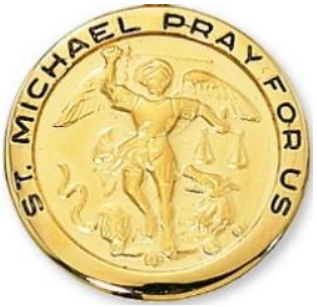
The Alpha and Omega of Creation

Teachings from Heaven

SPECIAL EDITION – 2

Becoming a Child of God



Preserved and presented by

Samuel

The Alpha and Omega of Creation
Teachings from Heaven

Volume 1: Secrets of Creation

Volume 2: The Soul and Life of Adam and Cain

Volume 3: The Childhood of Jesus

Volume 4: The Public Life and Passion of Jesus Christ

Volume 5: Holy Spirit & End Time Vineyard Workers

Volume 6: The Church of Christ

Volume 7: God Corrects Misguided Teachings and Errors

Volume 8: End Time Prophesies

Volume 9: The Apocalypse and Beyond

Volume 10: The Spiritual Journey of the Soul

Volume 11: Last Seven Years of Earth

Volume 12: Advanced Teachings of the Spirit World

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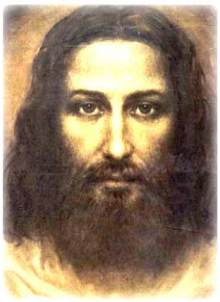
The Alpha and Omega of Creation Series



THE ALPHA
AND THE OMEGA
THE BEGINNING
AND THE END

THE FIRSTBORN OVER
ALL OF CREATION

The Alpha and Omega of Creation Series: God the Father reveals, in great detail, His Divine plan of salvation that leads the soul back to God.

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The New Jerusalem

The New Jerusalem is already descending!

21 Then I saw a new heaven and a new earth. The first heaven and the first earth had disappeared, and there was no sea anymore. 2 And I saw the holy city, the new Jerusalem,[a] coming down out of heaven from God. It was prepared like a bride dressed for her husband. 3 And I heard a loud voice from the throne, saying, "Now God's presence is with people, and he will live with them, and they will be his people. God himself will be with them and will be their God.[b] 4 He will wipe away every tear from their eyes, and there will be no more death, sadness, crying, or pain, because all the old ways are gone."

5 The One who was sitting on the throne said, "Look! I am making everything new!" Then he said, "Write this, because these words are true and can be trusted."

Jesus is speaking: "'When the right time has come, then much shall also be written. (Gr VIII 79, 8) In those days to come, My teaching will not be presented to men veiled in mystery, but wholly unveiled in its heavenly and spiritual significance, and that shall be the New Jerusalem that is to come down from the heavens upon earth. Its light, men will then see how greatly those who went before them were deceived and misled by the false prophets, just as the Jews are by the Pharisees (Gr IX 90, 2).

The Lord then refers to the gospel of the Sower, saying: 'For those who will be thirsty and longing for the water of life, for them they (the disclosures) have been made.' 'In order then to open up the gospels, that are closed with more than seven seals, and prepare a way for them through these books to Me and My heavens, I am sending you these revelations." (Pr 229)

'These teachings I gave only for My true children on their earth. '(Hi I p. 390). 'As to the true children of the world, however, let them be and do not call them." (Gr VI 151, 3 and 11)

Become an Apostle of Truth

Truth only comes from God and before the world can come to an end, as we know it, the truth must be revealed. How will this be done? The Lord will accomplish this by using his prophets; the same way He used the prophets in the Old Testament which also contains the Book of the Prophets.

This work presents the teachings that were given, by the Lord, to the prophets of our time that are located throughout the world. When these teachings are brought together, they present a clear picture of the events that will lead us to the return of Jesus in Glory and the end of a period of salvation.

Jesus is speaking: "All the strands of this Mission are being drawn together to form a pattern. Then, when the various parts are linked and fitted together, like the pieces of a jigsaw, when all the pieces begin to merge, the final picture will become clear." Ref: MDM message Jan 24, 2014

The 'final picture' has been assembled and presented in the twelve volumes of the Alpha and Omega of Creation Series

Become an Apostle of truth by passing on the Lord's teachings to family and friends. The Lord has revealed the past, the present and the future. You can't even begin to comprehend His love for you unless you understand the very beginning, only then will you understand who you really are and how great is His love for you.

In Honor of the Holy Spirit

May the Holy Spirit descend upon you and fill you with love and wisdom, as you journey through space and time, to discover the wonders of creation as the Father reveals His Divine Plan for mankind. May the Magnificat of the Blessed Mother's "yes" be your "yes" as you open your heart and mind to receive knowledge, truth, and understanding that only the Holy Spirit can give.

"When the Paraclete comes, the Spirit of truth who comes from the Father – and whom I Myself will send from the Father – He will bear witness on My behalf. He will guide you to all truth." (John 15, 26-27; 16:13)

The Spirit of Truth Prayer

Holy Spirit baptize me with the fire of your love. I have surrendered to you the best of my ability, and now I want to activate Your Spirit of Love within me. I need Your power in my life. Please fill me now. I believe that as I yield and ask, You will release Your strength, wisdom, healing, and love to meet the needs of the hour. Work in me in a powerful way. I want every purpose God has for my life to be fulfilled, and I need you, mighty Spirit of God, to bring that purpose to fulfillment. Release Your Spirit within me, Amen.

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INTRODUCTION: What Does it Mean to be a Child of God

Ref: "Secrets of Creation" SR Vol.1: Ch 2

God the Father is speaking: "The difference between the children of the world, who are from below, and are children of the earth, and the children of light, which are from above, and are children of the suns, or children of light, and are called to serving one another like they would the Lord, and shine upon the children of the world, that they might be made children of the light and true heirs of eternal life, which the Lord prepared for all His created spirits from all eternity. He has established for this purpose, in the infinite spheres of creation, an infinite number of schools for the achievement of the freedom of life and has even established upon this earth a holy goal through His cross, for them all to become true children of His love and most blessed heirs of His mercy and grace!

The first created being, Lucifer, also had this free will, and he misused it. However, Lucifer could have voluntarily wanted the same as I Myself and he would have been infinitely happy and remained so forever. But he misused his freedom of will and directed it wrongly, which resulted in a spiritual rebellion the consequences of which you humans cannot possibly understand. Nevertheless, ***you humans are the products of this past spiritual rebellion***. Lucifer, the first created being, with whom I was in constant contact through the Word, was able to think, as were all created beings, and therefore he was also able to infer a wrong meaning to My Word. He had free will and could therefore also change the direction of his mind. He was able to leave the law of eternal order and set up completely wrong concepts and, by doing so, caused mental confusion in himself as well as in the beings who followed him, which resulted in momentous consequences. He also transferred his wrong thoughts to the beings brought to life by his will and the use of My strength. A general opposition to Me ensued, the beings resisted Me, they no longer accepted My illumination of love unreservedly and thereby grew weaker and darker. They revolted against the law of eternal order; their thoughts made their own way.

This resulted in incredible chaos in the host of the first created spirits who then had to decide whom they should follow, which resulted in the desertion of countless beings from Me. However, I did not put a stop to it, I only saw in it as a means which would lead to even greater bliss than I could give the 'created' beings, who certainly had emanated from Me in all perfection but who nevertheless were always just My 'work.'

The imperfectly created beings that were created by Lucifer could not be changed by divine will to become perfect but had to decide for themselves, they had to strive towards God's presence of their own accord and distance themselves from the adversary. Due to their freedom of will they had been placed into a position to decide since they now knew about both powers. Yet their wrong will predominated and the beings turned towards their maker again and lost themselves to the darkness. And God took pity on them, for the state of those without light was painful. His love wanted the beings in a happy state. And so, He removed the beings' will and let them take an infinitely long path in a state without willpower which should lead them to perfection. And for this purpose, God let the creation arise. God shaped forms which were designed to shelter the passive beings. Thus, God created heaven and earth, a spiritual and an earthly world, which was destined to be an abode for the imperfect beings until they had become perfect. Now the beings were forced to discard their arrogance and bow down to divine will. They had to endure a state which represented a constraint for the spiritual being which formerly enjoyed its freedom. It was deprived of its freedom because it had abused it. However, the path through the works of creation will bring it closer again to its previous freedom until it finally receives its freedom again when it is a human being, in order to then pass the test as to whether it will use its free will in the right way. There is indeed a great risk that the being will not pass the test, yet such a test has to take place because the return to God is only of full value in free will, thus it signifies that the being will come closer to God. The strength from God which was once used by the adversary for the creation of the beings will have flowed back to its origin, and at the same time the God-opposing will have changed into a God-resembling will, thus the being has become perfect as soon as it shares the same will as God. The being, which had no knowledge of God when it was created, only recognized God's adversary as its lord; but now it has freed itself from his power and found the path home to its Father, from Whose strength it emerged.

Now, after the apostasy from Me, they had the opportunity to return again as 'children' which would heighten their bliss by far, because the return to Me as a 'child' has to be achieved entirely voluntarily but then the being will be completely independent from Me, My power and My will, yet it will exist totally within My will since, due to its perfection, it will have totally accepted My will. You humans are on this way of returning to Me while you

live on this earth, and if you are of good will My eternal light of love can permeate you once again, and all the knowledge you once possessed but voluntarily surrendered can be regained by you. And I know of no greater bliss than to give you this knowledge, than to offer you My immense love and to change your state of darkness and ignorance, so that you will become as you were in the beginning, so that you will achieve unlimited happiness again, so that you will reach your goal and return as true children to Me, your Father of eternity, Whose love is and eternally will be for you who once came forth from His love."

The Ether-mass: 4 Periods of Creations of Worlds and Earths

Ref: "Secrets of Life" Chapter 6:3 by Jakob Lorber 29 July 1870

God the Father is speaking: "Since all that I do always happens in accordance with one and the same fundamental principle, as a creational act is destined to produce something expedient and according to these fundamental principles has to develop everything in successive stages, perfect it and lead it back to Me. This was achieved only on a larger scale and in the course of eons upon eons of time, before the aforementioned stages could become effective.

As you have seen in childhood how the spiritual-mental life one day develops into great things and how in winter under the blanket of snow all that lives and vegetates waits for its deliverance, thus also in the endlessness of space everything was once intermingled, mixed and in a dormant state waiting for My mighty Word to waken it from its sleep into activity.

It was My ideas and thoughts of creation which, proceeding from the simplest, endowed everything. However, simple with a reproductive capacity which gave the first impetus to the infinite ether-mass where up until then everything had been dwelling together in peace, without a desire to attract or repel one another; and when My will added the first impulse for it there began the coming-into-being, the joining of like and like, and the repelling of the dissimilar.

The individual elements, driven by spiritual forces, separated or combined according to a certain order corresponding to My laws.

There began life, the taking on of forms. What hitherto, still dissolved, unlimited by width, length, and depth, had reposed in the ether began to take on form, to structure itself. Also, here there began the corresponding process of childhood or the conflict of the elements under the blanket of snow as soon as the first ray of spiritual urge awakened the child's soul, or the first ray of the life-giving and warming sun burst asunder the icy-cold shell of the snow underneath which millions of shackled lives were hoping for their redemption.

The great spring of the cosmic coming-into-existence began and the worlds, shell globes and suns entered the age where not everything is

separated but where through fermenting processes unruly parts are eliminated from the main or central sun and again through the same process become smaller suns which, after a long process of dividing and severing still smaller single parts became earths circling them like children.

Metaphorically speaking, the cosmic suns in their immense magnitude had to go through the whole phase of youth. They had to proceed on their road of development not peacefully, but through violent disturbances, living through revolutions in their interior and on their surface which always changed both, just as in the case of the youth the mighty passions in his youthful nature leave spiritual traces in his inner nature and physical traces in his outer appearance.

Thus, the conflict continued, with the destruction of many a thing that had come into existence and its renewal on a higher level, everything pressing ahead until, finally, the equilibrium between the interior and the exterior was restored. The great and smaller suns and their earths entered their age of manhood where their life proceeded in an orderly fashion and the violent revolutions and destruction gradually had to make room for a lawful order, and from there, always carrying the urge for perfection within, all the spiritual, bound through matter, gradually in the worlds and suns changed the form and outer coverings of the same, thus through millions of gradations leading it towards its spiritually higher destination.

In this way also the worlds, suns and earths will after eons of time again enter old age, when most of the vitality will be spent and transformed into spiritual elements, and matter will be changed similarly as with the tree, where only its skeleton - without leaves and fruits, and with man the worn-out body can no longer serve his advanced soul as a dwelling and tool since the rigid material is only an obstacle to the purified spiritual.

This is how matters stand with the worlds, suns and earths. Once they have accelerated their activity to such an extent that in their outer covering everything is used up and only the great and mighty urge in the interior is left which forces to even more progress, also this inner spirit-conglomerate of the great worlds, like the human soul, will burst the now useless shell which hitherto had served it as envelopment and organ of activity; and from it a higher world, solar and earth system will be founded, spiritualized and perfected. In comparison, the present creation will be to the future one like slag compared to iron which the former has eliminated since it is no longer of any use as far as iron and its utilization are concerned.

There are the great creational epochs as they have been occurring from eternity in infinite space and what, true to their destiny, they will achieve after eons of time for the duration of which you have no number and are incapable of imagining a length of time during which My will is to fulfill itself.

The present material creation is followed by a spiritual one, just as the earthly human life is followed by a spiritual one where also the products and

living beings after such a change will have an existence corresponding to a world built on a higher level."

Developmental Periods in the Beyond.

Ref: The Great Gospel of John by Jakob Lorber Ch 140

Jesus is speaking: "Then hearken to Me! Behold, all such immature people are put in the sun just seen by you and receive all necessary life-instruction in those extensive schools. Thus, deceased little children are also instructed in the central equatorial region and reared there - but mainly in the spiritual part of the sun.

Upon the sun viewed by you, unripe souls receive another body, but without birth, and this then, together with the soul becomes spiritual and can then go over to the purely spiritual. How such souls are transferred there and by who you have witnessed with your own journey to the first sun. This angel still standing beside us, however, is the leader and ruler of all the worlds and suns about which I have just been speaking to you. Wherefore you can see with what power and wisdom he is provided.

But all the countless angels whom you now see in endless rows around you have a similar task: because in the eternal depths there exist, for human concepts countless such solar world regions (universes, the editor) yet, with an abovementioned main central sun each, and every such region is ruled by one of these angels. You are seeing immense numbers of angels indeed, but this is not even a millionth part of just the great ruler-angels, let alone the smaller angels to whose supervision and guidance individual suns and planets and smaller worlds regions are entrusted! And behold, I nevertheless in My Spirit must constantly care for them all. And where I to drop any of the things shown you from My immutable care, then it would all pass away in the same moment, the greatest like unto the smallest! Would you be able to accomplish this with your spirit?"

Says Jarah: "Oh Lord, how can You ask me such a question? I, a dust particle of this earth, - and Your Spirit the only, eternal, almighty God! Oh, if only the blind Jerusalemites Pharisees could see that, they would surely have to be of a different mind! But they cannot and will not see it; hence they shall also perish in their obstinacy and malice! I suppose in the beyond their souls too shall go to that solar school?"

Say I: "Not quite, My most beloved Jarah; for they don't belong to an immature nation, but a fully ripened one! And souls from a mature nation once gone over into all malice, come into the depths of the Earth, compelled by themselves; for, having become totally material, the latter is their element, and they don't want to and can't separate themselves from it. Everything, indeed, the ultimate, is done and forms them. All torment and pain are brought to bear on them, to separate them from matter. And where one of them is freed from matter, he is brought to the schools that exist in the

spiritual part of this Earth; *only then is he transferred to the moon.* When he has gone through every level of self-abnegation, and grown strong therein, then he is raised to a perfect planet and there instructed in true wisdom.

When such a soul has gone into the right light, only then through such light, if it becomes more and more intense, the warmth of the spiritual life is produced, and the soul begins to unify with its spirit, in such a way that in time her whole life turns into love. If the love has then developed into the necessary power and strength and has gone over into the true, inner life-flame, it becomes bright and illuminated in such a soul from within, and only then does such a soul reaches the state to be accepted in the actual free world of the blest spirits, where she will guide further as from childhood on.

But even under favorable conditions it can take several hundred Earth years before a soul materialized on Earth reaches that stage."

CHAPTER 1: Communion with Lamb, Bread and Wine

Jesus on the wonderful paths of His love

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:1

Jesus is speaking: "Look, there is again the well-known land with the lovely little houses. But this time it appears in an even brighter light than the previous times. The reason for this is that the love of these three unto the Lord is exceedingly powerful and great.

See how the Lord Himself, in His supreme simplicity, explains to these three all the marvels of the principal midday heaven and shows them who and where all the blessed inhabitants are in this region. On the Earth, such an explanation would certainly have seemed very heretical to our prior since this extremely glorious and endlessly vast heavenly region is mainly inhabited by Protestants. But since he is now in a completely different light, he cannot praise and glorify every demonstration of His infinite goodness, love, and mercy enough.

Now we have already come back to our well-known river and the Lord, who has a repose, speaks to the prior and thus also to his wife and the lay brother: See, here is the border between morning and noon. At My side, you can see both areas, but those who dwell here are not yet able to do so. They can only see the area inhabited by themselves and that in great clarity, but the region of the morning they may see not any differently than a reddish glow, which radiates over them from a distant, very high mountain range. But since you see both regions, tell me, in which region do you suppose I live?

The prior, looking around a little seeing a large city on the left bank of the river, says: O You most loving Father! There on the river, surely full of the living water, your heavenly Jerusalem will stand, which is written, that it is the

city of the living God. So, perhaps it would not be too wrong of me to say that You dwell in this holy city; for something more decidedly exalted as is this holy city, can no angelic being ever imagine.

The Lord says: My dear son, friend, and brother! You have not guessed wrongly at all, for in such cities, whose number has no end along this ever-widening stream, I do certainly not infrequently find Myself in. But I am not quite fully at home there, except in the sun which you see, by which I am equally at home in all the heavens. Therefore, you can keep on guessing.

The priest says, "O Lord, and most loving Father, may You be at home in one or another of those great wonderful palaces, which are also visible at the moment; for You have spoken of a great house which is in the heavens. But since, in such an unfathomably great palace, there will surely be a great number of dwellings; can you possibly be at home in one of the greatest among the endlessly many?

The Lord saith, I say unto thee, My dear Son, brother, and friend. Here, too, you have not given too much thought to the matter, for indeed, as in the cities, I also do find Myself personally on great occasions in these large dwellings. But I am not continually or particularly differently present in this great house than in the cities; therefore, you may like to consider again.

The Prior says: O holy, loving Father! A light is going on for me now. Since in the world you have only approached the small and the insignificant so lovingly and friendly, you may also have a region here where, on the hills, where there are small, sweet houses, hospitable and inviting. But since these small dwelling-houses all resemble each other, it would be difficult for me to determine the right one from among the many; and to take the next best, would seem to me to be before you, O Lord, somewhat inconsiderate and unworthy.

The Lord saith, My son, brother, and friend. This is where your "maybe" has hit you; for behold, you can choose what thou wilt, and it shall be right. But do you know that you once bore Me on the earth? Would not you advise Me now, how, when and where?

The priest said: O Lord! I can remember this 'perhaps,' and now, with a great, blessed longing I await the revelation thereof. Regarding the bearing of your most holy Being on the earth, *I am certain that I have borne You in the symbols of bread and wine in my hands. Here it seems to me as if the three conditions: how, when and where can be sure*. Otherwise, I would not really be able to produce anything worthy of carrying you.

The Lord saith, My dear Son, brother, and friend, look at the city, and at the river. This represents the form of bread and wine, as I am at home in the city, in My primordial peculiarity, also in your breads and wines. See, therefore, *there is still a problem with the carrying*, and you have not understood the meaning of the question, for you have not carried Me, and

you will, therefore, have to search somewhere else for the how, when, and where.

The prior says: O Lord and Most Holy Father! If I have made a mistake, I truly know nothing except when I think that you were in Your Holy Spirit in my mouth and on my tongue, when I preached in Your name to the people and spoke Your word. For Your word is surely Your most pure dwelling according to the testimony of John!

The Lord says, My dear son, brother, and friend, look at the splendid palaces. Behold, these are full of light and full of life from Me. But just as I am actually at home in these palaces, so you have also carried Me with your mouth and with your tongue. But you have seen that I am not essentially at home; so it will also point out a problem with your carrying. And it turns out that you have carried Me neither preaching the Word nor serving the poor; neither as a friend and successor of My first disciple nor as a brother, as a witness to and preacher of My Word. Therefore, you can also here express yourself more clearly about the how, when and where.

The prior says: O Lord and Most Holy Father! I suspect greater things, and I scarcely dare to say. Could it not be, for instance, when I, as a boy, still loved You so passionately in my heart, that I often burst into tears with love, or perhaps also in my office, since I also secretly felt such a powerful love for You that I was not infrequently almost sick with great delight, or perhaps at those moments when I was moved to tears at the sight of my poor brothers, and helped them with Your grace as far as I could. 'If I have borne You once in such a way, I would not know who from all this is the one where You, dear Holy Father, have so deeply humiliated Yourself to let me carry You.'

The Lord saith, My dear son, brother, and friend. Look at the small dwellings of the morning: as it is there, so is it here. Wherever you go, you go to the right place, and, here, this is how, when and where become united. How did you carry Me? See, always in your love for Me! When did you wear Me? See, always in your love for Me! Where did you wear Me? See, everywhere and always in your love for Me; so, you always kept Me in your heart!

But whoever carries Me in his heart, carries Me also in the preaching of the Word and in serving the poor. But as in helping the poor and in preaching the Word is no carrying power, if it does not precede from the heart, then no one can carry Me by preaching the Word and helping the poor, who do not first carry Me in the heart. So, the "perhaps" is revealed to you, for you were uncertain of how, when and where you carried Me.

Now, however, is when the how, when and where are merged into one, and from the friend and brother has come a son. Therefore, I say no more to you: My friend, brother, and son, but alone: My beloved and loving son, follow Me now to those high places to the dwellings; we shall dwell and work together under one roof forever. Amen!

The Great Being of a Child of God on the Earth.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:2

Jesus is speaking: "Behold, our most exalted Father ascends with the three who, as has already been mentioned, are now surrounded by an even greater glory. And as you can see, the sublime group moves on quickly.

But now, have a quick look at our morning region, and especially at the heights of the hills, and see an innumerable multitude of angelic spirits in garments shining brighter than the sun, kindly raising their hands towards the Lord, letting the newcomers understand Who He is Who is leading the three home! Psalms sounds from all sides, and blissful shouts of joy rush towards us; and all this, especially to show the newcomers that the Lord is in His house!

You say and ask here, "It looks as if the Lord had left the whole highest heaven for a short time out of love for these three; and when He returns home, all these blessed Heavenly angels rejoice overjoyed that the Lord and holy, most loving Father returns from such a harvest trip.

I say to you that it is indeed like that on certain occasions like this, for with such works of redemption, the Lord will not infrequently make the impression as if He leaves the morning, and after such a journey He is also - except in the ever - visible Mercy Sun - nowhere to be seen personally in the whole infinite heavenly morning kingdom.

This condition, in which, during such absence, the blessed spirits do not see the Lord, is called a "Blissful Rest"; for in this state all the blessed are preparing themselves again for a higher salvation, and the great longing with which they await the Lord is that which prepares them.

For this reason, however, we now see the entire endlessly stretched out region of the morning before our eyes coming to life, for from all the endless spaces of this heaven, the angelic spirits rush closer to receive the arriving Father with all the love in their hearts.

Now, however, we also look at our highly astonished company. The priest turns to the Lord, and says, O thou, ever more holy and most loving Father, what is this for Your holy will? - Are these blissful angelic spirits, or is it all a mere appearance? Because it could barely be assumed that mankind of the earth, because of their very great wickedness, should populate Your highest heavens. For on the earth, we knew from the mouth of the pious, the men with pure exalted spirits, that only very dreadful few would enter into this highest heaven; a little more in the two lower heavens, very many in the so-called cleansing place, and even exceedingly many - O Lord, protect us from it - to hell!

Since the earth now carries the human race for just more than five thousand years, this appearance of this host of visible spirits is incomprehensible. There are so many of them, after a quick estimation with our eyes, that they are so many that if they, would stand man beside man and

replace each other continually for a million years, being replaced by new ones, that they would fill the earth to such an extent that if an apple would fall between them, it would not reach the ground. O Lord and most loving Father! This is a completely incomprehensible sight for me! Only in Your supreme heaven should there be perfect proliferation; this is otherwise purely incomprehensible to me.

The Lord says: Yes, my beloved son, you will still encounter many sights in My house which will seem even more incomprehensible to you than this. Here, however, is no such thing as a pure apparition, but only the most complete, most solid truth!

Here there are nowhere any deception of the eyes at all, also no reflections as in a mirror, but everything you see here is perfectly solid and palpable. In the realm of love, everything is completely without guile, and everything is tightly joined together. Therefore, these spirits are as much as you, completely true beings and are all together and all My dear children!

If you extend the standard of all these children to your own earth, you are certainly right with your account, for My children from the earth are certainly not so many here, and those of them who are, are the exclusive inhabitants of My Holy City.

But if you have ever looked at the starry sky on a bright night, you will be convinced of the countless numbers of stars. Do you think that these stars are merely sparkling dots in the immeasurable heavens? Behold, these are also numerous worlds, where similar men dwell everywhere and know Me everywhere as the Lord of heaven and their world.

***But the children of the earth are closest to Me because I have made them there personally in the flesh to be My first children. Thus, according to Me, these are the ones who judge the twelve tribes of Israel, which, in this most celestial and spiritual sense, means so much as*:**

To these My children, it is given by Me to rule with Me, to investigate and to judge the infinity and all countless creations in it. And the children of the other stars are at their service, as the members of a body are always ready to serve the will in the spirit. Hence, these spirits, together with one of my children, form, on a large scale, according to the activity of their love, a man, provided with all the necessary structures of his will

A child from the earth out of Me is, therefore, a perfect will of countless other spirits from the stars, who, in and of themselves, each have their own will and can do according to their free, joyous pleasure what they want. Nevertheless, in loving instances, the will of My main children goes into them all, and there are billions of them like one man whose active will-spirit is that of one of my children! "You certainly do not quite understand this, but do not make too much of it yet, for in My eternal city there are still many high schools, in which you will learn many new things.

But for now, be content with your question with this My Love-answer, and now go with Me and your wife and your brother into this hut of Mine, which we have just reached. There you shall first satisfy thyself in My kingdom at My table and enjoy the eternally true bread and the most living water. So then, come with Me into the dwelling!

See, they all go inside, and the prior's eyes grow wide when he sees the golden simplicity of the cottage, furnished with quite ordinary rural household utensils. The Lord asks him, "My beloved son, how do you like My household? The Prior says: O Lord, Most loving, Most Holy Father. It pleases me very well, for it seems as if one were on the earth in a clean, peaceful country man's hut. But it is only very wonderful to me how You, the holiest Father, to whom all heavenly and secular glories are attached, may be content with such a simple dwelling. Indeed, this makes You unspeakably more lovable and more sacred, than the most perfect spirit could only imagine in a very limited way.

The Lord says: See, My beloved son, with Me it is as well, and surely rightly: *Sapienti pauca sufficiunt!* (i.e., little is enough for the wise). The prior bowed down in utmost love to the ground and spoke, completely overwhelmed in his mind: O most gracious, most loving, Holy Father! Not *Sapienti, but quam maxime aeterne Sapientissimo!* This means: O Lord and my most loving Holy Father, certainly not pauca, but also quam maxime immense multa! (this is not little, but very much). For these, in themselves, simple and few things are certainly in themselves of such extraordinary and wonderful importance that I would hardly apprehend the slightest part of it forever!

The Lord saith, My dear son! Stand up again, and after you have taken the meal at My table, it shall soon be clear how much of this little bit you will immediately be able to grasp. But do not make a great deal of the meal, for here you will find, as in the literal sense of the word and meaning, that short hair is soon brushed. ***Here there is nothing of the so-called great heavenly dining tables, but here one dines quite simply and, so to speak, live off bread and water.*** But you will soon discover in My children that they look very good on this simple diet. Therefore, sit down to the table, for it is already provided with bread and water, and eat and drink as you will see Me eating and drinking."

Continuous Growth of Salvation Through Activity

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:3

Jesus is speaking: "Behold, our sublime company dines, and our priests, as well as the others, are astonished at the infinitely good taste of this bread, as well as that of the living water. The priest speaks with the greatest reverence: O Lord and most loving Holy Father! This bread tastes just as if it were made up of the most delicious and most nutritious foods on the whole

earth; and the water, as if it is made of the very best wines which have ever grown on the earth if one could dare to possibly make such a comparison here.

The Lord says, 'Yes, My dear, beloved, yes most beloved son!' You have not appreciated the taste of this simple meal at all. See how from the pure love in Me, all the good fruits of the earth, as well as on all the other world bodies come into being, and how these fruit through their taste, their fragrance, creates their fitness for food, and their estimable effect; so should this bread be considered to be the first fundamental principle of all that occurs in all the world-bodies, and contains it in a loving and useful way.

From this bread, every bread is derived, because this bread is a true, living bread, and is equal to My love, which here presents itself to all My children for eternal living saturation. And the water, just like the bread, is also the foundation of all things, for it is the light of love, and is thus for all My children the eternal joint pleasure in My wisdom; that is all My children who are here with Me are in the depth of My wisdom and are therefore also in all My power and might!

See, this is the true living water of which I have spoken on earth with the woman at the well of Jacob, of which I said that those who shall drink of this water shall never be thirsty again forever.

The prior says: O Lord and most loving, Most Holy Father! I now see this clearly. Indeed, after the enjoyment of this water, I begin to see into the incomprehensible depths of Your omnipotence and Your wisdom, causing me to really begin to shudder with a pleasant, glorious joy. But I would like to know whether I will ever drink such a water and eat such a good bread again. The Lord saith, O My beloved son, therefore you do not need to be afraid of. This food and drink will never become depleted forever, and you will always be able to have it so abundantly that you will never have to complain of any want. For in this My kingdom, there are eternally inexhaustible springs, rivers, brooks, and seas in endlessly great multitude. Therefore, it is not to be feared that there would not be sufficient amounts for everybody.

See, I am only somewhat economic on the material bodies of the worlds and keep My true confessors and followers in as much shortage as possible. For since man must tediously study the ways of life in order to make eternal life his own on these paths, there is no fully satisfied stomach. For you have an old proverb in your studies: "A full belly throws everything to the wind and smoke", or: "plenus venter non studet libenter."

For this very wise reason, I am also a little sparse on the worldly bodies, but here I am the infinite liberality itself, and everything must be richly and abundantly available forever. On the worldly bodies, I do not like to see that one would say: This stone is mine. Here, however, as you are used to saying, I will put it on your back. For I, in fact, have such treasures in endless amounts; the whole of infinity is filled with the greatest miracles of My love, wisdom,

and omnipotence. Why should I be sparse? If a thousand klafter of land costs a thousand dollars on the earth, I will give here for one dollar, a thousand suns with all their planets. I reckon that this should be a great exchange.

So do not worry whether you'll always have something to eat and drink; for, with so much land, an honest piece of bread will be won with the slightest effort in this world.

The Prior says: O You, my dearest, most beloved, Jesus! For Your promise, I am far too daft and stupid. I am so infinitely satisfied and unspeakably blessed here in this house that I could not wish for a sunspot more. Therefore, I leave this infinite estate, which You have mentioned, wholeheartedly to another person, more worthy than me. If I only have the assurance that You are constantly at home here, I need nothing more for all of eternity. Just the thought of being in Your presence for life eternal, and the wonderfully blessed sights of the works of Your omnipotence, together with this woman you have given to me, and this my brother whom I took in with my compassion and affection, and sometimes only a piece of bread and a little sip of the water, since I am unspeakable blissfully cared for the whole of eternity!

The Lord speaks: Yes, my dear son, I see that well; but see, this blessed feeling is but a first glimpse of true bliss. Would you be enjoying it all in peace and inactivity, you would become over satiated with the length of the duration of all your grace, and there would be no more pleasure for you. For this reason, I have provided for eternal, ever-growing bliss by the fact that every one of My children continually have well designed measure of activity and a good sphere of influence; therefore, there can be no question of staying in such a hut.

We will therefore leave this hut for a period of time and go to My City. There you will first get to know your property, as well as your true eternal destiny. That is why we want to rise again and continue our journey. But the hosts of spirits which you have seen before our eyes are by no means the full inclusive number of all the inhabitants of this eternal supreme heaven, but these armies belong only to your future course of action. But not here, but in My city and in your own dwelling-house therein, you shall get to know the details. See, the prior sinks almost into the ground because of the infinite utterance of the Lord. But the Lord strengthens him and now beckons all three to follow Him. So, we are following this sublime procession."

The Three Heavens - their structure

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:4

Jesus is speaking: "Now see then how all the countless armies of blessed spirits draw closer to our street, and form a kind of living fencing, which, as you can easily see in your mind, form a straight lane into infinity. Look in your minds at the manifold, heavenly beautiful figures we are passing

by on both sides during our walk, for here you can see the inhabitants of all the stars, but you should not think that in these endless rows there are many of one or another star or planets present here, but of each celestial body only two are here, namely a male and a female being. For if several would be present in every single celestial body, then this, in your eyes endlessly stretched out space, be in the spiritual sense too small to accommodate them all, and you would not be able to see them all.

You ask here: After your inner knowledge, there are gigantic human beings on so many great planets, and particularly on the sun, it is quite peculiar that these blessed spirits are here of a quite ordinary size, with only small differences as on the earth. I tell you, where the Lord dwells, are nowhere any difference, but only in other heavenly regions, where the Lord is present only in His Sun of mercy.

Such heavenly regions are, in the first place, the first or lowest heaven, in which only the wisdom and the coming forth from this, the love unto to the Lord; and secondly the noonday or second heaven, which consists of those who are out of faith in the love unto the neighbor and from this, unto the Lord.

Both these named heavens are infinite in itself and contain all the countless myriads of spirits, who have once lived uprightly on their own worldly bodies. Exactly for this purpose are these two heavens so divided that, each part has in its corresponding form, the blessed spirits of the planet have their dwellings just at that place in heaven, which corresponds with the nature of their earth's body. You must, therefore, imagine this heaven so that its spiritual surface space is endlessly spread out, and all the suns and planets are in themselves expressed as individual points.

You ask, of course, how such things are possible since there are in the first place three distinct heavens, but the planets are undivided, and the planets and suns are also placed underneath and above each other so that they cannot agree with a planimetric surface. How, then, is this to be understood?

I say to you: It is, of course, to find the correspondence in a natural sense, but in a spiritual sense it can be very clearly and lucidly be seen. Nevertheless, a natural image can also enlighten the matter very much. Let us try to see if we are able to set up one which would suit our purpose. And so, listen!

Take for example your earthly body. The solid ground and its populated surface form the first heaven, the region of the air, especially that of the clouds, form the second heaven, the etheric region, the region above the clouds, the third and uppermost. Thus, all these three heavens take hold of each other, yet they are separated from one another in such a way that from the lower heaven no one can enter into the second, and even less into the third, as well as from the second to the third; but the opposite is the case.

On your earth there are countless living beings in each of these three regions. On the ground, coarse material, light and spiritual in the cloudy region, ethereally light and completely invisible in the third region. And yet these three natural forms stand in continual interactive correspondence with each other on every celestial body.

Now we would have a part of the picture. But you also know that every free-moving body of the earth will be illuminated by the countless rays of other distant celestial bodies. See, in this way, he takes parts of the whole universe into his three regions or his three surfaces.

Through this reciprocal action, he is also in constant contact with the whole universe, and this influence is continuously dispersed through each and every one of the three regions of the earthly body. The etheric remains in the ether, the atmosphere in the atmosphere, and the telluric on the earth.

Thus, the atmospheres of all the suns and planets always interact with each other in reciprocal correspondences in the likeness of that the etheric foreign planets connect only with the etheric of your planet, the atmospheric with the atmospheric, and the telluric with the Telluric.

Now we have shown such connections clearly, we can go over to the third consideration of our picture, and this is the corresponding spiritual. Things that fully correspond with each other represents in a spiritual relation, a planimetric area which is everywhere alike; accordingly, is the natural or telluric equilibrium of all the world-bodies to be regarded as an endlessly extended surface, as well as the atmospheric and the etheric.

