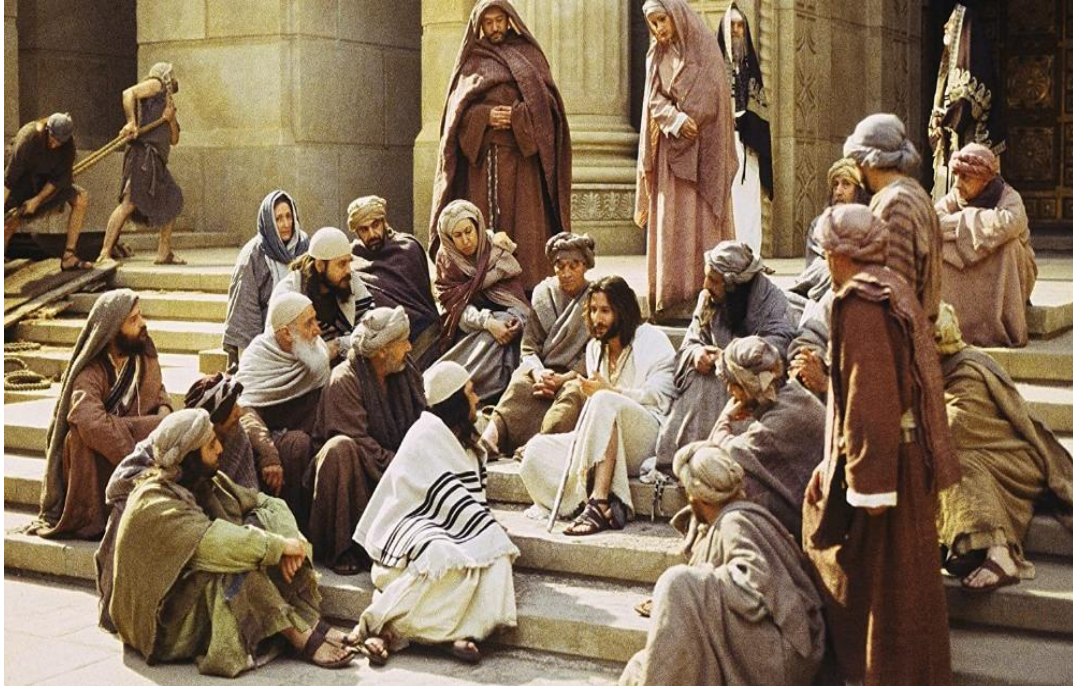


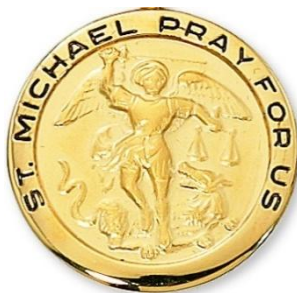
The Alpha and Omega of Creation

Teachings from Heaven



Volume 4

The Public Life and Passion of Jesus Christ



Preserved and presented by:
Samuel Ronci

The Alpha and Omega of Creation

Teachings from Heaven

Volume 1: Secrets of Creation

Volume 2: The Soul and Life of Adam

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 Prophecies

Volume 9: The Apocalypse and Beyond

Volume 10: The Spiritual Journey of the Soul

Volume 11: The Last Seven Years of Earth

Volume 12: Advanced Teaching of the Spirit World

Visit our website for free copies of each theme book:

www.alphaandomegaofcreation.org

Last update 11/13/2025

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)

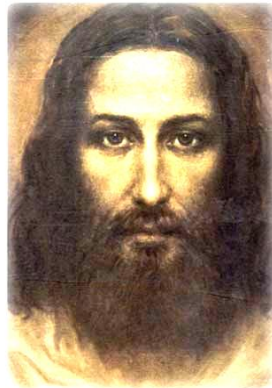
The Spirit of Truth Prayer

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.

They shall all be taught by God

John 6:41-51

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.

