved during any means of viewing and observation of the soul, the soul will have no recollection of it, perhaps only a vague notion; since this, what the soul adsorbs into her brain (the substantial-soul-like brain), she cannot see, just like the body does not have a sight which could see on the inside, everything which is engraved in pictures on the many little brain boards taken in by the eyes and ears. This can only be seen by the soul, which is inside everything flesh.

[03] However, what is left correspondingly in the soul-like brain, the soul cannot see with her eyes and not hear with her ears, since her eyes and ears are directed only outwardly like those of the body; the corresponding pictures of the soul-like brain can only be viewed by the spirit in the soul, which is also the reason a person can only then recognized something purely spiritual, if the spirit has fully awakened in the soul and penetrated it.

[04] However, what is inside the spirit, is recognized by Me and out of Me again in the spirit, which is with Me or My spirit identical; since it is My effigy in the soul, like the sun places its full effigy into a mirror.

[05] Thus, for as long a soul lives inside her body, a properly developed body brain is absolutely necessary for a truthful, bright viewing; but a spoiled brain is of no use to her for any spiritual viewing, just as the viewing through the pit of the stomach is of no use to her, because she has no recollection of it, as shown earlier. Even if it remains stuck in her spiritual brain forever, she still has no eye and no ear for it, what only has the awakened spirit in her.

(GGJ 4, 256, 1-4)

[01] (The Lord:) “Ah, when at times of a certain enrapturing for a few moments the spirit with its primordial fire ether emits into the perfect soul, then the distant feeling, distant effectuating and distant viewing is raised to a higher power, and in such moments it is for the soul possible, to reach the even very distant stars and look at them with great precision; but when the spirit in the soul withdraws orderly, the soul with her pure outer-life-sphere can only reach effectively, as far as she under the most favorable conditions can find anything to her elementary corresponding. Her

outer-life-sphere resembles the emission of an earthly visible light. The further away from the flame, the more weakly and faintly it becomes, until finally nothing is left then night and darkness.

[02] However, it is quite different with the outer-life-sphere of the spirit. It is equal to the ether, which fills the entire, infinite space as completely evenly distributed. When the spirit freely emerges in the soul and is excited, in the same moment also its outer-life-sphere is endlessly far away excited too, and his viewing, feeling and effectuating reaches without the slightest limitation so endless far away, as the ether fills the space between and in the creations through and through; since this ether is - said among us - actually absolutely identical with the eternal life-spirit in the soul. The spirit is only a condensed focal point of the general life-ether, which fills the whole infinity. And when fully grown through the soul and gets into contact with the outer ether, his feeling, thinking, and viewing is immediately unified with the infinite outer-life-sphere to an endless distance unweakened, and what the large life-ether in endless space feels, sees, thinks, wills and effectuate by surrounding and penetrating everything, is also felt, viewed, thought, willed and effectuated in the same moment by the separate spirit in a soul, and this also is felt, viewed, thought, willed and effectuated by the soul, for as long she is penetrated by her spirit and for as long he is connected with the infinite and most general outer-life-ether which he is so closely related to.

[03] The difference between the outer-life-sphere of a still so perfected soul on its own and the outer-life-ether of the spirit is therefore easy understandable endlessly and inexpressive large, and you will now begin to understand, how it is possible for a spirit, to place himself feeling, seeing, thinking, wanting and effectuating in a still so far away distance, yes to penetrate the whole of infinity on its own, because he is in the whole, eternal infinity as completely uninterrupted on all points of the entire, eternal space unweakened one and the same.

[04] If then by the dwelling where soul parts of the general spirit are separately present, they nevertheless henceforth form a perfect oneness with the overall-spirit, as soon as they have penetrated the soul completely as a result of the conditional spiritual rebirth. By that they most certainly do not lose their individuality, because as life-focal-points in the human form of the soul, they also possess the same form and thereby with their soul, which is actually their body, as spirits who immediately can see and feel also necessarily can feel and very clearly observe everything which is particularly individually present in their enclosing souls. For this reason, however, a soul, once completely filled by her spirit, can also see, feel, hear, think and want everything, because she is completely one with her spirit.