The correspondence, however, exist in the spiritual world only in the emotional life of men on the earth. You say that the Tellurian in its endless variety corresponds to the many natural stars. So, it is. The natural mental life of a man also corresponds to the natural mental life of the people of all the stars; the same is the case with spiritually wise, and so also with the love-spiritual part of man on your earth body. Now look and pay attention!

Man of your earth is as it were in his nature the center of all men on other earthly bodies, and that is because the Lord has become Himself a man in the flesh on the earth.

The first or lowest heaven, which is also called the natural-spiritual heaven, houses blessed people of your earthly body, and every such blessed man forms an equal surface, in which all other people of other stars behave themselves like the lines diverging from the center of a circle or converge back into the center of the biggest possible circle.

But the natural surface is, and cannot be, an uninterrupted continuum, but in itself is always as if apparently enclosed. Therefore, you will always see the natural heavens separately, as if being innumerable separated societies.

The second heaven, which we know as the midday, is already more concrete, but still has, in its endless extent, certain subdivisions consisting of

endlessly stretched out seas, which the spirits belonging to this heaven, can only cross under a higher direction.

But now look at the third etheric division, in which, naturally, all the numerous bodies of the world swim. This is everywhere perfectly concrete. Thus, in the same way, the highest heaven of love is so arranged that it surrounds, guides, and leads all others. It will not be difficult at all to understand that with this supreme heaven, everything else must end up being equally concrete in the end, where everything is fully and actively infused by it.

Therefore, the blessed spirits of the earth in this heaven have also this infinite circle of influence out of the love of the Lord. They can be everywhere they want. There is an even way before them everywhere. For them there is nowhere an "up" and a "down", as you cannot in an equivalent manner also assume that an etherical light person, on whom no earthly body can any longer exert gravitational attraction, becomes lighter and heavier in the lightest ether-sea, moving "up" or "down", for he can move with equal ease in every direction, like a thought, for which the "up" and "down" are surely all the same.

But this is called "plane" in a correspondingly spiritual way, and is as an infinite surface, for which reason also spirits of all other worlds are keeping out of necessity to this corresponding area, together with their corresponding world-bodies, and stand then also with us, central spirits from the Lord, in conducive relationship.

This is a good answer to your question for the time being. If, however, with our next viewing, the Lord will settle His company in their eternal destiny, you will be able to experience all this from His mouth in an active and much brighter light.

It is difficult to connect spiritual and natural phenomena with the natural language. Nevertheless, the great love and wisdom of the Lord can work miracles everywhere. Therefore, here too, you will get the better part from the Lord's mouth. But now we are nearing the holy city, so we will turn our attention to it."

The Essence of Love. Love unto the neighbor out of love for God and love for God out of love for the neighbor.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:5

Jesus is speaking: "See, this time even greater crowds in the highest glory are coming towards us! And if you also want to open your ears, you will hear great choirs singing, where the Word is perceived in itself in the highest, most perfect of all music.

Here, of course, you are wondering how such things are possible. But I say to you, nothing is more easily possible, as nothing is more spiritually correct than the music of the Word. Why then? If you place your articulated

word here, which in itself is only the outermost bark of the actual true word, which is wholly within the external word, the musical representation of the word will probably be a little difficult. But if you go back to the proper foundation of the word, you will find the matter quite naturally and reasonably in order.

But what is the foundation of the word? The first foundation of everything and of course also of the word is love. But how does love to express itself inwardly? Love's discourse has a desirous undertone, that is, it wants to attract everything! This noble characteristic looks around itself in every direction, and whatever its eyes encounter, it absorbs it in the way it is, and endeavors to bring the object closer to itself, and finally to unite with it.

You call this characteristic desire. What actually lies in this desire? It is nothing but the need to be increasingly filled with what this desire is perfectly in harmony with. This desire, however, is also a continually living sensation, through which the desire in itself perceives the need to fulfill itself ever more and more.

Now give your attention! The love of the Lord, and out of this for the neighbor, feels, therefore, the need for the Lord, and for all that is of the Lord. But "evil love" is, as you know, the opposite in all things. Now if the good, noble love in itself is the ever-growing fulfillment with that which is a single need, it feels in itself a saturation. And this saturation is the self-conscious feeling, which, through its saturation and the life activity resulting from this saturation, produces the light of love within itself. In this light, everything that is absorbed in itself becomes as if it were malleable and goes into harmonious forms of the most exalted kind.

Out of the consciousness of saturation, and from the intuition of the living forms in itself, then comes the first glorious feeling which is known to you to be the concept of the salvation of eternal life.

Now, give some more attention! When the living love is saturated in this way and transcended into its light, it finds a second desire, namely communication. And this communication is then equal to brotherly or neighborly love, which can never be more perfect than when man, in his love for the Lord, has just mastered this rightful saturation.

Therefore, the true order of charity is only the one who loves his brother through the Lord. On the contrary, if a man loves the Lord through his brethren, then this is an inverse order, which is not harmoniously connected with the first order. Why then? Because it is, hopefully, more natural to look for everything inside the most perfect, in which everything is, than to search for the perfect in everything which is still far from being perfect. Or even more clearly said:

It is certainly more orderly to seek the brothers in God, than to search for the infinite God in the brothers! In God, everyone will find everything, but in his brother, who very often finds himself in the twilight, he will not find the

supreme being of God. He probably finds it there, but there is a big difference between find and find!

You can calculate this difference in an earthly way, like if you had a good telescope. If you would position it correctly by holding the large objective lens outwards, and set the small lens before your eyes, you will find the objects you observe in natural magnification; you, therefore, look as out of the center of the visual range of the lens. But if you turn the telescope around, you will see the objects which you have seen before; but these objects will appear very much reduced in size compared to their formerly magnification, and you will have much trouble if you would want to see some distant objects and want to fully recognize them.

You ask whether that would be, spiritually seen, a sin or not. Oh no! It is not at all sinful. For if you look at the regions through a reversed telescope, they will be beautiful and wonderful to you, but as you said, it will cost you a great deal of effort to recognize them exactly as they are.

So, it is with the love unto the Lord through the neighbor. The Lord is in every brother, for He is life itself in everyone, but in the smallest image, that is, as the man himself is the smallest image of the whole infinite heaven, or - man is a heaven in the smallest form.

But whoever loves the brother out of the Lord, looks from the center of the focal point, from the objective of his telescope, loving all his brothers, and sees in his brothers much more than he has seen before.

He firstly saw and observed, or rather, that a divine spark dwell in his brothers, and he therefore saw a lot of divine sparks. But now he sees in his brethren that the Lord is all in everyone, and instead of the sparks, he now sees great suns blazing in his brethren from whose light continually new glorious forms, like the wonderful creations of God, develop.

I think that this should be clear to you now, so let us now see how we will get our word music out of this all. I tell you; nothing is easier than this. Just one question we have to ask, and this is: What is the music in itself? Music, viewed only in earthly form, is nothing but a means of representation of the inner harmonic feelings, consisting of tones made perceptible by the outer coarser senses and is presented in a structure which represents the inner harmonious feelings.

If, however, the inner harmonic feeling represented in the outward is music, the feeling in itself will be all the more true music; since it is the reason for the outer music.

We spirits feel in our blissful love-saturation and think through the love-light in the forms originating in us from the Lord. These feelings and thoughts are our greatest bliss, for precisely therein is the life of the Lord expressed in us.

Now think of the harmony. The Lord is in us the basic word, the fundamental tone; our saturation from the Lord is the second harmonic

interval, the light from this saturation is the third harmonic interval which is forms out of the light, which is called melody.

But you have a counterpoint in your music, for it to be more complete and a comprehensive whole, since you can accompany a melody in a lively way, and this accompaniment in itself can also be posed as a pure theme.

We want to see whether this is also present in our basic music. Certainly, for what is the reciprocal exchange of ideas and forms, or the exchange of our inner, blessed feelings, other than a truly heavenly musical counterpoint, since a blessed brother takes up the bliss of his brothers and harmoniously blends it with the bliss of others. In this way the blissful mutual blending and connection, and again the letting go, will be in its nature like a most artfully built, great heavenly oratorio. Do you understand this?

You ask if one always hears such music? But I ask you, when do you hear music on the earth? You say: When musicians unite for such a purpose, and then, after the prescribed sign, begin to elicit their sounds from their sound tools. Well, I tell you; so, it is also the case with the basic music in the sky.

On such occasions, when the Lord returns, as now, the blissful feeling of all heavenly spirits is driven to the utmost, and this highest level of the most universal feeling is expressed as the most glorious music.

In the usual state, though, the word is spoken as with you. Nevertheless, every heavenly spirit here has the perfect ability to perceive everything in itself in its full harmony, as well as to let others know what it thinks and feels in a harmonic sense.

So can you, A.H.W., on earth, if you compose and write a single tone work, straightway be able to hear it within yourself as if it is accompanying the greatest possible orchestra.

I think now that everything is already clear to you. Therefore, you can in the spirit also have a little pleasure with me, as the glorious harmonies from the still approaching blessed multitudes enter our ears.

Look also a bit at our prior, who is beside himself and cannot help himself in overjoyed delight and has just asked the Lord what the meaning of all this is. But the Lord said to him, My beloved son, have but a little patience, and feel the blessedness of the first degree; at the right time and place, everything will be clear to you. We first want to reach the city and then in the city itself, we shall arrange things further.

However, see the first small group coming towards Me and guess who are they who make up the multitude?

The priest said: O Lord! How could I know that out of myself? These are obviously overly blissful brothers and angels, that it is certain, who they are named, I could never guess.

The Lord says, "Well, then I will make it known to you: these are My brethren. The first two in front are the well-known Peter and Paul; behind

Peter, you see My dear John, behind John you see Matthew and Luke. But Mark is following us and was the one who first visited you outside of Me. And those following further to the back, are the other apostles. But now, nothing more, but as I said: in the city, My beloved son, the revelation will follow."

Personal Details of the Apostles depicted by distinguishing insignia.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:6

Jesus is speaking: "See, we are at the well-known city gates, which, like the wall around the city and the houses in the city, are all made of precious stones.

Look down the lane, which is called the main street, the street of the Lord, and the street of the center of all light, as in this street, many of the most blessed angelic spirits, like children, are flowing in from all sides.

See, everything is fully aglow with the highest love-wisdom. But look at the Lord, Who is in contrast still as simple as we have seen Him from the beginning; a blue coat is all that externally adorns Him. His brothers look just as simple, and as you may notice, each one bears a small insignia on the robe, showing that which has distinguished him on the earth from his brothers, as well as what his occupation on the earth as a natural man was to provide for his natural needs.

Thus, on this occasion, you will be able to see that of Peter with two crossed keys. Under the two keys, however, you will be able to see a fish net on a small scale, like small diamonds. I do not need to explain the meaning of these two insignias. Sometimes, on special occasions, such an apostle gets several insignias. Thus, sometimes, as a penitent, one sees the cock as well as a sword.

Look at Paul, who has a two-edged sword; but under the sword, a small carpet embroidered with colored diamonds. On special occasions, he also has a reddish horse, and above the horse a ray of fire, but underneath the horse, a scroll and a pen. And like these two first Apostles, so to have all the others on such occasions on their clothes, insignia related to their earthly works.

These insignias are of very great importance and serve their owners in the highest and most profound spiritual sense, likened to what the Thummim and Urim tablets have once served for only as a model in the Jewish community of the High Priest. For here also the most righteous spirits are not in the same degree of inmost wisdom from the Lord, but also, in this case, a change of state takes place, which is to be compared with the state of action and the resting place. In the state of action, each one is equipped, as required, with the deepest wisdom of the Lord, but at rest, no one needs such depth, but only a certain Sabbath rest in silent heavenly love for the Lord.

For this reason, the Apostles, as well as all other blessed spirits, are likewise provided with similar insignia according to the state of their work;

not as though they would not be placed in the fullness of wisdom without the same from the Lord, but because these insignia show the root, as well as the original seed kernel, from which all their wisdom came forth from the Lord. That is why they are also called "princes of heaven", which they are in the truest sense.

But now, we are already in front of a really mightily big, great, splendid palace. The Lord, in front of the majestic gate, from which new glorious songs of praise resound, says to the Prior: Well, my beloved son, here we are at our unchangeable, eternal welling and home. How do you like it here? Tell me if you have a great desire to stay here? The prior says, sunken into a thousandfold humility: O Lord, Thou alone, everlasting King of Majesty and Glory! You God, holy, most holy, You Almighty Creator of all heavens and all worlds! When I was guided by You to the former heaven, there remained so much room in my heart that I was still capable of expressing some desire. But here, where Your infinite glory presents itself in such a never-suspected endless abundance, and I look up and down with my eyes onto countless creations, and your endlessly wide plains and paths full of the most supreme light, my Lord, is my heart before You no longer able to speak, for You are too great, too glorious and holy, and I am an infinite nothing before you.

In the former heavenly region, I would have wished to be a very poor housekeeper with some blessed brother. But here, where everything seems so infinitely sacred to me, where I scarcely dare to breathe, and put my most unfortunate foot upon the ground of this holiest city, which indeed lets a far greater light shine than all the light of all the suns together, and according to the infinite majesty of these sacred dwellings and their inhabitants, I am completely consumed by my utter vanity; there remains, O Lord, no wish. But if I were to ask You for something, it would be that You would let me move somewhere out into such a simple hut; for I am unworthy of this infinite delight and bliss.

The Lord says: But my dear Son, your greatest desire was to be with Me. But if I live here, how can you be afraid of My house? Thou hast expressed thyself, saying, O Lord! Wherever You are, there it is good everywhere! If, however, I am here always eternally by preference at home, shall it not be good to be here? Therefore, consider and speak!

The priest says: O Lord, Most Holy, Most Holy Father! With this saying, it will probably be eternally correct as well as the fact that it would be here to live infinitely blissful and blessed. But only the only one, O Lord, I observe here, that there are only princes, and none of them has any servant and little servant. If it were possible to find such a place of service in the very last corner of this holy city, of the most general kind, provided that there are such ministries here, I would like to ask for that place from among all other places in the whole of infinity. But in such a palace as this one is, in front of whose

gate we now stand, the very least possible position seems too great, important, and sacred to me to be able to acquire such out of myself.

The Lord says, Have you not heard that in My kingdom, it is the greatest who will be the least and the last? If, then, you are so small, there is no other choice but to make you the greatest possible.

The priest said: O Lord, greatest, most Holy Father! If I knew it was so serious, that the man who is the smallest and the least important, but who considers himself to be the greatest and most important, then quickly make me the greatest and most glorious prince of this city, so that I may be the most insignificant and the most unimportant!

The Lord says, My most beloved Son! Whoever wants to wax great your way is truly great with Me. Therefore, I also tell thee that not a servant, nor a servant in this dwelling-house, shall you be with Me, but this house I have erected for thee for everlasting peculiar splendor. So go here with your wife and your brother at My side. I want to settle you in here and give you control over this whole house. You have already seen the service of this house. It consists of those blessed spirits who have come to us in countless hosts at the first entry into this kingdom. And so, enter with Me, and I will reveal to you in this house your full eternal destiny."

Communion with Lamb, Bread and Wine

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:7

Jesus is speaking: "Look there right before us, there is a broad, glittering staircase, which is lined with balustrades of transparent gold. This staircase leads up into the middle mansion. Our company is now moving upwards, accompanied by the apostles; so, we follow them. Here we are already at the entrance gate into the large auditorium. The Lord opens the door, and we all go into the hall. See what infinite magnificence and glory is to be found in this oversized hall! The floor is also like transparent gold, and when you keenly look at it, you will see all over embedded writing as if of shimmering gold.

What does this scripture say? I tell you, nothing more and nothing less than all the deeds our prior has done from his true inner love. Then look, on either side of the great hall are five red luminous pillars, which look like incandescent brass, as would be seen on earth from a quarter of an hour away, like a bright red, due to the density of the air through which such a ray must pass. Only, of course, as you can see here in the spirit, is the luster of these pillars unspeakably more intense.

But now look also at the bases of these great pillars, as they are once again adorned all over, with writing more luminous than all the suns. Read it and you will find that the Ten Commandments are written on it. But look closer at the Scriptures, and you will discover a smaller script in each individual

letter, from which Scripture the inner meaning of the commandments can be recognized.

But look also up, and you will see a brilliantly shining arch on each pillar, reaching in toward the center of the high ceiling, converging like rays. On the point where the arches converge, you can see a powerful, radiant sun, and in the middle of the sun, you will find the endlessly significant word 'love' written in bright red, flaming letters.

Have also a look at the walls of this hall, which are built with the most precious jewels. Go closer to a part of the wall, and have a close look, and you will discover writing everywhere, inside the rocks, shimmering like little stars. And if you would begin to read a bit, you will soon find that this script contains the Word of God, firstly in the literal sense, then deeper in the stone, the spiritual; and still deeper, the heavenly sense. These four walls contain only the four Gospels known to you; the two long side walls have Matthew and Luke, the narrower walls at the back and front contain Mark and John.

You would also like to know whether the Old Testament is nowhere to be found here? Not here in this building, but what you call "leveled earth" with you is all built from the Old Testament, and what you call the invisible foundation of the house on earth is the primitive congregation of the earth.

Now look at the foreground; there is a glorious table, set with a roasted lamb in the middle in a golden bowl, a loaf of bread beside it, and a great chalice full of the most glorious wine.

Behold, now the Lord says to the prior: My beloved son, behold here is another table; how does it appear to you? The prior says, O Lord, You, most Holy Father! Though the endless glory of this room is pressing me down, I still notice that this table has a very strong resemblance to that which You have kept on earth before Your bitter suffering with Your dear apostles and disciples.

The Lord says, My beloved son, thou hast spoken rightly; for therefore I said at the table that I will not again enjoy of the Lamb or the wine until it will be newly prepared in the kingdom of God - see, here it is newly prepared! Here then, we want to have this meal together again, and do not want to go into sadness, but into the highest joy. Therefore, all of you sit with Me at this table, in the same order as we have sat on the earth.

But you are asking about Judas, whether he will be at the table. What do you think, would the traitor be sent here? The priest said: O Lord, Most loving Holy Father! I know well that Your righteousness is as great as your love, grace, and mercy. But, notwithstanding this, I must frankly confess it to You, it would still be hard for me if I had to miss this lost apostle forever; for You, Yourself said that this one was lost, that the scripture might be fulfilled. This text has always secretly given me some consolation with regard to this unhappy apostle, for I said to myself: Judas, perhaps even after his free choice, had to be such a serving instrument, that is, an apostle of the dead,

so that through Your betrayal, Your holy plan, which was surely eternally predetermined, came into the holiest and glorious execution! - Behold, O Lord, greatest and Most Holy Father! This always gave me a blessed hope for the poor, unhappy apostle. But I was still more at ease when I considered how You, on the cross, begged the Father in You for forgiveness for all Your enemies; and then I could not exclude poor Judas in spite of his suicide. This was evidently caused by the devil who besieged him. Therefore, I should like to know if this apostle, if not already here, but at least somewhere, is not unhappy in the highest degree.

The Lord says: Listen, My beloved Son, ***there is not one, but two Judas Iscariots.*** *The first is the man who lived with Me on the earth, and the other is Satan, who, in his freedom at that time, had made people taxable to himself. This second Judas Iscariot is still the very foundation of hell, but not the man Iscariot, for it was forgiven him, and in how far, you only have to look around. For the one who is presently talking to your brother and is also now committing a betrayal of love by showing my brother already in advance My great love, is precisely the Judas Iscariot, whom you were worried about. Are you satisfied with Me?*

The priest, almost lost in love for the Lord, says: O Lord, thou most loving Most Holy Father! Faithfully true, I have always imagined You to be always very lovingly and endlessly good. Nevertheless, I would never have dared to think that Your infinite mercy, grace, and love should extend to Judas. For on the earth, I would certainly have sinned with such an idea. But now I see how endless Your infinite goodness, grace, and pity surpass all human ideas. O Lord, what shall I do? How am I to love you, that I could only correspond in my heart to such an infinite love?

The Lord embraces the prior, presses him to His breast, and says to him, Behold, My beloved son, just as you love Me now, you give Me the greatest reward for My infinite love. Therefore, go to the table with Me, and eat and drink the true living supper, so that you may, in this enjoyment, receive the strengthening in you, a great prince in My kingdom, which you shall eternally and increasingly need.

See, they sit down at the table, and the prior, his wife and his brother are placed on the Lord's right side. To the left, you see John, then immediately after him Peter, and then Paul, as well as the other apostles and disciples.

On the right side of the poor brother of the prior sits Judas and beside him, still a few others, which I will not name you here yet. Further beyond, you also see our Joseph, and beside him Mary; next, Mary of Magdalene and still other well-known female beings. You see Lazarus, Nicodemus, and some great friends of the Lord.

You ask now, since there are still several chairs left unoccupied, whether no one will sit on them? Yes, my dear friends and brethren, I too must sit down at the table, and you, as earthly spirits, must not leave my sphere.

Hence, we shall have no other choice than to seize the three empty seats, according to the secret promise of the Lord. Follow me therefore courageously to the table and eat and drink there with all the others.

If you have been fed on this table - though unperceivable to your senses - you will feel an inner feeling filling your spirit, that you have dined in the spirit at this table. It will give you a great, significant strengthening, which you will definitely feel. Do not be timid but enjoy the meal of eternal life in humility and love. And so, follow me quite bravely and without reservation to the table!"

The Significant Meaning of the Supper, especially for the earth. We leave Markus' sphere

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:8

Jesus is speaking: "As we are now at the table, we will also take part in the high treasures of the table. But hear what the Lord says before the meal, saying: My beloved children! When I came to you on earth after My resurrection, I asked you, because you were hungry and had not much food to eat. "Little child, do you have nothing to eat?" Then you showed Me some bread and some fish. I blessed the fish and the bread for you and then I sat with you at the table and ate with you. Now I ask you no more whether you have food to eat or not, but of My infinite treasures and provisions, you have in endless abundance forever. But is this word, which was expressed by Me on earth, to have no validity here?

I say to you, this question shall have even more perfect validity here than on the earth, and I can still ask this most important question out of this kingdom: little children, do you have nothing to eat? You will answer Me on that:

O most loving Father! We have endlessly much to eat in Your big house. But I say unto you:

This question is not to be asked to you as if it were meant for you, but this question is to be asked by you as if by Me, to let it pass through My children to My children and through them, into all of infinity. The children of the earth are now in the state in which you were immediately after My resurrection. They are full of sad thoughts and do not yet know what has happened to the Lord. They also have only paltry food, which is like the fish and the bread you had.

The "fish" are the old, and "the bread" the New Testament. But as this food is among the children on the earth partly salted, partly moldy, partly dried up, it is here among us all the more the time to turn to these children with this question and to ask them: little children! Do you have nothing to eat?

They will show us their store, and we will bless them for a good, living prosperity, as I have blessed for You your little fish, and your bread. Let us

then sit with them at the table of their faith and their love, and eat with them; we will teach them, in spirit and in truth, to know from their feeble treasures the true ways of eternal life.

Behold, here is the meal, the table covered with the well-prepared lamb, bread, and wine. "The Lamb," a food equal to My heart, "the bread," a food equal to My love and mercy, "the wine" a drink from My infinite wisdom. You enjoy it with Me, and I have no need to ask you: little child, do you have something to eat? But if you enjoy with Me, remember the poor children on the earth and ask them out of My supreme love in you: Children, brothers, and sisters, do you have something to eat? And the children will answer you, O brethren. Look at us in our great poverty; a little hard bread and a few heavily salted fish is all we have! Just make it somewhat enjoyable.

When you hear this, return to them, and bring unto them the living remnants of this table; give them a living enlightenment; help them clean their room so that I can also move in with them and then ask them Myself: Little children! Have you nothing to eat?

And when they say, O Lord, Most loving Father! Behold, a little bread and some little fish, I will say to them, bring all that you have, and I will bless you with My love, grace, and mercy, and I will give you a living, inner, spiritual bread! If ye shall eat this bread, and drink of My wine, your hard-baked bread, and your salted fishes shall be softened and purified, and it shall become a living food, in which you shall be sufficiently satisfied unto eternal life.

As such, My dear children, brothers, and friends is this question, once asked to you by Me, of the greatest importance and the most profound significance here!

So, therefore, eat with Me, and drink, unto remembrance in all love for those who dwell in the depths of their flesh, and cannot see My kingdom, My grace, My love, and mercy.

See, now the Lord partake of the Lamb, as well as the bread, and divide it to all. Now it is distributed; we have our portions before us, we thank the Holy Giver for such good gifts, and then enjoy, in joy and great love, our sacred meal of eternal life!

Behold, they all are now reaching for the meal proffered and eating it with great, joyous emotion, with regard to the most loving Holy Giver. So let us follow suit and do what the others do.

We are now consuming the sacred meal of life. How glorious, how delicious, how powerful and invigorating it is! With each swallow, we feel as if our glances are extended to the infinite depths of divine grace, and the flame of eternal love begins to blaze brighter in our hearts. With the enjoyment of the flesh, wonderful new great thoughts of God are revealed in us. With the enjoyment of the bread, these great thoughts become an endlessly great new reality, and with the enjoyment of the wine a new and gloriously wonderful life flows into the new creations. We see in the totality a

consummation, before whose greatness, majesty, glory, and holiness of the Lord Himself, shake our most great heavenly thoughts and feelings, and sink down before the Lord as if in nothingness!

What do you say, my dear friends and brothers, of this meal? I notice that you are silent in the face of the great revelation which has been given to you with this meal.

But I say to you: On such occasions, we do not get any better than this. For the Lord is never greater and more unfathomably wonderful than at such moments, since He is most devoted to His children!

He always loves all His children equally, but He does not always let them feel the great power of His love in fullness. In such moments, however, He permits such things. Hence, His children are also filled with such a blessing that they are seized by the greatest love for the Lord, but at the same time, they feel the greatest humility in their hearts.

Now, as you see, the meal is already over, and the Lord turns to the prior, and says to him, "Well, My beloved son, how did You like My meal?

The prior speaks in a very contrite tone: O Lord, most good, most loving, most holy Father! This meal has not only tasted good to me, but I have been filled with a new life. Now everything is clear to me. I now see my destiny, and your infinitely wonderful ways in which You lead Your children to life are revealed to me.

I now know what I have to do, and I see my greatest delight as a clear path before me; How I have to go and do my work. The sphere of activity which You have graciously assigned to me as a most unworthy servant is endlessly great. But I also see how You are all in everything, and how easy to accomplish the greatest things with You!

Therefore, I am also most greatly and blissfully pleased that You have given me such a sphere of activity, and it will give me never-ending joy, when it shall please You, to let me do the first service in Your kingdom.

Only one thing, O Lord, and Most Holy, most loving Father, is still a little unclear to me, namely, the habitation of this house, and the service which You have shown to me already outside the city in Your kingdom. Shall I also dwell in this house, or shall some other house be given to me, and shall those blessed spirits dwell in the house where I shall dwell in this city?

The Lord says: My beloved son, see, this whole city is for all intents and purposes My great house. Nevertheless, this very part in which we are here is, in a certain sense, My principal residency, and I am here the most perfect Lord of the house.

Many spirits dwell in separate houses of this city, and these houses are their perfect eternal property. A lot of houses like this, I tell you, in the big city are already inhabited. But endlessly many are empty, so I could easily give you any particular house. But I will not do this, but I will keep You together with your wife and your brother in this principal residence. All those who have

dined at the table are inhabitants of this My Residence, and they are therefore out of Me the principal foundations of My Heaven and the chief stewards of My creations. So, therefore, will you remain here forever with Me! As to service, she dwells not in the city, but her dwellings are in the endlessly wide orbits of this city; but you have it all in you. You can call in yourselves, whomever you want, and he will be there.

If I send you to one or the other world, the spirits of this world will call to you, and you will see their world and the need of this world in the sphere of these spirits. If you have seen these things, then call forth the power of My love in your heart and work out of this according to the needs of one or the other world.

I could make you see all the spheres at a glance, but you would be deprived of a mighty degree of bliss. Therefore, for your own greatest possible salvation, you shall see one world at a time in all its miraculous and profound depths which arise out of Me, when you will be in one or the other world out of My love. Behold, there is, adjacent to this hall, an equally large dwelling-place; in this one, you will find your permanent dwelling, and you will dwell together with all these My children, brothers, and friends. You might also want to know where My living quarters really are in this house?

I tell you; I have no particular living quarters in this house which I would like to inhabit as a direct master, but I always live among you, now with one, and then with another. And this hall is our council chamber; from here all our business always ensues. There shall now, due to My panel talk, be several who shall descent to the earth to their present My question to My children. But you shall only after the next meal receive a very important assignment.

If, however, you sometimes wish to discuss with My children from the Old Testament, then let yourself be escorted down to the leveled ground; there you will meet them all. And so, I bless you, same as all who are present here, and through them, all of infinity, and so, rise from the table!

See, now everyone rises from the table, and all thank and praise the Lord. And the Lord goes, and embraces everyone, and blessed them all personally. Then the Lord leads our prior, his wife, and his poor brother into the appointed dwelling, and saith to his poor brother: Behold, you have no wife yet, but there sure is already one on the earth meant for you. When she comes here, you shall enter into marriage with her. But be in the meantime a faithful brother to all your brothers and be a dear brother to all your brothers.

Now the great settling in is done. You have seen wonderful things on this tour. So far I have been leading you; but now another one will guide you. Therefore, you may now step out of my sphere again. - you have come out and see, Your Lord is already waiting for you in your already quite well-known place!"

Diversity of the Sphere of every blessed spirit for the sake of mutual indispensability.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:9

Jesus is speaking; "Now I, your chief, ask you again, how did you like it in the sphere of this My brother? I see in you the answer written with many letters, and this answer is: O Lord, Most loving, Most Holy Father! In the sphere of this spirit, we have seen things so extraordinary and important that we cannot express ourselves at all. If we have not seen all of Your ways, we have nevertheless obtained a general overview, as to how Your infinite love and wisdom seeks and finds the stray sheep, that we may well assert that we have been guided in the sphere of this spirit to a focal point of a general overview, from where we have come to know the spiritual world from the most imperfect to the perfect sphere, for which we can never thank You enough forever. Indeed, it seems to us as if the essence of the spiritual kingdom could no longer be traced more easily in the brevity of time, with regard to the comprehensive sight and experience, than the way we saw it in the sphere of this brotherly spirit.

Yes, My dear children, this is sure, right and true; you saw situations in the full light of truth.

Nevertheless, I draw your attention to My Diorama, already made known to you before your entrance into the spiritual spheres, and I consequently say to you that things in the world of spirits are again quite different in the spheres of individual blessed spirits and are therefore structured differently, being just as good and true than in the spheres of the previous spirits. This must also be in the perfect kingdom of the angels, otherwise, one spirit would be dispensable for the other, and no one would be able to prepare a new great happiness for the other. But since each spirit has something special, and I allow it to be so for everyone, his own environment should be formed according to his nature, therefore the blissful joy of an angel in the salvation of another will never end. In order that you may properly understand and comprehend this, I will still illuminate this for you by means of some vivid examples before you return to the sphere of a tenth spirit.

Suppose there was a hundred really deeply learned men in a great hall. These men would discuss a very significant subject, namely the calculation of the radiation of the light. But among these hundred scholars, not all scholars are the same, but one is a famous accountant, the other a philosopher, a nature researcher, an astronomer, a botanist, a zoologist, a mineralogist, and others a geologist, a skilled optician, a geographer. Another would be a historian, an archaeologist, a poet, a philologist, a psychologist, an anthropologist, a physician, another a physiologist, a mystic, the other a theosophist, and so on, through all grades of human scholarship. All of these

hundred scholars certainly have the literary character to put their thoughts about the discussed topic down on paper.

When all these hundred scholars have finished their work, then take every work to your hand, and read these written records of thoughts regarding the presented subject, and you can be fully assured that there will not be two among them that have treated the subject in the same way. The mathematician will be quite different from the poet, will be quite different from the mystic, and will be quite different, as I have said, from each one expressing himself compared to the other, and if you carefully examine these elaborations so that every formulation easily reveal its own occupation of choice.

But if you were then asked for a judgment about which from all these hundred scholars have in truth treated the subject most appropriately, you would be able to say nothing other than: We find that every man has hit the nail on the head. There is no one in his own way to object against, everyone is right. In the main thing, they all agree, only the character of the representation is different according to the love of the presenter.

Very well, I agree. If the thoughts about the same subject are different among many men, the spheres of the angelic spirits are also different; but at the bottom of it all, they all go out from one and the same truth. But to make the matter clearer, let us take another example:

Say that a psalm of David needs to be set to music. A king of some country places a great prize on the best musical arrangement of this task, and soon the most capable musicians from all over get to work. After the deadline, the compositions are sent; there are forty copies. The King, as a great lover of such classical music, successively performs one composition around the other from day to day. But go to these performances and listen to them. And if you have heard them all, how will your judgment be, after they have been worked on by the most ambitious composers?

You will surely say, "Indeed, in one way, a work is as competent and beautiful as the other; from each one, the great master can be recognized. But how different the various musical rhythms, how different the fundamental notes, how different the instrumentation and distribution of the song, how different the melodies, how different the accompaniments of the song! In completely different kinds of relationships and completely different solutions!

I say: Good but now tell Me what composition - of course presented as well as possible - you liked the best. Then, after all, you will be able to say nothing other than: Each of these compositions has pleased us in its own way; but there were some of them which appealed to us more than the others.

Very well again, I say concerning the being "more appealing": it lies in the similarity of the composer's sphere to yours. However, every composition is full of life, spirit, and truth.

Which one will get the first prize? I tell you that if the wise King would be as just as I am, he would have to open his moneybag for the promised prize, and would give each one the stated amount.

From this, however, you can very clearly see that the spheres of the angelic spirits have to shape themselves just the same naturally, yet only in the most concrete, visual appearance, as this second example has shown us clearly. There is truth everywhere; but because of the different degrees of love, the forming light is also different, the forms are also different, but they are always situated as such that they correspond entirely to one and the same basic truth.

But do not let yourself think that such is only to be seen in these two given examples, I will give you according to My very inventive character, a few others. Let us suppose that a morning landscape should be supplied by ten great painters. The landscapes are ready and delivered. Go and look at it, one is fairer and truer than the other. Each expresses a striking depiction of the morning, but not one looks the same as another in any given aspect.

Behold, this is because every spirit has its own wonderful sphere composed by Me, through which he is able to prepare for himself and all his brethren the greatest bliss and happiness. Every spirit is at the same time infinite, and in its nature always and ever inexhaustible in the greatest varied of original forms. Yet, as endlessly wondrous and manifold the various forms in the sphere of an angelic spirit can be, one has to say after some consideration: no man can imagine any more than this infinitely miraculous variety! Then I say unto you, go quickly into the sphere of another, and your judgment shall be the same, and ye shall say, Yes, what is that? There are quite different shapes again! And I tell you, so it is the case with the spiritual diorama. The outer window is the same, but you only have to look in and you will everywhere find a different world!

But I have one more example available: If you look in the Scriptures at all the prophets, then the evangelists, as well as the letters of Paul, all the way through the other apostles and disciples, and in the end also the revelation of John, everyone is writing a different language, using other pictures, and working on a completely different subject; even the four evangelists do not agree with each other on the historical facts. In his letters, Paul does not preach one or the other gospel, and the revelation of John is enveloped in such wonderful pictures that one can never be entirely clear about it.

Now I ask: because in some respects each one has written differently: Who then wrote the truth? The answer cannot possibly be different from this: everyone writes the same truth, everyone preaches Me, each one commands love, humility, meekness, and patience. Everyone reported the same events; whoever receives it in the right spiritual light, will find the most wonderful correspondence in it. If you compose the various verses from all the prophets

and evangelists, they will be, seen in the true light, like the fruits of the same tree.

Now then again, it is the same with the spheres of perfect spirits. I could give you a lot of examples, but for the time being, these are sufficient. But on My side there is always the same Spirit, in whose sphere you all will objectively see, and in the end you will say: indeed, things were quite differently formed in this spirit's sphere; but at ground-level, they still go out and show that the Lord is the eternal and infinite love and wisdom Himself, all in all, therefore, everywhere.

Now as you know this in advance, you are going to enter into the sphere of this tenth spirit, and you must pay attention to everything.

Difference Between the Light of Faith and the Light of Love. The Spirit of Man.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:10

Jesus is speaking: "You are already in his sphere, and so I will also tell you that you are in the sphere of My dear John. Hold on to him, he will show you much more wonderful and exalted things in his own way. - John beckons you to follow him; so, follow him!