1. **Vol_1_Secrets of Creation:** Reveals the Mysteries of the Primordial God, God's Only Begotten Son, The Secret of Creation, The World of Thought, Life of Spirits and Cosmic Life, Can Man See God? Mystery of the Holy Trinity, What is the difference between Beings of Light and Angels? How does one obtain Childship to God? Was the Sin of the fallen spirits unforgivable? The Real Original Sin, The Cause and Origin of Creation, My Father's House has many Mansions! God Creates Man
2. **Vol_2_The Soul and Life of Adam:** Immortality of the Soul, Relationship between Body, Soul and Spirit, What is Man? The Purpose and Reason of Earthly Life, Pre-Adamites, The Creation of Other Human Beings, The Descendants of Adam, Death Enters the World, Where do Prehistoric Animals Come From? How did the Black Race Begin? Adam and Cains Experiments with Genetic Manipulation, Cain's Curse and Fight, The Real Consequences of Original Sin, Man Begins Again and much more. . .
3. **Vol_3_The Childhood of Jesus:** The Messianic Cycle Begins, The Immaculate Conception of Mary, Mary is betrothed to Joseph, God enters the world in the visible image of Jesus, The Star of Bethlehem, The Three Wise Men, Herod's Plot to Kill Jesus, The Family Flees to Egypt, The Childhood of Jesus, The Miracle Work of the Child Jesus, Jesus journey to the Temple, Jesus is Examined in the Temple, Jesus three days in the temple, The Arrival of Joseph and Mary in the Temple, The Death of St Joseph. . .
4. **Vol_4_The Public Life and Passion of Jesus Christ:** 53 Gospel verses explained through the Sermons of Jesus Christ, The Transfiguration of Christ, The Spiritual Significance of the Glorification of Christ, Who is to be the Christ? The Earth as an Altar, Farewell to the Mother, The Passover Supper, The Washing of the Feet, The Parable of the Last Supper and the Bread of Life, Jesus' Victory over Death, The Descent of the Holy Spirit. And, The Passion of Christ, Jesus Descended into the Abyss, The Resurrection and Eternal Life, The Ascension of Jesus, The Coming of the Holy Spirit...

5. **Vol_5_The Holy Spirit and End Time Vineyard Workers:** Section 1: Conditions and Prerequisites for the Outpouring of the Holy Spirit, The Workings of the Spirit, When the Holy Spirit is Present, Gifts of the Spirit, Workings of the Spirit, Wrong Interpretation of the Scriptures, Prerequisites for Hearing God's Voice, Dialogue with the Father, Section 2: Vineyard Workers, God's Appointed Servants, Laborers for God's Kingdom, Task to Spread the Truth, The Church of Christ. . .
6. **Vol_6_The Church of Christ:** The Vision of St Stephan, Martyrdom of the Apostles, History of the Ancient Church, Christians of the First Century, The Church of Christ in its Beginning, The Church Becomes an Institution, The Baptism of Jesus, A Great Truth about Salvation, Satan Attacks the Church, The Second Vatican Council and the Fate of the Roman Catholic Church.
7. **Vol_7_God Corrects Misguided Teachings and Errors:** Doubting God's Existence, Wrong Images of God, Questioning God's Perfection, False Doctrine about the Trinity, Wrong Interpretations of the Bible, Elimination of a Near End, Distorted Divine Word, Doubting God's Revelations, Wrong Concept of Church, Infallibility of the Head of the Church, Sacraments – Wrong Interpretation of Jesus' Words, Mans Lack of Spiritual Knowledge. . .
8. **Vol_8_End Time Prophecies:** Our Lady Speaks about 5 Signs, Secularism, Rationalism, Sin Causes War, Battle Between Heaven and Hell, They Will Desecrate the Church, The Stars Will Fall from the Sky, A Generation Without God, Mary's Tears of Blood, St Malachy the 112 Pope, Earths Time, Signs of the Great Tribulation, Climate Change, The World will Crash Down in the End. . .
9. **Vol_9_ The Apocalypse:** Satan's Century, Progress of Man, Science / Knowledge, Satan Splits and Divides, UFO's, The Nature and Purpose of the Moon, NASA's Project Blue Beam, Space Travel, Inhabitants of Other Worlds, The Huge Red Dragon, The Woman Clothed With The Sun, The Keys that Open the Abyss, WW III, The Earth is Changing, The Fall of Babylon, The Holy Remnant, the New Banishment and the New Earth. . .
10. **Vol_10_The Spiritual Journey of the Soul:** Every Soul is an Original Spirit, The Souls Process of Pre-Development, Composition of the Soul, Spiritual Rebirth, The Path of Return to God, Overcoming Matter, Immortality of the Soul, The Death Phenomenon, The Souls Fate in the Beyond, Sequence of Events when the Soul Leaves the Body, Beyond the Threshold, Entering the Kingdom of Light. . .
11. **Vol_11_The Last Seven Years of Earth:** The Journey of the Primordial God to the Man God, The Last Seven Years of Earth, The Three Days of Darkness, The Rapture Explained, The Cult World of Freemasonry. The Keys of Peter. . .
12. **Vol_12_Advanced Teachings of the Spirit World:** I Stand at the Door and Knock - and you did not receive Me, Secrets of Life, The Spiritual Sun, The Evil of Human Desires, The Kingdom of Darkness and Unbelief, The Roman Catholic Heaven, A Visit to the Carmelites, The Judgement Seat of Christ, Prerequisite unto Salvation, The Seven Words of Christ on the Cross. . .

