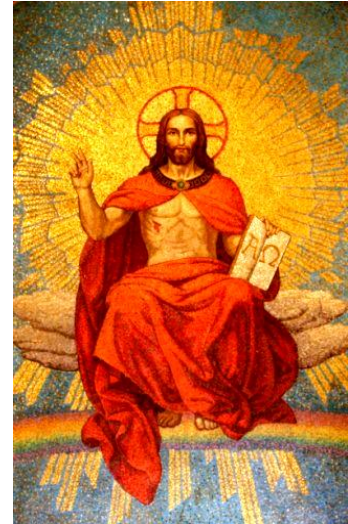


Introduction: Elucidation of the Gospels through New Revelations

Ref: Kurt Eggenstein in the works of Jakob Lorber

"New Revelations does not limit itself to an announcement of disasters that are soon to befall mankind. It is first and foremost a message of salvation. During His lifetime, Jesus was able to say relatively little to the general populace about the secrets of creation, etc. His apostles on the other hand were given deep insights, though they often found these difficult to understand. This is also why much was told to them in cryptic form. What is more, they were under the Discipline of the Secret, which means that certain things could only be passed on in secrecy. During the first centuries, this was still known among the leaders of the church, as is clearly obvious from the Literature of the time. The great biblical scholar Origen (A.D. 250) wrote that there were secret teachings, the higher 'disciplina arcani'. The deepest secrets would be entrusted only to priests and teachers. (Hom.V I in Num. p. 39 F 22-39)



It is evident from the New Revelations that Jesus repeatedly instructed his disciples to keep certain teachings secret. 'The out of the ordinary you need not proclaim to all men, but only to those who will follow you in office.' (Gr VIII 77, 17)

'I say to you all that for the moment you are not to teach the people all I have told you' (Gr V 117, 7). 'John and Matthew have asked Me if they were to write down all these things. I have said to them: 'You can do this for your own purposes, but you need not write it down for the people, for they are too young as yet by two thousand years to understand this.' (Gr II 218, 14) 'In the distant future I shall call up servants and dictate to them, through the spirit in their hearts, to write down everything that has occurred now, from the time when I took up the office of teacher and made you My first disciples, and also what is to come, and many other things, too.' (Gr VIII 79, 3-4)

'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).

When the disciples asked why the message could not then be given (quite) openly, Jesus replied: 'There is much that I could still tell you and reveal to you, but you are all of you not yet able to bear it' (Gr IX 90, 6).

It was also made clear to them that at that time lessons had to be given 'as to children, as it were', and that they 'could not yet have the least idea as to the extensive knowledge and (technological) art that men would attain in times to come.' (Gr IX 90, 8)

The partly occult nature of the Gospels, providing an opportunity for frequent misinterpretation, had the sanction of Our Lord. Asked about this by St. John the Evangelist (who was His apostle), Jesus said the following: 'It is better that the matter (the Gospel) is given to the world in a very occult veiled form, for the world can then have a tussle merely with the outer veils, leaving the living heart within untouched... When the need arises, in time to come, I shall once again arouse men to whom I shall disclose everything that took

place here and what the world will have to expect because of its incorrigible wickedness.' (Gr I 216, 13-14)

Before His Ascension, Jesus had promised mankind that a Comforter would come. In the New Revelations, the Lord explains this Comforter as follows for modern man: 'The Comforter I promised my disciples, saying that I would send him, this has already been given in the words written by John, the most loved of My disciples. The disciples did not understand these words but you, who are now schooled and prepared to quite some extent to grasp and understand My teaching the way I should wish it to be understood and also put into effect, you can find, in these words passed down to you, the Comforter, who can enlighten and exalt you, making you strong to face all that is to come, just as My Spirit gave the disciples strength to bear their future destinies with the strength of soul their mission required.' (Pr 157)

A prediction Jesus made to Nicodemus was that in the period following His life on earth, up to the time when the Comforter would come in form of the 'true, great doctrine of light and life, there will be little light among men on earth.' (Gr VII 54, 5-6)

'They (men) will have to learn to think, then to seek and to find for themselves. The people of the world take satisfaction in the world, and any concept of God must therefore also be wholly worldly in appearance if it is to find favor with men. And so, it will be a long time before we are able to present the truth immediately to the people on the earth (in Jesus's time).' (Gr VI 204, 2-4)

Jesus predicted, among the apostles, that in the course of time His teachings would become obscured due to alterations made in the Gospels and due to misinterpretation. 'That in times to come My teachings will not continue among all nations in the pure form in which you have received it from My lips, that is something that may be taken for granted even today.' (Gr V 120, 6) 'But the innermost spirit will still be there.' (Gr V 120,6)

The readers of the communities in particular, it says elsewhere, when Jesus is addressing our present generation in New Revelations, 'began to twist the meaning of My teachings, for being the purest truth coming from the heavens, it failed to bring them adequate profit, and they confounded it with the nonsensical notions of old.' (Gr X 25, 4)

'They have dug a pit for My original light from the heavens, to hide it from the eyes of all men, and to keep them in darkness, for their worldly benefit.' 'It is easily seen that such a thing (the expurgation and clarification of the Gospels) cannot happen in a moment, just as night cannot yield to full daylight all of a sudden, for everything must take its time in this world.' (Gr X 25, 8 and 10)

Because of this, 'at a very late moment, immediately before a great judgement, seers will be called up and admitted who will have to make the short, great effort of cleansing a doctrine that has become very impure.' (Gr VI 176, 10)

'The workers in My vineyard will not perform great miracles but work wholly with the pure Word and through Scripture, the revelation they receive being nothing very striking, but merely the living Word within them, in their feelings and in the thoughts in their hearts.' (Gr VI 176, 10)

'When a thousand and again not quite a thousand years will have passed from this moment (the time when Jesus was teaching) and My teachings will be totally buried in the foulest of matter, then I shall once again call up men who will write down accurately, word for word, what has been negotiated and has occurred here (with the disciples), and pass it on to the world, so that their eyes shall be opened again in many respects.' (Gr IV 112, 4)

'Yet this My teaching of the real world that will never die (i.e., always remain the same) will meet much Opposition - this I know an eternity in advance.' (Gr II 172, 8)

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)

'For the senses of men are so perverted that the greatest of miracles, the living Word given to them through the agency of an awakened seer and servant of the Word, is as unimportant to them as any other thing in the world.' (Hi 11 p. 106)

'Most life pilgrims prefer to stay in the valleys of their animal nature rather than take the trouble to climb a mountain, there to get at least the prospect of becoming a true human being." (Hi 11 p. 361)