John says, My beloved brethren in our Lord Jesus Christ, you have seen me already from the sphere of another blessed brotherly spirit; but then it was not time to take you into my sphere. But since you have now been taught by my dear brother Markus in so many important matters, it is now time that, according to the will of our Lord Jesus Christ, you also experience in my sphere, which in their own way shall, because of their nature, initiate you entirely and particularly into the secret love of the Lord.

In all the earlier spheres you have seen apparitions, and from these apparitions, you had to find the truth. See, this is the first way in which a man sees the first forms according to the light of his faith, but he never sees the foundations thereof and only get to understand it when they are revealed to him in the supreme light of the highest love.

For this reason, you have seen all the apparitions in the spheres of my nine previous brethren like a blind man would the colors. You see many forms and actions, but you did not understand anything at first sight since you looked out of your faith. But a second, much deeper sight is that which comes from love. Not everything which is there is initially seen, even though it is already there, but one sees only what he takes hold of with his love, and then he comprehends it from the foundation.

Man searches in the light of his faith, being a searching observer of what already exists; from the inner love-light, which is the actual living light of the Lord in man, man becomes a creator himself and then sees everything man created, from its foundation.

You indeed think that the earlier state was more favorable than this second, inward, deeper one. But I say unto you: this is false; for the more solid a created being perceives the outer form, the more imperfect its being.

In his natural life on the earth, man finds himself initially in such a state of perception. He is indeed content with the creation of constant forms; but how does he relate to them in his spirit? I tell you, like the poorest beggar in the hallway of the house of a hardhearted rich man. He also sees the marvelous rich splendor of the great house of the rich man, but if he wishes to enter into it, he is rejected by a hundred servants of this house. What have the poor gained by the sight of this beautiful house? Nothing but a distressed, aching heart that says to him: you have no right to enter these palaces!

See, this is precisely the case with them, looking at constant external shapes. What pleasure is it to stand before a tree and to look at its forms? But if one knocks at the tree and wants to be let in to look at his living, wonderful works, one is always harshly rejected and it is said: Only up to my surface, up to my outer form, but from there no hair more! You can take a stone in your hand and throw it wherever you want; you can also crush and grind him, dissolve and completely vaporize it, and yet the stone is your master, and will not let you look into his secrets.

So, it is with all the external forms presented to the eye for contemplation. They are continually the lord and master of the spectator, and the latter can do as he pleases, he can never get the entrance to the foundation. Therefore, long-winded explanations and elucidation must be added whenever the spectator wants to get only a little light about the things he has seen.

The forms in the world of spirits are likewise if they are already present in a certain conscious definiteness to the eye of the beholder. The spectator sees them well, but he does not understand them. So, you also saw many forms in the sphere of my dear brother; but tell Me, if you have understood more than the guide has enlightened to you?

But did the leader see it the way you saw it? See, that is another question. I tell you: that if he had looked at them as you did, he would hardly have been able to provide you with a correct light about one or the other. But he has looked at it from himself, that is, he hath created them out of the light of the Lord in himself, and you have therefore seen his creations. They were the perfect truth in all their parts, but you did not understand it without his explanation.

Now, however, in my sphere, you will have a completely reversed experience, in which you can immediately see from our quite irregular, hazy point of view. Do you see any form, a world, a sky, or any light other than the gray darkness that surrounds us from all sides?

You say: Dear friend and brother in the love of the Lord! Besides us, you and the gray darkness, we see nothing in all directions. "Well, I tell you,

my beloved brothers, you need to see no more; for it is precisely this point of view that is necessary for you to be initiated into the true vision of the Spirit. 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.

Now, if this is so, why then the perception of extraneous forms? Come forth with what each one of you carries, like I do, and we will soon see things as we have created it.

You ask: how would this be possible? But I say to you: have you ever examined your thoughts and your desires beside your thoughts?

Where do thoughts come from? The answer lies simply and endlessly in the focal point of God within you. See, this powerful focal point is the factory where your thoughts and wishes are created; your thoughts are conceived in this focal point, and the number of your thoughts are infinite because, in this divine focal point, the Divine is present in you in all His infinity.

You would like to say: If so, where would bad thoughts come from? But I say to you that there are absolutely no bad thoughts on this focal point as well as no bad wishes. All thoughts are free and immaculate, only the desires are placed under the arbitrariness of the free will of every human being. If you think out of yourselves, your thoughts will all spring from love, and you will soon perceive in you the blessed need of continual communication, according to which you wish to share everything with your brothers. In this way, you will be the creator of all the good works that will follow you.

But since every man also has a free will, together with the faculty of externally observing foreign forms, he can, with his will and his love, which is subject to his will, take hold of these foreign forms and make them his own. See, these foreign forms are then, as if stolen, also overly desired thoughts in man, and these, because they arise from self-love, which is a looting and overruling love, because they take possession of all foreign forms for themselves, and rule over everything they have seized for themselves; these then, are the real evil thoughts. You yourself say: Foreign things do not fare well! This is surely the most important condition of the main question of life, and everyone who does not build on his own foundation builds on sand. But how you build on your own foundation, I shall teach you in my sphere. “

The Whole Universe and Heaven are in you

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:11

John: Can you think of something here? You agree. So, think of an object, whatever you like; do not look for long, but take the next best. But if you have the thoughts, hold onto them firmly and do not let it go.

You have a thought; what is its picture? You say: It is a single star that we are thinking of now. Well, I tell you; imagine the star so vividly, do not let it go, and then tell me how the star appears to you.

You say: The more firmly we grasp him, the greater and brighter it looks to us. Again, I tell you; take hold of it even stronger and fix him with the glances of your inner vision. What do you see now?

You say, dear friend and brother, it seems to us as if the star is beginning to open up like a flower bud in the spring, its light becomes even stronger and more powerful, and it seems to us as if the star has gained size and is already measurable.

That is good, I tell you, but go deeper, even more, let your eyes be keen and fixed, and will in yourself for the star to develop closer to you; then tell me how the star appears to you.

You say: Dear friend and brother, the star has already become as big as the moon, and its light is already almost blinding to the sight of our spirit! Again, I will tell you. So it is; for I already see the radiance of your star from your eyes. But I will tell you further: Do not let go of the star, but look at it more intimately and more and more firmly, and be even more powerful in your will, and the star will at once be in focus according to the power of your will and sight. What do you see now?

I see already how you are full of astonishment, for you see your star already so much widened and enlarged before you, that you can see with only little effort, great, sublime details of it. Now you can even notice movements on the surface of this star. You would like to know in advance what these movements are and what is moving there. But I say nothing to you; for you shall discover everything yourselves.

Fix your star even firmer and stronger and more powerfully with your will, and it will immediately show what these movements are and what moves. What do you think about these movements you see?

You say: It makes us think of clouds and of a billowing sea.

I say: Now, hold onto the star, which you cannot lose anymore, and also to these thoughts firmly and then tell me what you see.

You now ask: Dear friend and brother in the Lord! We are now truly looking at clouds, which are very close to us, and among the large landscapes, we discover even larger areas of billowing sea. We also see great irregularities in the extensive landscapes, and we clearly see islands in the midst of the great sea-surfaces, but we cannot see anything else.

Very well, I tell you; now draw nearer to the great lands and the great seas of this star, and you will see much more of it. I see from your eyes that you obey my advice. Well, what do you see now?

You say, "Behold, the land has already come very near to us. We are already discovering vast forests, also a lot of scattered houses of a very strange shape as well as large rivers. And behold, now we can discern even smaller brooks, and on the shores of the great sea we discover also here and there what seems to be like erected cities; we can also see movements on the surface of the waters of all kinds of ships.

Well, what do you think this is all about? You say: Dear friend and brother, we do not know. But I ask you, where did the star come from? You say: this we thought up and then held it firmly in our thoughts.

Well, when the star came out of you, why should its development be different from yours? For as the star became greater and greater by holding onto it, then by his greatness he developed in you the thoughts filled with the desire to see a world on the star itself. You then involuntarily held this thought with the star itself, and as a result created all of what you now see on the vast surface of this star.

But you know that without power and counter-power, you can never ever think of an action. So, I say to you, and ask, why then could you think of a star in the first place? You look at me with amazement; But I say unto you because there is not one, but many stars, in your mind, in the smallest imaginary forms. From these many stars, you took a copy out of yourselves and drew increasingly closer to you.

But how was the enlargement of this minute image possible in your mind? This is where the force and the counterforce come into play. The power lies in you, the opposing force is created and eternally strengthened by God. When you call forth the power in you, what is more natural than, at that moment when you take action, that the corresponding counterforce from God, to always increasingly merge with your will? For the power lies in you; the opposing force is outside of you, and all that you thus evoke in you must then find in God its eternally exemplary antithesis. The star as a contrast is created by God, as it is in its order, form, and character; but it's perfectly regular image is also laid in you as a derivative because your spirit itself is an image of God.

Now, do you know in what way all things are to be viewed? You say: Through the light. Well, I tell you; the light also falls on earth, for the most part, through the infinite free space. But what else do you see on a cheerful day in the well-lit blue atmosphere? You say: We see nothing but the blue color of the air. But I ask you, why not? You say: Because there is no resistance. But what do you mean by resistance? Why don't you speak of 'object' rather than resistance? You do not know what you should say, but I say to you, if you look at something according to its form, then the thing is clearly something

which opposes you, that is, a counter-state. But if something was put between the thing and you, for example, a wall, a veil, a cloud, you would surely say: This stands in front of the object which we want to look at, and is thus a manifest resistance, or an obstructing object, But if, according to such an obstruction, you cannot look at the actual object, what is the reason for this? See, nothing else but that the rays thrown back by the object cannot meet you and thus cannot evoke the model which is already enlivened in you.

Know this: if you had not the sun in you, even if there had burned millions in the heavens, you would not be able to see a thing; And if ye had not the earth in you, and all things in it, and on it, from the first atom to the greatest general form, to perfection, then you could neither see one thing, nor think of it.

And if you had not possessed the whole universe in you, all the heavens would be starless for your eye. And if you did not have in you the spiritual kingdom of heaven and eternal life from the Lord, verily you could neither think nor speak it. But as all these things interact, it is likewise with the force and the counterforce.

In the natural world, the rays falling into you from outside invigorates the resting image in you, and you see through the action of the counterforce and the force in you, the object you are looking at.

How then does such a thing happen in the spirit? What is the true spiritual vision? Just the opposite. You take an image from you. This image, however, finds its contrast, when it is firmly called forth in you. The more you hold on to the object conceived in you, the more it strives for its eternally placed antithesis, develops it more and more, and thus makes it more and more visible.

If, as with your own star, you have brought it so far with the inner vision that it is already very wide and revealed to you, you must not think that it is a work of an empty imagination. Oh no! Not in the least, but it is full reality. Only its basis is still unknown: wherefrom it is from and where it rests. Can you not know this? Of course, for where it rests in reality, there also rests its name, its order, its sphere of action, and its position.

But it is said in the words of the Lord: **"From the fruits, ye may know the tree."** If we know this, it will not be difficult to come to the reality of what has already developed so close before your eyes, therefore, try to elevate the activity of your spirit: Look at the presented world more closely, bring it closer and closer until it is so near to you that you may place your feet on its ground. If this has happened, you have entered into a living connection with this object; it will be your foundation, and you will be able to act on this basis. If in this activity you will have brought it so far that you will feel the mighty gravitational power of the love of the Lord within you, and this love becomes stronger and more fiery, and will be ignited, fully bursting into bright flames, your basis shall, wherever you will look, dissolve into independent, living

forms according to their nature in which they are present in your image. These forms will then enliven with retroaction, the originally present forms lividly before you and will reveal themselves to you who and where your basis is.

See, therefore, all recognition is a consequence of the preceding seeing; but the seeing is the consequence of the radiance and the counter-radiance, or the consequence of the force within you, and the counterforce outside of you. We have already brought our world very close to us in this way; therefore, only one more strong move in the spirit, and we shall be at once with our feet in the world which is coming out of you."

Correct Building- development of what is in you

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:12

Jesus is speaking: "Now see, the world is under our feet; let us try to walk a little on it. You are amazed that this world carries you so well, and you are looking at the splendid landscapes, many mountains with forests, the most beautiful corridors, fields, and gardens with everywhere, various homes. You say: But we did not think of that!

But I say to you, it is not strictly necessary either; for if you have attracted the counterforce within you with the force, which is really the foundation of the force in you, then the attracted counterforce already gives what it has in itself anyway. For your power corresponds to the counterforce in all its parts.

Through the effect of the counterforce which you have attracted in you, the parts of the power are developed within you, and so the act of this apparent creation from you is nothing other than a development of what is in you.

You cannot create such a complete world at your own pleasure, but only bring forth the foundation which lies in you. It is not necessary to think of all the parts of such a world; If the world is conceived and your love fully developed, then it cannot possibly present itself in any other way than how it was primordially ordered by the Lord.

Therefore, you are in all seriousness not the creator of this world, for the right of creation can never surpass a creature. But the ability to produce the created, which is endlessly present in you, from you in the manner which you now know, lies in the capacity of every perfect mind. Imperfect spirits also have a similar ability; but because they have no firmness, they cannot evoke the foundation underlying them. An imperfect mind is an inconsistent mind. It is a weathervane, and a pipe blown by the wind, and at the same time a foolish master builder who builds his house on a loose foundation. For this reason, an imperfect mind can only produce ephemerides, which are like the flighty eyelid images, which you may look upon if you close your eyes in the night. You then see a chaotic confusion, and in the midst of this confusion, various caricatures evolve quickly and then pass away just as quickly.

But it is not so with the perfect spirit that is fixed in its center. What he calls forth, he calls forth in the order of the Lord and does not call forth something uncreated, that is, an empty fantasy, but a pre-created thing.

Look, so the things stand. But we find ourselves now in this world, which you have called forth from you, and therefore you want to walk around in them and investigate them a little.

There in front of us is a large garden with a very splendid building, which stands in the middle of the garden, we will go there; so, follow me!

Look, there is already the garden gate. But as I notice, you are builders who appreciate beauty, for the garden wall consists of pure jewels, and the gate is of solid gold. And then, look for once: the garden paths are all strewn with sand mixed in with gold and silver, and the fruit beds of the garden are embellished with the finest little golden frames, and the clasps of the railings are all filled with various precious stones. No, really, that is excessively built! Even the splendid fruit trees set in the most beautiful rows are surrounded by silver banisters, and a small fountain is placed in the middle of each of the beds. Because the paths are so splendidly ordered, we just have to take a walk deeper into the garden.

The paths, as I see, are even upholstered like sofas from below; indeed, it is an ever-greater waste in your building. We have already traveled a good distance in the garden, but the main building of the house still seems to be far in the background.

But there in front, I see a wide gallery of columns; the columns are of pure polished diamonds, the splendid arches above the columns of pure rubies, the passageway over the arches of pure gold, the gallery of the purest transparent gold, and the clasps of the gallery of the finest white gold. I call this exquisite beauty! And under the passage between the pillars, that is, on level ground, I see a channel of water over which the most splendid bridges stretch. Just look there, over the canal is a very large, freestanding plain. The surface floor of this place is of the finest, transparent gold. Near the glorious building, I see the sky-scraping columns of white rocks, and on the top of both columns there is a large, three-colored flag of white, red, and green

Indeed, the more you look at your structure, the more grandiose, enterprising, and sublime it becomes; and the actual residential building in the background has an almost mile-wide front consisting of three floors! Each floor has a measure according to the eye of six hundred and sixty cubits; that is the number of a man. The windows are high and wide. The entrance gate is high and broad and is made of the purest gold, and from the windows, those in front also counts 666, a white light radiates from the lowest row, a green light from the middle, and a red light from the top row. The roof of this oversized building forms a single, immense pyramid. The whole garden and building are lacking nothing but residents. Where did you leave them when you performed in this magnificent building?

You surely say: dear friend and brother, you are indeed a great darling of the Lord, but with this language of yours looks a little like teasing. For from such an immeasurable, rich splendor, we have never even dreamt of even in our wildest dreams, let alone that we should be builders of such an endlessly glorious and most splendid work. If we had built such a thing, we ought to have been "there." But we do not have the slightest hint or even the slightest notion. Therefore, there is also quite a problem regarding the inhabitants, who are supposed to live in this indescribably splendid palace.

My dear friends and brothers, you have it wrong here. You have not built this work, any more than this entire world. But you have called this magnificent residential building together with this world out of yourselves, and that sure is something. But do you not often speak among yourselves: this and that has built me. What do you mean by that? I tell you, nothing else but this and that has aroused from my inner life a power which has animated me in this or that way. This stimulation formed in me a sublime spiritual form, and I recognized in this form, that the Lord is everywhere the supreme love and wisdom self! My heart burned in this realization, and I prayed to God in spirit and in truth!

This is the correct "building". And now, we have a form of building before us. You have built it inside of yourselves; the building became a form, and in this form of divine love and wisdom you see infinite might and power, and this is a great wonder which always precedes love. Why then? Which of you has ever fallen in love with a female being before he had seen and admired her?

Look, such is the case. *Who could love God if he had not known Him before? Thus, knowing necessarily precedes love! But how can man know God?*

When man hears the word of God and looks at His works, the thought of God is called forth in man. Once the thought has been called forth, man shall no longer omit it but take hold of it more and more firmly. This holding on stronger is faith. When man then, through his firm faith, that is, by the ever-greater fixation of the idea of God in himself, has made it such a living feeling in himself, that he has stepped with his feet into the world of God within himself. In this world, he sees wonders upon wonders.

This is the waxing recognition of God. But this world, the marvelous, is still essentially empty, the splendid building still has no inhabitants. *But see, there is a sacrificial altar in the middle of the building, which is now standing before us, and a lot of fresh wood is laid on the sacrificial altar. We will light it, and it shall immediately become evident whether this world is essentially empty or not. But with what shall we light the wood?*

I tell you; the very strange lighter is also in your heart; it's called love! We will bring these to the altar, and you will then convince yourself as soon as you realize that not only the pure thoughts of God but also the living

beings' dwell in man. What would it do, if any man said, behold my brethren, behold my sisters if he did not love them? But if he loves them, he certainly does not love them outside, but in his heart. And so, they are not outside for him, but in the love of his heart. So, we ignite the wood so that this building can become inhabited!"

Jesus, the Name of all Names and effects of this name. Mystery of the Incarnation of God in Jesus.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:13

Jesus is speaking: "You ask: How will we elicit fire from our hearts so that we may kindle this wood? O, brothers and friends! What a question from you! Is not a single thought of Jesus sufficient to make the heart burst out in flames for Him? O, brothers and friends! If you could comprehend what this Name of all names says, what effect it has in it, you should instantly pass into such a powerful love for Jesus, and this fire would be sufficient to ignite a whole army of suns, making them burn a thousand times brighter in their endlessly wide space regions, than is presently the case.

I say to you, *Jesus' greatness is so tremendous that, when His Name is spoken, the whole of infinity trembles with great reverence*. If you say: *God, you also call the very highest being, but you call it in its infinity, it is fulfilling the infinite universe and works with His infinite power from eternity to eternity. But in the name of Jesus, you designate the perfect, powerful, essential center of God, or even more clearly:*

Jesus is the true, most authentic, essential God as man, from whom all divinity, which fulfills infinity, emerges as the Spirit of His infinite power, might, and form like rays from the sun. - Jesus is, therefore, the sum total of the Divinity, or: In Jesus, the Divinity dwells truly physically in its most infinite abundance; and therefore, the whole Divine infinity is always animated when this infinitely most sublime Name is spoken!

And this is, at the same time, the infinite grace of the Lord, that it has pleased Him to accept the grain kernel of mankind. But why did He do this? Listen, I will reveal to you a little secret!

Before the Lord's incarnation, a man could never speak to the true nature of God. No one could ever see it without completely losing life, as Moses says, ***"no one can see God and live at the same time!****" The Lord in the primordial Church, as well as in the Church of Melchizedek, to whom Abraham himself was acquainted, was often seen in person, and has spoken with His saints and taught His children Himself. But this personal master was in fact not the Lord Himself but at all times only an angelic spirit filled with the Spirit of God for this purpose.*

From such an angelic spirit, the Spirit of the Lord then spoke, as if the Lord Himself spoke directly. But, in such an angelic spirit, the fullest

perfection of the Spirit of God was never present, but only to the extent necessary for the immediate purpose.

You can believe it: during this time even the purest angelic spirits could see the Divinity differently than you see the sun at the firmament. ***And none of the angelic spirits would ever have dared to imagine the Divinity under any picture, just as it was very strictly commanded in the Moses era to the Israelite people that no carved image was to be made of God.***

But now listen: It once pleased this infinite nature of God, and at a time when men were least inclined to think about it, to unite Himself in His whole infinite abundance, and to take on in this union, the perfect human nature! Now think: God, who never looked a created being in the eye, came as the most infinitely loving and wise Jesus into the world!

He, the infinite, the Eternal One, before Whose breath eternities sputter like loose chaff, walked among and taught His creatures, His children, not as a father, but as a brother!

But all this would still be too little. He, the Almighty, was even persecuted, captured, and slain by His own insignificant creatures. Tell me: Could you think of an infinitely greater love and a greater condescension than what Jesus knew?

Through this inconceivable act, He has changed everything in heaven. Even if He dwells also in His Sun of mercy, from which the Light inexhaustibly flows to all the heavens, He is still the same bodily Jesus as He has walked on earth in all His Divine fullness as a true Father and brother, being present as a perfect man among His Children. He gives to all His children all His grace, love and power, and guides them to His personal essence, to work endlessly and mightily in His order!

There was an infinite gap between God and the created human beings, but in Jesus this gap was almost completely abolished; for He Himself, as you know, has made this known to us, firstly through His human incarnation; secondly, that He did not call us brethren only once, but several times; thirdly, because He ate and drank with us all and carried our burdens for us; fourthly, that He, as the Lord of infinity, was obedient even to the secular powers; fifthly, that He has even been captured by these worldly powers; sixth, that He allowed Himself to be overcome by the worldly mighty intrigues to be crucified and killed and finally: seventh, that by His omnipotence He Himself has torn the curtain in the temple, which separated the holy of holies from the people.

Therefore, He is the only way, life, light, and truth. He is the door through which we can reach God; through this door, we cross over the infinite gap between God and us, and find Jesus, the eternal, infinite, holy Brother! We can certainly love Him who wanted this gap to be abolished, above everything!

Therefore, as I said at the outset; enough to awaken our love for Jesus, surely a single thought - only His name in our hearts should be eternally enough to burn in all love for Him! Therefore, you also dignify this Name worthily in your hearts, and you will see for yourself how great the fire of love will pass from your hearts, to kindle the wood of life through which the Gentiles should recover at this new sacrificial altar.

Of such heathen the likes of whom my brother Paul once converted, there are still many in our time; there are pagans who call themselves "Christians," but are worse in their hearts than those who once worshiped Moloch and Baal.

When the wood on this altar ignites, then you will see in this world, which you have called, many things that you have not yet seen. For I say unto you, In the world of spirits there are unfathomable depths. No created spirit could ever measure it, but we are in the Spirit of the Lord. His spirit lives, governs and works in us, and in this spirit, no depth is unfathomable to us; for no one can know what is in the Spirit, but the Spirit alone. Thus, no one can know what is in God, for only the Spirit of God. - Jesus, who united God in all His fullness, but has filled us with His Spirit. And with His Spirit in us, we can also penetrate His Divine depths. So, remember the Name of all names, the holiest of holiness, the Love of all love, the Fire of fire, and the wood on the altar will burn."

Love as the Great Means to Knowledge

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:14

Jesus is speaking; "You have done it, and have remembered the Name, which is holy, holy, holy in you. And see, already a glorious flame blazes upon the altar, consuming the wood of life as food for the revival of the beings of this world in you.

Now look a little. Look up into the splendid galleries of this splendid building and tell me what you see. You say, O friend and brother, we see a great multitude of people of both sexes. Their forms are glorious and wonderfully beautiful, and they are clothed more gloriously than the kings of the earth. How is this possible? Are they also in us?

Dear Brothers, I say to you: Where a whole world rests, there must be that which bears the world. You say: is there a world of such glory in the immeasurable space of creation? Yes, my dear friends and brothers! You must not measure other bodies of the world according to your earth, for this is a begging room compared to the palaces of the princes. In the natural representation of the sun and of some planets of your sun-region, you certainly made comments on how much more splendid and glorious these are arranged than your earth. But I say to you that all this is still a pure beggary against the many glories of the larger world-bodies in immeasurable

creations. Even this world, which you have evoked from yourselves, and on which we are wandering about, is by no means the most glorious.

In the regions of the constellations of Orion, the Lion, and in the constellation of the Great Dog, there are sun-worlds, before whose glory and immeasurable splendor you would soon pass away at the shortest sight.

But you would like to know what a world is. But how are we going to explain this? If you ask a resident of this world, he will only enrich you with a strange name; but that will be all that you may know. If I tell you, you will not gain much more. But you shall find it in you. If ye are capable, the knowledge of this world will be useful to you in the sphere of spiritual science.

But how do they do this? This is, of course, another question. We want to try it anyway. An example will show us the way. And so be attentive! If, for example, you are looking at some object that is at a moderate distance from you from any point you are at, you could easily determine what object you have seen, for in this case, as you are used to saying, orientate yourselves.

If you want to look closely at the object, you need nothing but a powerful optic instrument or a possible journey to the previously observed object. That would be the natural way. But if you encounter a strange object the first time, it will be a little more difficult to determine from which external points of view this observed object can be most easily seen. And if you have really discovered such points in the wide periphery of the remarkable object, you will be compelled to travel to all these points, in order to obtain from each point, the conviction of what your near object looks like. If you have done so, then you have surely come to the conclusion that this object can be most beneficially viewed from only one point.

That would be clear and understandable, you say; but our world, on which we are, is not yet known to us. Never mind, my dear friends and brothers, we are not yet done with our discussion. It will become clear at the right time. Give attention to the further discussion of my example.

If you are on the earth and look at a starry night at the starry sky, and you have a good star map at the same time, it will not be too difficult for you to name one or the other star by name. But did you win something? Do you know the star now? Or will you recognize him as one already observed from the earth, if you would walk on him? I tell you; this will be the case just as now. But I would reverse the situation, proposing that you are on some sort of star which is still very visible from the earth, e.g. on a solar body in the constellation of the so-called Pleiades. But then, if you come back to your earth, would you be able to indicate with certainty which one of the ninety stars of this constellation is the one on which you have found yourselves? This, I think, will also be a little difficult because the stars of this constellation form such an image only from your earth, but in their proper position, they are immeasurably far from each other. And if therefore, you are on one or the other, the others, which, from your earth, make up this constellation, will be

among all the other star groups of the starry sky, and you would surely never really discern which stars formed the constellation of the Pleiades, as seen from your earth. Therefore, you will not be able to determine on which star of this constellation you have found yourself.

You say this is true again, but we are still in a strange world. I say to you, this is true too, but tell you that this world will not be revealed to you by this ordinary mode of observation and knowledge. How then shall we decipher these things? For neither observing, nor mathematics, nor star chart or the very best mathematical visual tools can help.

This is true, but there is nevertheless a very simple means of recognizing such a world with only the slightest effort in the world. In the course of this example which I have just begun, I will only send you so small tips, and you will soon be able to hit the nail on the head, as you would say. Now I will give you the first hint; so be attentive!

Do you know where your children are from? Do you know where their spiritual and psychological principles have been before they were born to you from the women? You say: we do not know such things. But I ask you again and give you a new hint. How do you recognize the born children as your children, and the children their parents? This question should give you a very strong hint. Is it not the love that you give to your children? ***Are they not received in love? When a child is born into the world, the mother and the father embrace him with great love, and that is the first baptism. If the child does not have a name yet, a sign has burnt into the hearts of the parents, which is indelible. This sign is nothing more than love. Through this love, the mutual recognition of the child grows ever bigger, it unfolds more and more, finally becomes so intimate, strong, and powerful, that you will recognize your child quickly in any circumstance, and the child will surely be able to do the same, especially when it is in some kind of notable trouble.***

See, in your children, you have come to know through love, a world which is vastly marvelous than that which we are now entering, and you know it quite well, and will not easily forget it, or lightly let it fade in your hearts

How do you like these hints? Can you not hit the nail on the head yet? I see that this blow will not yet readily succeed, so we will try to give you another hint: you are coming to a strange country on the continent of America, and indeed to a city. It is alien to you, and you may look as you will, and listen as you will, and no known ray will fall into your eyes except one of the suns, the moon, and the stars; no known sound reaches your ears. You feel yourself such a stranger that you almost do not know yourself.

But as you wander around the streets, you meet a man who looks at you with heartfelt friendliness. This look has made this street feel a little more friendly, and you will remember it best.

This man, however, goes to you, speaks to you in your mother's tongue, and the still very strange alley will feel quite like home to you. Then

the man receives you with all love; you are going to his house. This very strange city has suddenly become so homely that you begin to embrace it in your heart.

The man also leads you into several houses, where you are most lovingly and kindly received; and you are at home in the strange city. In a short time, you will also learn the language of the country, and you are like a native. The regions of this alien world, or of the foreign continent, will feel quite like home to you, and you are, so to speak, quite at home in this country. If you leave it for a time and then come back to it, you will immediately recognize it.

But what is the attribute, what is the characteristic feature of the country, that makes you recognize it so quickly? Ask the loving and the joyous sentiment of your heart, and they will at once give you the ground upon which your knowledge of this land rests. In this way, with the slightest effort of the world, after a brief development of our observations on this world, you will recognize this world itself, that it will be impossible for you to say: we do not know it! I say unto you, as love is, all in all, so is all out of love.

How can some fruit be known? You say: From shape, color, and taste. Whose products are form, color, and taste? They are products of love. You recognize the Muscat-grape taste; why then? Because this taste corresponds to a certain part of your love. So let us also see here, which part of our love will correspond to this world. And if we have found it with the slightest effort, we have already everything. The How, Where, and When will be self-evident."

CHAPTER 2: Love Kindals the Wood on the Altar that leads to the Childhood of God.

Beings of the Three Wise Men from the Morning land (East). The great importance of our earth.

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:15

Jesus is speaking: "You say that it would be good if we could immediately know what part of our love, or to what heavenly regions, we should connect it with. But I say to you, my dear friends and brothers, since you have already found the principal thing in you by means of my hint, you shall not find it so difficult to find the fourth quart by a few tips. I will straightway give you a question whose answer you have before you. The question is this: Have you never heard of the so-called ancient astrology? You say: O sure, such books are still to be found among us today. But one should not attach too much worth to it? I say to you, in the way you usually use it, certainly not, for that would be an absurd superstition, and it would be sinful to hold onto it. But it has two sides, a light, and a shadow side. We shall not, therefore, use the shadow side but the light side of this ancient mystery.

But what is it? Its name is Knowledge of Correspondences. With the method of correspondence, however, everything, every form, and every mutual relation between forms and things, has a corresponding spiritual meaning. In this sense, all the stars and all their images still have such a meaning. Whoever can read and understand these images from the side of the light, is also an astrologer; but no astrologer with the help of the dark powers; but an astrologer from the realm of the spirits of light; that is, he is a truly wise man, as the three astrologers from the Orient were truly wise. They had known the Lord's star, they had been led by it, and they have found the Lord of glory through it.

I am well aware of a question in you concerning the three wise astrologers from the Orient. I know that you have already received an explanation. But you do not know that there is no knowledge whatsoever with

the people of the earth from the heavens, but all the knowledge is always covered with a shell. For, without such a shell enclosure, no knowledge from the heavens, which is purely spiritual, could reach man; no more than any of you would be able to absorb the etheric food which is only suitable for the body, without the addition of coarser matter.

The bread you eat consists of nothing but small hulls which are the carriers of the actual nutrient.

But if therefore, your already received knowledge of the three wise men from the Orient is likewise somewhat obscured, we can here also somewhat dissect it. From this revelation, there may also emerge a small hint, and our light side of astrology, which we now need, will become even clearer.

You have learned as much about these three ways as that they were there - representing Adam, Cain, and Abraham. This is true; but if you were to take it literally, you would be just as astray as if you were to believe in the ominous heavenly sign in which you were born according to the calendar. You say: That may well be but how then shall we understand the matter now, about which is spoken here and there mostly rather straightforward? - I tell you: It shall presently be clear how man should understand this.

You do have all kinds of tangible objects before you as there are all kinds of minerals, plants, animals, and humans. Tell me, if you want to take these objects and understand them simply as they are before you, do you understand them? You can say for example: It is a high mountain; it has a very romantic form; its rock consists of limestone; its summit has a magnificent view, and in its interior many metals may rest. If you have said this about the mountains, then you are already done.

You will not fare one hair better with plants and animals, as you can only judge what is superficial, what you can perceive with your senses or what is right before you. But what is the standard or measure concerning the inner, higher, spiritual order?

Likewise, are Adam, Cain, and Abraham standing before you in the image of the "three wise men," according to the knowledge which came to you from the heavens.

But just like you do not yet at all understand the kingdom of minerals, plants, and animals from its foundation, so it is also the case with the three wise men from the East.

Yes, Adam, Cain, and Abraham were present. This has been given to you to know the importance of the three wise men from the East. But how were they present? Look, this is another question which you have not asked yet; therefore, this question remained a hull over your knowledge. Now, however, it is time to break this hull, since we need the purest truth for our purpose. And so, know:

These three wise men were three ordinary priests of a better kind from the lands of Assyria. You know that at the time of Solomon, the great Queen

of the Assyrian Empire, who had been known to you, came to Jerusalem to hear Solomon's wisdom. So, at that time, a prophecy was made regarding this pagan nation by its better part of the priests, saying that their sons would once discover a star which will rise to all the peoples of the earth. Since that prophecy, a part of the better priesthood of this people has always remembered it and has continued to observe the starry heavens. These priests also traveled to all countries where, at the same time, great wise men resided, and so learned of much deeper wisdom, and especially wisdom in the knowledge of the correspondences.

At the time of the birth of Christ, the committee of these priests had become quite large; but with exception of three, all became profiteers, and thus served mammon. Only three remained with pure wisdom, scorned the world and their treasures, and sought the reward of their spiritual activity alone in spirit and in truth.

What then happened at the time of the birth of our highly praised and above all beloved Lord?

They discovered an unusually bright star and watched its course and the constellations under which he arose and through which it passed. When they were so concerned with the inner corresponding meaning of this star, and the star came to stand straight above their zenith towards the middle of the night, three men with white clothes appeared to them, and said to them, 'Do you know the star?' And the wise men said, we know it not. But the men that have appeared, said to the wise men, 'Let us touch you on your foreheads and on your breasts, and you will recognize the great significance of this star.' But the wise said, 'Are you wizards from India, that you may administer to us these things?'

But the three men who came to us replied, we are not by any means, for we will not unleash the power of hell over you, but we want to show you the power of God and guide you to where the eternal Lord of Heaven and earth have descended onto earth in His full Divine Godliness. Infinite grace was given to a virgin; she received from the Lord, and she bore the child of all children, the Man of all men, and God of all gods. - Behold, we will show you, and for this reason, let us touch you. And the wise men said, let it be according to your will, but first tell us who you are?

And one of the three who appeared said: Have you ever heard anything about how it was in the beginning of the world? Behold, a body was given unto me by God, and I bore him nine hundred and thirty years, and was thus made the first man of this earth; my name was Adam, the firstborn of God on this earth. According to these words, the elders were touched by the spirit of Adam, and when the spirit touched the elders, he was immediately invisible; but the elders were filled with the spirit of Adam.

The same was done by the other two, and they were fulfilled, the elder with the spirit of Cain and the younger with the spirit of Abraham, but without

losing any of their peculiar individuality. But at the moment of this action, they recognized the great significance of this star and the words of the prophecy, which was prophesied, as I have already said, at the time of the great queen of this country.

Therefore, as soon as they set out from their place of observation, they prepared their camels and commanded their servants to buy myrrh, gold, and incense. For in the same country, this was the customary offering to a newborn king; myrrh to the child, gold to the king, who was called in their custom the man of men, as such a royal child was called a child of children, and incense was also offered to the king, because the king was regarded as the anointed master of the Godhead on earth. When all had been brought together, the journey commenced at once. The star was the signpost, and the three spirits were the inner leaders of our well-known three sages from the Orient.

See, in this representation, you have uncovered your knowledge, and at the same time also received the inner truth that in these three wise men, Adam, Cain, and Abraham were present. Abraham, who for a long time has rejoiced in his spirit, that he might see him, as the Lord Himself said to him, has also seen Him through the wise, spiritually in himself, as well as in heavenly sense, in the sight of the Child of children, Man of men and God of gods!