The Teachings of Jesus

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.

Acknowledgement

Very special thanks for the works of all those that were quoted in this book, and for the dedication and support of those that helped make these books possible.

In Matthew's Gospel, Matthew starts out by defining the Genealogy of Jesus. It took 42 generations of people to prepare the way for the coming of the Lord. Some had a big part to play and others had a smaller part, all of which were necessary. It's when you put all these works together that the tapestry of God's plan for mankind can be seen more clearly. Are we in fact preparing the way for the return of Jesus in Glory?



Come, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created, and Thou shall renew the face of the earth. O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation through Christ our Lord. Amen.

The Holy Spirit is alive in everyone, and He guides and directs us along our earthly journey. Pray to the Holy Spirit on a daily basis.

Table of Content



Table of Contents

IN HONOR OF THE HOLY SPIRIT	3
THE ALPHA AND OMEGA OF CREATION SERIES	5
BECOME AN APOSTLE OF TRUTH	7
ACKNOWLEDGEMENT	8
TABLE OF CONTENT.....	9
INTRODUCTION - THE TRIUNE NATURE OF GOD. THE MYSTERY EXPLAINED.....	15
CHAPTER 1: SERMONS OF CHRIST.....	17
SERMONS OF CHRIST.....	18
<i>Sermon 1 - The First Sunday of Advent and The Signs of the Future</i>	<i>18</i>
<i>Sermon 2 - Second Sunday in Advent. John's Inquiry.....</i>	<i>20</i>
<i>Sermon 3 - Third Sunday in Advent. John's Testimony.....</i>	<i>23</i>
<i>Sermon 4 - Fourth Sunday in Advent. John the Baptist's Sermon of Repentance</i>	<i>27</i>
<i>Sermon 5 - Christmas Day. The Birth of Jesus.....</i>	<i>31</i>
<i>Sermon 6 - Sunday After Christmas. The Child Jesus in the Temple</i>	<i>34</i>
<i>Sermon 7 - First Sunday After Epiphany- The Twelve-Year-Old Jesus in the Temple.....</i>	<i>37</i>
<i>Sermon 8 - Second Sunday After Epiphany. The Wedding in Cana.....</i>	<i>41</i>
<i>Sermon 9 - Third Sunday After Epiphany. The Healing of a Leper</i>	<i>43</i>
<i>Sermon 10 - Septuagesima Sunday. The Parable of the Laborer's in the Vineyard</i>	<i>46</i>
<i>Sermon 11 - Sexagesima Sunday. The Parable of the Sower</i>	<i>50</i>
<i>Sermon 12 - Quinquagesima Sunday. The Healing of a Blind Man</i>	<i>53</i>
<i>Sermon 13 - First Sunday in Lent. The Temptation of the Lord</i>	<i>56</i>
<i>Sermon 14 - Second Sunday In Lent. The Transfiguration of Jesus.....</i>	<i>60</i>
<i>Sermon 15 - Third Sunday in Lent. The Casting out of a Devil.....</i>	<i>63</i>
<i>Sermon 16 - Fourth Sunday in Lent. The Feeding of the Five Thousand</i>	<i>67</i>
<i>Sermon 17 - Fifth Sunday in Lent. The Jews Try to Stone Jesus</i>	<i>71</i>
<i>Sermon 18 - Palm Sunday. Christ's Entry into Jerusalem</i>	<i>74</i>
<i>Sermon 19 - Easter Sunday. The Resurrection of the Lord.....</i>	<i>77</i>
<i>Sermon 20 - First Sunday After Easter. The Lord Appears to His Disciples</i>	<i>81</i>
<i>Sermon 21 - Second Sunday After Easter. The Good Shepherd.....</i>	<i>84</i>
<i>Sermon 22 - Third Sunday After Easter. The Lord Refers to His Death</i>	<i>87</i>
<i>Sermon 23 - Cantate Sunday. The Eternal Destination.....</i>	<i>90</i>
<i>Sermon 24 - Fifth Sunday After Easter. The Proper Supplication</i>	<i>93</i>
<i>Sermon 25 - Sunday After Ascension-Day. The Promise of the Comforter</i>	<i>97</i>
<i>Sermon 26 - Whitsunday. The Lord and His Children.....</i>	<i>101</i>
<i>Sermon 27 - Trinity Sunday. The Lord's Farewell.....</i>	<i>104</i>
<i>Sermon 28 - Second Sunday After Trinity. The Parable of the Great Supper</i>	<i>108</i>
<i>Sermon 29 - Third Sunday After Trinity. About the Lost Sheep</i>	<i>112</i>