(GGJ 5, 211, 3-7)

[2] Have you ever discovered the borderline up to which an enlightened soul can lift its thoughts? But if the soul has already an endless area of thought, what do we

want to say then about the eternal divine Spirit in it, which is in itself power, light and the very life?

[3] I tell you: It is this Spirit that works and regulates everything in man. Yet the soul is, as it were, only a substantial body, just as the physical body is a vessel of the soul until such time when it has achieved some solidity within it. Once this has happened, it passes more and more into the spirit and, therefore, into actual life, which in and by itself is a true energy and a true light and evermore out of itself creates space, forms, time, and the duration of the forms within it, animates them and gives them independence. And as they come forth out of the infinity and eternity of the fullness of true life, they grasp of it also the infinite and eternal for all times of times and eternities of eternities for and in themselves.

[4] Therefore, no-one can say and maintain that he, as man, is a limited being. There is contained in his minutest parts still something of the infinite and eternal, and for this reason he can grasp the infinite and eternal.

[5] Whoever believes that he lives only for a very limited time is badly mistaken. No part of man is mortal, although of necessity changeable, just as all earthly matter is and must be changeable, since it is destined for the sake of the purity of life to pass into pure life, which is no longer changeable.

[6] Therefore, even if the many different components and parts of matter and, thus, of the human body are transformed, they do not cease to be but continue to exist forever in a more spiritualized and, therefore, more noble form and kind. Or who of you can say that he died when only a child because now, as an old man, he has not retained anything of his original child-like form?

### **The right awareness of the wisdom of God**

(GGJ 7, 55, 3-12)

[03] My word and My sermons to you cannot be given through the normal manner of human speech and mankind's worldly wisdom, but it consists in the proof of the spirit and its power which is completely unknown to you, so that your faith and your future knowledge is not based on the wisdom of spiritually blind people, but on the miraculous strength of the spirit out of God.

[04] Now, this My manner to teach and to speak appears before the eyes of wise of the world as a folly, because they know nothing of the spirit and its strength and cannot observe it with their coarse senses; but My teaching is nevertheless the deepest wisdom of the highest level, but only before the eyes, ears and hearts of the perfected people who are of a good will and who keep the commandments of God at all times. But for the wise and famous of this world, who perish as their wisdom, My teaching is of course not that.

[05] I speak to you about the hidden wisdom of God, which He already before the creation of this material world has prescribed for your eternal glory of life, which hidden wisdom has not been recognized by any Pharisee, no elder and scribe and

senior of the temple by means of their worldly reason in the scriptures; because if they ever had recognized this hidden wisdom, they would not continuously contemplate on how they could kill and destroy Me, the Lord from eternity. But let them make plans and hold meetings; since like their activities, so will be their remuneration!

[06] But to you I say, as it is written: "No human eye has ever seen, no ear heard, and in no human heart is it given, what God has prepared for them, who love Him and keep His commandments!"

[07] What I reveal to you now, is revealed by the spirit of God to your spirit, so that also your spirit investigates and recognizes the depths in God. Since only the spirit sees through and explores all things and, thereby purified, also the depths of God. And therefore you do not receive from Me the spirit of the world, which you never need, but the spirit out of God, so that you out of this spirit can comprehend and understand completely, what is given to you by Me as from God.

[08] I can therefore not talk to you about this in the manner of human wisdom, but only with words, which are taught by the spirit of God that judges all things spiritually, and thus you will not be able to completely understand Me, because your spirit has not yet fully filled your soul. But when your soul with all love and good free will, will be totally in the spirit out of God, which you receive now, then also you will judge all things out of yourself spiritually and recognize and understand everything, what still appears somewhat dark and incomprehensible to you.

[09] Nevertheless, you already perceive something from the eternal true spirit of God and can also already judge a few things spiritually. But the completely natural person does not perceive anything from the spirit of God in him, and if you talk to him about it, it is a folly to him, as he does not have it in him, what his soul could judge spiritually. Because if a person wants to understand spiritual matters, his soul and everything must be completely spiritually orientated; since all life and all true light and all true strength lies only in the spirit, which alone judges everything and no one can oppose its judgement.