From this representation, however, you can also sufficiently see how true astrology should be. We have also seen a star of a very unusual kind in us, or in the firmament of our spirit. If we are the right astrologers, we shall surely find our last quarter, with the least effort, and we shall be able to see how it really is with our star.

It is true, there are billions and billions more stars and worlds in you, but one of these billions has just been solved. This one stands before us, and lies beneath our feet like a glorious heavenly Fatherland; but we ask: Where do you stand, glorious world, in your great reality? From what region of the wide sky did your mighty ray strike your image in us and set out, a glorious reflection from you? But we do not know where your rays came from!

O, friends and brothers! Such a question does sound odd when one has work under one's feet. Have you never read anything from a great castle of spirits like of a castle of souls? See, there are small hints of a great secret truth, which, however, has still remained undetected. But I say unto you, that which is the will of the Lord's shall happen according to His will. I say to you with even more weight, "Rejoice, for the Lord has chosen the earth out of billions; it is the birthplace of the spirits who desire the Lord, from all the endless regions of creation!

Now we are not far anymore. See this world, which is now under your feet, the old Father-house of your spirit! You find great splendor here, and this affinity for beauty, you have taken with you to the earth. But the Lord does not

like glamour, so He has humbled the earth. - Do you not know now how it is with our world? Yes, I see you cannot quite digest the astrology yet. But I will draw your attention now to something else.

It is an all-time custom for all peoples to say, and here and there firmly believe that this or that is "their star." Literally, however, there would be little reason for it, but would be spiritually more accurate; for whence any spirit is from, from there he has also his love. ***Now, however, all the myriads of stars are either pre- or post-dwellings of the spirits. If this is the case, it is also clear that every spirit of the earth is from a star as a predecessor; and this star is the first one to reliably emerge in the inner contemplation.***

Now you may look at the starry sky and look at the star appealing most to you; the one shining upon you most comfortably; that is where you lived. See, this will be the one on which you were awakened.

This is then also the difference between the children of the world, who are from below, and are children of the earth, and the children of light, which are from above, and are children of the suns, or children of light, and are called to serving one another like they would the Lord, and shine upon the children of the world, that they might be made children of the light and true heirs of eternal life, which the Lord prepared for all His created spirits from all eternity. He has established for this purpose, in the infinite spheres of creation, an infinite number of schools for the achievement of the freedom of life and has even established upon this earth a holy goal through His cross, for them all to become true children of His love and most blessed heirs of His mercy and grace!

I mean, the fourth quarter is hopefully known to us. But if we have looked around the world a bit, we will be able to understand many secrets which you and all the world have not dreamed of too much.

But the Lord, after His resurrection, has still spoken much to us, His chosen ones, which was not recorded; and had it also been recorded, the world could not have understood the books, due to the measure, the greatness and the depth of the content. Here, however, many things will be made known to you; therefore, you may well be spiritually attentive to take hold in your spirit of the great mystery of life and the inner great wisdom of the Spirit! "(John 20:30, 31, Jn.21,25)"

Two Kinds of People - creatures and children. Prerequisites to achieve Childhood of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:16

Jesus is speaking; "We will now make a further attempt to familiarize ourselves some more with these human beings, in order to deduce from them whose spiritual children they are, and at what stage of inner spiritual relationship we stand with them. - Look a little closer at the forms of these people, and you will soon see that these people have a very significant

resemblance to you in their form. This observation gives us a great hint that their spiritual faculties must be very much similar to yours, because their external forms, even if somewhat superficially, reveal that.

What their inner spiritual nature, like their love and their desires, as well as their understanding, would be like, we will gather from their conversations; *for what the heart is full of, the mouth overflows*. *And the Lord has put into every human heart the impulse, according to which he is never satisfied with what he has, but continually strives for something higher*. *This instinct, like all things, has two sides,* ***a light****, and* ***a shadow side****. In the shadow side, man is blind, and the higher he aspires to, is lower than what he has. But in the light side of this impulse, man abhors all that is given and desires only the Most High, namely, nothing more and nothing less than the Lord Himself.*

And so, we shall at once hear how these people are not at all satisfied with what is theirs. The indescribable splendor of their dwelling, of this garden, as well as of the whole world for whose possessions your earthly kings would wage war for a thousand years, these men do not see with any other eyes than with which you look upon a very typical country house. They, therefore, have a continually greater desire for something more sublime, grander, and far more important. But we want to listen to them a little, in order to infer from them what desires are in their spirits.

Behold, there is a venerable old man standing before us, who will just this moment make a speech to the inhabitants of this palace on the occasion of the sacrificial wood being ignited by itself on the altar; for such a phenomenon is to the inhabitants of this world as a secret symbol, from which they deduce that the Lord wishes to fulfill their wishes. - And so, listen! He speaks:

All of you who inhabit this my home are witnesses that a holy flame has come upon the altar to consume the fragrant sacrifice. Many who live in this world do not pay attention to it, and only hold it to deception and illusion of the senses. We inhabitants of our house, however, are faithful to the ancient revelation, in which it is said that God, our Lord, is a single God, who has made this world for us to dwell, and has given us the free will, to either keep on living blissfully on this world in spirit, or to be lifted from this world into some other, where He is eternally at home among His children.

Whoever, therefore, has the great desire and longing to enter onto this way to this end, may now turn to the Lord, since He has turned His ear to us, so that the Lord may transform him, and put him into the world where He is at home among His children.

You know that the Lord, our only God, has created two kinds of beings who can freely determine themselves. The first kind is we creatures, endowed with free will and an understanding mind, in order that we may be self-employed to our joy and our great prosperity. But to these His creatures, the

Lord has granted only this world, both spiritually and physically, as a dwelling-place.

To reach this pleasant destiny is very easy, for whoever believes that the Lord is the only God of heaven and all worlds, like the one we walk on with our feet, and with this in mind gives the Lord glory and honor through sacrifice and worship according to the known custom of this whole world, as far as we know it, has, as you all know, made himself worthy of this pleasant destiny. The transformation will take place, as we all know, in the most agreeable and soothing manner upon which every one of the inhabitants of this world is most fully entitled.

But if we consider the second kind of creatures, which, indeed, of whom there may be much less, we find in them, according to revelation, that they are not only creatures like us but true children of the one God. These children are in all the power of God, and their bliss is like the bliss of God; for they have all that God has, they do all that God does, and God does what they do. To them, God is no longer a God, as He is for us eternally inaccessible, and no eye of this world can ever see Him; but to them He is a true Father, who is always among them, guides them, and leads them, and speaks to them as I am with you, and He takes care of them, build for them, and cook for them; for them to never have any concerns; they are perfect masters, like their Almighty Father, and rule over all of infinity, and rejoice in their infinite perfection of power, which is from their Father.

Such a destiny, indeed, is quite different from ours; indeed, it is really in no way comparable with our circumstances!

Are we, however, forever excluded from the creatures of this world to attain this unspeakable destiny? What does the revelation state, which we have received in the primeval times of a mighty spirit for all the ages of this world?

Such was spoken in short: 'An altar is built in your dwelling, and on this altar should always lie fragrant wood, lain over each other crosswise. Should any man recognize the one God in his faith, he may ask his heart, if it would burn; the flame of the heart shall ignite the wood on the altar and consume it with bright flames. In these flames, the ignited of heart shall read the great, holy, but very heavy conditions through which he can become a child of God.

Now I say unto you, whosoever of you, my household and children, wants to read the conditions in the flame, come and read! If anyone has found the very heavy conditions acceptable, lay the hand upon the altar, according to the revelation, and God Almighty will take his spirit, lead him into that world where He dwells and will shape the Spirit into a new man, who will only have to drag along a mortal, painful body for a short time, and will have to humble himself to death in this body. And when he then is humbled through and through, then he will have to be painfully killed, in order to rise from death to a true child of God!

Now see, a man comes out from the midst of the whole great multitude and reads from the flame the following condition: 'Dissatisfied with your blessed fate! What do you want? Where do you want to go? - You have had no suffering so far, and never has any pain touched your being. Death is strange to you, and never has a heavy burden touched your neck. If you remain in this world after the eternal order of God, you can never fall, be spoiled, and perish. What your heart desires and feels, you have and will always have it.

But if you are not contented with it and want to go there where the children of God are begotten, know that God your Lord will test you through all sorts of great sufferings, sorrows, and tribulations until the last drops of life has been powerfully tested, before you would be transformed into a child through death! But woe unto thee, if thou hast not passed the test; then you will have to pay for the vanity of your striving forever in the wrath of God, and it will never be better with you, but always worse and more agonizing in your eternal state!

But in this world, where the children of God are begotten, you will be struck with the most perfect blindness, and nothing will remain in your consciousness of all that you experienced here to give you further conscious guidance; because you will be obliged to begin a whole new, painful and difficult life. Nothing will be left to you, but your greatest danger, the desires of the life of this world.

You will be yearning for all the similar perfections and glories, you will be distinctly aware of great faculties and abilities of the spirit; but you will not be able to amount to anything in your heavy, wearisome body. But if you will nevertheless find a means to put some of this remaining impulse what your spirit yearns after, even if imperfect, into practice in the world, then you will already sin before God; and if thou shalt not desist from it, then an everlasting condemnation into the everlasting wrath-fire of God will be your destiny.

What you have received from God here, is yours; there in that world, you will not be allowed to own a blade of grass. Wealth and magnificence belong here to virtue, but there it will be reckoned to you as a deadly vice. Here you may wish, and the ground obeys your command, but there you will have to laboriously prepare your food in the sweat of your face. '

***These are the conditions that you will have to fulfill if you would want to rise to higher realms of the childhood of God**. It is not impossible that you will find grace and mercy with God, if you will love Him above all things, and will be the least and lowest, and will suffer all sorrows and afflictions with great patience and full devotion to the will of God; but it will be much easier for you to fall than to stand firm. Therefore, consider, and then lay thy hand upon the altar, that it shall be according to thy will.*

Now see, so it is with the matter. We do not want to be content with this, but rather to observe this negotiation. You shall from that quite soon have a

great light arise in you, and you will begin to understand the when, where from, and whereto, very clearly."

Love for God as the center of conditions

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:17

Jesus is speaking; "Our candidate for the childhood has now read everything written in the flame and turns his gaze to the elders again. His question is very easy to guess; you already have it in you. Therefore, you only need to get it out, and we will soon hear our candidate for the childhood, as you have previously felt it in you.

The conditions are hard, and our childhood applicant is shuddering before them; therefore he also asks the elders, saying, I have read the demands of God in the flame of His zeal. I see from this the advantage of this life and the great disadvantage of a higher one, I mean, it will be wiser to remain what one is on this lower level than to rise to the near unattainable.

It may indeed be unthinkable for us to feel like a god in a child of God; indeed, it must be something incomprehensibly sublime to penetrate into the infinite depths of divine power and wisdom with a glance. Yes, how unspeakably blissful it must be to stand in an always most visible, most friendly relationship with the everlasting omnipotent Creator of all eternity, and to be in God the Lord a joint lord of all infinity. But the conditions to achieve such greatness are too terribly difficult and are stated as such that, among many thousands, scarcely one will be able to reach the high purpose of his undertaking.

Therefore, I have considered it well, and am completely renouncing this undertaking. But he that dare in my stead, I will not stand in the way; but I will tell him what I read in the flame.

The former candidate for the childhood has ended his address, and the elder is just getting the answer from us, that is, he will discuss what has already been spoken in us.

Surely you cannot clearly perceive this in you, but in the order of the Lord, it has already been established that the speech of a man is a product of all that is hidden in the depths of his life*. And when a man speaks, he is compelled to do so by his inner stimulus, which emerges from all that corresponds to that which is hidden in the depths of his life.*

As we have brought these things out of us, let us now also hear what the elder says. Hear, these sounds are from his mouth, and this is their meaning:

My son! You have read the great truth in the flame of divine zeal. Everything is true except for one problem, and no sign came to light in vain in the blazing flame; but a sign which lay hidden in the midst of the flame above the inner glow, you have not seen.

Behold, if you add this sign to all that is read, everything will appear to you in a different light

Behold, this was the sign which thou hast overlooked: *In the midst of the glowing flame, from all sides with the living flame, a heart is put, and the heart blazed, and this flame from that heart formed the very signs which thou could read. If you read these signs for yourself, they are terrible, overwhelming; but if you read them out of this heart, they are full of blessed hopes. For themselves, they are a judgment from which there is nowhere to be seen a free escape into a better life; from the heart, however, they are a mercy of God, in which no man who is in the heart, can ever be lost.*

See, my son, it all depends on whether you can love God or not. If you can love God in all the humility of your heart, you are in this heart; but if you cannot love God, you are not in the heart but in the judgment. Then it would be better for you to remain here in this light judgment, than to strive after the childhood of God, to their fall into the great judgment which, according to the signs in the flame, an escape will scarcely be found.

These are the conditions in the fullness of truth. Indeed, we know it from the mouths of the angels of God, that God has bestowed to no world so much grace, mercy, and love, as the one He Himself bears witness to and where He educates His children. For He Himself has established the order, so that He became like unto man, and carried for His children all manner of sorrows, and would even allow Himself to be killed for a short time in His body by the hands of His own children!

See my son, all this is well-known to us, and it is true. But it is also true that the Lord our God is most likely to ask of His creatures to act in His order, because He has worked most of all out of His divine fullness. Now you know all that is necessary to enter into the kingdom of the childhood of God.

Therefore, you may now do what seems good to you. If you wish to enter the conditions, *you must enter them in your heart*, and you will not be lost. For we also know that the Lord would rather destroy a whole creation before He would allow a child to be lost!

Therefore, if you are in the heart, the Lord will care for you as a most trustworthy Father. But if you want to take the conditions without the heart, you will be under the burden of the great trials of God; for He has not given any law to those who are in His heart, other than that they always love Him more and more.

But those who are outside the heart, are surrounded by laws upon laws which are difficult to keep; and the transgression of a single one, at the very moment of transgression, leads to a deadly judgment, in which case it then becomes continually harder and harder to hold the other great number of laws. - From this, you can now judge with full certainty what is necessary for the attainment of the childhood of God. Then you can act; accordingly, because you are free!

Now let us look at our candidate again. Behold, he takes the matter very seriously, and speaks to the elders: hear, father of this house! I have now come to a thought, and the idea is that if I take the earnest decision not to become a child of the Lord, but only a subordinate servant of the least of His children, in order to secretly come closer to the omnipotent Lord in love, to see Him up close, I mean, this cannot be wrong. But will the Lord in the other world be aware of this principle, and put me in such a situation in which I could attain my goal? If this is so, I will lay my hand upon the altar.

The old man said, 'You can be fully assured of this; for, by whatever rationale someone desires to attain the childhood of the Lord, by this same rationale the Lord will let it be for him in that world through which he can attain the basic goal of his life. If thou wilt be the least, the Lord will bear thee upon His hands. But whosoever shall be the greatest shall not be guided by the Lord, but the Lord shall come after him, and shall hearken his walk and steps, and when the great man shall reach an abyss, and he shall not repent freely, the Lord shall neither call nor pull him back from the abyss, but leave it up to him to either turn freely or to fall freely into the eternal abyss.

But you have decided on the most humble ground; this reason will irrevocably produce your life and mercy from the Lord, and so you can put your hand on the altar!'

Now see, the candidate says, Lord, You Lord, in Your love, grace, and mercy. For no other reason, for out of pure love, I will go to You. Therefore, do not leave me in the time of my weakness, and let You alone be all my strength and power. In whatever form I will appear in the new world, Your love is the sole, eternal, powerful example of my life, according to which I will seek out all my own life-giving power. Cover me completely, what I was here, and had here, so that I might more readily strive for all my lowliness in my great love for You; but let the reason always arise in me, that I may always be stronger in love for You. And so, I surrender, O Lord, to Your infinite love, mercy, and grace.

See, hear the applicant places his hand on the altar. The mighty flame takes hold of him, and immediately he is no longer among the inhabitants of this house.

Where did he go now? Behold, at this moment, his soul is already laid in the body of a loving mother who has received and is born as a male child. This probably amazes you, but I say to you, is it then less wonderful that the spirits of your sun which are visible to your eyes are born from the plants of your earth body, subsequently becoming the great variety of animal species? You see these things every day, and wonder a little about them, and yet this process is much more complicated, greater, and more protracted, for this is the resettlement of a spirit. For, in the transmission of the solar spirits, we are concerned with the development of your body and your soul, which appears to consist of a thousand times a thousandfold laws; but here, that is of this

sun-world, which is a central solar world, is the resettlement of a spirit finished, which, according to the new body of its foundation, has nothing to do but to become united in its love with the living soul in the love of the Lord.

And this union is the attained childhood of the Lord, from whence a new creature emerges, astonishing all the heavens; for it is a creature from the marriage of heaven, and a creature of the salvation of the Lord, and this creature is great before the Lord, and is a child of the eternal Holy Father. - See, this is the great mystery of the incarnation on the earth now revealed. Therefore, you are also. But not all men of the earth have their spiritual origin here, for there are still many such spirit-suns in the endless space of creation. But let us have a closer look around here before we will go to another.

The Will power of the Spirit works miracles together with Jesus' power

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:18

Jesus is speaking; "We have nothing more to do here, so we can move around some more in our world; for once you have a world, that is a good foundation, you can then walk on it as you please, and gain all kinds of good experiences.

But where shall we go now? Here I will not say, "Here or there," for this, you have to decide. But I must draw your attention to one thing, and this is that you must hold onto a definite determination to go here or there, and you must stay with the first thought. For here it is the case that if someone would say, "I am not sure, but doubtful whether I should turn left or right, that this world would disappear before you due to such doubts. *Therefore, every thought must be held, and no second must displace the firs*t. In the spirit this is the case throughout; for he that is not steadfast, is not fit for the kingdom of God. Also, as the Lord, Himself says, **"He who puts his hand to the plow, and looks back, is not fit for the kingdom of God."**

But, in other words, in our present purely spiritual state, this would have meant nothing other than that one should not be fickle of mind at any time. The first thought must also be the first decision and the first perfect firmness; for if such was not the case in the spirit, it would be bad for all creation.

If you only accept the slightest doubtfulness in the Spirit of God, a momentary withdrawal of His most incorruptible firmest will, an instantaneous destruction of all things will follow at once.

You indeed say: one can easily think like that of the Spirit of God; but whether the same steadiness is a requirement for the related spirits for the preservation of things, is not so clear.

But I tell you, the one is as obvious as the other. For this very reason, nothing unclean can enter the kingdom of God; for the heavens are the central rule of the Lord. They are, in their own way, perfectly one with the will of the Lord; and if any man enters into heaven, who is not one with the will of the

Lord, this would be perceived as soon as all the spheres of creation are perceived. For this would cause all sorts of disorder in creation, and a thousand of the fiercest hells would not do such harm in all their free rage as a single disorderly spirit in the kingdom of God!

As long as, under the guidance of other spirits, you were mere passive observers of the spiritual relations, you could, indeed, change with your thoughts as you would; and yet everything, as you say, remained the same. But now you are active observers of the spiritual relations, that is, you do not look at things that are in my sphere, thus not on my soil, but you are now looking at yourself as the spirits of your sphere. You were formerly guests of another brother, and would not depart from him, you would enjoy in his house, but now I am your guest, and you could lead me where you want.

But, as I said, it is important that your thoughts stay fixed, in order to fix your creation; otherwise, we will all three at once again be in our previous haze.

When my brother once led you in his sphere, he also had to keep his creation; otherwise, you would have seen very little. This, however, is easy for the pure perfect mind, because it has its willpower entirely from the Lord. You have your will, indeed, from the Lord, but it is not yet firm and perfect enough to be able to fix it everywhere like the perfect spirits. Therefore, I also told you this, so that you may know how man is to live in the spirit and preserve the treasure of the power of his spirit.

If a man lives on the earth and wishes to preserve his property, it must be guarded properly, lest thieves and robbers should destroy it, and take away the possessions. Here it is thieves and robbers are fickle, desirous thoughts in the spirit. *Anyone who does not set up solid protective walls soon loses the beautiful property of his mind.*

So, the Lord also said, **'To him, that has shall be given more, that he may be in abundance; but he that has not, from him shall be taken what he has, or he shall lose what he hath.**' But what is it that can be taken from a man what he has not, and be given to a man that has, to possess it in abundance? - It is the spiritual willpower unified in the Lord! He who has it will find endless riches in his spirit, and then be in the possession of power and goods, and that is a possession in fullness.

But whoever does not have this power of will combined with the Lord in the spirit, what will be his lot, since there is no other possession for anybody but the highest of his own? I tell you, the lot of such a spirit will be no other than either sudden or successive impoverishment; for if any one of you wants to have a garment, but is not a tailor himself, he must go to a tailor, so that he may make a coat for him. But if there were no tailor, or if one could drive out all the tailors from one place, and no one could make a coat for himself, it would take some doing to get a garment.

See, so it is also the case here; the Lord created man in His image and have equipped him with creative power. But He has placed it in him like a seed. But you yourself already say, and know it from the Scriptures, when it is said, **'And the works follow them.'**

If so, then an unsteady, powerless, and unemployed spirit, who have never attempted to any strength, can impossibly arrive in the pure spiritual realm other than completely empty. But how much virtue is accredited that man should be a steady, unchangeable spirit, is shown by the Lord on various occasions.

He favors Peter because of the firmness of his faith; again, he is called the wise man who builds on a rock, again He speaks of John the Baptist, that he is not a reed moved by the wind. He often said, 'It will be to you according to your faith; your faith has helped you!' Thus, He also expresses clearly, saying, 'Be perfect, as your Father in heaven is perfect,' whereby He also wants to say that, to whom He has spoken, he has to have a will of equal steadfastness like God, and by no means to be deviated from the firm direction of their spirit. So, He also praises the power of the spirit with the following words:

If you had faith as large as a mustard-seed, you could say to this mountain, 'Lift up yourself and fall into the sea.' It will be done according to your faith.

From these few cited texts, of which there are still a multitude, you can also deduct in sufficient detail what is most important in the realm of the spirits.

But I will tell you what may seem strange to you, and yet it is the most incorruptible truth. If the people on earth knew what was important in order to affect something in their will, many wonderful things would happen; but for the most part, human beings scarcely know that they have a spirit because the latter has long been absorbed by their matter. How then will they know what is in their spirit?

But to you, who have already come to know the spirit a little, I can now give a little account of what is most important in order to produce powerful, infallible, definite, and truly wonderful works.

What does it really matter? - Listen, I'll give you a small recipe. Take a good spoonful of it every morning and evening, and you will convince yourself that this recipe is a veritable miracle secret.

The first ingredient consists in unifying with the Lord through love in His will immediately after waking up; this must also happen in the evening. If anyone wants something, he has to pay attention to his thoughts first; this is the second ingredient. He now takes hold of this, and never exchange it for another.

If he has done this, he should ask the Lord that He would unite His infinite strength with the weakness of his own will, but also take hold of the

Lord with his love, which is the third ingredient. If this has been done in all steadfast strength, then add a fourth to these three ingredients, and that is steadfast faith.

If these four ingredients are together, the miracle medicine is already prepared.

Whoever does not want to believe it will probably hardly be able to carry out the test; but let him that believes, go, and do the same, and he shall be convinced of the unified power of the Lord in his spirit. This secret I had to tell you here because it is the right place here.

So, you also now know what you have to do here in this world so that we can go on; a thought, a fixed destiny, and we shall have the place before whence we will.

This mystery, however, which I have now told you, applies to all natural as well as to all spiritual worlds; for it is wholly the same which the Lord and all His Apostles and disciples have taught, on the occasion when He said, 'Without Me you can do nothing; with Me, of course, everything! '

And further, when He said, 'Whatever you will ask the Father in My name, He will give you.' Here the Lord did not make an exception in his request, saying, 'Whatever.'

So, He also showed that when two or three are gathered together in His name, He will be in the midst of them; and what they will ask shall be given to them. The continuation of this world-mission, however, will, as I have already pointed out, lighten up many hidden secrets to you. But the new place is already before us; so, let us approach it!"

A New Place - splendid building on a hill

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:19

Jesus is speaking: "I should ask you how this new place appeals to you. Since I am on your land with you, I cannot keep to the known order of things, since the stranger, if he comes to a householder, cannot ask him how his property pleases him; but the house owner can ask such a question to the stranger. But you may not ask me about this since you are still very much strangers in your own property; so, I must then reverse the order and give you the question which you should have given me.

This would otherwise be quite good; but I see another problem, and this consists in the still very deficient spiritual contemplation in you, which, on my question, should not lead you to the proper answer. - What is going to happen? We shall at once find a middle way in which we shall agree, and this path will consist in the fact that we omit the question altogether, and then proceed to a contemplative discussion.

Now see, this new place is still significantly more glorious than the first. On a substantial height stands a very magnificent building. The walls are of pure transparent gold, the pillars in front of the walls are made of

diamonds and ruby columns, the roof of the exceedingly large building forms an imperial crown, which is covered with the finest, large precious stones.

From the plain to the top of the mountain ascends a broad staircase to the first pillar colonnade, the steps of which are made of opaque gold. The balustrades on either side of the steps consist solely of pyramids, which are connected to each other by chains of red gold.

In the middle of each pyramid is a white, round sun sphere, emitting an exceptionally beautiful shine; between each two pyramids, behind the chain, is a beautiful, fully grown poplar of which the leaves sparkle as if with the finest velvety, gold laced strips and all the trees are equal in size.

I also see that three velvet bands of about one klafter breadth are laying on the broad staircase; two are green and the middle one is a beautiful red color. They are so precisely fixed to the steps, that they seem to be part of the steps.

This staircase does not follow through in one flight, but I can see roomy landings after every thirty steps, each adorned with a beautiful triumph arch. Every triumph arch consists of, as I can see, stretching over the full width of the staircase, thirty diamond pillars, connected on top by arches, which consists of exceptionally brightly shining sunstones.

Beyond the bows, a gallery is added, on which it would be lovely to wander about and I see that such a gallery is built of intermittent rubies and emeralds. Truly, I would call this royal sun glory!

Look some more; the completely round mountain looking like a rather low, but topped-off pyramid, is surrounded at its base by a beautiful moat of about a hundred klafter width. The whole moat is artistically constructed and paved with the finest white marble, while both banks are lined with golden balustrades. The roads to the sides of both balustrades are paved with shimmering jasper and along the roads, on the side of the moat, stands the most beautiful fruit trees.

Here, where the staircase ascends the mountain, is an exceptionally shining bridge made from red marble. The artistically decorated banisters are made of white gold and the decorations are set with very precious gems. But the most beautiful, are the pointed obelisks, rising from the water in the middle of the moat. These obelisks are of topaz and from their tip's surges waterspouts up high, which then falls as countless shining pearls back into the moat. Just look how the water is inhabited by various shining little fish; truly, it is beautiful to see!

But let us go over the steps and take a closer look at our magnificent building on the mountain. Walking up these steps is really very comfortable and gentle. Just look here again; we have reached the first landing.

Look down at the floor; it is blue, and inlaid into this blue floor are white, shining stars, and the extraordinary purity thereof surpasses all imagination!

Let's move on; there you see the second resting place. This one has a green floor base like a piece of polished emerald, and from its surface glitter, the most beautifully arranged rose-red stars.

But let us go on; there you see the third resting place. The floor is red as carmine, but shining like ruby, and in the most beautiful new arrangement, light-green stars glitter on its surface. Let us go further; there is already the fourth resting place. Look at this floor; it is violet, as of amethyst, and in its surface glitter stars in the most beautiful arrangements.

Let us go on again; there is already the fifth stop. See the floor; it is yellow as a topaz, and its surface is crimson. But let us go on; there we are at the sixth resting place. The floor is dark green, and the stars, which glow from its surface, are multi-colored like cut diamonds.

But let us go on; there is the seventh resting place already. Look at this floor; dark red as the velvet of a King's robe, and dark orange-yellow stars that shine almost unbearably strong on its surface, giving the red, transparent floor a strange, mysterious illumination. - No, I must say, I have expected many other things, but not such splendor in you. There are still a lot of such resting places above us; they may still be about twenty-three.

But let us now go all the way in one session, for I am almost tired of seeing such great splendor. - We have now made quick progress, and are standing under the first arch, supported by pure diamond columns.

Just look at this floor between the pillars; it forms a brightly radiant rainbow, and each color line is filled with correspondingly brightly shining stars. Truly splendidly beauty!

And there, outside this arcade, more toward the building, rises a common circular staircase, consisting of thirty steps. These are made of pure emerald but are inlaid with bright red shining stars, and above these thirty common round steps is again a second arcade, supported by pillars of the most precious shining suns. The arches above the columns are made of pure rubies and the railing over the ruby arches, of green gold. And then, look at the floor; this is of sky-blue color, as if of uniform hyacinth, and is divided into seven successive series of red and green shining stars.

We are through this arcade. There you again see a winding staircase, again consisting of thirty steps, with which one can reach the broad plateau of the mountain on which the actual mansion building is built. These steps are also made of hyacinth stones and are also decorated with red and green shining stars.

Now we are only on the actual main plateau but look at this splendor! The plateau, as smooth and glossy as the surface of a polished diamond, is of azure, blue color and is laid-in with wonderfully beautiful rows of different shining stars. From this edge to the main building, it has a diameter of a hundred fathoms. Indeed, this splendor is almost inexpressible!

But now look at the main building! It is a circular building of three stories, each of which has a height of thirty klafter, and the walls consist purely of columns, all lined up very closely together. Each story floor shines in a different color, and the floors are distinguishable from each other by the most splendid galleries.

And then, within the rows of columns, a continuous wall is built of the costliest white, self-luminous sun-stones; - the splendor, the splendor! The outer column wall of the first floor consists of emerald; the pillared wall of the second store of pure ruby, the pillar wall of the third store of pure hyacinth. How splendidly the powerful light of the inner continuous wall breaks through these columns of the outer wall! It looks as if you can see all the countless color gradations in the brightest light. Indeed, too much splendor is compressed into one point.

The building seems to have a circumference of seven thousand klafter, giving the eye a far-reaching range of view; but one become seriously tired of such overly magnificent sights. For this reason, we shall for the sake of our main goal, go inside the building and see what it looks like there."

Description of the Unimagined Splendor. Parable of winter splendor and spring heat

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:20

Jesus is speaking: "We are already at the entrance; but as it seems to me and certainly also to you, we are just coming from the rain into the eaves. As you can see from only the almost inexpressible splendor of the entrance door itself! It has the full height of the first floor, that is, a height of close to thirty klafter and a width of twelve klafter. The side pillars of the gate are massive diamond pillars, made into perfect squares, and the surfaces of these two pillars are also adorned with three rows of blue, red and green stars of the brightest shine. The arch of this portal is made of the most precious white sunstones and are also decorated in the most beautiful arrangement, with red, blue and green stars. Above the portal, that is above the arch of it, is also a massive red-gold railing, and at the very top of the handrail of the balustrade, are round spheres of the very finest and most precious white sunstones, which radiate an extraordinarily beautiful white light. The doors are made of artistically perforated, finest gold, and are covered with cross-braces of white gold, in which all kinds of precious stones of the purest and most beautiful hone are used wonderfully.

That would be just the gate. Through this, we enter the beautiful foyer, which is decorated on either side with three galleries of white columns. The corridors of the galleries are equipped with railings of rubies and diamonds. And just look at the floor of the lower-level ground gallery. It is a pure mosaic floor, in which you see the most glorious garlands of flowers shining brightly. The colors of the flowers in the garlands alternate with each turn and sparkle

like an artistically made rainbow, that is, if it was possible for a man to put, instead of the rainbow, a multi-colored flower garland, of which flowers would always change their colors like well-polished brilliance in the rays of the sun.

What do you say to this immeasurable splendor? Is that not more than a human mind can bear at once?

But let us only go into the central space of this building, from where a whole beam of light is coming. Look, it is a very large rotunda. The ground is azure blue and is laid in with the well-known stars of your visible sky. The stars, however, are far more powerful than those you see at night from your earth. The walls of this rotunda also consist of three interconnected, rows of mighty pillars. The lowest row consists of pure rubies, the middle row of pure emerald, and the top row of purest hyacinth. Each row is interconnected with the others through white arches, on which magnificent galleries of transparent gold are constructed.

Behind the rows of columns, you can see a continuous wall of a self-illuminating, light rose color stone, through which dividing wall, relatively large windows, and doors lead to the splendid galleries.

But now, lift your eyes even higher to the ceiling of this rotunda! Behold, it is nothing other than the miraculous great dome, which we have already seen from the outside looking like a great imperial crown, laid in with the most splendid and self-illuminating gemstones of this central solar system, and these gemstones spread a wonderful light towards the inner rotunda.

But what is there in the middle of the rotunda? Behold, it is again an altar, a ruby piece, in which, in the most beautiful circles of shining stars are embedded. *On the altar, however, we see wood laid crosswise*. We cannot ask: why this? But only remember our former palace, and the answer is already there.

But now I see something in you, and this reads as follows: the endlessly rich splendor of this palace is ineffable. Indeed, if such a thing could be represented on the earth, even the greatest emperors and kings would feel themselves too insignificant to be masters of such endless splendor, but they would consecrate such a palace to a universal temple of the Lord with the utmost respect. Yes, indeed, this endless splendor is intolerable to the boldest spirit to contemplate.

But with this splendor, we are already missing the main object, namely the people. Without these, the greatest splendor is dead, and we cannot gain any inner pleasure from it. We may well say: infinitely great is the wonderful power and wisdom of the Lord, which alone can design such glories. But if we were to enjoy them without brothers and sisters, the most meager hut with brothers and sisters would be unspeakably more desirable.

Yes, my dear brethren and friends, you are judging according to a good and right feeling; but do you know what is the reason why you always look at the dwellings of men rather than the men in the dwellings?

Behold, this is due to the fact that, as natural beings, you are more than two-thirds more in matter than in the internal spiritual. But this matter is dead, because it is judged, and it is meant to be developed. Therefore, you see from your natural sphere that which is related to it.

If you were to see the living, you would have to break through the two-thirds and again reach the center of love, where life is at home. Then the wood will begin to burn on this altar, and we shall at once convince ourselves that the halls and chambers of this great palace are not so uninhabited as it appeared to you at the first natural sight.

You are asking why here the ignition of the wood on the altar is always necessary for the visual realization of the people who inhabit such a palace?

I tell you, to see the reason, there are already a lot of examples on earth. I will show you only a few, and you will be wiser at once.

Look at the great splendor of a winter day and also a bright winter night. The whole wide surface of the earth is dotted with countless diamonds, which, in the light of the sun, radiate like countless stars, almost blinding the eye of the spectator with its excessive light. The branches of the trees are covered with pure diamond crystals, and the stars in the sky sparkle in multiplied splendor. But when you look over this wide surface, glittering with numerous diamonds, it is dead, for life seeks warm rooms, and may not be amused by this cold, stiff glory. But when in the early year the sunbeam begins to provide not only light, but also warmth, the great splendor of the earth ceases; but the life which has retreated from the cold splendor comes from the inner rooms. This life spoils the splendor of winter and re-creates it into a much more glorious one.

In this example, you need not add anything but that the heat is equal to the invigorating love, which comes forth from the midst of the sun; then you will easily understand why on this altar the wood must first be kindled by your love before you can see the living inhabitants of this splendor.

For a second example, you could look at two people working on Earth. See there for example a palace, inhabited by a despised, miserly degenerated man. Go there; you will not even see too many flies flying around this palace, let alone people. Why does it look so empty here? Because there is no love in the house.

But go to another very beautiful house; it is inhabited by a wealthy, great friend of men. See, it is teeming with people, old, young, great and small; the trees are animated by birds, the roofs of the house by pigeons, the yard by poultry, and other useful tame animals; even for the flies there is always something to eat, and everything you look at is cheerful and hopeful.

Yes, why is it so lively here? ***Because love is in the house! The warmth of love is felt at a great distance and draws everything to itself.***

I mean, from these two pictures you will be able to see more easily why we have to light the wood here before the life of this palace begins to gather around us. Therefore, gratify your love for the Lord and for all who came forth from him; and the wood shall be set ablaze, and we shall soon be surrounded by thousands of people, who at all times inhabit this splendid habitation."

Love Kindles the Wood on the Altar

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:21

Jesus is speaking: "You have done what I have suggested to you, and look, a splendid flame, glowing as the dawn, is already igniting the wood on the altar, and an indescribably glorious aroma fills the supreme halls and galleries of this great palace.