<i>Sermon 30 - Fourth Sunday After Trinity. The Rich Draught</i>	<i>117</i>
<i>Sermon 31 - Fifth Sunday After Trinity. True Righteousness</i>	<i>120</i>
<i>Sermon 32 - Sixth Sunday After Trinity. The Feeding of the Four Thousand</i>	<i>124</i>
<i>Sermon 33 - Seventh Sunday After Trinity. About False Prophets</i>	<i>127</i>
<i>Sermon 34 - Eighth Sunday After Trinity. The Parable of the Unjust Steward</i>	<i>130</i>
<i>Sermon 35 - Ninth Sunday After Trinity. The Lord's Grief over Jerusalem</i>	<i>133</i>
<i>Sermon 36 - Tenth Sunday After Trinity. The Parable of the Pharisee and the Publican</i>	<i>137</i>
<i>Sermon 37 - Eleventh Sunday After Trinity. The Healing of a Deaf-Mute.....</i>	<i>140</i>
<i>Sermon 38 - Twelfth Sunday After Trinity. The Parable of the Good Samaritan</i>	<i>143</i>
<i>Sermon 39 - Thirteenth Sunday After Trinity. The Healing of the Ten Lepers</i>	<i>148</i>
<i>Sermon 40 - Fourteenth Sunday After Trinity. The Lord Warns against Worldly Thinking</i>	<i>152</i>
<i>Sermon 41 - Fifteenth Sunday After Trinity. The Raising of the Young Man of Nain</i>	<i>155</i>
<i>Sermon 42 - Sixteenth Sunday After Trinity. The True Observance of the Sabbath</i>	<i>158</i>
<i>Sermon 43 - Seventeenth Sunday After Trinity. The Greatest Commandment</i>	<i>162</i>
<i>Sermon 44 - Eighteenth Sunday After Trinity. The Healing of the Man Sick of the Palsy</i>	<i>166</i>
<i>Sermon 45 - Nineteenth Sunday After Trinity. Parable of the Marriage Feast</i>	<i>170</i>
<i>Sermon 46 - Twentieth Sunday After Trinity. The Healing of the Son of a Nobleman.....</i>	<i>173</i>
<i>Sermon 47 - Twenty-First Sunday After Trinity. The Parable of the Unfaithful Servant</i>	<i>176</i>
<i>Sermon 48 - Twenty-Second Sunday After Trinity. The Lord's Attitude Towards the Authorities</i>	<i>179</i>
<i>Sermon 49 - Twenty-Third Sunday After Trinity. The Raising of Jairus' Daughter.....</i>	<i>182</i>
<i>Sermon 50 - Twenty-Fourth Sunday After Trinity. The Stilling of the Tempest</i>	<i>185</i>
<i>Sermon 51 - Twenty-Fifth Sunday After Trinity. The Parable of the Tares in the Field.....</i>	<i>188</i>
<i>Sermon 52 - Twenty-Sixth Sunday After Trinity. Explaining the Kingdom of Heaven.....</i>	<i>191</i>
<i>Sermon 53 - Twenty-Seventh Sunday After Trinity. The Latter Days</i>	<i>195</i>
CHAPTER 2: THE GLORIFICATION OF CHRIST	199
THE TRANSFIGURATION OF JESUS AND THE COMING OF ELIJAH	200
THE TRANSFIGURATION OF THE LORD ON MOUNT TABOR.....	200
THE LORD IN CONVERSATION WITH MOSES AND ELIJAH.	202
THE THREE DISCIPLES CONVERSING WITH BEINGS OF THE BEYOND.	203
THE INCARNATIONS OF JOHN THE BAPTIST.	204
THE GLORIFICATION OF CHRIST - COMMENTARY	205
THE SPIRITUAL SIGNIFICANCE OF THE GLORIFICATION OF CHRIST	208
THE SPIRITUAL NATURE OF GOD AND HIS INCARNATION	209
MYSTERY OF THE INCARNATION OF GOD IN JESUS.	211
VARIOUS POINTS OF VIEW ON THE NATURE OF THE LORD.....	213
THE THIRD YEAR OF THE PUBLIC LIFE OF CHRIST BEGINS.....	215
THE LORD'S DISCUSSION WITH NICODEMUS. PURIFICATION OF THE SOUL THROUGH HUMILITY.	216
CONTINUATION OF THE DISCUSSION: NICODEMUS FAILS TO UNDERSTAND.....	219
THE MISSION OF THE MESSIAH, ABOUT JUDGMENT - PUNISHMENT.....	220
CONTINUATION: "THERE IS NO TRUTH IN MAN, EXCEPT ONLY LOVE."	222
WHO IS TO BE THE CHRIST?	224
THE EARTH AS AN ALTAR	227
THE LORD AND SIMON JUDA.....	228
ABOUT SPIRITUAL POSSESSION.....	230
DEALING WITH THE WRONG DOERS AND POSSESSED.....	231
BLESSED IS THE KING OF ISRAEL	233
HIS WORD IS THE GUIDING STAR IN THE DARKNESS OF NIGHT	234
CHAPTER 3: THE WORDS OF ETERNAL LIFE	235
THE OLD PASSOVER IS REPLACED BY THE NEW PASSOVER	236
FAREWELL TO THE MOTHER.....	236
THE PASSOVER SUPPER AND THE BREAD OF LIFE	238