[10] But the natural, still spiritless person is matter in judgement, and his natural life is given to him by the spirit of God as a means, so that through it he can awaken the true, spiritual life in him, if he wanted to. And so with his natural mind he can as such recognize the commandments of God and exercise the will to also keep them and live and act accordingly. And if he does this, the spirit of God penetrates his soul to such an extent as the soul has advanced with keeping the commandments of God and in the faith to the one God and the love to Him and his neighbor.

[11] When a soul has strengthened itself therein to such an extent that it is impossible for it to fall back, then this is already proof that the spirit out of God has penetrated it fully, and has orientated its recognition and knowledge spiritually, and such a soul has thereby completely overcome its earlier dead matter and has

become with the spirit of God which penetrated it, one spirit, one strength, one light and a true indestructible life forever, which can never longer be judged by anyone.

[12] And therefore you should above all search for the true Kingdom of God and its righteousness, everything else will be given to you for free; since this will be done by the spirit of God in you. Do not at all worry about earthly things, not even about what you will eat and drink and with what you will clothe your body the coming day; because the heathens and other worldly people worry about this, who have never recognized the true God. If the true spirit in you has reached its full rebirth, so will you have reached everything what you require.

**The corresponding meaning of the small chamber of life in the heart**  
(GGJ 8, 57, 10-14)

[10] The positive little chamber of life in the heart is among the parts of the body certainly also the most inconsiderable part of the whole body. It is dark and is never enlightened by the sun, and even by men, to whom life is given, it is totally unknown and not appreciated. Yes, if one should talk about it to the worldly scientists, then they would shrug their shoulders and say: 'How could the powerful general life of a human being ever be dependent on a hardly visible little dot?' From this, it is obvious that even the greatest scientists, let alone another simple human being, do not know in the least their own fundamental way of existence.

[11] And still, every human being who really wants to know himself and God, must enter this extremely inconsiderable little chamber of life of his heart by way of extreme humility and compliancy, and give back spiritually the life that was received from that. When a human being acts like that, he makes the little chamber of life bigger and illuminates it more and more. And when that happens, the whole heart, and from the heart the whole human being, becomes enlightened and he knows himself, and by that also God. For only then he can become aware and he can see how the life from God enters this little chamber, gathers itself and develops itself to a free independent life.

[12] Consequently, in this little chamber lives the actual Spirit out of God, and if the soul of the human being enters this little chamber by the right humility and compliancy – as the love of the true human being enters the eternal, uncreated love of God – then by that, the soul unites with the eternal Spirit out of God and this Spirit unites with the uncreated soul, and that is the rebirth of the soul in the Spirit out of God.

[13] Just as a real human being has to act this way in order to enter in himself the full glory of life, I have done this now Myself to give you a true example and a very reliable road sign in the great Man of Creation. And I have come on this Earth because this as already said – corresponds according to My eternal order with the positive little chamber, to enter the full power in Heaven and on all earths to My own and therefore also your greatest glory.

[14] It is true that I possess already since eternity in Myself all power and glory, but still, I was not a visible and perceivable God for any created being, not even for the most perfected angel. If I, to a certain extent wanted to make Myself visible for someone like Abraham, Isaac and Jacob, then this happened because I had filled an angel with such a degree of Spirit of My will that on certain moments he represented My personality. But from now on, I am a visible God for all men and angels and I have laid the foundation for a total perfect, eternal and independent free and consequently true life, and from that consists also My own greater glorification and with that also yours.

### **The three degrees of life perfection**

(GGJ 7, 155, 1-13)

[1] I said. "To promise is much easier than to do what has been promised. You are still too much attached to the world and to your great treasures, on which is sticking a lot of blood of widows and orphans, and this creates for worldly men always an almost unbridgeable gap.

[2] However, as with God all things are possible, so it is also possible for the most hardened worldly man and sinner to change himself quickly and efficiently if he sincerely, in full faith and trust in God, does what the divine wisdom is advising him. He must then perform a true miracle on himself by a strict reversing of his will. This by a total self-denial of all his former weaknesses, habits, lusts and bad tendencies that arise from the unfermented and very impure nature spirits of his body in his soul, and polluting and disfiguring him.