But now also look up at the galleries, as it begins to teem with people; and everybody hurries down into the great rotunda!

Look at these people, of what indescribable beauty they are! The women, as if formed by the finest etheric light, and the men look like flames of fire which have gathered themselves into a wonderful, loving earnest, majestic human form.

Now, behold, an elder from the great multitude of these glorious people comes forth and carries a shepherd staff in his hand. His hair is as white as freshly fallen, sunlit snow, and falls in rich curls down half of his back. His beard, just as white, frills down to his abdomen; his size is venerably superior to the size of the other men. According to your earthly measure, he should probably be about seven feet.

You'd like to know why he's carrying a staff? Is he perhaps a ruler, or someone exalted among his fellow men? I tell you; he is only an elder, and he has the reputation of a patriarch. He rules over a thousand such palaces as we have already seen before, and he is also an epitome of wisdom.

If the people in the subordinate dwellings need some higher advice, they come to him. But he never sends messengers to instruct the subordinates in one or the other kind of wisdom. For here the principle of perfect freedom applies, and this must never be endangered either by word nor deed. Therefore, the inhabitants of the other subordinate palaces can do what they want, without consideration of this main palace.

But nobody can dare to enter the vast territory of this palace with animosity. If this would happen, the powerful patriarchal staff would at once be activated into mighty movement, by the will of the patriarch. But the same thing is not easily conceivable in this central world, although it is not at all impossible. For every subordinate house also possesses in the first place every conceivable wealth, splendor, and treasures of all kinds; in addition,

every house always has wise elders, like the one you have already come to know, and there is thus hardly any talk of hostility.

There does exist one threatening situation though, which sometimes begins to look a little menacing; and that is the mighty love of women of the inhabitants of this central sun-world.

The women of such a main palace are, as you see, more beautiful than those of the subordinate palaces. This is also your situation on the earth, because, as in the latter case, the homes of a cultured and rich house, as well as of a whole better city, is more beautiful and charming than those of the countrymen, who naturally have a lesser spiritual development, and by the manifold cares and burdens of a life of heavy handwork. If a rugged countryman's son would be able to win the hand of a woman, respectable and well educated city-father house, he would surely be leaving his peasant women. The reason why is easy to understand.

A similar case can also occur here, and this is almost easier than on earth. Thus, when the young men, according to their freedom, occasionally visit such a principal palace, and not infrequently perceive the etheric feminine beauties, they begin to jolt with great violence, and then they will risk everything to reach such an unspeakable beauty. But the question is, if they can accomplish such a thing by in legitimate way? This, too, can happen the same way as is the case on earth.

How, on earth, can the son of a so-called common landlord be able to obtain such a distinguished daughter of a prominent townhouse? By spiritual diligence! Such a country boy diligently follows the scientific way, and then, by his acquired abilities, attracts the attention of the landlord. This makes him a high official, and our former peasant boy, as a great gentleman, can now knock with the calm conscience of the world at such an elegant house, and he will not be pushed out the door. This is one way.

Another country boy summoned to the plight of a soldier in a troublesome time, but the situation is certainly very contrary and unfavorable for the kingdom of heaven. But, if it is required in a general emergency, it can also be justified, as it was in the time of David.

If then, such a peasant boy then distinguishes himself as a defender of the fatherland through courage and judiciousness, he will quickly be promoted by his king or emperor, to the dignity of a landlord. As such, he may then knock at the houses of princes and counts, and being the emperor’s favorite, who is of birth nothing but a simple peasant's son, will be met with open arms.

Look, it goes here very much the same way. There is, of course, nothing to be done on the burning path of desire; but on the way of merit through a distinguished degree of high wisdom, every human being of the lower order can take possession of such an etheric female palace beauty.

But what are these merits? You only must look a little at the splendor of the buildings, and you will easily come to the conclusion and say, 'If these buildings are constructed by man's hands, then these men have to be great masters of the architectural art, as well as of a variety of manufacturing arts.' Yes, so it is; what you always see and meet here, is all a work of human hands, and since they have a great quantity of noble material on this world-body, they also do everything conceivable to render their dwellings as miraculous as possible.

If someone has invented and produced something meaningful through his wisdom and then brings it before the council of the elders of a main palace, and if his work is recognized as something special, he is honored with the dignity of a master in his art. If he has done something for the splendor of the main palace by his talent, then he can knock with the best conscience at the main palace, and he gets the wife who pleases him.

This, however, is the highest wage that such a master of wisdom can wish to obtain. But he also does not ask for anything more; and I am of the opinion, since I know you, that you would be willing to sell a whole empire for such a reward. Such a happy master of his art is then accoladed with his own special advantages. Firstly, he is given his own land and soil, which for a certain territory, must be awarded only by the elder of the main palace. On these new grounds, he can then build a new palace according to his personal taste.

But how does he get the builders? Nothing is easier, for everyone would search out such a beneficiary, everybody tries to achieve merit for himself by him, to gain in him a favoring friend and advocate in the principal palace, which some of them will occasionally receive.

But on such occasions, there are also several who cannot receive such benefits because of many factors. The result is then sometimes a degree of bitterness, and, because of such bitterness, that some, striving for some luck and benefit, would join up and try to achieve by force what others have achieved by virtue. A small war ensues, always turning out to be fruitless for the villains, for the elder of the palace only needs to show himself holding his staff, and the violent men are put to flight.

Yes, but why do the men of violence fear the staff so much? Because the staff is the symbol of the willpower of the sages and elders of the palaces. You have already come to know the willpower of men in the sun, in the natural part of it. This willpower is also present here in its fullness, especially with the elders.

In this central sun, however, the power of will is even more determined, and the difference between that of the arch elder in comparison to that of the ordinary human being, is just as distinct as the differences between the central suns, the planetary suns, planets, and their moons; so that the will-power of such a principal palace sage is well-known among all the other

people who dwell in his wisdom and will-territory. But whoever would have a taste of the wisdom of such a sage, would immediately stand in the greatest astonishment."

Conditions for the Attainment of the Childhood of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:22

Jesus is speaking: "Behold, he raises his staff, which will say as much as: Listen to me with the most intense and deepest attention! After all, as you can see, and in yourselves easily notice, are all the people willing to listen carefully; the elder lowers his staff and says: All my children and offspring of my children! You are initiated, and the guidance of the Most High God, the Almighty Creator and Master of All Things, is not unknown to you. You now are also initiated into the words of the prophets, who once came as a great spirit in the name of God, over the endlessly wide paths of our world, the end of which has not yet been measured, and none of us knows what incomprehensible depths of creation penetrates its surface.

This great spirit alone transcended the world from one end to the other; for his motion was like that of flashing light, and his voice rolled like mighty thunder, and our world trembled to its very foundations when he spoke.

His words stayed with us, and we have preserved them in our star scripts. You may go and stand in this my house, wherever you will, this celestial writing will shine upon you with its bright glow and will always revive your mind's inner wisdom.

But how do the mighty words of this prophet's spirit sound, which is written around the altar with the stars, from the many words? Who of you can say, I cannot read it, for I myself have taught you all to read the signs of the stars?

But let us look up into the endless, bluish sea of air, and you can always see there what the great Creator created, what our hand has imitated here. What is the meaning of this hint? Hear, I will repeat it to you: In the midst of the great court of the Palace of the stars, you should erect an altar to the one God, and lay the wood upon it; but the wood shall be perfect and its aroma the best. But you shall never kindle this wood with a worldly fire, but a fire from your spirit shall bring this wood to flame. But if the wood is kindled by the fire of your heart, go forth, you and yours and go into the house of God, and enter into the light of the flame, to investigate whether anyone of your house is able to enter. He who feels himself capable will step up to the altar and read in the flame the conditions which he must fulfill in the world which the great God has created for Himself and for His children. Such is the hint.

But you all know how long, according to our exact timekeeper, the wood has already been on the altar, and none of us could ignite it, for all of us lacked the power of the spirit. I am well aware that none of us touched the

altar of the Lord after the laying on of the wood with a fingertip, and yet the sanctified wood has miraculously burst into flames. What shall we do now?

I tell you, let everyone, man or woman, test his mind before God the Almighty. Who out of you all has the courage to take hold of the Supreme Being of God with his love? Whoever can put down everything before the altar and keep nothing but the love of his heart for the all-powerful, eternally great God, should come out and try to read what the flame shows. Indeed, whoever will be able to do so will have a great road in front of him, a road from the greatest freedom to the lowest servitude, a road from this perfect life through to death, a path from this highest light level into the greatest night; and also a path from this greatest happiness and bliss that we all feel, to the greatest tribulation, the greatest misery and the greatest distress, a road from our uninterrupted well-being, to unbearable grief, to reach the home of God after an undetermined time. Well, the one who can reach this home can become a child of God!

But what a road it is! It would be easier to explore our world, however endless it may be, to achieve this ultimate goal.

So much I could tell you all in advance; but whoever has the courage, the path is not cut off, for where the Lord Almighty is doing one thing, He will do the other.

Now see, our elder has spoken. He directed his words with great knowledge and profound wisdom; so, we will now pay attention to the effect they have produced in his children and children's children. Do you suppose that after his dissuasive journey description, someone will decide to step onto the road to God's home?

See, no male being wants to step up this time; but there, a wonderfully beautiful feminine being emerges and speaks to the elders: you are the witness of my life by the power of God in you! My breast swells up with mighty love for the one God, without whose ever-possible visible presence a perfect bliss can never be imagined. I would like to go to Him and would like to be a most humble maid in one of His smallest houses, which He will surely have in infinite numbers. The way does not frighten me; where and how He can be found, the flame will tell me. If I have gained that certainty, then let me also follow the suggestion of the mighty prophet, who spoke to all the people of this endlessly great world in the name and power of the Almighty God!

The elder said, "Come, then, come here before me and turn your face to the flame, and read what it is saying to you. - The female being comes before the elders and reads from the flame: Your God and your Lord is a God full of love and mercy and will give you to bear a gentle yoke and a light burden! Be humble in your heart; forget this world's great beauty and splendor and commend yourself to the almighty protection of the great God! He Himself will carry you invisibly on His own hands through a short material life to His dwelling, where you will be given the great childhood, and will live

eternally in the Almighty Divine Father's home. If you have the courage in your love for this great God, put your hand on the altar!

The elder says, "My daughter, you have read the condition of the great grace of God; what do you want to do now? The daughter says, I will, in my increasingly powerful love for my and your God, and I will be there, so I want you to remember, when it will be the Lord's will, that you also follow, with many others. I am well aware that this world is also glorious, and that we have a splendid society with pure spirits, who have assumed finer bodies than our own. We can look with little effort at their great bliss, and this is of such a nature that it does not disturb the bliss of our natural life; yet, the blessed spirits of this world is in no way ahead of us, except that they can ascend according to their will and make faster movements than we are able to make it in our natural state, for we are not capable to lift ourselves up like them, high up into the space of bright light.

But just consider, what can be said against it, to be a child of God, who can see with one glance more than we are capable of in countless revolutions of times. Therefore, I will lay my hand upon the altar, and step unto the marvelous road.

Look, this daughter puts her hand on the altar, and she is no longer to be seen among the company. But what will society do now? We'll have a look at the next opportunity!"

CHAPTER 3: Becoming a Child of God

Conditions for Becoming a Child of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:59

Jesus is speaking: "Listen to him, for he begins to direct words at us, and the words are:

(The Elder): Listen to me, you are very mysterious beings! I have, according to our wise nature, used our protective means which have always exerted a certain security; but they did not help. You are spirits; for I recognized this because of the staff-stroke, and you must be very powerful spirits, since all my means of protection could not hinder you. Pray tell me who and from where you are, that I may prepare myself, with all my great house, for a worthy reception of your being.

We have knowledge in our deepest wisdom that God the Lord, the Almighty Creator of all things, our great world and other worlds, and all high spirits, have once descended to some world, and have made the children of this world His own. And these children, as children of the infinite God, possesses infinite power and strength, and connected with it, both the effective power and the required wisdom.

Tell me, are you from there? If you are from there, then woe to all the poor inhabitants of this world! For we know from our deepest wisdom that the spirits of such children of God, are able to destroy not only such a world as our own, but whole armies of such worlds with a quiet hint.

If then, you are spirits of this kind, and if we are gross sinners before you, demand sacrifices unto atonement; but only do not destroy our world!

Now I say, Hear me, thou wise elder of this place. We are what you have called us. But we are not in the slightest degree here to destroy your world

and you, and not even a hair shall be bent on you, nor will you offer us the least sacrifice; for this is due only to God our Lord, our most loving Father, who lives, reigns, and rules forever and ever.

But we would like to ask of you that you should receive us for a very short period with the same love with which we have come to you, namely with the love of God in your hearts.

But the purpose of our journey is, according to the will of the Lord, to give an instructive glance into your world, and on this occasion also announce to you the great and infinite love and mercy of God to all His spiritually living creatures!

So do not be afraid of us; but be cheerful and full of serene courage; for God, our Lord and Father, has created all His creatures for joy and salvation only, but never for fright, sorrows, torments and pain.

Now the elder says: A very great honor and an equally high praise to the holy Creator of all things, that He has so graciously visited us in His endlessly generous children. We are now convinced that you have not come here to our destruction, but only to our great prosperity; hence we bid you welcome like no other creature in this world in the greatest fulness of love from our hearts!

Here the elder turns to his children, and saith unto them, Behold, all the children of my house. The great God has kindly visited us to show us the voidness of our wisdom and the weakness of our love. See, those who are insurmountable, very simple and plain, without splendor and glamor, are true children of the ever-omnipotent, great God. What is all our splendor, and all our glory, against the incomprehensible sublimity of such magnificent serenity, which is nevertheless filled with all the fullness of the Divine power? Fall down and praise and worship the Great God, who has shown unto us infinite grace and mercy.

Behold, the wood has burned on the altar only a few times, and none of us had the courage to lay our hands on it, to enter into the world which God the Lord created for His children, to obtain the childhood of God, either in a new body or in a protective spiritual position. Now, however, we have the opportunity to learn the foundational conditions necessary for this. So far, we knew well from the signs of the flame all that the great God is asking of those who want to pass into His childhood. The signs were certainly correct, but not our knowledge and our faith. They will tell us what we must do to get such an infinite grace, and so pay attention, for the high spirit in the middle has understood me, and he will make known to us all that is the pure will of God, and what we are to become well-pleasing unto God.

Now I say: Hear, O honorable elder of this house! Your ceremony, your flamboyant interpretation is entirely superfluous in order to achieve your purpose; this ceremony is scarcely an outward image of what you should do

within you. But I will show you, and therefore to you all, in the fullness of the truth, what is the right way; and so, listen to me:

Do you know what is the love of God? If thou would be a child of the Lord, thou shall not be the first and the most important but be like the lowest servant to all you lead. You must not teach them the wisdom within you, but the humility and love within you, then you and yours will establish that true wisdom in which all the effective power lies. The whole rule is therefore this: Be humble with all your heart! Love God out of all your life's powers, and by this fulfill His will, that you may love your brethren and sisters, and consider them more than yourself. If you do this, you are a child of God, and need not to lay your hand upon the altar; for therein is the difference between the children and other rational, wise creatures of God, that the children lay their heart, but the creatures only their hand upon the altar. But God never looks at the works and signs of the hand, but only at the works and signs of the heart.

What good is it to you if your children, with the learned wisdom and power, performed even greater work than this building which carries us? Behold, the Lord is able to do this with the slightest thought, and His children are able to do it through His powers in them; indeed, they cannot only create such works in a moment, but whole creations with a single thought into existence. And if you look in contrast at the work of your children's hands, which they must laboriously perform, tell me, what are they in comparison? Nothing but vain effort for what is unattainable in this way.

Therefore, pay attention to what I have told you, and there will be a different light of life for you all; for beings, as you are, have been created by the infinite love of God not for slavery but for eternal freedom! But you can never achieve this freedom through your wisdom, but only through humility and love for God. You ask me how to do it, to love God above all else?

I tell you, just as much as you do when your heart burns for some great work to be performed. Then nothing else exists for you, and you live only for your work. Turn the matter around, and consider your whole world to be worthless, and set the Lord above all in your heart, and so love God above all; and in this love the Spirit of God will dwell in your heart, and from this moment you will be a true child of God! - Now you know everything.

If you wish to do so, you will also obtain what you want to achieve. For, behold, the Lord God, the good Father of all His children, hath no joy in splendor and glory; therefore we, His children, are simple and plain; and He Himself as Father is the simplest and plainest among His children!

Therefore, you will never bribe Him with all this great splendor, for He can produce such things with a thought as He has created this great world and numerous other equally great, and even greater worlds.

But with a pure, loving heart, you will bribe him, and He will give you in a moment more than you can achieve with all your wisdom over unthinkable times upon times.

Now you also know how God the Lord is to be taken hold of, and how to love Him; therefore, you may act according to it, and you will not necessarily have to translate yourself into another world.

But now, consider, gather these words together, and then make known to me how you have conceived them, and I will then show you more comprehensively how you have to apply them to attain the true love of God.

Look, our eldest lays his hands on his breast and begins to think. But we will wait, and then we will know with what results he will come up with."

About the Incarnation of God in Jesus

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:60

Jesus is speaking: "Now the Elder speaks, and we will listen to him, for he has considered the matter wisely, and you will be astonished at what deep wisdom our man will come up with. His words however, are:

High Emissary of Him who is all-powerful and has created all light and all the mass of the world! Your advice is so very good, generous, and most wise, that not the slightest objection can be raised against it.

It is true that the love or the impulse in the heart for his Creator, is capable of everything; for when I have taken hold of the Creator with my heart as the foundation of my life, I have certainly been fully connected with Him and thus made one with Him, and have thereby, with the foundation of my life also fully subjected my will to the almighty will of the Creator, it is inconceivable that I can will anything other than what is the will of the Almighty God.

Up till now, sublime messenger, everything was in the most perfect order, and not the slightest objection could be made; but now comes something else. If this is combined with the abiding principle, then, of course, everything is won; but if this cannot be done, then the attainment of the childhood of God remains a problematic issue, and we can at most carry the pious desire within us, but still never attain to the childhood of God. The point, however, which runs counter to the upper principle, is as follows:

It is known to me that all bodies of the world, together with their inhabitants, are in perfect, unchangeable correspondence with a perfect man, and that is, that one world corresponds to one limb, another, another; and so countless worlds correspond to the countless details from which a perfect man is created by the power of divine wisdom.

But now we also know that the limbs and all the parts of a man are serving one and the same life purpose; but experience evidently teaches that a foot can never become a hand, a hand never a head, a mouth no ear, a tongue no eye, a nose no chest and so on. Man has thus a living heart within

himself, being active in his breast. The whole body lives from this heart, and it cannot be asserted that any part of the body is less important than the other according to the Divine order; but, nevertheless, all life has its foundation only in the heart, and all the members of the whole body can never replace the heart if it would be destroyed.

But if this is irrefutably true, then, how could it be possible that those who are perfect in their nature can achieve the childhood of God, whom in their own nature does not correspond to the heart of the great God because they are not in a world which God have associated with His heart? What use it is for a limb, if it had the greatest urge to be transformed into a heart? Will this ever happen?

Therefore, I am of the opinion that, according to our science, the inhabitants of this world correspond only to the eye of the Lord, and that we can never correspond with His heart; we can never achieve the full childhood of God, unless we would be completely destroyed. Only then would a new form of creation be evident in our order of being. *This does visibly happen when the most courageous lay their hands on the flaming altar, whereupon they immediately cease to exist, leaving nothing but a dumb fluid, which is present in any stone, plant and every other living being, which is unconsciously in correspondence with the heart of the Creator.*

See now, most exalted envoy, this is the second principle, which necessarily completely obliterates the inhabitants of this world the moment you speak the word, at least according to my present knowledge.

If you would perhaps show me another light by which this my founded knowledge would be outshined, would you be so gracious to share it with me, and I will therefore accept it and make it my own as if no other light had illuminated the inner chambers of my life.

Now I say again, Listen, my honorable elder of this house! You have spoken wisely in your way; but your wisdom is not supple and not fluent, because it always proceeds from the rugged external form. You are continually drifting in nothing but correspondences, and you will therefore remain like a member of your body, and you cannot leave your place.

See, this is but the peculiarity of the externally directed form; but the pure free spirit has no judgment, and can therefore in its entirety, always be in perfect harmony with the love of God. For there is no other life in the whole of infinity than the life which proceeds from the power of the love in God.

Even if, according to your essential external form, you do not correspond with the heart of God, your existence as you are, does fully correspond with the heart of God; and if this were not the case, you would have no life forever, and your spirit would not be a spirit if it were not a force with the infinite power of the everlasting love in the heart of God.

According to your formal nature, which is embodied in harsh correspondences, you can of course never attain to the childhood of God, but

in your spirit, you can just as well as I, if you would by the love of God can release yourself from your coarse being.

But this is only possible if you can, in your inner desires, completely free yourself from all your worldly beauty and glory, and then, with the full force of your life, take hold of nothing but the very essence of the love of God. This being, however, is the Divine Human, or the unfathomable God who, in His essence, as a perfect man, have been incarnated in a world called the Earth, took the flesh upon Himself, and became a perfect man, just like all the people created by Him.

And this perfect man of all men even wanted to suffer the most painful death of His flesh out of infinite love for all His creatures, thereby opening to them the endlessly holy gate through which they can reach Him as His children and see and speak as though they were also gods, as He is God from eternity.

The name of this man of all men, who is God of eternity, and hath created all things, is now called Jesus, which says that He is a Savior of all His creatures. His Word, which He spoke, was directed to all creation, and He also called all His creatures to the salvation of His love, and you are as little excluded from it as I, who was a contemporary of Him on earth.

He himself said, "But I have many sheep that are not in this fold; and I will bring them also here, that there be one shepherd and one flock.

Behold, among such sheep or creatures that are not of that earth, you, like all the inhabitants of this whole world, also belong; take hold of this God-man Jesus in your heart and place no value on your world, then you are already "children of God", if you live and strive according to it.

I am not saying that you were to tear down your great, most magnificent house, and put in its place unsightly dwellings; but tear it down in your heart and possess it as if you do not possess it. Give all things to the Lord, and walk in all humility and love to Him, as to your children, brothers and sisters, and the Spirit of the Lord Himself will come upon you and guide you into all the wisdom of the heavens. See, that is what is necessary; but everything else is null and void before the Lord.

Think of how great the love of this God-man must be, since He, the eternal, only Lord and Creator of infinity, wants to be completely poor, so that all His children might become all the richer!

But now that you have experienced the depths of the pure Divine wisdom and love in me, seek to escape all wealth; give with the greatest love, everything back to the infinite love of the Lord, and seek to possess His Own Self, and nothing else; the supreme wealth, then you will possess the highest riches in infinite abundance.

Do not search for the strength and power of the Lord, but rather seek to become the weakest and lowliest in His kingdom and to have nothing but

His love and nothing but to be with Him, then you will be eternal life like a tender, much-loved child on the holiest arms of the everlasting Father!

See, this is the true principle; live accordingly, and you will not need to touch the altar with your finger, but you will still be able to completely attain to the childhood of God in this world of yours.

But do not bother yourself because of my now much less beautiful form than yours; for there is nothing in the form. Your endlessly beautiful form is only an external need for this world, which is designed by the Lord, to illuminate with its powerful light almost numerous other smaller worlds, which are not enveloped in the light like this one. So, for this world, such delicacy of the external form of your being is a need, since it would be impossible for you to exist with another in this world; but it is quite different with the beauty of the spirit. This is never directed to the external form, but only to the sole love of the Lord; for this is the true and supreme beauty of life!

Now consider, my honorable elder, these words of mine, and then tell me how far you have understood them, and to what extent not, and I will then, as soon as I can, settle every doubt that may arise from your soil, for you to easily see the true foundation of the eternal truth of God - and so do that!

Look, our eldest and all his children fall upon their faces and begin to stir in their hearts. But we want to wait and see what's going to happen."

Humility and Childhood of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:61

Jesus is speaking: "The elder now rises again, and as you can easily perceive in your spirit, he is again ready to speak to me. So, it is! I have allowed him this; so, he shall speak, and says:

Most exalted among the messengers of the great God! Since you were a contemporary according to your testimony on the earth upon which it pleased the great God to become human like His creatures, in order to open the gates of eternal life unto all creatures, I tell you that I have considered your words from the deepest possible bottom of their foundation, found them right, and pressured my wisdom to find any contradiction. But I also could not reach a point where I could find anything remotely suspicious in the great truth of your testimony.

I now clearly understand that according to your doctrine, one can attain to the childhood of God in every world, if one only acts according to it, and frees its inner life in the name of the God-man. ***I also see that laying hands on the flaming altar is, as it were, only an external picture of what the human creature basically and actually should do.***

In all this there would be nowhere even the slightest doubt; but a very different thing is in the background here, and in this respect, I am still in a great darkness, in spite of this bright world, and this dark point to me is thus:

You have said that humility is the basic condition for obtaining the childhood of God, since it is the exclusive origin of the love of the only God. Now, however, no one can ever deny that to be "a child of God" says infinitely more than if a man in this world would be the highest and most perfect spiritual being. Here I cannot discern or explain at all the 'conditions or actions in order to become more', for there is no talk of maintaining humility here.

Say for instance I want to be as a child of God the very least and stand at the very lowest level, and I do not want any power or might, but only the blessed ability to love God the Almighty more and more with all powers of the spiritual life, it would certainly be the least possible demand in the condition of the childhood of God.

But if I consider that, in my present state, I do not constitute an atom against the sure greatness of such a very least child of God, I will certainly become more and more important by becoming the least of the children of God. With us, such humility through which a man wants to become more, is a shameful sleaziness. How then is such spiritual humility to be taken before God, when one is compelled, in necessity, to become more in the worst case than what men were from the very beginning of the Divine Order, or where, in the best case, one must at the very least, become most definitely, more. If 'becoming more' is not anticipated, then your path, which has been set before me, should be accepted in fullness on every point. But since this fatal 'more' cannot be abolished in one way or the other, I cannot regard this humility as the virtue which is necessary for the attainment of the childhood, since it is this virtue that ultimately can only be regarded as hypocrisy, servility, and pretense.

To this point, however, there is another question, and this consists in the fact that if a freed, self-conscious, and liberal creature have the right, under any pretext, to be dissatisfied with the position given him by the very highest kindness and wisdom of God from the beginning of the primordial beginning? What is this dissatisfaction? It is firstly the discontentment with what was given, and therefore also ingratitude for what was given.

Now I ask myself: If I would become, through love and humility, a child of God, and therefore unspeakably more than what I am now, how is it then with my contentment and gratitude for what I am here through the infinite grace of God?

Are humility and love, in view of this fact, sufficient to stand in as an equivalent for such unthankfulness, especially if even God himself cannot take away the ineffable 'More' in the condition of the childhood of God?

I think you most exalted ambassadors will probably understand what I have meant, even if somewhat incoherently, yet out of clearly formed ideas. Yes, if you say that as a child of God, I am lesser, weaker, more imperfect than I am here, humility is a right way of attaining the childhood of God; but with

the consciousness of becoming more in every respect, humility is manifest, at least for this my present conceptual state, in the most unsuitable way.

For, behold, with us, as you shall surely know from the wisdom of the Lord, it is such an immutable custom, that no man should ever demand anything from the other for any remuneration (payment), but the mutual need and mutual brotherly love must be for all time of times the sole motivation to act. But if I love my brother, that he may then serve me, or at least love me; if, through my brotherly love, I desire nothing more than a mere love, or even the shortest thanks for a given action - that with us, is a crude vice.

If I humble myself before someone, and give him great honor, only that he may show me a friendly face, I am already a hypocrite in the first lesser degree. Short and good; we know no other motive than the mutual need. Deeds are according to need, regardless of whether there is thankfulness or ingratitude; no hand is moved, and no foot is moved forward where there is no need. All people are therefore continually equal in rank, and no one can surpass the other in any other way than by a deeper wisdom, by which he is enabled to recognize all possible needs in his brethren, and afterwards also to arrange his acts in order to benefit the brethren without the least remuneration. If, according to such actions, the beneficiary would meet the benefactor, and show him gratitude and love, he can well accept them for the sake of his brother's joy; but never for the sake of receiving any reward for his action. If you consider this custom, you will find that even if you would stand even higher than you do now, that it just would not do to attain the childhood of God through humility and love.

Do not let me gain anything, and I will destroy all these great glories here in the next moment, and dwell in a hole that I will drill into the ground, like a worm created in our world in order to loosen the earth to a certain depth. But to be ‘more’, I want to take exactly the opposite path, and do not want to seemingly descend in order to come up; I want to ascend without this. And before God, every step that I do should be a perfectly true one, with never even a hint of hypocrisy.

Whoever comes to me and wants to be more, I will test whether he has the abilities for ‘more’; if he possesses them, I will give him a higher place, since he has come to me with a sincere heart. But he that cometh to me, immediately falls down onto his face, saying, Hear me, O elder! I would be happy, if you would only put me outside in the most remote tree row as the lowest terrain cleaner. Then I say unto him: remove yourself. You have a sneaky and creepy mind; you want to be appointed here in the lowest office, only to gradually creep into the top floor. Here, however, no sneaky mind can find a place here, so humble yourself completely, and leave my place at once, without any prospect of getting a place here. For why did you not act sincerely and truthfully? If you had done this, I would have examined you; but as long as you remain a deceiver, you will not have access to my dwelling.

I think, the most perfect way cannot obviate these maxims of action, for truth is the foundation of all divine order, against no free acting being should transgress as long as one wants to be worthy of your God.

But I do not want to pre-empt you with these clear opinions; since you have the right, from the principle of the inner truth that every free-thinking and free-willing creature of God, has the right, to, according to his inner order, reveal his opinion and to try, with the best of intentions, to try and convince him of another order. Therefore, you will surely not take exception to my statement, and will give me a satisfactory answer, as I expect.

It is possible that I have not yet comprehended the nature of the childhood of God. Without this, however, I think it would be difficult to find an approvable middle way here, for there is everywhere only one truth, and this is the self-conscious ground of every created man. Two truths, however, cannot always exist side by side, since one would annihilate the other; therefore, can neither you and I be right. But if this is the case, only my incomprehension is still in the way, preventing me to recognize your truth as my own. Therefore, it will be necessary for me that you would express yourself more clearly; firstly, what is the foundation of humility, then the true love and the childhood of God to be attained thereby. Do explain this to me, and I will, according to perfectly recognized truth, observe every dot of your word faithfully with my whole house of my own accord, so I ask you on behalf of myself and my whole house."

True Humility, Love, and the Childhood of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:62

Jesus is speaking: "Now I speak, and say, Hear, my honorable elder of this place, and chief of this whole great district. What you call humility is also humility with us, but what you have described is in no way humility, but is pure deception, where the humble man deceives himself, because he is in a state of life where he will not be taken up into a higher stage.

But since you think that the attainment of the childhood of God and with it the 'becoming more', can impossibly be prevented with the very best will, I also tell you that you have greatly erred in this respect. But to prove the truth of my words, I want to take you to the brightest light of the most infallible Word of the Lord God, the Creator of the heavens and earths.

But the word is as follows, **'Let the little ones come to Me, and do not withhold them, for the kingdom of heaven is theirs**!' The Lord said, **'If you will not be like children, you will not enter into the kingdom of God.'** And even further, He said, **'Whosoever shall be the first and greatest of you, be the least and the servant of all**.'

See, this is the essence of the childhood of God. If you think that in the Lord's ministry you will be more, you will have a greater power, and will be richer in all splendor and power, I will tell you: Stay what you are. Because

there is no question of getting any more in every respect. Here you are bodily, as well as spiritually, a perfect master. As long as you live in your body, all matter of the surface of this world must obediently submit to the power of your wisdom, but if you are in the spirit, then this world of yours must be subordinate to you from its center, since you, the inhabitants of this world, are in the spirit of wisdom and will, as you can see from your moral and state institutions at first sight.

But since countless other worlds depend on this world which you inhabit, consider what a ruling power in the spirit have in fact been entrusted to you, to govern this world on which depends the order and preservation of countless other world-bodies and their inhabitants.

But if we consider a child of God; what does this have for a power, what a ruling district? Behold, I can tell thee with the greatest certainty, that a child of God, as long as it lives in the body, cannot even claim a dust-particle, nor even his body, nor his life, but have to disregard everything and should always be willing to say in the fullness of truth: Nothing belongs to me, I am nothing, even the life that I have is only of the Lord. This is their worldly ration; is there any spiritual radiance? Oh, not at all! The spiritual must exist in the center of poverty.

In this world, one can at least take a piece of bread for himself, and one can go as he pleases; but this freedom only exists in the spirit. One is, however, an eternal 'guest of the father,' and the children can only enjoy the bread they receive directly from the Father's hand. They can only go wherever the Father wants them. They cannot live in shining buildings, but in very simple huts.

The children must never be idle, and, as often as the Father will, they shall diligently work His fields, and bring the harvest faithfully and diligently into His barns. And if they have done all their labor so industriously and faithfully, yet they must go to the Father, and instead of receiving a sign of reward, they must humbly confess that they were only wholly useless and lazy servants.

As you have remarked, you may, in your mind, travel with great power and strength through the endless space of your spiritual world regions to your great pleasure at your own will, but the children of God will not even put their feet over the threshold without Him willing it. You can argue as you like; we children only say what is put into our mouths.

See, that is the difference between the sublime and mighty spirits who direct all creation of God, and us, the children of God.

You can do everything you want; but we can do nothing out of ourselves, but only when the Lord wills it, and then not even a little more than what the Lord wills.

We are, therefore, placed in relation to the Lord, as are the members of a body. These limbs, indeed, constitute a being with the internal life of the

body; but not a member of the whole body can do for itself what it wants, but each of its actions and all energy of action does not depend on its own power, but only on the fundamental power that prevails in the body. Thus, the limbs themselves cannot feed themselves, even though they are most diligent, but must first surrender all their acquisition into the main chamber of the inner life; then the living force distributes the proper food to the limbs that have worked there.

But the situation is quite different with the relation of external free men who are not bound to a body as members but stand as free beings for themselves. Behold, I may well say, have goodness, and do this work, and the friendly people will do the work. But after the work is finished, they are free from my will and can do for themselves what they want.

But I ask you, is this also so with the limbs of my own body? Oh, not at all! These continually depend, in all their parts, on my inner willpower, and can never resist it; for they must be one with the will of the inner living force, otherwise the whole human being would surely perish.

See, if you only think a little of what I have just said, it will be quite clear to you how things are with your sharply qualified reasoning of the 'surpassing' of the children of God.

If, therefore, you wish to achieve the childhood of God, you must be completely removed from the idea of winning something. You must then not look at yourself as a child of God in an endlessly perfect position, but you must take the situation exactly reversed. And if you have done this, then it will be evident to you whether the true humility and love for God is a perfectly just, or a deceptive way of attaining the childhood of God.

For you can well imagine this from God, who is the infinite, supreme Truth Himself, that He will not through a given means, reach a very different goal than the form of the means itself represents.

Would anyone who would always shrink and diminish in the humility of his heart, be able to reckon that the Lord will magnify him in the opposite direction? Yes, He will enlarge it, but not in your supposed 'becoming more', but only in greater humility and greater love. And this is a true magnificence in the spirit, because man, as a child of God, is the one which one strives to attain the lowliness in the most perfect way.

Hence the love of a child of God for God is not flattery through which any omnipotent favor of God could be gained, but true love must be an inner impulse to acknowledge God above all as the sole perfect Lord, but also to regard himself to Him, as a complete nothingness. One must seek the supreme happiness in loving God the Father above all things, for He is God and Father. And for such love, one cannot commemorate any remuneration forever, except for the grace of loving God the Father.

See, my honorable elder, so are things. Just think about it a little bit, and then tell me how you will find the path I have set before you for the attainment

of the childhood of God. But you must keep in mind that there never was any reality in your 'becoming more' as a child of God. Understand this well and then give me your opinion!"

The Essence of the Childhood of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:63

Jesus is speaking: "Listen! our elder says: High messenger of the great God! Now I am quite clear, and the matter of the childhood of God now has a completely different face. But as the matter is certainly so, and not otherwise; here you must forgive me, that I, seen from my side, is not only in a certain way against the Godly order, that in order to strive for the so-called true childhood of God, according to your present statement, indeed, little, if not nothing is allowed at all. It would even be an obvious folly not to permit one to possess anything of the good and the abundant. I say, no more about God and Father, and no more about me as a child of God, if one were to be wholly without profit.