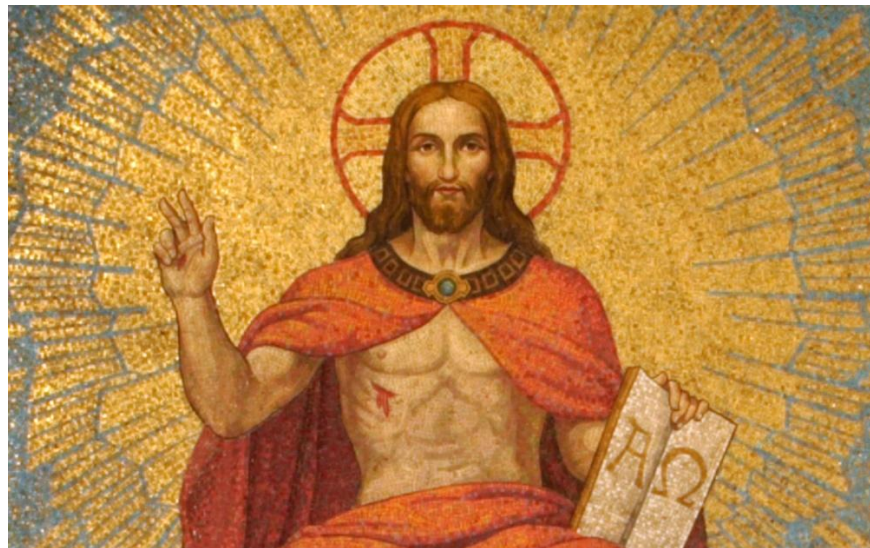
WASHING OF THE FEET	239
THE WORDS OF ETERNAL LIFE – JOHN 6:53	240
THE PARABLE OF THE LAST SUPPER	240
LAST SUPPER – SPIRITUAL MEANING PART 1	242
LAST SUPPER – SPIRITUAL MEANING PART 2	243
AND THE WORD BECAME FLESH AND LIVED AMONG US	245
'TAKE THIS AND EAT THIS IS MY FLESH AND MY BLOOD ...'	247
THE SIGNIFICANCE OF HOLY COMMUNION - MY WORD	248
THE WORD OF GOD	250
THE WORD – THE HIDDEN MANNA OF THE APOCALYPSE	251
LAMP WITHOUT OIL – THE WORD OF GOD	251
'WHOSO EATETH MY FLESH'	253
'DO THIS IN REMEMBRANCE OF ME'	253
I WILL NOT LEAVE YOU: JOHN 6:32	255
SPIRITUAL COMMUNION	255
TABERNACLE - THE SPIRIT OF GOD - VESSEL	256
GOD DID NOT DWELL IN THE ARK OF THE COVENANT	257
ONE SPEAKER'S TESTIMONY TO THE ARK OF THE COVENANT	258
THE APOLOGIA OF THE ELDER	259
CHIWAR'S TESTIMONY ON JESUS WORKS AND LIFE	261
THE ANGEL'S COUNSELLING OF THE CONVERTED CLERICS	263
PRAY - DEMONS ARE ROAMING THE UNIVERSE	264
CHAPTER 4: THE BETRAYAL AND PASSION OF JESUS CHRIST	267
THE LIFE OF JUDAS ISCARIOT	269
THE CONSEQUENCES OF INAPPROPRIATE UPBRINGING	270
THE LORD REVEALS JUDAS' INNER BEING	272
JUDAS IS REPRIMANDED	276
BETRAYAL OF JUDAS	278
JESUS IN GETHSEMANE - JESUS CAPTURED	278
THE HEARING AND THE CONDEMNATION OF JESUS	280
PONTIUS PILATUS	284
THE PATH TO GOLGOTHA – GOOD FRIDAY	286
THE CRUCIFIXION	287
THE SUMMIT OF CALVARY	291
JESUS AS THE VICTIM SOUL	293
MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?	294
INTO YOUR HANDS I COMMEND MY SPIRIT	295
THE LAST SPASM OF JESUS	295
<i>Why did the thief on the cross receive God's mercy?</i>	298
JESUS SPEAKS ABOUT GOOD FRIDAY	298
JESUS SUFFERED IMMEASURABLY	300
JESUS' BODY	301
THE SACRIFICE ON THE CROSS WAS OFFERED FOR TIME AND ETERNITY	303
THE ETERNAL LIGHT DESCENDED TO EARTH	304
THE MYSTERY OF GOD'S HUMAN MANIFESTATION	306
THE TEMPORAL DEATH OF JESUS	307
JESUS CHRIST OPENED THE GATE INTO THE KINGDOM OF LIGHT	307
FATHERLY WORDS OF LOVE	309
GOD'S PLAN OF SALVATION	310
JESUS HAD PRIOR KNOWLEDGE OF HIS ACT OF SALVATION	311
SALVATION THROUGH JESUS CHRIST	312
DID JESUS CHRIST REDEEM ALL PEOPLE?	314