[3] Do count how many different passions you have. Take a serious decision to overcome them all and then follow Me. If you can do that, then you also can attain quickly to the inner life perfection, but if you cannot do that, it will be very difficult."

[4] **The Pharisees** said: "As far as the firm will is concerned, we are not lacking it. For if we had the earnest will to sin, then why could we not have the same to do what is good?"

[5] I said: "Yes, yes, that is not a bad reasoning. But the will to sin finds in man always a lot of support, and more precisely in the pricks and tendencies of his body. But for the will to do what is good, his body does not find any support. This he finds only in the faith in a true God, and most of all in the love for Him, and also in the hope that the promises that God has given him will be completely fulfilled.

[6] Therefore, whoever can battle against all the bad passions of his body, and in this way has become master over himself by the firm and living faith, by the love for God and fellowman and by the unwavering hope, will then also soon become lord over the whole visible nature. And then he already finds himself in the first degree of the true inner life perfection, because he has become fully a lord over himself, although he still will oftentimes not lack all kinds of temptation that will prick him to make one or the other light sin.

[7] If he then also succeeds in making a firm pact with all his sense-organs to turn away from all earthly pricks and to turn only towards the pure spiritual, then this is already a sure sign full of the light of life that the inner Spirit out of God has totally filled the soul, and then man is already in the second degree of the inner true life perfection.

[8] In this degree, man has already received such great strength and life freedom that he, because in his soul he is completely filled with God's will and can act according to it, can nevermore commit any sin, for when he himself has become pure, everything is also pure to him.

[9] But although man is then already a perfect lord over the whole nature and has within him the complete conviction that he can sin no more, because all his actions are guided by the true wisdom out of God, yet he still remains thereby in the second degree of the inner life perfection.

[10] But there is still a third and most high degree of inner life perfection.

[11] Of what does it consist, and how can man attain to it?

[12] It consists in the fact that the perfect man, who knows very well now that he is a powerful lord of the whole nature, and without sinning can do whatever he wants, still, in a humble and meek way, controls his willpower and might, and in all his actions, out of pure love for God, only waits until he receives for this reason from God an assignment, which is for the perfect lord of nature still a very difficult task, because he, in his full wisdom always realizes that according to the will out of God that lives in him, can only do the right thing.

[13] But an even more profound spirit will also realize that between the special will of God in him and the most free and endless universal will in God there is still a big difference, by which he makes his special will completely subordinate to the universal divine will, and will only do something of his own power when he directly receives an assignment for it by the only self-will in God. He who does that, has attained within him to the innermost and highest life perfection, and this is the life perfection in the third degree.

(GGJ 1, 3, 1)

[1] Once man in this way attains to the true sonship of God into which he is as if born of God, the Father or the love within God, he attains to the glory of the primordial light in God which actually is the divine primal essence Itself. This essence is the actual Son begotten of the Father just as the light rests latent within the warmth of love, as long as love does not stir it up and radiate it out of itself. Thus this holy light is actually the glory of the Son from the Father which is attained by everyone who is reborn and becomes equal to this glory, which is forever full of grace (God's light) and truth, as the true reality or the incarnated word.



*"And of His fullness we have all received, and grace for grace."* (John 1, 16)

(GGJ 3, 224, 12-14)

[12] Muriel says, "Oh, you call of calls, you voice of voices, you word of words, for the first time recognized and understood by my stupidity! Who can resist You if he has recognized You in his heart?! Oh, how eminent, holy, great and lovely, and how so very familiar You sound out of the holy mouth of the Father to the weak children who have been so long exiled from Your heart! How many thousand upon thousand blessings flood to me with a breath from the mouth of Him who once thundered out the LET THERE BE! Into endless space, at which it then began to rain and to move through all the endless spaces which eternity cannot conceive and will never conceive!

[13] Tremble and shake now everything in me which ever lent me power for a sinful deed; but you, my new-born heart, rejoice and jubilate! For behold, your creator, your God and Father has called you; therefore follow the call of this voice which breathed life into your fibers!

[14] Oh voice of the father, what a pleasant sound you are to the ear of the childish love in the heart of a child awoken from a deadly sleep!"

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