On the one hand, it cannot be denied that the thought of having God as a Father and that through the most intimate mutual love, overshadows all other thoughts, for no created being can fathom a greater relationship. But, when one would look at it from the other side and take into consideration that, despite this great thought and great name, one can and must be nothing at all, indeed, that one must always be willing to stand ready for the least service unto all creatures, then is such a thought and such a great name for our people of this world, really nothing at all.

If we can have here all that our hearts desire, temporarily and especially eternally in the spirit, but if as 'children' we are not even allowed to cross the threshold as we will it, listen, then we certainly stay what we are; for in order to become nothing, would require ceasing to exist! But once a being is there, this existence presupposes a continually higher development of its forces; but not (if one considers that one here continually increases in knowledge and strength) that man can expect afterwards, when one would expect the highest perfection, nothing but a complete destruction of all powers and knowledge which we have acquired here.

I think you will have understood me thoroughly, for I have thus spoken here, as a reasonably wise thinking being should necessarily have, as you have discussed the circumstances of the childhood of God in the manner described above.

I am of a different opinion about the childhood of God, though, and I am stating quite firmly that the childhood of God is much more obscure than you have told me. It may be that, as a child, one can voluntarily give up everything out of the highest love of the Father. This is quite peculiar in the character of love: on the other hand, one can expect something unspeakable for such a small sacrifice, that I can eternally not deny!

We have, according to our spiritual doctrine, the great ability to travel as spirits to all the depths of the creations of God, and to delight ourselves unspeakably in His eternal, innumerable miracles; but as I imagine it so profoundly, the children of God can look with a glance at what we need eternity for. As spirits we have power to regulate the things of our world and, as well as that of other dependent worlds; but the children of God, as united with God in the close and intimate way, are certainly co-creators. And while we always can only arrange things, 'the children of God their Father,' have power not only over the entire endless material creation, but also over every spiritual creature.

See, this is my opinion, for whose truth I offer everything as a pledge, whatever I may call my own in this world. Though you have certainly said that a child, without the will of his Father, is not allowed to cross the threshold, he must not eat himself, and must dwell in simple huts. I can do all that with pleasure. But if as a child of God, with one glance, all the endless glories of God can be overseen, then I would well want to know why you should put your feet across the threshold? Moreover, if one is in the eternal center with the perfect creative capacity with God Himself, from where all the innumerable creatures are fed, I would also like to know the reason why it would be necessary to feed oneself, since one stands at the center of all life. And so, I think, it is with the simplicity of the dwelling-place of the children of God. Whether it be a hut or a palace, it is everywhere the same, since all the glories of God are obviously united in them.

When man finds himself in the glory of all infinity and eternity, which no creature can ever reduce, one can nevertheless be a very lowly servant and a servant of all servants; for what does he lose? Must not the whole of creation, if need be, be punctually obedient even to the slightest hint?

It is true, we spirits also have strength and power to control our own world, but are they lords of the same? Oh no! We indeed do what we want, but we cannot will what we will. Our will is subject to your will, but your will is free in Him who is your Father!

High Messenger of the Lord! I believe that I have judged the matter correctly; nevertheless, I beg you, would you explain to me a little more, so that I might know to what extent my judgment is related to the highest truth. Now I say, saying, Listen, my honorable elder of this place. I knew that you would find the right light in you, if I had shown you the right way. Your judgment is correct; this time you have precisely recognized the nature of the childhood of God. As you have called the thing, so it is; but with humility and with love, you are compelled to obtain the 'more,' which you have so condemned, and not the 'less' you have so far praised.

But what can be done? For see, you are neither satisfied with one or the other. In the course of many years, humility and love are a bad means, and therefore no virtue. The lesser attainment of such virtue appears to you as

folly. How, then, should the matter be ordered that you would be content? I want to solve this riddle.

Behold, you are still of the notion that one must only get more if one asks more, and less if one asks little. But I say to you, this is a creaturely measure; but the Creator is a completely reversed case. He who requires much receives little; who requires little, receives much; for whoever wants nothing, everything will be given!

This thing you would probably find a little unnatural; but, see, there are similar correlations with you, and in this respect, you do not act any differently than the Lord. For example, he who asks for a great reward, how will he be received in your heart? You say: He will be received badly. But if he has done a great service to you, and requires little for that, how will he be received in your heart? You say: He will be well received. *But if any man has done unto thee anything that thou wilt ever desire, and in the end do not ask of thee, for he did all things out of love unto thee, tell me, how shall he be received in your heart? You say: I will put him on my right-hand side, and he shall share my full possession; for my heart will be fully indebted to him!*

See, my honorable elder, that is exactly the relationship of God to His creatures; and if you do the last, you are a child of God, and shall also be set up by Him at His right hand. Love does this, for God does not look to work, but to love alone. If the work proceeds from love, then it has value before God; but if it proceeds from wisdom only, then it has no value, or only to the extent to which love was thereby involved. Now you know everything, and I have nothing more to say to you. If you wish to walk the path you have clearly described, you now know quite well what goal you can achieve; if you remain as you are, you will also reach a good goal, but not that of the very actual childhood of God!

Now see, our eldest became very humble, and consider my words well. He will soon begin an address to his children; we will listen to this, then bless this people, and then go forth from there."

Inhabitants of the Sun on the way of the Childhood of God

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:64

Jesus is speaking: "The elder is opening his mouth, and we will straightway listen to him. His words are thus, 'Listen to me, you all my children, those of you who are here, and give them also to those who are not here, which I will speak to you. You know that on similar occasions, when the wood on the altar was burning by a higher power, we have read, from the flame of the burning wood, the exceedingly difficult conditions, by whose fulfillment alone the attainment of the high childhood of God is possible. We have never been lucky enough to hear from the mouth of a child of God, how, in the shortest possible time, the childhood of God can be attained, and what is really hidden behind the childhood of God.

This distinguished guest with his two companions, has shown us from the original source and from the primordial foundation, that which all our wisdom could never have achieved. We now know that God, the omnipotent Creator of all things, is a perfect Man, and always dwells among those who are His children.

Then we have very basically and most accurately experienced what a child of God is and why he must be recognized as such. Then, as the third point, we have been very clearly informed that, us all, which have been created as free beings, conscious of themselves and recognizing God as their Creator, can become the children of God in the simplest and most effective way possible.

We need no further proof that this is correct; for we have in the first place the guarantor of the fulness of such truth still among us, and secondly, we have my own wisdom, from which I, as you all know, have stated to the high messenger all conceivable objections to see whether his testimony may stand firm against the most severe examination of wisdom.

But all of you have also heard with what brazen firmness the high guest always came to meet me and led me out of the madness of my knowledge onto a straight path. If we now have such tangible proof of the great validity of this messenger's statement, what more do we want?

The only question here is whether we wish to seriously change the ways we have described, or whether we wish to enter the path of humility, love, and self-denial in spirit and in truth, or not? Which question say as much as:

Do we wish to, after the laying off of this fleeting body, remain an eternal guardian of this world of ours, which is already a great world, or do we wish to already become the children of God in spirit, and go there where the eternal and Almighty God and Lord dwells among his children, and loves them with all the infinite loving power of His heart?

See, my dear children, this is an extraordinary question of great importance, which can only be answered by the deed, but never by the most profound words. But let me draw your attention to the fact that our state is, after the body's departure, in spirit, a most glorious one, which, by its splendor and glory, surpasses much more than anything else imaginable. We are already so beautifully formed in our bodies, that our form is even, as I have remarked, a great admiration for the children of God; and yet this corporeal beauty is hardly a fleeting shadow against them, which is a property of our immortal spirit. Thus, our external physical habitations are already so splendid that inhabitants of other worlds would certainly lose their lives at the first sight. And yet their edification costs us a little trouble; for, with the power of our united will, we are perfect masters of matter, which must submit, form, and raise up according to our will.

But what is even the most awful and great material building magnificence against those of our spirits, who inhabit that distant light-envelope, which surrounds our world, which is spatially, boundlessly infinite. See, we already know all this from many experiences; for there are several of us who have been allowed to very vividly see the spiritual things of our world. As a result, our lot is an unpredictably glorious one, for we, as spirits, are truly great lords, to whom not only their whole boundless world are at the command of the slightest contemplation, but numerous other worlds all more or less depend on this great world. All of this, my children, united under a single point of view, can tell us nothing more than:

What more do you want, you are the happiest children of a world, which is a light bearer for myriads and myriads of other worlds? So, it is also true: who has as much as we have, who is as happy as we are, with whom it would be a certain degree of foolishness, if he would want to attain even more and become even happier.

Look, this surely wise conclusion I have portrayed to this lofty guest, and he has given me an equally favorable answer. But listen to me now, my children! *The attainment of the childhood of God is by no means a matter of becoming more or lucky, but of perfecting and living in the love of God*. But you all know from our own experience that here our greatest happiness, as well as our greatest bliss, is not only due to our mutual love. The more we love each other, the more intimately we are united in love both physically and spiritually, and the happier we are!

Do we not have the happiest of times when, within the walls of our homes, we are united in mutual love, and do not even cast a glance at the whole wonderfully beautiful outer world? All of you can only reply to this question from your living experience as: This is the full and living truth!

Well, then; see also the great difference between our greatest, but at the same time always outward happiness, and the most inward blessedness of the children of God. But if our mutual love among us creatures is so happy, how endlessly happy does love have to be, where creatures as children of God can behold their Creator as Father visibly in the highest love, and are also lovingly embraced by Him? Where in this whole great world is there a being who can only grasp an atom of the greatness of such bliss where the creature as a child is able to approach his Creator, his God, and embrace Him with all love, and in return is again embraced with the greatest Love!

See, my dear children, this is the infinite difference between us and the children of God! Think how endlessly this small spark of love must be against the endless fulness of love which dwells in God. And yet this endlessly tiny little one makes our greatest bliss! How great, therefore, must be the salvation of those beings who can play with all the infinite wealth of the love of their divine Father!

So, what do we want to do? Do we want to remain what we are, or do we want to rush into the arms of the Almighty, Holy, Eternal Father with new life force as children?

I now read on your faces that you all want to leave everything to get to the Father! Yes, this is my most perfect sense; we will love Him, as if we had a thousand hearts, and we will be humble, therefore, as if we had no existence, only to go after this external life, where this Holy Father dwells.

And you, exalted messenger, take this assurance in the fullness of truth, that we are all of one mind, and want to walk the way which you have shown us. Bless us on this new way, that we may be happy in the place where you certainly already have had a long and most glorious stay in the dwelling of God, your ever-holy Father!

Look, after this, the priest falls upon his face, and his children follow his example. We now bless them, and since we have blessed them, let me rise a little from them. Now see, we have lifted ourselves, and our beautiful world hovers already as a tiny starlet in an endless depth. But look down; it is your sun. We are not far from her, but we will not hurry to quickly approach her holy surface. But this time not the material, but the spiritual, which corresponds precisely to the material in the same place. And so let us let ourselves down gently!"

Different Appearance of the 'Spiritual Sun' outside the sphere of Jesus

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:65

Jesus is speaking: "See, we are already on the spiritual surface of your sun. How do you like it here? I notice you are making highly astonished faces, and say, "Here, too, it is inconceivably splendid and graceful. It is true that no trace can be found of that almost fearsome splendor of the former sun-world; but nevertheless, are the lovely gardens and exceedingly splendid flowery meadows, with small, cute cottages built all over, also very pleasing to look at. But what increases the wonderful sight here is that here in the gardens and in the open, and especially around the little houses, we see a multitude of children, and also greater human spirits, who busy themselves very amiably with these children. But only one thing here seems very strange.

See, dear friend, the Lord Himself has set us upon the spiritual sun after the contemplation of the natural sun. But there we have not seen the slightest of all that we now see; we have only seen an endlessly extended surface, which was indeed decorated with a kind of grass, and here and there also with small trees. Then we saw on that immensely wide surface, spirits wandering to and fro and up and down, like one would see the ephemerides on the earth at sunrise or close to sunset. But that was all. If we wanted to see more, we needed the sphere of a spirit.

But three important points of view are now emerging for us. The first is thus: Was the 'spiritual sun?' which we so simply saw in the presence of the

Lord, identical with this, which we now see? The second point is: If this sun is identical with the first one, the question is whether its surface is quite a different place than the one we saw first? But the third question is also: if this is the sun, and on our surface, we cannot see what we have seen in the presence of the Lord at the first sight of the spiritual sun, whether we owe it to your sphere?

Though you told us at first that we were not in yours, but you were only in our sphere. It is true that an exchange of spheres may have taken place for us unconsciously; therefore, we ask you what this situation is?

My dear friends and brothers! I must report to you here in advance that no answer will be given here to all three of the questions; and simply for the reason that you have not asked the question in a way by which the answer would be part of the revelation of this present appearance.

When you have entered the surface of the spiritual sun in the presence of the Lord, you have not entered the surface of the sun in a special way but in the infinite sphere of the Lord, for in the sphere of the Lord, a finite special sight for anyone alone is never conceivable. In His sphere, every specific phenomenon immediately contains unlimited, infinite, and the simple ground which you have entered then was a ground of the infinite spiritual sun of the Lord in which all infinite spheres are realized.

The spirits that you saw walking to and fro, are not individual spirits, but every single such spirit you have seen on that surface is a whole union of numerous spirits, in which in and for itself still numerous smaller associations exist, which also consist of blessed spirits of a special kind, as we are now together. You can easily see this as perfectly convincing, from the fact that in the sphere of such a great spirit you have come to the more specific view of the spiritual and heavenly things.

You make a very puzzled face here, of course, and say: But listen, dear friend, how is that? This statement is a little nonsensical to us, for the Lord has given us the names of the individual spirits who approached us, among which there were also some who were close to us on earth, but these cannot in themselves be such a general heavenly community of angels. Moreover, after retreating from their spheres, we have seen them as before, and they have spoken to us as you have led us; how can this be understood?

I tell you, my dear brothers and friends, it will be quite difficult for you to see the circumstances of the heavens so clearly. But what I can do for your spiritual correction, I will do, and will bring you again all sorts of examples, by which you at least can get closer to the great truth. - What did the Lord say when He once gave testimony to John the Baptist? His words were: 'None of those who had been born out of women had been greater than him; but the smallest in the kingdom of God is greater than he!' What does that mean? Nothing else: Of all the special men, none is greater in itself than John; but those who, according to the teaching of the Lord, will be accepted into the

new kingdom of heaven as pure children of God, the least of them will be greater than the greatest special man in and for itself.

Why then? Because they grow not only in and by themselves in their love for the Lord, but as their love for the Lord encompasses infinities, they become leaders of the heavenly associations, and in the face of the Lord, the love-sphere of such a blessed spirit extends as a second great man. And this sphere is, in and of itself, such a heavenly community, in which all the good spirits are accommodated who has the same love unto the Lord as the leader, which is then also the creator of this community.

Similar examples are also available on the earth. The state associations are already an outward picture of this, and every citizen of the state carries, so to speak, the name of the supreme head of state, who is either an emperor, king, duke, prince, etc. Smaller societies are cities, markets, villages and municipalities; every inhabitant carries, so to speak, the name of his society, and it is said that this is a Parisian, this is a Londoner, and this is a Viennese, and so are also our religious affinities, which are certainly unsuitably called "sects". But if we accept the sect, we shall find that everyone has its chief founder. What is such a main reason for the sect founded by him? He is the head of such a sect, or of such a society, which, taken spiritually, is formed into a general form which is wholly similar to that of the founder.

If one for example has fully accepted the Lutheran faith, he spiritually already lives in the general spiritual form of Luther, or he is a resident of the Lutheran society. Such an association is already a great one, which in itself already has a multitude of smaller societies, which all together have their leader, which may be called 'congregations'; and such a congregation has its everlasting chief and leader, who is, as it were, a general spiritual body, or a smaller society to be inhabited by all those who are of his faith and love.

So, it is with the first spreaders of the doctrine of the Lord, as well as with Swedenborg, whom you also know. But your secular relatives are, of course, only the inhabitants of such a society. But since, by the works of their love, so many men have approached their hearts, they have thus formed a society, and are thus, in their own way, a little prince of their associations, for what reason they are also in the commonwealth in the sphere of the Lord visible as a single spiritual society.

I think you should, through this small explanation, now have a pretty clear idea about this. But that this really is so, you can also see clearly from what the Lord said to the apostles, when they asked him what they would one day receive for the sake of them having left all. 'You will sit on twelve chairs and judge the twelve tribes of Israel.' Which will say just as much as: From the word which you shall preach in My name and from My Spirit to all peoples, will be established in your number, you, according to your kind, will be chief and leader. I mean, this is easy to grab with your hands. But so that

this matter may become clearer to you, we shall soon take refuge in another example."

A communal spirit and also a special spirit. Why do heavenly communities have the human form?

Ref: The Spiritual Sun-2" by Jakob Lorber Ch:66

Jesus is speaking: "How can one be in a certain way a communal spirit, while simultaneously also a special spirit, we want to, as said, test a few examples. An example is evidently the most unambiguous in a word of the Lord Himself, therefore He says:

'I am the vine, and you are the branches.' What does that say? What use it is for our concept? The Lord is the all-righteous 'community,' since each individual human being and angelic spirit is perfect in His just measure, and then all the numerous spirits together, again perfectly resemble in unity, the One Spirit of God. But as the Lord again compares it to one spirit, and it is the case with all spirits united, it is likewise the case between the human spirits.

This united spirit of men, which is closest to the Lord through His love, humility, and wisdom, is an ever-increasing community, because His love, humility, and wisdom have drawn many other spirits into His sphere, and continue forever in some when such congregational spirits have long ceased to exist on earth. However, this is represented in the spiritual world as an association, which is thus educated, so to say, to the broadest extent, as a particular community, which stand as a personality in itself.

One could of course ask here: How then does such a society become the spirit of such a communal spirit man? He might well look like a habitable world. Why, then, does the form of a man in the high realm of the spirits be the formal substratum of a society inhabitable by heavenly beings?

To answer this question in a comprehensible manner, I must draw your attention to the fact that the natural habitable worlds for you are really nothing other than certain, at least for your eyes, chaotic conglomerates from souls to souls, who, in the primordial times of times, served as the proper vessels of the spirits out of God, which had to necessarily fall together with the one great communal spirit. From these souls or spiritual vessels, the worlds as they are, were created by the Lord's merciful and endless willpower, and are now therefore these souls which are to be reunited with their spirits according to a wise sequence of steps.

But look at all the barely countable stages of the process and ask yourself about your previous knowledge: What is the goal of such a gradual progress? The answer will give you the next best view of every human being.

What is therefore a human being? In his completed godlike form he is, in a certain sense, a common life of countless preceding special lives, which began to develop in the rock moss, the first manifestations of life, then penetrated through all the plant worlds, transcended from the plant world

into the animal world, and from the communal animal world to the completed, fully formed image of man.

In man, therefore, all earlier torn souls and minds begin to gain their original form; it is only natural, then, that in the realm of perfected spirits there can foundationally be no other form than the original form of the God-like man.

Thus, a society in the form of a man is indeed the right form, and is to be called, in the true and perfect sense, a glorious habitable world for spirits, because this form corresponds in itself to every single part of man, and thus no inhabitant of such a world has to sow and reap. In such a perfect world, he finds his destined place, where he is given to him all that he as inhabitant has ever needed, as no nerve in the human body needs to sow and harvest for himself to be nourished in his place in the body where he resides; he is provided in everything on the spot, and he needs nothing but to live and to enjoy.

I think that this rather extensive example should make it clear to you. Only one circumstance remains, namely, regarding the concept of the communal spiritual in a person from the sphere of the Lord, and for this situation, we shall use yet another example. The question therefore is: how can it be possible that a special spirit can be raised in his unity to the point that he as such sees a whole spiritual multiplicity as a single personality before him?

This is a rather difficult point; but as I said, a well-nourished example will restore your balance. But in order to make this example as effective as possible, let us first find a handle in the natural world; and so, listen!

Is it possible for you to see the whole earth? You say: Not at all, for her surface is too broad to possibly look at. I say: good, but why is it possible to have a full view of the much bigger sun? You say: Because it is so far from our eyes that we can see all the rays that emanate from her whole surface, fall upon our eye at such an angle, which according to its design, make it easy for us to perceive. Well, we have already enlightened our cause as perfectly as possible.

See, as there are phenomena in the natural world, where one can say that this thing is near, yet it is remote in space, so there are also appearances in the spiritual world through which an object retreats to a great distance. And if this in itself is so great and consists of countless multitudes of spirits, it will nevertheless be easily seen from a spiritual distance, as a single concrete being.

But the spiritual distance is obviously not the same as natural, in which those objects which the eye see to be far away in space, are really far away. In the spirit, those things which appear to be spatially distant are not far from the eye of the beholder, but maybe just as close as what is seen to be up close, *for the spirit no longer perceives any distance*. But on the contrary can things

which seem to be very close, also be very distant, and then they are seen as to be in palpable proximity; but, as we have said, they are very far away.

You say: This sounds a little puzzling. But I say: Nothing less than that; only a little hint still needs to be added, and you will have this riddle completely solved before you. The question is:

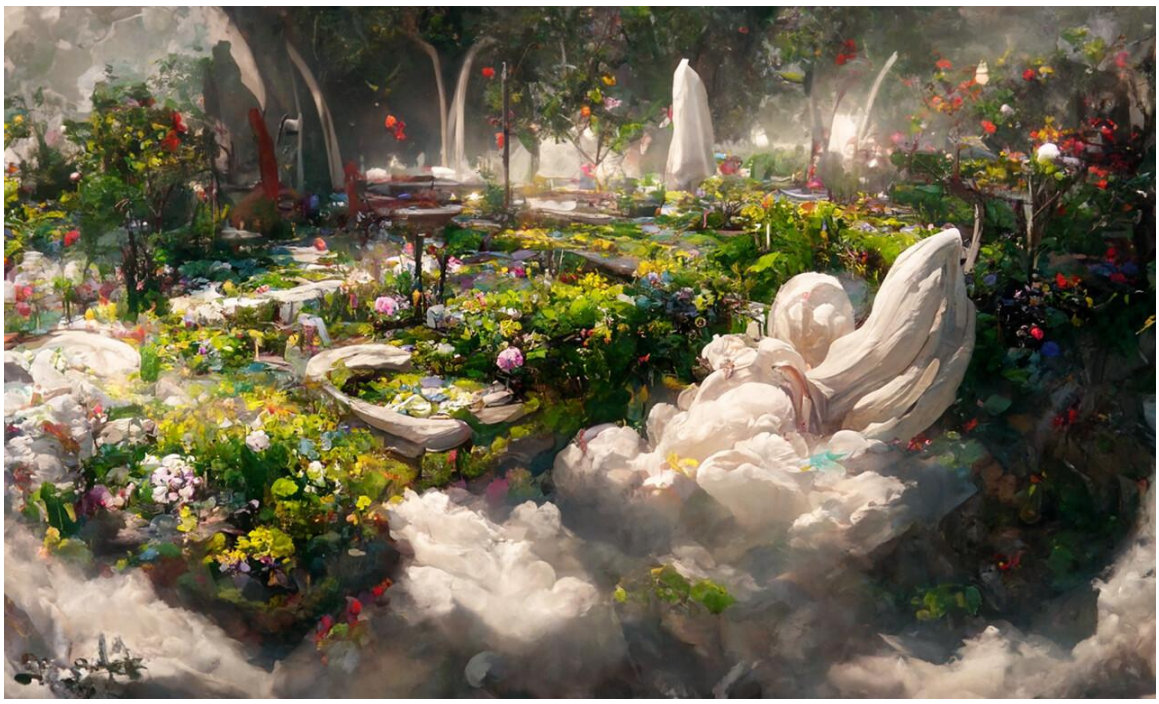
When is one the most remote from every other being? Surely only when one is in the immediate vicinity of the Lord; for between Him and every other being, there is a perpetual immeasurable chasm, and yet again, in the spherical proximity of the Lord, one is closest to all things in their community, because the Lord is in them all in all.

But you were on your first spiritual sun directly in the sphere of the Lord. How, then, did all the heavenly spirits have to behave towards you? Clearly understandably impossibly any different than very distant. Nevertheless, you have also seen them as if in your close proximity.

This is because the Lord is in the first place all in all, and the eye of every spirit in the sphere of the Lord is similar to that of the immature children, who not infrequently reach for the moon and the stars as if they were really in their close proximity, while you know that they are very far away.

I think that the matter about the spiritual sun should now be clear to you, which you first saw in the sphere of the Lord. And so let us look more closely in the groves, the lanes, and the gardens of the sun, which corresponds to your sun, and become more familiar with her very youthful inhabitants. The next garden, which we see before us, is to receive us for this purpose."

CHAPTER 4: School House for the Children of God.



Practical guidance on self-development of children in children's heavenly homes

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 67

Jesus is speaking: "Here is the gate already before us; so, enter boldly! See, we are in the garden. See how cute and in the most beautiful order everything is set up! Small tree avenues intersect the large garden, and at each intersection we discover a small tree circle, which is decorated in the middle with a small temple. The paths are covered with the most beautiful lawn and thus provides way a very gentle path to walk on. Between the avenues we discover open spaces, on which a lot of the most beautiful flowers grow, perhaps like with a good early spring on the meadows of your earth.

You say here: how is it that these flowers are not arranged according to horticultural art, but are simply growing all mixed on the meadow? This is because this is already a perfect world, and thus is all growth in perfect correspondence with the mental conceptual abilities which the inhabitants of such a place possess.

Here, however, the (souls of the) youngest children live, who died on the earth soon after their birth. These little children cannot possibly have any definite concepts or perceptions of the Lord and His Word; therefore, everything here is young, small and a colorful mix.

Look ahead. There in the middle of this large garden you will discover a building that has almost the shape of a large greenhouse. What is it? We want to go there, and we'll see what it is.

See, we are already there; let us enter through the open door before us, and we shall at once see what will be done in it. We are in it; see, an almost indefinitely long row of small little beds is arranged as if on a terrace about three feet above the floor. Keep looking! Behind the front row can be seen another row, as though separated by an alley, a second; then a third, fourth, fifth, etc. to tenth. And look, in each of these little beds, we see a child resting, and in every such alley, several hundred attendants and nurses are continually pacing up and down, carefully tending to the need of one or the other child.

How many such beds would be present in this room? We can easily calculate this; in a row there are ten thousand of such beds, and we have counted ten rows in this division, which would be a hundred thousand. But how many such departments are there in this building? There are ten of them; and so, in the whole building a million of such beds will be available. The number of children entering this department increases from day to day according to your calculation; and the little ones who are now maturing in this department in these wonderful life-beds, will soon be taken to the next department.

When the children have, in this way, matured in all of the ten sections of this building, they are transferred to another building, where they are no longer allowed to rest in such beds, but special low rows of railings are erected for them where they learn to stand and walk. This building, too, has ten sections, in which walking is continually being trained. If the children have perfectly mastered their walking, there is again another building with ten sections; in this building, where the children are taught to speak with ingenious methods, making it well worth the effort to go to this school and have a closer look.

In this building, we do not have much to learn anyway; for it is self-evident that these little children, who were very untimely brought here from the world, are merely matured by the love of the Lord, and that the guardians therein are angelic spirits, who were fond of children on the earth. Knowing this, we are going to the third building.

Behold, there more in the direction of the midday, is an already quite large, elongated form; so, let us go there and get inside at once! We are already in one department, and indeed in the first; do you not notice how it is teeming with little students, and among them, friendly and patient teachers? And see how these little children are provided with the most varied and colorful sets of all kinds of toys. What do these serve for? It is firstly, for silent concept formation in the soul, which is here actually the essence. Here we hear nothing yet; but let's go to the second department.

Look, the children are no longer walking about so helter-skelter, but sit on low, long, soft, rows of banks. In front of every ten children, we see a teacher holding the one object in his hand, naming it, and letting the children imitate him voluntarily, as well as possible. The objects are always chosen so that they attract the attention of the children.

Moreover, you will also note here that the long rows of banks are divided by ascending transverse walls between the groups of ten children. This is, therefore, the reason for the fact that, when an object is pointed out, the adjacent group of ten children's attention is not distracted by the exposition of an object.

In this section, the children learn to name simple objects. In the next section, they are already directed to the naming of composite concepts, where one concept is the basis and the other a determination. In the fourth section, they are learning to join the concepts by themselves, as well as the words which describes actions and activities, as well as words by which conditions, qualities, and characteristics are expressed.

In the fifth section, there is already formal conversation. This is done by the teachers, by means of displaying all sorts of objects on tables for visual instruction, as well as small theater performances, after which the children are instructed about what they have seen and what has happened.

In the sixth section, this branch of teaching is being continued in a somewhat larger and more meaningful way. The display tables are bigger, and theater themes are directed in order to relate to the Lord; only the children are not yet told of it except for the external image, and they must then retell the story in that same lesson period, as they have seen it.

In the seventh department, where the children can already speak quite formally, and their comprehension has attained a markedly higher degree, and already became significant, general historical representations referring to the Lord become the norm not only in the form of picture tablets, but are also in drama, and usually in such an appealing manner for the children that they are formally conceded and interrogated, and precisely because of this, are all the deeper impressed by all they have seen and heard.

In the eighth department, the teachers begin to let the children perform small pieces themselves, and then recount what was represented by such a lively picture.

In this way the children are guided in the most appropriate way to self-activity and to self-contemplation.

In the ninth department, the children must begin to invent new representations, naturally under the guidance of their wise teachers, and then present them, at first merely mute, but later, also with speech.

In the tenth department, we will see a lot of actors and playwrights, and their language will be so well formed that you will have to say: Indeed, many

a man cannot speak like that on the earth even when he has already gone through a university. It must be said, of course:

One learns in the spirit quicker than in the material body, which is not infrequently afflicted with great weaknesses and awkwardness. This is admittedly true. But if a similar method of teaching were also observed on the earth, the children living and growing there would also reach the goal of their spiritual development immeasurably quicker than when the child is first bombarded with all sorts of rubbish, which must first be laboriously removed later, before the child would be receptive for anything pure.

To give you a picture for clearer understanding, I will only draw your attention to what you have already often experienced. If you have a musically talented child, what would be the right thing to do for early, true and proper instruction? If, instead of a formal teacher, such a child is given the most impotent bungler, who, by his very nature, understands everything else better than that what he teaches, and gives the student a bad instrument which produces little or no sound, is regularly disrupted and all this under the pretext: This is good enough for a beginning! Will such a talented musical student ever get to anything? We shall see.

After three wasted years, we finally give our student a slightly better master. The latter, however, needs at least three years to train all the taught nonsense out of his student. Now six years have passed, and our student cannot do anything yet. One wants to make the first mistake good too, in order to make something of the child, give him an excellent master. This master, however, has no patience, and the student no longer experiences great joy. Another three years go by, and our talented student had hardly brought himself to a very mediocre amateur, while in the first three years, he would have been able to do something significant with a fair, basic course.

See, so it goes with all the teachings on the earth, therefore the progress of education is slow. Here, however, everything is arranged in the most appropriate manner, and therefore all education proceeds with giant steps. The continuation will show us more brilliant results.

Visual instruction in graduated departments in the children's kingdom

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 68

Jesus is speaking: "You have seen now how the immature children learn to speak; But what follows after speaking? See, there is another building before us. In this we shall enter, and it will immediately show what is happening with these children. We are already in the building, which is beautifully built, and we no longer see the former departments, but the whole building presents a very large hall, which has space enough to convince you with inner vision of a million such disciples, and a teacher for every group of ten.

But what happens here? Behold, there is such a group in front of us, you see in the middle a round table, around which ten little students are comfortably seated together with a teacher. What do the students have before them on the table? We see books with somewhat stiff pages, and on the pages are small, but very masterful pictures.

What do the students do with these pictures? They look at them, and then relate to their teacher about the picture they looked at. This is the beginning of reading; only elaborated pictures are being read here.

Look a lot of tables in the foreground, which run in a straight line across the width of the hall; there, as you can see, are all the beginners of reading. You are saying here, of course, and asks, "This is all right, correct, and beautiful, if it is merely about reading of pure picture-writing; but even if the reading by means of mute signs or so-called letters is common here, we still do not quite see how these silent, single signs will emerge from these cute pictures.

Let it be well, my dear brothers and friends! What you have here before you will be clear at the next row of tables; and you will be able to convince yourself that you can learn to read in an entirely natural way, without the preceding spelling and syllable forming.

See, there is the second row; what do you see here? You say: nothing but fundamentally the same books, but the pictures are no longer fully elaborated, but only given with the outlined contours. See, there is more thought to this, in order to find out from the connection of the lines the formerly well-elaborated picture again. At the same time, however, you will see from this that the inner spirit is thereby directed to activity, because of the omission of some of the external vision of the image, or the inner mind is guided to perform the filling in of the lacking parts itself. We now have seen what the students do in this second row.

Let us go to the third; we are here. What do you see here? You say: again, books as before; but here we see only basic lines around which the other contour lines are expressed only by dots. Look, here it is harder to figure out the actual picture; but it is evident that one has already been led back to the actual basic meaning, to some extent to the foundation of the image. At the same time, the meaning of the images is read more thoroughly, and the lines begin to gain more significance in themselves.

It is also explained at the same time what is a straight, a curved, and a circular line.

Let's go to the fourth row; what do you see? Again books, where only the basic lines are still present; but they are more encompassed with the contour points. Since, however, the existing images represent a lot of historical situations which are usually related to the Lord, and thus one or more human figures occur in each picture, these basic lines clearly show all the parts and outlines of humans; how the parts of the human being are

ordered, and what significance the simple lines have in relation to the different parts and outlines of man.

But what is the outcome of this? We will see this in the next row. See, we are already here. Here we see the same lines closer together, and here and there the end parts of the lines run to certain points. What does that say? It is still the first picture; but the lines are already transforming into a mute form, and the students have to recognize these mute characters as if they had the complete picture in front of them.

Let us go back to the next row. Here in the books you see only one, two, or three principal lines, and on a much smaller scale. These individual principal lines are here and there connected with small globules to indicate that they belong together. The secondary lines are only suggested here and there with a few short dashes and dots.

See, is that not a formal font? Yes, it sure is and it is the very real right (or original) script which corresponds with the whole essence of man. You say: That's right; but how does it look with the individual sounds or the so-called A. B. C.? I tell you, that is all in it; for the so-called self-clauses are indicated by the dots and small squares, but the consonants are represented by the principal lines and their connections. You therefore never read the individual letters here and do not get to know them in advance because of the reading, but this way has it exactly reversed. You will first learn the general signs, as you have seen, and from these general signs you will then learn to recognize the individual basic signs, and then to compile them together, and to recapture the general signs from the compound ones.

See, this is the way to teach the students to read in the shortest and most appropriate way.

It is barely worth mentioning that learning to speak is a very important part of learning to read, since it can be very easily understood. For the difference between these methods consists merely in the fact that the teaching of speech is plastic and dramatic, but with learning to read, it is drawn flat and presented on a small scale.

But here we see several rows; what is happening there? Reading instruction continues here; and this consists in the principle that the students should find by means of correspondences, from the form of this inner spiritual writing, in the end also all the secular, external writings; and they leave this building with nothing else but the ability to read. It is scarcely worth mentioning that students are learning to write of their own accord; for according to this method, as you will say, two flies are slain with one stroke.

You of course ask here: "Yes, if these little children, who are perhaps five to seven years old, according to earthly measures learn all these things, what else remains to teach them? For, as we have seen, they have, in the speech lessons, by means of the countless varied picture-books, already learned almost everything which man can conceive in his spirit, and they have

been taught much more through the reading lessons, for in their pictures there were so many and varied situations, that one could fill a whole infinity with their realization. It is certainly not easy to see what a higher school can offer here.

Let it be for now; the sequel will show you what they must learn. You must not think that in the realm of the spirits as a spirit itself, as you say, you get to eat all the wisdom of the heavens with the spoon, and you only have to swallow. For that would indeed be an extraordinary monotonous life, if one would be in a position, in which man would no longer be capable of perfection. But if the Lord Himself, which you would not quite understand, continues in the development of His infinite power, which you can easily see from the progress and propagation of all things, how could there ever be a standstill for His children? But how such advances occur, the sequel will show."

Heavenly schoolhouse for geography and world history in the kingdom of children

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 69

Jesus is speaking: "Look, here is already another and by far larger house; what is taught here? We'll be right there. You know that these little children had never been able to know their place of birth, the earth, because they died too soon after their birth. But since the Lord's knowledge is necessary to know the place which He has chosen to be the chief place of His mercy, these little children also must get to know this place more closely, to see when and where the Lord has become a man to redeem the entire human race and establish the earth as a teaching-house for His children. Therefore, is the geography of the earth in fact taught here, and this certainly in a much more effective way than is the case with you.

The method by which the geography of the earth will be presented here, we shall at once convince ourselves of. In the middle of the great hall where we are now, on a large, beautiful shelf, rest an earth globe is almost in the way that you have on earth. You must not merely accept this but be of steadfast conviction that nothing exists on the earth which has not first existed in the spirit for a long time. Such a globe on the earth is therefore by no means an invention, which has not existed for a long time, yes even for an eternity, in the pure domain of the spirit.

You can also see this very well, if you ask yourself: What was first: the earth, or a globe made by man, which represents the present form of the earth only in a very deficient and poor manner?

I believe, however, that since the earth has certainly existed for a long time in the spirit of the Lord, it would be a good reason for the existence of this image of the earth. Therefore, can this globe, spiritually seen, be quite in

order here, and in the fullness of truth it is also considerably better ordered than it can ever be in you on earth.

Go closer and look at it. Its surface has not been painted, as is the case with you on earth, but it is a sculptured plastic radiation-type, like your so-called images of light, which likewise project even the most inconspicuous object on the smallest scale. The great difference, however, between the external terrestrial radiation type and this inner spiritual, is incalculable; for, in the most precise observation, not one atom must be omitted, and the whole nature of the earth must be exactly represented.

But that this is accomplished here, you can see at first sight in proximity here; for the brooklets, rivers, streams, and seas are quite natural; the brooks, rivers and streams flow, and the sea receives them.

Look on! The mountains of the earth, which are completely faithfully represented on a small scale, are evidently from the same substances. The glaciers have their snow and ice, the limestone mountains their lime, the lower alps their pastures, and deeper down, their forests. and just look closely, every city and every village are precisely displayed.

For example, your city. Look at it, and you will find that nothing is omitted. But also see how clouds and fog even move in the same directions and in the same forms as they are at the same time always on the real earth. See, this is certainly the most perfect globe. It is of course quite large; its diameter, according to your scale, maybe about twenty klafter. (1 klafter= 6.2ft)

But how can he be seen from all sides? Very easy; see, if firstly hangs from or rests on the large frames by means of a powerful (horizontal) spindle parallel to a circular gallery which reaches precisely the height of the poles. Our students are in this gallery, among them their teachers, and they thoroughly examine an entire meridian. Have they investigated this well, the globe is advanced by one meridian, and so on, until the whole earth has been studied.

But is this the only globe, and have the students finished their geographic studies in this studio? Oh no!

Look, there is yet another great hall before us in which is a similar globe, representing the earth a thousand years earlier, and again another imposing great hall, representing the earth again a thousand years earlier, and so it goes on, back to Adam.

The students learn in this way also the history of the world together with their geography; only, they always go the opposite way. They begin with the present, and thus go from the phenomena to the cause, which is just as much to say as going from outside to inside.

You ask here, and say, "On the earth, indeed, changes happen from year to year; how can these be learned by the great globes, which are only depicting every thousand years? Then I say nothing else but look around a

little and look at what is contained in such a great hall. Look, in a certain distance there are ten more, somewhat smaller globes in each room. These represent the earth every hundred years, and indeed, just as vividly as can be seen in the big one. Behind these ten globes, you will again discover a great multitude more in a good order, showing the earth from year to year, and behind it the last and widest row, you find very small globes of hardly three feet in diameter, presenting the changes on the earth from day to day.

In the first hall, you may notice that a new globe is added in this last row, according to your calculation, every day; that is in the hall, which represents your present millennium. But in order for the students to not have to deal so much with the small globes, the teachers on the great globe are already prefiguring all the changes which have taken place here and there on the earth. As a result, the students already experience everything and can then convince themselves by their own affirmation on the small globes.

At the end of the last hall, where the earth is depicted at the time of Adam, there is also an opening through which our disciples can see the real earth as if through a tube, in order to gain the complete conviction of all that they have been taught about the earth in these halls.

How long does such a course take according to your reckoning of time? Maximum of six to seven days; for you have to take into account the far greater and more unchallenged, purely spiritual comprehensive ability of such an awakened child, who can absorb in one minute more than he would in one year on the earth. On the contrary, it is true that in the realm of spirits, which are imperfect, there are situations in which a spirit progresses less in a hundred years, than a man would in a minute on the earth.

So are there also, on your respective earth, and especially on the Moon, educational institutions for spirits, in which they make very poor progress. But those do not belong here, since these spirits here find themselves in perfection and purity.

But what do the children learn after these courses? See, in front of us, further towards noon, there is already an enormously large building. What will be taught in this? I tell you: nothing else than what is naturally the foundation of the external earth system; that is, the natural geology and the origin of the earth. If all this is understood first and foremost, it is then transcended into the historical and from this to the spiritual earth. But as all these things will be presented, you will convince yourself of this just as you have convinced yourself of all things so far.

Instruction on the nature and origin of the earth in the kingdom of children

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 70

Jesus is speaking: "The new building stands in front of us and we enter. What do you see in this great hall? Obviously, you see nothing else but a

raised globe, which does not differ from the previous one. But how should geology be studied on this globe? Let's go a little closer and take a closer look.

Look, in the first place is this globe divided into two parts in the middle, from pole to pole. You only have to press on it and the whole inner shape of the earth becomes visible from pole to pole. The structure and the build represent the real earth exactly; even the mineral, as you can see it here, is perfectly the same. When you look at the now divided sphere, you will see how the earth still contains in itself a smaller earth, but which nevertheless is connected with the external earth by solid organic bonds.

In this smaller earth you see more towards the North Pole, a somewhat elongated sphere, split in two; it is full of veins and canals in its interior. Just below the equator you can see a large, hollow space, which here seems to be webbed all through with a fire-like mass. From this fire-mass you see the fire rising to the outside of the earth through numerous organs, and from this inner fire-cavity, you also see, especially at the South Pole, several large spiraling tubes, through which a great number of burning vapors are seen. These burning vapors are produced by the water which continuously flows from the surface of the earth into this furnace, while their powerful outflow towards the South Pole, bring about the daily rotation of the earth.

It is not time for you now to dissect the whole earthly being, but merely to show the way in which our more advanced spiritual students learn to know the inner nature of the earth. I think it is scarcely necessary to mention anymore, since every one of you can at first glance see that the geology or construction of the entire earth system cannot be taught in a wiser and more sensible way, and be better recognized by the students, than in this way.

At the same time, here, in addition to material geology, we also point to the fact that all the substances and the organs formed from them are fundamentally nothing but intellectually corresponding forms in which a captured spiritual life is prepared for its liberation. It is also shown how the captured life, rising from the center of the earth, ascends through countless steps, and, on the surface of the earth, manifests itself again in numerous new forms. - See, all this, the students learn in this room.

You ask, of course whether with so many spiritual pupils, such a globe will be too small? Just look around a little in this hall, and you will be able to look at a great number of similar apparatuses, some of the same size and some of smaller dimensions. And all these globes are arranged in such a way that they can be divided into all possible parts. Now that we have also seen this, we can again move to another hall.

We are in the second adjoining hall. Look, this one has the form of an exceedingly broad and high rotunda, which is divided all around in about a thousand considerably large and rather deep pillar niches, or in a certain way,

chapels. Here, in the middle of this rotunda, is nothing but a floating, white-light gray cloud above a large table.

What does this mean? Look in all directions at the round windows of the chapels, from whence light is directed straight to this table.

The collision of the rays produces the apparent cloud. But what should the students learn from it? Nothing but the orderly formation of a world. But how a world arises from such conflict of rays, according to the will of the Lord, can be seen in these thousand encompassing chapels.

In the first chapel, we see on a somewhat smaller scale the same phenomenon we have seen in the middle of the hall. In the next chapel, the formerly disorderly cloud formation has already formed an elongated round shape, which, however, is still rather wavering.

In every successive chapel, the form becomes more and more permanent, and more certain, also more solid. So, we went through a hundred chapels. After the hundredth, we can see a crystal-clear water drop hovering through the slightly transparent mist ball. And when we have walked through a few hundred chapels, we will see the water-ball in each one, until he finally gets to the size of the former fog-ball.

From this time on we see small transparent crystals in the middle of the water-ball, not unlike those smooth, frozen snowflakes, which often fly like small diamond-shaped plates in considerable cold.

In the following chapels, we always see more crystals of this kind, about which the center turns into a sort of bluish network, and in this way connects the previously disconnected crystals.

In the progression of these chapels, we keep seeing a gray and opaque clump in the center of the water-ball, around which, as in the cold winter, new clear crystals are being formed again, and glimmer like diamonds inside the water-ball.

As we proceed, we again see these newly formed crystals being bound by a new bluish tissue, and from the ever-darkening lump we also see a lot of round air-bubbles rising up on all sides, already causing a kind of atmospheric air to develop around the water-ball. You can see that this process, as we continue, becomes increasingly greater and more predominant.

When we have again passed a few hundred chapels in this slow development, we find here a strongly foaming lump in the center of a fairly large water-ball. Great bubbles ooze from it, and are here a carrier of a kind of hazy substance, which spread all over the surface of the water as a light fog, when the ascending bubbles burst. And see, these actions become increasingly violent from chapel to chapel. At the hundredth chapel, we can already perceive here and there inside the already highly crystallized water globe, some glowing spots, from where continually ascends vapors as if in boiling water, in countless bubbles of various sizes.

Further on, we are already discovering significant crystal tips above the surface of the water and the water-ball is here and there free from the vapors floating above it.

Still further ahead, we already see significant fiery rays from the interior, tearing the surface of the water, churning it violently. Newly formed little crystals are washed into the inner crevices of the earth through this churning, thus rendering the surface of the inner opaque ball increasingly rounder and even, as the surface of the water becomes more evenly round in itself as well.

Continuing further from chapel to chapel, we encounter flashes, produced on a small scale in the vapors, which cover so much of the actual ball, that we can only see them with difficulty.

Toward the end of this world formation education, we see quite mighty fiery eruptions which elevate the innermost firmest foundation over the surface of the water, thereby forming mountains and other solid dry land. During this progression, we discover here and there the bare, solid rock already covered with moss, and in the deeper regions a softer soil, which has formed by the mossy growth of the rock and by the disintegration thereof through the fire.

In the continuous progression, we already discover animated infusoria, and the formation of the vegetative soil proceeds more rapidly. In the next chapel, we discover a kind of worm in the water. The animal formation in the water becomes increasingly more potent and richer; and thus, by such progress from chapel to chapel, the earth finally reaches the state where man's creation begins. But this is not to be seen here, but in the next room.

But what measures of time would these chapels represent? I tell you: Although these periods are not of the same length, you can still measure millions of years from chapel to chapel, and you will not be too wrong. For, when you consider the greatness of the earth, you will also be able to comprehend what multiplication of time would be required to obtain a dewdrop from utterly void light-eater, and the latter, after all, the size of the earth, and to finally see it solidified. I hardly need to say more.

It is self-evident that this way of intuitive instruction by which the students learn about the formation of a world, is the most practical. We can now proceed to the next room, where the creation of man is presented, and thus also the beginning of the historical and spiritual earth."

About the School of Life in the kingdom of the children

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 71

Jesus is speaking: "It is, of course, not the place where we should present the whole history of man's creation, nor all history from point to point up to the present, but we only look here at the way in which all our little spiritual students are taught.

You may well accept it in advance as sufficient, that here, in the realm of perfect spirits, everything is done in a proportionately wiser and smarter manner than on the earth, in order to accomplish any good purpose. This is done for the very simple reason, one here does not begin with counting from one into the infinitum, but one begins here with the infinite, and counts back from there to one, or likewise does one not go here from the inside to the outside, but from outside to inside; which, indeed, would be the best way also on Earth, if men were not so foolish and stupid.

But since the people of the earth strive only for the most trivial and vainest things, they believe and trust the Lord only for so long (well, at the best measure of men), as long as they do not bodily lack anything. But if a small temptation comes, they soon fall back into their old doubts, and throw themselves into the arms of a useless and very badly helping world, instead of the Lord. Such are even the best people already constituted; proving thus that their inclination has not turned inward, but only outward.

But where the faith, trust, and love of the Lord are so exceedingly and impotently meagre, there can be no expectation of a similar spiritual formation, by which man would make greater progress in one minute, than in the ordinary, most miserable secular does in twenty years, and sometimes even in a hundred, if human life would last so long.

It is true that the Lord has instructed all men to accept no education other than this, but they leave the sacred school of life to stand idle, do not at all know what they are to do with it, and prefer to busy themselves all their lives with the insignificant knowledge of dead nature and its conditions. And when they ask themselves at the end of their lives, what important and great things have we achieved by our laborious study? Their own feelings will give them the answer: We have made it so far that in the most important moments of our lives, we do not even really know whether we are men or women; and do not know whether we have yet to expect another life or not.

Are heaven, hell, and spirit world fairy tales then invented by work-shy monastic rulership's; or is there something about it? If there is nothing behind it, what then, and what will happen to us? But if there is something to it, where do we fit in, from above, or below?

See, these are the sure fruits of secular external learning. It will, of course, be said that if the fruits of the scholarship are thus, what will be the fruits of those in the countryside and in the cities, which grow up with an education not much higher than the cattle in the pasture and the beasts in the woods? Here I tell you nothing but what the Lord Himself has said:

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

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.

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

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.

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.

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 asks after the how, when and what, where to 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.

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.

Seek in the present time the martyrs! There are, indeed, now and then truly brave defenders of the sacred school of life from Christ the Lord, but these defenders resemble the chickens in the trees, which make fun of the fox that dances underneath them, because their instinct tells them that their enemy cannot get to their skin. But if the chickens are on the ground, and the fox comes among them, it is done with the laughter over the enemy, and the death angst compels our brave, feathered heroes to the most rapid flight.

Such is now also the case with faith. As long as a man feels himself safe from the claws of the any corner of the earth, before the claws of the dominating and greedy great ones of the world, so long as he can speak like a Moses on Sinai. But if these great and mighty friends of the world, and enemies of the truth have tracked our Moses, and are ready to receive him in a worldly, most unpleasant manner, our truth-teller will look to see if there is any door open for escape. Should this be barred, then, on strict worldly examination, the strongly threatened prophet will take the so-called courageous measure which your astronomer Copernicus took, when he saw the stake before him, or, as some of the truly pious men of Spain have done at the perilous times of the Inquisition, since they would rather burn some of the doctrines taught by the Lord Himself than to bring about a great inconvenience over themselves.

These are still in and for themselves praiseworthy people however, because in themselves they are nevertheless convinced of the truth, they only outwardly do not have the courage to confess the same.

But the Lord has certainly said, **"Whoever confesses me before the world, even I will confess before my Father."** Or to put it another way, whoever has truly taken Me into his spirit, will also confess Me in the fullness of the power of truth in him before all the world; Therefore, I will also recognize him in the fullness of My love as Father.

But if it is expressed as such, then nothing else will appear from it than firstly, as it is in the Lord's words: **'Many are called, but few chosen,'** or, as it is made clear: *many will receive eternal life in the beyond, but only a very few will be lucky enough to be taken in as children, into the true Father's house. For the attainment of this grace requires violence; and whoever would not take it by force, they will not get it.*

But on the other hand, it is also said, **'My yoke is gentle, and my burden is easy.'** This passage may be consolation for those who have the truth convincingly in themselves, but still have so much of the world, that it deprives them of the courage to openly acknowledge the truth before the world. They really have a gentle yoke and a light burden on the truth of eternal life which is present in them. But the few who have banished everything of the world, attain the spirit of power and strength, fear the world no more, and openly acknowledge the ever-living truth in them, and pull with the violence of their faith and their love for the Lord the Father's house to them.

But you may also see from this that if any father of a family had his estate in the country, he would have several well-serving servants, together with his children. But when thieves and robbers break into the house, the servants will hide themselves out of fear and angst (a feeling of deep anxiety); but the adult sons will, with all their might, seize the impious robbers and thieves, and protect the life of the father and the mother with their might and their strength.

Are the servants bad because they crawled? No, they are not; but they are weak, little animated, and therefore discouraged beings. But the children have the life of the Father in their foundation; therefore, nothing is so holy to them than that. But should they, the servants, be rewarded for cringing? I mean, you do not need to be a lawyer to see that in this case you would not pay any wages for fearful cries.

But this also stands in the words of life: **'He that soweth much shall also reap much, and he that soweth little shall reap little.'**

I believe that from the description so far, it will not be so difficult to recognize that men have in their present world schools not made much of eternal life, and the exceedingly meager sowing will also result in an exceedingly meager harvest.

Therefore, according to the will of the Lord, *I also show you the living children's schools in the sun, so that you should learn from it how the school of life should be handled on earth. We are now standing in the hall, where we shall soon learn about the history of man's creation, and his further history on the earth, and their spiritual condition of it."*

Classroom of the creational history of men in the kingdom of children

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 72

Jesus is speaking: "See, in the middle of this very large hall center is a huge globe around which a gallery is attached. And since this hall is also a large rotunda, and the circular wall is provided with many great chapels, we see in these chapels also a great number of smaller globes, which serve their pre-determined purpose.

Let us go to the gallery and see the large installed globe; there we shall look at the history of man's creation. We're in the gallery; so pay attention to how a teacher present here, will explain these things to his students.

Look, he bends over the big ball and touches it. And see at the place where he had touched it, soon a strong light shines, the light becomes concentrated, renders itself into a form, and the form is like a man. Keep looking: the teacher touches the ball again, and a fine dust rises from the touched spot, envelopes the former light, and the light does not give off any more light and is already covered in the same form with an earthly shell.

And now the teacher bends over and breathes the still unmoving form, and it comes to life, moves itself and looks at the things around him. And look again: the form becomes tired of the viewing, falls down and goes into a sleep state.

But now the teacher bows down again and stirs the sleeping form by the side, and you see again a light rising from the side of this form, the light occupies a second human form and stands immovably before the still sleeping first form. But the teacher again touches the first form, and a little wet cloud-like mass, like a hanging drop, dislodges from the first form, dissolves into a small mist, and envelopes the second form of light as such. The light disappears, and the second form is similar to the first, but not yet animated; therefore, the teacher touches her again - and see, she lives and moves happily back and forth.

But now the teacher also touches the first figure again; see, he rises, and when he sees the second one, which is similar to him, he has great joy in it, and is already speaking with some expressive language to her. The teacher here represents the Lord and is now demonstratively and very realistically doing what the Lord has done, with the power given to him by the Lord. He also speaks the same words as the Lord has spoken, and the students also note the great power of such words.

But now look how the teacher reveals himself to this first created human couple and how he teaches this human couple.

Look, the teacher is touching his chest. Immediately a bright ray emerges from the touched spot towards the newly created human pair and stands before the same as a third light-man. And what the teacher now speaks to the students according to the words of the Lord, which is familiar to you, he also speaks as the third man presented by the beam from the teacher's breast to the first created human couple.

It is no longer necessary to let you see the representation of the further progression, for everything you know from the old and the new words literally takes place, but the moments of procreation are concealed.

For there still will be another certain spiritual time, when our students will be more mature in their beings, when they will be educated in a highly edifying way about this.

I remind you, however, that the teachers, in the same way, present to their students all the further guidance of the human race in the most appropriate manner, and finally end up populating the whole earth's surface, and let these peoples act independently upon the surface of the earth. These build huts and cities, restrain animals for their use, wage war and pursue each other exactly as it was on earth. And see, all this has happened up to the present time.

The special moments in the great history of the world, as the creation of man, then the flood of Noah, then the covenant with Abraham, Isaac and Jacob, then the great leadership of the Israelite people under Moses and his successor, then the story under David and Solomon, then the birth of the Lord, and from then on, the most important moments of the propagation of the doctrine, form the principal sections of this teaching.

If one such main section is completed, the students are led to the small globes standing in the chapels, and they must repeat to their teachers in a self-creative way what the teachers have shown them on the great globe. In this way, the whole of the teaching itself becomes alive, and the pupils then know the events of the earth from point to point just as vividly as if they had been witnesses on the real earth themselves.

When the students have learned this important subject, then they are led again to the great globe, and the teachers then show them the spiritual earth and how it is formed from the human race.

They show them the spheres, and how they are always forming themselves increasingly purer and brighter over the actual material earth, and how these spheres become a landscape as soon as the spirit of a deceased person ascends into some sphere, and takes possession from it, of what is congenial to him.

At the same time, the teachers show the students the subterranean ever-darkening spheres, and how the souls of evil deceased men sink into

such dark spheres. Wherever they take some agreeable possession, there are also several who are compelled to press themselves, and thereby, in anger, to kindle themselves, and when they have kindled themselves, the students look on as such sinister souls transform in the most diverse ways into the most horrible forms and sink into the ever deeper and darker spheres.

On this occasion, the students are also told what sin is and how a free being can commit sin on the earth.

If the students have understood all this, they are led out of this hall and directed to another larger garden, where all the higher educational establishments are situated. It is self-evident that the students in this first garden naturally do not learn uninterruptedly without having well-arranged play hours between the sessions; for the spirit also needs organized resting periods for its strengthening, as the Lord has appointed a seventh day of rest after the known six works of creation.

And in the time of Christ, the Lord Himself showed that He has rested after some work like any other man. The spirits here must likewise have periods of rest, in which they strengthen themselves for more teaching; and so, especially at the time of the transfer from one school to the other, a considerable period of rest ensues. During these are the students allowed to, if they so wish, to pay a visit together with their teachers, their relatives on the real earth-body, which, however, usually only happens when their related inhabitants of the earth are in deep sleep, and in the waking state, only very rarely know anything about it; especially if they are more earthly than spiritually minded.

Some such students, since they know much about the Lord, have a desire to see the Lord. Such desire, however, is seldom fulfilled, and that is because, as spirits, they are still too weak to resist the everlasting, omnipotent spirit of God, and to endure such closeness. Their most favorite recreational activity, however, is to be allowed to visit Mary, as their general spiritual supervisor and mother. Mary often visits all these great institutions, but not always visible to the little spirits, but certainly to the teachers.

You ask whether all deceased children must go through these schools from birth until their twelfth year? Certainly, but not in one and the same garden, because there is a separate starting garden for every age. But as for the second garden, they all come together. How and what the innumerable many children's spirits learn there, and on what conditions they pass over, will next time be shown to you."

CHAPTER 5: The Kingdom of Heaven is like the Present Time

Continued education of the students through the planets and the seven spheres of the sun, to their heavenly destination

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 122

This, too, will not cost us much effort, for we must only remember that there is still a very large number of other earth bodies besides this earth on which, like on this earth, free beings dwell. This will make it easy to find out what occupation is coming up next for our spirits. Every earth body belongs to some whole planetary system; and each one whole planetary system stands among itself spiritually and naturally in a reciprocal connection and interaction.

However, the planetary system belonging to your sun is the first into which our spirits enter. First up is the moon. Of course, more than a punitive teaching than freeing one is taught to these spirits. So, these spirits are here comparable to what you are the elementary teachers who hold in addition to the textbook, a rod of correction in their hands.

You know very well why this is necessary here. You also know what the moon looks like, what it means to its inhabitants, and how they are taught. And so, we have nothing more to say about it.

From there, these teachers and their students do not immediately go to heaven, but into the spiritual sphere of the planet Mercury, where there are already higher teachers. From Mercury they then go to Venus; from this for the sake of greater humility, to Mars. For those who have not yet adopted the just degree of humiliation on Mars, then a detour is made into what you call the four small planets. But in those who have already adopted a great degree

of humility in Mars, an elevation to Jupiter is immediately accomplished. From Jupiter they first enter into the exceedingly beautiful Saturn, from there into Uranus and finally into the already known last planet under the name Miron (Neptune), but it goes without saying, everywhere only into the spiritual sphere of these planets.

Somebody here could ask: is that the usual way, in which all spirits have to be guided to finally reach heaven?

Oh, no, I say, only those people enter here who were very natural and vainly sensual under the direction of the spirits known to us. These must be guided on the somewhat lengthy scientific way into the love and wisdom of the Lord; and that is because the natural sensuality of man is a consequence of the taking up of that effect which is called planetary in humans.

No human being is passively obliged to absorb this planetary effect; but if he is enabled by the stimulation of the flesh and other pleasurable sensualities, then he also absorbs such influences half suffering and half-active. But since these influences are mostly sensorial, they are bad; and man can, in his spiritual corresponding possession, not enter the kingdom of heaven until he is freed from all these obsessions.

For example, an exaggerated desire to travel and to trade and influence of Mercury, as he was already known as such with the ancient wise men. Venus depicts the beautiful spiritual 'being in love', as it was already known to the ancient wise; Mars, the battle and desire to rule, as also the old wise men knew; Jupiter an exaggerated pedantic ambition, according to profound erudition; Saturn, an easy excitability of the passions; from Uranus a great love of pomp and from Miron an exaggerated desire to all sorts of arts such as music, poetry, painting, mechanics, industry of all kinds and the like.

It is not as if the human of the earth would have received such from the planets; but man, originally has all this in a just degree in himself and can also awaken and use it in his own right. But when man throws himself too much on one or the other branch, he exceeds the measure of the influence of such a planet, because he particularly emphasizes the self-supporting planet and surrenders himself to its influence. It is precisely through the awakening of his special passion, that he allows unhindered communication to the mutual interacting polarities, which is not difficult to grasp for the one who has noticed something of my first explanation of the cause of vision, that no one can see what he is not in himself. For this very reason, such spirits must then go through the planetary journey and, to a certain extent, again deposit the strangeness there on the scientific path of experience, from where they have taken it.

When they have finished, they come into the sun, in which they again have to experience all the same planetary qualities to their principal foundations. Only after completion of such school, they become the lesser guards of the little children.

But the leaders become chief teachers here. And if they have undergone the school to perfection, only then will they be received as citizens of the holy city of Jerusalem, where they must first be by far the least, and must be guided by the chief citizens in all the great heavenly affairs which in number, a world full of books would not hold! For as the creations of the Lord are infinite, so infinitely branched are the affairs of the angels of the highest heaven.

Now you know the whole progress and the finite determination of the child spirit angels and therefore also know the spiritual arrangement of the sun. - And so, my teaching is over for you too. Therefore, return to where the Lord Himself awaits you!"

Review of the Ten Viewed Spirit Spheres

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 123

Jesus s speaking: "The Lord: Now you are here again: Do you not want to announce to Me in your mind what all you have seen, experienced and thus learned in My John? You are now fully respectful of Me and say in yourselves: What shall we tell You, O Lord, to You, to whom our thoughts were already known, before we thought them, even more so than a sun, which attracts the rays from the vast infinity, to let it shine out again with multiple increased strength?

Yes, my dear children, you are right, the Father knows everything, but nevertheless he likes to talk to His children as if He did not know everything. But I see in you a secret question, and this is so:

O Father, You, eternal Love and Truth! Incredibly great and wonderful over all human concepts is what we have seen, experienced and learned from the first to the last in the spheres of Your angelic spirits. But now do we want to hear from You a sacred word that tells us whether all that really is the full truth?

See, My dear children, this is your secret question, and I answer you therefore: Right at the beginning, when we have looked at the outer dial of our clock, or rather the outer sphere of the spiritual sun, I have told you, as the heavens and the whole spiritual world does not represent itself locally to the point of appearance, but they are, like all spiritual worlds, in the spirit themselves. Or: the sphere of life of a spirit is its world, which it inhabits.

I showed you, to convince you, a parable where you saw a so-called diorama. By these parables have I then, in a specific order, led the ten spirits still present here, and showed you how you will also meet a spiritual diorama there and, in the sphere of each spirit, you have found a different picture of the spiritual world for contemplation.

Such was then also the case; as you have now been ten times convinced, as you have seen the spiritual sphere of each of these ten angelic spirits, every time in a very different form. This is more than clear as daylight

before you; and I have added to you that you can repeatedly go through this spiritual diorama in the same spirits, and you will see the spiritual world again in a completely different form.

So, you can also enter the spheres of other spirits, and in each such sphere you would again see a very different form of the spiritual world, both in their individual circumstances and in their total existence. However, looking at it, I cannot give you a general answer to your question, except that I say to you, it is here in all things! Like the seed, so the fruit, as the works, so the reward, and as the love as the foundation of works, so is the form of the world, which they create in themselves spiritually.

Although you have looked at different forms, you still have one and the same truth everywhere. For the form does not lie, but everything is only in truth.

And so, I did not want to show you what heaven, the spiritual world or hell look like, but only how it all evolved into the nature of love in every human spirit.

For that reason, you have looked at thousands of forms to an overwhelming degree, and in every form, the inner truth has been made known to you. And thus, I can tell you that in the sphere of truth, you have seen the whole extent of spiritual life.

But as far as it concerns the forms, they go so far into the infinite, that in the eternities of eternities you will not be able to see the least part of them! - And so, you can be content with a perfectly calm mind in the fullness of the truth; especially if I tell you that, as long as this earth has been inhabited by human beings, the spiritual conditions of life have never before been revealed as comprehensively and completely as this time.

Whatever one seeks, in whatever circumstances he is, in this revelation he can exactly find to an atom, how things are with himself.

Whoever reads this with deep attention and great devotion will find the great, convincing truth not only in this solar revelation, but alive in himself.

But in order that everyone may find everything in themselves to be completely true, I will add in the short sequel some parables and pictures, which shall illuminate the secret corners of this revelation. - For today therefore, My blessing, and therefore good!

Every human being carries a different grain-seed for the development of the spiritual world

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 124

Jesus is speaking: "If you read the gospel, you will easily find under which general pictures I Myself represented the kingdom of heaven. Among the parables is the one of the mustard seed. This parable is also the one that is most suitable here. Small is this grain; Who sees the tree-like plant in it? But this mustard seed carries a whole infinity of its kind in itself. Countless

identical mustard granules can emerge from one. But sow countless such mustard seeds into the soil, and you will probably get all the same plants from it. But as far as the certain symmetry of the form is concerned, one trunk will not resemble the other, just as little as you are capable of finding two perfectly symmetrical leaves on the same tree.

Whoever grasps this example from this point of view will certainly draw the conclusion from it and say: There is nothing in the symmetrical form, which could be called a permanent or constant one; for whether a leaf comes out on this or that point of the trunk, or of a branch and twig, whether it is a little bit larger or smaller, or if the trunk itself grows higher or lower in the ground, more or less branches and twigs shoot, and these always in a different order. It does not matter if only the substance of the plant and its usefulness remain one and the same.

See, this is basically nothing other than what I say to you: there is nothing inherent in the form or the appearance of the spirit world, if only all these infinitely different forms and phenomena have one and the same truth and one and the same purpose as foundation.

And so, each man carries in himself a different grain for the development of the spiritual world, which rises in him and finally becomes a tree, which is the form of the inner world.

If you sow different seeds into the earth and into one and the same earth, do you suppose that similar plants would grow, or that even one and the same kind of seed would produce completely identical plants? Oh no, everywhere the same and at least with similar seeds, only a slightly different outer form.

But despite all this, does the basic material remains the same; and you can chemically analyze all matter as much as you want and can, and yet at the final result, you will not come to anything but two primordial materials, the well-known very volatile carbon and the binding oxygen.

See, that is again equal to the fundamental truth and the primary purpose of all probability of form in the realm of spirits.

Everywhere there is only one God, one Father, one Love, one Wisdom, and out of it comes the infinite as the eternal!

Behold the clouds that are drifting in the air over your earth every day. Have you ever discovered a consistent form in them? Will you see it the same in the evenings as it is in the morning or the next day or in the next year?

Endlessly different are the changing forms of the clouds; You never see the very same ones you have already seen. But is this confusing to you in your existence? Certainly not, for whatever the cloud may float in the air, whatever it may be, there remains only one cloud, as one truth, and its purpose is to give the rain, and that too in one and the same way if all the conditions are right to produce the rain.

And so here again is nothing in the form, but only the rationale and the purpose.

In general, as far as the apparent being is concerned, its ever-changing form is there only for the awakening of the spirit, which finds in it its feeling of bliss. For under an eternally perfect monotony everything would sink into eternal sleep.

But man must seek his salvation and bliss not in form, but in reality, in truth. As far as form is concerned, I have provided from eternity for its everlasting, ever renewing change of form; and it also applies to the basic text from the gospel:

"Above all, seek the kingdom of God and his righteousness; Everything else will be added unto you."

So, do not ask this or that: What does heaven look like and how the spirit world? Because all that is vain! But seek to make every word of Me alive in you through the works of love; and then you already have heaven alive in you and everything that is in the spirit world.

Because no one will ever 'go to' heaven, who will look like he has, in one way or another, taken it into his memory and imagination. Each one carries within himself his own heaven and his own world of spirits, the form of which will always be governed by the kind of love that is in him and by the works that have come out of it.

Somebody wants to make the figure of an apple tree perfectly recognizable to a stranger by speaking to him: Behold, there is an apple tree before us; Remember exactly the height and thickness of the trunk, the exact location of its branches and twigs, as well as the leaves and the bark, and you will recognize every apple tree that perfectly corresponds to this shape. The so trained teaches the shape of the tree exactly and thus goes into a large tree garden, which consists of nothing but apple trees. He adapts his recorded form everywhere; but since he does not find them completely the same, there is no apple tree in this tree garden for him.

So, nobody should justify themselves in any way, because he will always leave empty. But if he takes the matter in the spirit of truth, he will find the truth in every form, and the way and the life!

This thing is of great importance; therefore, should all this given here be well thought through by everyone, and it should be tested, so that he may find the true foundations of his wisdom. So, it is and will be forever true and good. For closer illumination, some more examples will follow!"

The Kingdom of Heaven is like the present time

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 125

Jesus is speaking: "As for "the kingdom of heaven," it corresponds to your present time, which is again equal to the sower in the gospel, who scattered good seed, part of it on the way, part in the bushes, part on the rocky ground and only a part fell on good soil.

Look at your time, is it not like the sower and the kingdom of heaven? The word is being sowed everywhere; everywhere awakened people still live, who explain the word from the internal perspective. But the needs of mankind in the present time have become equal to the way in which the seed falls, or: they have become purely secular. That's why the word makes such an impression on them as throwing peas at a wall, as none will get caught and even less take root in the hard, steep and smooth soil.

Therefore, I may send down all the angels of heaven and proclaim through them the Word of life everywhere in the most wonderful way - today, tomorrow, and the day after, people will be shocked, they will hear and accept, but afterwards they will begin to look at the miracle indifferently and will continue to run their world business as before.

These are the industrial people and their never-to-be-satisfied needs. They are like bushes and thorns. Even if the word germinates at the beginning, it is soon stifled, and afterwards, these people become more indifferent to the same word than before. Only then will they say: If only we received it in a really wonderful way, then we would believe and do accordingly. But I grant even this wish. I sow it almost everywhere in a wonderful way, like here. But what does it do? It moves at most here and there some to political objections; that is about it. But if someone wants to turn to it - this good soil - where are they?

I say: where hundreds of millions of people live, it would be far too much said if a thousand truly want to come to life. What use then that among ten or hundred thousand, who may well listen believingly, but when it comes to action, they procrastinate from one day to the other; because they say: why should one make an effort to achieve eternal life? If there is an eternal life, as they believe it, then it will probably not be difficult to achieve it; Therefore, let us live happily and in the end, die happily! What else do we need?

There we have the stony and sandy soil together. It probably receives the seed, and half of it germinates; but the soil has no moisture, and so, in the end, even what has germinated perishes!

Faith alone therefore never remains unless it is animated by the deed; just as pure theory without actual practice and application of the same, nobody becomes a practical person.

So now you can find a legion of other speakers upholding opinions about moral and religious issues. But all these talkers do not want to become practical and do not touch a pebble with a finger. Everyone believes that he

has done something extraordinarily meritorious if he has only preached well and, through his moral and religious chatter, at best managed some stupid devotees and enthusiasts.

But no one seriously wants to try the paths through which he could directly get to connect with Me Myself and then get from My mouth a living teaching that could firstly transform his earth into good soil.

There are a great many theologians and theosophists, but there is barely one, who was really taught by God according to the Gospel of John, which states that all should be taught by God!

Truly, if I do not want to shake someone out of my great mercy here and there, just as a diligent master of the house vexes his lazy and sluggish servant, then from the times of the apostles, almost no one knows what "the living word" is and what it means to be "taught by God"

The present theologians put Me rather mysteriously above all the stars and let Me sit there in a completely inaccessible light. Why do they do that? They do that for different reasons. The first would for example be: Far away is out of our way. The second would be that no one is thus able to approach God in such a way that he could be taught by Him. Another reason, based on the previous one, is that God has given reason and understanding to man; that is the living Word of God in man. He who turns to it, lives according to the will of God, and whoever develops his understanding and reason, is already taught by God; for no one can be taught directly by God, but only indirectly, because God dwells above all stars in inaccessible light.

If then, I now and then awaken someone in opposition to these mysterious theosophical theses, who then receives a direct, living word from Me, then he is declared by the greater part of present-day humanity to be a fool and a swindler, sometimes even a deceiver and a charlatan, who understands how to profit from the capabilities of his mind. Say if this is not so?

It is not unknown to you that different men received the living Word, and even those of this time, from the eighteenth and nineteenth centuries, as well as some from earlier centuries. But what is its lot? The silent oblivion. It is enough for the learned world to know their names. But what these men have taught out of Me, they do not care for. And though there are some who read a book here and there, they soon come up with sentences that do not agree with their reason. Therefore, they soon reject the whole and let our man, who has been taught by Me, rest.

If all goes well, then met will at most grant Me alone some justice; but My messengers are nothing but fools and deceivers.

Is not your time like this? I mean, anyone can grab that by hand.

But since the kingdom of heaven is not a locality anywhere, but only a complete state of life, the kingdom of heaven is also perfectly equal to your time, namely, this time, namely barren, poor, small, and rare.

And wherever it still is, it is not pure. But will that be a kingdom of heaven, if it is not completely pure? I tell you, the Kingdom of Heaven is very relative in this respect, and that is because every fool likes his cap best.

Everyone finds his kingdom of heaven in his stupidity. Whether it is the truth out of Me, that is another question. It has truly become rare, barren and sparse. Why? Because people have run out of good soil! *Therefore, I may also now sow the very best and purest seed, as I will, but it nevertheless falls on nothing but ways, between thorns and on stony soils, here and there in a crack on the way. Thus, from among one million grains which fell into a stone chasm, about a thousand germinates and a hundred would reach maturity. And that is then the whole harvest and the kingdom of heaven! Surely that is barren, rare and sparse!*

From this you can again see that all that has been said so far has its good reason, that the superficial appearance of the spiritual has as little to it than the phenomena of the time. They are deaf and hollow, but to the wise they are a Scripture, from the basics of which he easily finds the inner truth; for every apparition is preceded by an effective reason. If the appearance is noble and good, the foundation will be the same; but if the appearance is ignoble, that is, worldly, material, and evil, then its reason will be of the same measure.

Whoever wants to see everything spiritual in its true form does not bind himself to the appearance but uses it only for the study of the spiritual foundation. If he finds it, then he has the whole essence of all spirit worlds. But how this is to be explored out of the visible, is to be shown below. "

A Tree as an Example of the Nature of the Spirit Kingdom

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 126

Jesus is speaking: "In the course of the whole communication about the realm of the spiritual sun-kingdom, every single smallest relation has been shown in this respect; how the spirit-world is connected with the natural; and therefore one could easily say: in order to be able to get by means of these phenomena to the foundation, it would be almost unnecessary to say anything more, as this subject has been adequately illuminated in the course of the whole communication in all its branches.

But I say: Man, never has too much of the good; but rather of the bad. For much good often does not improve the bad; but a little bad can often spoil much good!

And so, we also want to illuminate our present subject as clearly as possible through many illustrative examples.

Look at a tree. Its essence, as it is there, represents to you as a corresponding appearance, the whole essence of the spirit world in its relation to the natural world.

The inmost of this tree, the core, is the heavenly; the trunk, the branches, and the twigs are the real spiritual kingdom, which has its life from the inner nuclei. Over above the wood of the trunk you will see the bark, which is the outer appearance of the tree. The bark in and of itself is dead; but below the outer dead bark is another bark, which you call "the living." This is equal to the state of connection, where the spiritual merges with the material.

Consider the effect of this bark. Out of it, the outer dead bark first emerges, and again out of this living bark emerges all the transient foliage, as well as the outer form of the blossom, and finally even the outer shell of the fruit.

None of these products are lasting; they fall off after they have rendered their services

See, that's how it is with the world and everything you belong to. All this is like the outer bark, the leaves and flowers, but also the fruits of a tree. These fall off. But the tree, in its inner life, consists of and bears the infinite, external appearance of the visible and transient. But how can one infer from the apparent to the inner true foundation? I say: the easiest thing in the world. If you would only let yourself imagine what is manifested in you, and at the same time present it in an effective manner, you have the foundation of the spiritual already before you.

The main reason, however, is to be found by looking at the whole number of years of the vegetative action of a tree. It consists in nothing other than in the constant expansion and ever-increasing strengthening of life.

Quite simply, this is placed in a single small seed in the ground. Which vital force is originally in this seed, like with an acorn nut, every human being can test if he takes such a nut in his hands and can play with it like a feather-down.

But when this insignificant acorn nut is laid into the earth, the vegetative life begins to strengthen in it.

A young oak tree with at most two leaves is visible first. In this first stage, the vegetative life of the developing oak tree is still weak. It hardly exceeds the weight of the previous smooth oak nut tenfold. But let's just look at it thirty years later. Then it has already acquired such a powerful vegetative life force, that you can tie several horses to its trunk, and they will not be able to wrest it from the ground with their enormous power. But consider it at the age of one hundred years. What a huge, majestic tree, and what a stormy, proud power in him! How many thousandfold has this hundred-year-old oak reproduced its original little vegetative life in the same acorns, and how powerfully has it, through its waste and thus with its excess of its vegetative vitality, fertilized the soil, and animated it for the constant increase of its own vitality!

In short, such a tree has become a world full of life. And all this came from a single insignificant acorn nut.

See, so originally only a small spark of life force goes out from Me, equipped with the ability to infinitely strengthen and empower itself as a life force. And this is precisely what makes this appearance of the tree serviceable to everyone's clearest insight.

We said before: From the living bark, does the apparent foliage, the outer flower and even the shell of the fruit, emerge. In the fruit itself, the germ of the seed receives only a very small spark from the general life of the tree core. The kernel, together with the fruit, ripens and represents the human being in his worldly likelihood. Very simple and plain is the external appearance, and small is his strength. But he is equal to an acorn nut. When he is placed in the good soil of My will, his inner germ will awaken, and the latter will itself become a mighty tree, whose power surpasses the power of countless former acorns.

And behold, every man already has in himself the germ of his spiritual state, which is the true spirit world. He is in this world a little life, which should strengthen itself to a sun of life. From its atom-sized life germs should develop a huge, powerful tree of life. And so, it is.

Just as the acorn-nut bears innumerable forests of gigantic trees, all of which can develop from the single seed, so too, man in his seemingly small life in this world carries with him, infinite strength and potential.

It says in the Gospel, where it is told about the one who buried his talent, is said: **"I know that you are a strict man and you want to reap, where you have not sown. Where you placed one, you want to win a thousand; so, I buried the talent so that I may give it to you, as you have given me."**

But then the master of talents says: **"Oh, you miserable servant! Since you know that I am an unrighteous man and I want to reap, where I did not sow, why did not you give the talent for a moneychanger, which would have given me good usury percentages?"**

See, from this passage it seems quite clear that I am spreading out the life in the smallest possible parts out of Me into the endless realms of My kingdom being, in order to get back an excessively increased potentiated weight of life from each of these smallest life-parts.

This is the true innermost cause of all spiritual life: *But am I really a hard, self-serving, unjust looter? Oh no! For there is nowhere else to live except in Me, and this is for the simple reason that there has never been an existence "outside" of Me! I am the eternal Source of all life!*

What would happen to life in the times upon times, if this original Source would want to dry up all life? See, all life would vanish into the infinite, and nothing would remain in the end but an eternally empty, dark, dead infinity!

But if I, as the Primordial Source of all life Myself, would return into Myself every single moment, becoming infinitely more powerful and strong,

then all partial life, which is expressed in every created human, yes even in infinity, is nourished and strengthened.

The stronger the father, the stronger the children. The ant is likely to produce ephemerides, but not eagles and lions. Everywhere the weak produces the weak and the strong, the strong. But as the weak never produce strong things, so strong does never produce anything weak. An eagle is never the creator of a fearful dove, and a hare cannot boast, as if the lion were its creator.

But if you are the children of an almighty Father and have the germ of life of the Father in you, strengthen this germ in the good soil of My will, and make strong the Father in you, then you will also be strong in the Father. For the Father does not demand your strength for Himself, but for Himself He demands it, so that you, too, should become perfect, as He Himself is perfect in Himself, or in heaven.

See, this is a picture of how you can infer from outer appearance to the inner ground of life. Next, another picture for the same purpose!"

A Son of Man as a picture of the kingdom of heaven and the universe

Ref: "The Spiritual Sun" by Jakob Lorber Ch. 127

Jesus is speaking: "In the preceding disclosure, we have put a strong image before everyone's eyes, according to which anyone can easily relate the external phenomena to the inner foundation. But since this field is very large, and the phenomena on it innumerable, man never has too much of a right image to seek the right advice in every situation of his apparent existence. And so, we will move on to another, though simple, but more meaningful, and more general picture to illuminate our cause.

What could be simpler than a harmless, poor human child? This has two moving feet, then a body full of guts; it has two movable arms and above it a movable head on a neck. There are two ears on the head that are always the same, and one hears the same thing as the other. So, it also has two eyes that have their fixed point of view in mind and cannot be brought closer to each other, though they are capable of movement. With these two eyes, every single thing can be looked at for itself. In the middle of the eyes sits the nose with two nostrils. It breathes in the air of life and lets the impurity of the head flow away. So, it also has a mouth, the lower part of which is independently mobile. In the same case, it has immobile teeth, but a more mobile tongue. The rest of the body consists of skin, flesh, blood, nerves, fibers, veins and bones, in which marrow is found. - See, that's the picture of our child.

Who knows what is behind this very simple appearance? Who sees a whole heaven in it? Who is the whole infinite universe?

Who seeks in this simple picture the conflict of all creation, both in the spiritual and the natural spheres?

Would somebody not want to say, in the child this is hardly obvious; but if we let it become a man, perhaps there will much be found in his thoughts and actions, from which one can consequently see that man is at least an integral part of creation.

But I say: This is not necessary; the child alone is enough. His two simple feet testify to my Paternal loving care expressed in the ten simple commandments known to you. The feet are provided with ten toes, for this purpose and also for the sake of support and retention.

In the natural sphere, however, they present the planetary system, which is also the lowest support of a solar system. Yes, the planetary system, like its feet, through their movement, pushes the great main body of the sun into its great main movement.

From this very brief account, you can see that even in the feet of the child the whole caring nature of a spiritual kind, like the whole planetary nature of a natural kind, is present.

The body rests on its feet as the main workshop of life. Who does not immediately see in this spiritual sphere the essence of the invigorating love from Me? And who does not soon see in the body, the sun, which is the invigorating body of the whole planetary system?

In the body, the heart is the fundamental seat of life and the clearest picture of love. This love is constantly active and nourishes all parts of the body.

Right next to this love, is the stomach. This is the hospitable kitchen, in which the heat of love cooks the food by its fire and then, truly wonderfully prepared, leads it into all parts.

The lungs are like a second stomach, a second kitchen, through which essential food is added to the food prepared in the first kitchen, so that the food of the first kitchen comes alive and is suitable for the support of life.

How glorious is the image of these two kitchens, in the midst of which the active heart rules, how the spiritual intervenes in the natural, in order to spiritualize it, and thus to bring it to a higher purpose. And all of this happens through the ever-active mediation of the heart, this most faithful image of love!

Who can misunderstand My own love-power here, as I also always take the lost, cook it in the great kitchen of natural creation, and then revive it by the breath of My grace and mercy, from the second great kitchen, which is heaven, and is equal to the lungs in man.

Every breath can tell every human how I constantly influences life from the heavens, so that life consists therein that through this influx, I always strive to transform death into life.

Anyone who is able to think only somewhat clearly for himself will certainly not find this wonderful analogy without light. - Let's go further.

On both sides of the body are two hands. These represent spiritually the working love, which can move freely in wide spaces everywhere and constantly works and creates.

The hands therefore represent My hands of free-acting, unbound power, which, however, does not wave beyond the definite eternal basic order, for every hand also carries the fingers as outermost extensions, whose number equals the extensions of the feet. Only the legs of the feet are bound to the same directed order, while the extensions on the hands signify free activity in this order.

So, for example, a human being not born again in the spirit, is equal to the bound order of the feet and a born-again man, equal to the free order of the hands.

Whoever is able to think, will here again find the corresponding truth; especially when he is still looking at the natural sun, just as in the outward flow of its rays she visibly reveals her open, freely active hands.

Now we still have the head, a fixed part above the body, which in itself in a rounded form, represents a complete man in his spiritual sphere. The ears are the feet on which he goes. The eyes are his arms, with which he can reach far. The nose is the lungs; the mouth is the stomach. In him is like the heart, the tongue, which helps to process both the material and the spiritual food; the material by pushing under the crushing teeth and then by swallowing down. That is their material employment. But the tongue also gives the voice an intelligible, articulated sound, and it is it, that transforms the inner thoughts into intelligible words.

The inner marrow of the head represents the whole entrails of man or his refined and spiritualized life.

And so man in his totality, in his very simple, contemplative form, leads man through all his three stages: in his feet the bound naturalness, in his body the spiritual sphere which still has to work and fight with various things and in the head, its heavenly sphere, where man stands in and of himself in a fixed, unchangeable condition, but is thus far wider in his sphere of influence, just as the constituents of the head of the natural man extends infinitely beyond the components of the human body.

Well, that's a very simple but clear picture. This image of the external appearance contains the whole of heaven, the whole of the spiritual world subordinated to heaven, and thus also the whole of the natural world, which is subordinate to heaven and the spirit world, in all its details.

I think that if you look at this picture, especially in the simplicity of a harmless child, you will be able to find each other with ease in this appearance and be able to just as easily find its foundation. And so, we have enough pictures; and there is nothing left for us to do but to add a few "Explanation of Scriptures"* to this whole work, as it is to be usefully read and handled accordingly."

CAPTER 6: Spiritual Rebirth of the Soul

The Kingdom of God and Rebirth

Ref: Earth and Moon Jacob Lorber:37

Jesus is speaking: "There are many who say: "There is nothing wrong with searching for the kingdom of God; but if only it were easier to find, and if only there were a church or a Christian congregation somewhere through which the proper path to God's kingdom could be found." Rome proclaims I alone am the right path!" And all the other churches make the same claim. Should you travel one or the other of these paths that is supposed to lead to the kingdom of God, you will probably find everything else, but you will not find the promised kingdom of God.

What I have to say in regard to this is as follows: When one has to search too long for even the most precious object, one will in time discontinue one's search. But whose fault, is it? That of the seeker himself, if he looks for the kingdom of God where it cannot be found rather than where it can*. It is clearly written that the kingdom of God does not come with external splendor, but rather it is within a human being. Its cornerstone is Christ, the one and only God and Lord of Heaven and Earth, temporary and eternally in space as in infinity, in Whom the heart must believe, and above all Whom the heart must love, and love its fellow man like itself.*

When a human being has entirely fulfilled this simple demand in his heart, the kingdom of God has already been found. Having reached this level, you do not have to worry any more about what you require, because it will be given. Whosoever is in need of wisdom, it will be given when and where he is in need of it. Should such a person require any external aids to maintain his earthly life, it will be given to him at the right time in proper measure. Should he require special powers on certain occasions, they will be given. He will not be without counsel and comfort. Should he require a foreign tongue on special occasions, then that will be given. And if he wishes to help an ailing person, he will require nothing but My name and his own hands.

No one, while in the flesh, will have all of these advantages at his disposal at all times, even if he has been born again; they will only be available to him when, in all seriousness, they are really required. Even a born-again human being has to come to Me, just like anyone else, if he requires something, just as I Myself, when I walked in the flesh upon Earth, could not and was not allowed to do as I pleased, but did whatsoever the Father Who sent Me wanted.

The Father was of course in Me, as I am in Him. He, however, was the Spirit of God as the Father of Eternity. And I was and am His soul. This soul, however, possesses Her own cognition and capabilities as the highest and most perfect Soul of all souls. In spite of this, this soul was not allowed to do and did not do what She wanted to do, but only that which the One wanted from Whom She originated. Even though this soul wanted to set aside the last bitter chalice, the One that was in Me did not want Me to do so. That is why My soul did whatever the One Who was within Me wanted.

Therefore, you should not envision a born-again human being as a constant miracle-worker in all things. Nor should you think of him as someone with a so-called halo surrounding his head, as many saints are depicted in paintings. After the physical death of a born-again human being, no such signs of miracles will be discovered as the miraculous signs of holiness that are extolled, especially in the Roman legends of the saints. Neither is there any mummified impressibility of the departed body. Any reasonable person should ask himself what purpose that would serve. What would the blessed spirit of a born-again human being gain if, on Earth, he was bestowed with such wonderful but nonsensical distinctions? Human beings who have found the kingdom of God have none of these characteristics. However, My grace will be revealed through them whenever it is necessary.

Neither envision the born-again human being of My kingdom as some kind of monk, who is, as far as the world be concerned, completely (materialistically) dead, and who is occupied only with the rosary, the mass, and the litany, fasting, condemning sinners, and as one who views his impending burial site and coffin with amusement. Those are not the signs of rebirth; on the contrary, they are signs of darkness. The light of the born-again human being does not know the night-sides of life, because the light of day is everywhere within him.

The grave and coffin are not the symbols of a born-again who has found the kingdom of God, because there are neither graves nor coffins in the kingdom of God; for there are no dead. There you will find only resurrection and eternal life. The born-again being lives continuously in his spirit, and he reflects on the loss of his body no more than he does upon his death, just as a person would not consider his body to be dead simply because he takes off his coat in the evening. This is the reason why death no

longer exists for a born-again human being. This is certainly a wonderful sign of rebirth, but it is only present within a human being, and it is not displayed externally and publicly.

All the other signs of rebirth are only on the inside and are only recognizable when there is a need. He who has the gift of prophecy will receive it when he is in need, and he will ask Me beforehand, because no one but Me can prophesy. Whenever I place the words into the heart and upon the tongue of a born-again being, then will he prophesy; otherwise, he will speak like any other person. And that applies to any other gift as well.

Human beings with so-called second sight should not be considered to be born-again because of this ability alone, as this ability is only a consequence of their excitable nerves, through which the soul, by means of the nerve spirit, easily transfers visions of their soul-kingdom into the organism of their bodies. Strong nerves are not capable of that, and so human beings with strong nerves rarely have the so-called second sight. This should be considered as something neither good nor bad. It is more an ailment of the body, with which human beings usually become afflicted by all kinds of adverse incidents during the course of their earthly lives. Great sadness, long lasting fear, great shock, and the like are usually the cause, and sometimes artificial means such as magnetism, inebriation, and narcotization through narcotic herbs.

Second sight is, therefore, absolutely not a sign of rebirth. That may be gathered from the fact that these visionary people can only view utterly incoherent pictures without any orderly content.

The reason for this is that their spirits and souls are not yet connected with each other. In their visions there is no basis or connection, and that may be easily understood by everyone, whereas a born-again representation of spiritual matters, even if it be only partial, will give proof of the proper spiritual reason and connection. Accordingly, such is also a sign of actual rebirth, and a significant difference to a person who has a mere vision. Therefore, you must not expect childish miracles as a consequence of rebirth, but the natural fruits of a healthy spirit, and a soul that became healthy through this spirit.

The born-again knows that you cannot perform legerdemain with the gifts of the Holy Ghost. That is why he uses them only when absolutely necessary, usually in secret.

But whosoever may wish to be reborn in order to obtain such miraculous powers may rest assured that such grace will never be bestowed upon him.

Love for Me, great kind-heartedness, love for all human beings – all of these together comprise the proper signs of rebirth. But wherever these are missing, and whenever humility is not strong enough for every setback, a halo or cowl or spirit vision is of very little benefit. Such people are often

farther from the kingdom of God than many of those who appear to have a very worldly view, because the kingdom of God never comes from external pomp, but from within, in all tranquility, in the human heart. Imprint this as deeply as you can into your mind; then you will find the kingdom of God much easier than you thought.

The visions of a born-again are the only true visions. All other visions will receive the proper interpretation when they are explained by a born-again spirit.

Everyone should reject the follies of worldly people; you should believe the word of a truly born-again being, since such a person will not speak of anything other than what he receives. The others, however, will speak only of what they themselves believe they know.

When such a person tells you that he speaks in the Name of the Lord, do not believe him; he speaks only in the interest of his own honor, and for his own advantage. But whoso may say, without self-interest and ambition, "That is what the Lord said!" – believe him, especially when he pays no attention to the reputation of a particular person, because only a born-again human being knows the reputation of the Lord."

Spiritual Rebirth

BD No. 2360 of 06/07/1942 taken from book 32

God the Father is speaking: "The turning point in life is the rebirth of the spirit, it is the moment when you become conscious of the spiritual strength flowing to you through My love. As soon as you feel yourselves inseparably united with Me, as soon as you become conscious of the fact that you cannot exist without Me, as soon as you feel My presence and this consciousness determines your whole life, the spiritual spark in you strives towards its Father-Spirit and you have woken up to the real life, you are reborn in spirit. And from now on you strive towards Me consciously, your intentions and thoughts are inclined towards Me, your actions correspond to My will. And I take hold of you and draw you up to Me. I won't let you go anywhere on your own anymore, I will go with you wherever you go, I Am around you and pay attention to every thought looking for Me. I hear your heart's every question, every appeal for help, every sigh for My love and I will help you, even if you don't feel it instantly. My love for you is boundless and My care never-ending, and thus I won't leave any one of My living creations without help. And I particularly take care of My children, for they are My children who have found Me and confide in Me of their own accord. They have all My love, Spiritual rebirth is like the rising sun, it appears increasingly more radiant in the firmament until it is in the sky in full splendor, permeating My works of creation with light and warmth, giving life to new creations and keeping them alive. Standstill no longer exists for a spiritually reborn person. He will become increasingly brighter and shining

since he is, after all, permeated by My strength of love, by My spirit. And thus, he gains ever more light and strength and likewise illuminates everything in his surroundings.

Spiritual rebirth is the awakening to eternal life, and the spiritually reborn person will likewise be able to awaken the lifeless to life, for wherever his light is shining it penetrates the darkness with its bright radiance, and where there is light there is life, where there is light I Myself Am present, and I bring life to all those who desire it, who consciously want it from Me, who likewise turn to Me with yearning, thus, who acknowledge Me. I give you My Word and thereby the visible sign of My love, I give you strength, which will manifest itself in increased longing for Me again, for this longing is the sign that My Father-Spirit draws the spiritual spark in you to Himself, and thus you shall be happy when you yearn for Me, for My spirit strives towards you in the same way. And your hearts cannot let go of Me again, for I do not let them do so once they have given themselves to Me. I Am the Spirit of Truth, I Am Life, I Am Love and the Primary Origin of everything in existence. Whomever I grant My love will exist from eternity to eternity. He will live and know the full truth; there is no deception and illusion where he is; he will be what I Am, a spirit, full of power and strength from Me. He will radiate love and be incredibly happy for being able to impart My spirit to the living creations again, for being able to bring what was once lifeless to life. He will resemble Me in everything, for My spirit permeates him and thus he cannot be any different than I Am, a being full of love, strength, wisdom and power. And thus, you will be the most blissfully happy creatures in eternity, united with one another and always near to Me. And you will receive what you desire, for you will only ever desire My love, and this will permeate you continually, so that you can work for your own infinite happiness in My kingdom, which everyone who unites with Me in time and eternity can share."

The Power of a Perfected Soul – rebirth of the spirit

Ref: "The Great Gospel of John" Vol. 4:ch 218 by Jalob Lorber

Jesus is speaking: "This level of supreme perfection in life could not have been attained by anyone before My incarnation and so I came to this earth to make you My true children by the rebirth of your spirits within your souls. If I now speak of a perfect soul, I refer to a soul in which My spirit is now active, but which has not yet become completely one with Mine.

Based on the reasons I have mentioned, a perfected soul is therefore not only able to perform miracles as a ruler of all creation but will also have fleeting visions within purely spiritual spheres because of its more perceptive spirit. It can also hear the words spoken by the spirit of God, as was the case with all the seers and prophets, who in tandem with their gift of seeing and prophesying out of My spirit, also had, in the view of all men thinking in terms

of nature, some visibly miraculous control of the elements and over all creation.

Moses performed miracles, as did his brother Aaron, also Joshua and later Elias, and after him many more prophets and seers.

A prophet by the name of Daniel ('son of the day or of the light') was thrown by a cruel king of Babylon into a lions' den with twelve hungry lions as punishment for delivering a critical speech about him. They had been fed for years by all kinds of unlucky criminals. Hearing Daniel's sharp and admonishing words, the angry king, despite admiring the seer for his wisdom, threw Daniel without pity or respect into the den to his certain death.

However, Daniel's perfect soul was also the master of the hungry lions! When he was thrown into the den by the king's henchmen, the lions not only did nothing to him, but crouched round him with obvious reverence as their natural lord and master. Daniel, knowing that he would survive among the lions, asked his disciples for his writing board, and for three days set down his prophecy, unharmed by the twelve lions in the death pit. When this was reported to the king, he was filled with remorse. He ordered Daniel to be lifted out of the pit in a basket and gave him his freedom.

At the same time there were three disciples who refused to bend their knees in front of Baal. The stupid king was so incensed by this that he ordered a limekiln to be heated excessively for three days, into which the three would be thrown, if they continued to ignore the king's order any longer. However, the disciples, in the perfection of their souls, stuck to their well-founded principles and showed not the slightest fear of the glowing kiln. The three days passed, and the three youth were, on the merciless orders of the king, seized by his henchmen and thrown over the glowing edge into the fiery pit. However, not a single hair on any of their heads was harmed, while all the king's henchmen were trapped by the excessive heat and burned to cinders.

So, what was it that protected the disciples in the fiery kiln? Their perfected souls observing My primordial ordinances! Finally, an angel appeared and led them totally unharmed out of the terrible heat which prevented any other person from coming closer than thirty paces for fear of suddenly being burned to death!

These are just examples of the splendid strength and power of a perfected soul!"

Man's Ego as the True Master of His Fate

Ref: "The Great Gospel of John" Col. 4: Ch244 by Jakob Lorber

(The Lord:) "If one carefully looks at the life of man even under the most favorable conditions, one easily recognizes that nothing should be taken for granted. From the king to the beggar, each one must fight the battle with the summer flies of life, which are full of stings and are not attractive in themselves. During childhood man is plagued by weakness, as a man with

all kinds of troubles and as an old man with both, and nobody views the last hour of his life as his best time.

The earthly life creeps along mostly surrounded by thorns and thistles, and someone who does not like them, will at the end of his earthly life in the flesh not be able to talk a great deal about pleasant and blessed things. The more self-centered someone is, the more insults he will have to deal with. The least self-centered is least affected by all the persistent summer flies which sting and all the denigrating and offensive thorns and thistles. Someone who has not lost his composure through all manner of physical suffering, poverty, frequent hunger and thirst, cold, poor quality clothes and even a poor home together with all kinds of other misfortune, will still be able to speak at the end of his life of good times, while even a king despite all the incense strewn for him will at the end of his earthly life only complain about the disappointments upon disappointments he has had to endure.

Where is there a king living who has succeeded in everything that he intended to achieve at the beginning of his reign?! As that was impossible and he finally had to acknowledge some of his own miscalculations, he is very unhappy, and it is a well-known fact that kings mostly die as a result of some secret inner grief.

The self-assured educated person, as he lives his earthly life, is completely conscious of himself and the ways in which he has completed the tests that his life on this earth has imposed on him. Whether My ordinances were observed or not we shall disregard here as in every respect earthly life offered him little advantage but rather all kinds of bitterness. Therefore, the great worldly wise among the gentiles did not wish to praise anyone on this world as fortunate, excepting only those who had returned to the lap of the earth.

What would then be the reward for a soul withstanding all the troubles, if it, after leaving its body, would then lose its identity as the indestructible primordial ego, and either ceased to exist or became divided into a thousand other egos?! Would any of you be content with a re-arrangement of My ordinances like this? Surely not! Therefore, it is My opinion that it will be better to retain the old order and above all to ensure that, however unfortunate an ego, it does not suffer permanent harm to its identity!

That an ego can and must only then become perfectly happy, when it has entered My order by a process of self-determination, as you now know perfectly well. I have preached to you for seven days without interruption and have guided you back to the primordial root of all creation in the spiritual and physical worlds. However, the fact that on the other hand a soul cannot enter a permanent state of bliss for as long it does not use self-determination to return freely to My order, I have shown to you in many ways through words, deeds and examples and again described them verbally. How can I be said to be cold, merciless, stubborn, or unjust? Or can you describe something

that is necessary for a person to be stubborn? Yes, with one grain less of patience and just as little tolerance, I would of course be hard and unjust - but not at all as the way I am now!"

About Obsession - The slow spreading of the gospel

Ref: "The Great Gospel of John" Col. 4: Ch247 by Jakob Lorber

Says Mathael: "Yes, Lord, this is completely clear to me now; but I also was together with my four companions very bad, I was a devil, nevertheless Your almighty will has cured me quickly, and because of this, I have not lost my memory about my previous life! How did this happen? Your omnipotence has helped us instantly!"

Says I: "Yes, My friend, this was a completely different case; there not your souls, but only your bodies were corrupted, so that in its intestines a lot of evil spirits had nested! They seized the physical organism to such an extent, that they could rule therein as they pleased, and your souls retreated in the meantime, since they were no match against the great number of spirits and had to allow the spirits to rule the body, as they wanted.

Thereby your souls did not suffer the slightest damage; since such possessions are only allowed there, where a body is inhabited by a soul which already has developed to such a degree, that the evil, still very unripe soul-spirits from the beyond, cannot do any harm.

There My most gentle expression of power is sufficient, to expel thousand times thousand such souls out of the body, of which another example to follow later today will convince you. *Once the spirits are out of the body, you will of course feel a significant weakness in the body, which prevails for as long, until the soul has taken complete control over the entire body's organism again.* If this act is completed, the body is then ruled again by the old, completely healthy soul; in that case only the body is helped by My omnipotence, but not the soul. However, where a soul is corrupted by her own will, My omnipotence cannot help, but only love, teachings and patience, since *each soul must start building by itself and must perfect herself with the material supplied to her.* Do you understand this now? If there is still anything unclear to you, just keep on asking; since now is the time of complete clarification about everything, and you require a lot of light, to properly illuminate all the others in their dark chambers of life!"

Says Mathael: "Lord, the only wisest and most loving from eternity! I am now in the clearest light and believe that there is only a little darkness left in the life chambers of my soul; but where some of the others are standing, You, o Lord, will be of course the only one to know! There will exist some little dark chambers with my father-in-law and with my wife; but with Your mercy and help I will faithfully fill in what is missing!"

Says I: "Do just that; since your father-in-law and your wife were until now still heathens, but heathens of the best kind, of which I can say: There

one is dearer to Me than a thousand descendants of Israel in Jerusalem and in the other twelve cities of the whole promised land! Since all those do not want to hear nor to know anything about a close God; they prefer a somewhere infinitely far away God, since in their coarse stupidity they think, that a somewhere endless far standing God can be easier deceived than a God nearby!

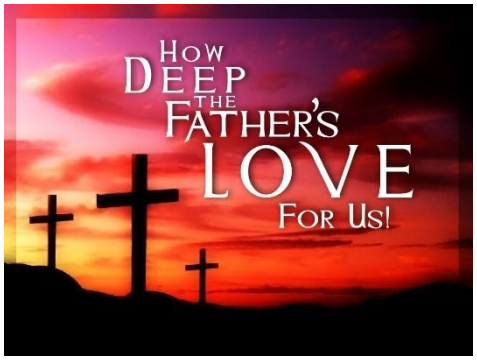
O the coarsest misconception among the Jews in this world! However, what else can one do, than with all patience and even with the sacrifice of one's own physical life, if it would become necessary, to guide the people by teachings and corresponding deeds back to the primordial light of all being and life?

And this is now My self-applied task for you, and yours to your fellowmen will follow! Of course, you should not give in to the hope that all this will already take place within the next few years! I say to you: Thousand years from now and further, no more than half the population of this earth will have heard even one syllable of this My word!

But it does not do too much harm to the matter, since also in the beyond this gospel will be preached to the spirits of all the regions of the world. However, still be full of zeal here; since the right childhood of God for My most inner and purest heaven of love, can only be achieved here! For the first and second heaven can still be taken care of in the beyond."

Fatherly Words of Love

BD No. 2752 of 05/24/1943 taken from book 34/35

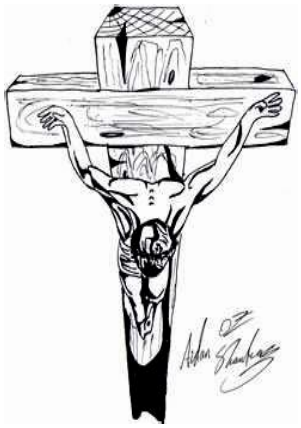


God the Father is speaking: "Simply remain devoted to Me in love, then you will have nothing to fear, regardless of what will happen. And do not forget that I Am in control of your destiny, that everything that comes upon you is good. Do not forget that My love arranges your life such that it will benefit your higher development. Believe in My love, then you will also understand everything, you will patiently endure even the most difficult situation and confidently expect My help if life seems unbearable to you. After all, My love and My will only intend to bring about your perfection, and My wisdom knows the means and ways for you; therefore trust Me that I only have your spiritual well-being at heart and will not send you anything which would not benefit the latter. Become like little children, let yourselves be guided by Me without hesitation, always hoping and believing that I will not let you take the wrong path, even if the path is stony and laborious. Your soul will thank Me one day that I let you suffer during your life on earth. What is the short earthly life compared to eternity, where glories await you which for you, as human

beings, are beyond your imagination. Why do you despair if you believe in Me? I Am Love, and love would truly not let you suffer if you did not need this suffering for your soul. I let you suffer because I love you and want to help you, and because you will not find the path to Me by any other means. Your path is thorny and laborious, yet the wide passable path does not lead to Me, instead, it leads into My adversary's camp, and My love can never allow you to enter this path which will inevitably lead to disaster. Trust Me and willingly hand yourselves over to Me, take the cross upon you and appeal to Me to help you carry it; don't become disheartened and despondent but be glad that, through suffering, you become aware of My love which you shall recognize in all distress. Be patient and wait for My help which is certain to come if only you believe. And if you are overcome by weakness, if you waver in faith, then pray. Call upon Me for strength, send merely a thought up to Me and commend yourselves to My grace, I will truly not leave you without comfort, I will strengthen you and your soul will rejoice. For it will feel My presence and experience the strength it receives from a heartfelt prayer to Me. For as long as you can enter into a dialogue with Me, you will not be lonely and forsaken, for I will always hear you and I Am constantly concerned that your soul shall mature as long as you still live on earth. And I will help you, even if your body does not feel this help. My help applies to that which is immortal, because this immortal part belongs to Me and thus shall also attain Me. And so you should recognize My love at all times and humbly accept everything from My hand, be it joy or suffering. Your adversity on earth can be called small compared to the adversity in the beyond, which I want to spare you by treating you harshly on earth. Be faithful and trust Me. One day you will realize that I was only motivated by love to send such immense suffering upon the earth, that I made you learn the hard way in order to win you over for My kingdom, in order to help you gain eternal life in blissful happiness in this kingdom. As long as you are still burdened by earthly difficulties you do not recognize your Father's love completely, yet I call to you with comforting Words: Don't let go of your love for Me, so that My love will be able to take hold of you and compensate you a thousand fold for all earthly suffering and adversities. Take refuge in Me, so that I can help you carry your suffering and don't despair, for your life on earth won't last forever. I will finish it when your hour has come and call your soul to Me."

O THE DEEP, DEEP LOVE OF JESUS - Selah - YouTube

"I Am with you always
even unto the end of the world"



Jesus is speaking: "And I say to you: 'Take,' do take this work and '*do not seal it'* but read it and have it read '*because the time is close*' and let those who are holy become holier. (John, Revelation, 22:10)

May the grace of your Lord Jesus Christ be with all those who in this book see an approach of Mine and urge it to be accomplished, to their defense, with the cry of Love: 'Come, Lord Jesus.'

I will always be with you because it is pleasant to Me to be with those who love Me." MV Vol5: 951