THE TRUE DESCRIPTION OF THE ACT OF SALVATION	315
THE MYSTERY OF SALVATION THROUGH JESUS' DEATH ON THE CROSS - SUMMARY	317
CHAPTER 5: THE LORD DESCENDS INTO THE ABYSS	323
THE LORD DESCENDS INTO THE ABYSS – PART 1.....	324
THE LORD DESCENDED INTO THE ABYSS – PART 2.....	325
HOLY OF HOLIES AND THE VEIL.....	326
THE FALL OF THE TEMPLE.....	328
THE ERROR OF ISRAEL	329
ISRAEL - (MEANING OF THE NAME).....	330
HOLY SATURDAY IS THE DAY OF SILENCE - THE SILENCE OF GOD.....	331
CHAPTER 6: THE RESURRECTION EVENT	333
JESUS APPEARS TO HIS MOTHER.....	337
GOD THE FATHER SPEAKS ABOUT THE RESURRECTION EVENT.....	339
RESURRECTION OF JESUS EASTER -1	340
RESURRECTION OF JESUS EASTER -2	341
REKINDLING THE DYING LIFE OF YOUR SPIRIT	343
MY EARTHLY MISSION IS NOW COMPLETE.....	343
THE RESURRECTION AND ETERNAL LIFE	344
THE ANCIENT ORDER OF THE OLD HEAVEN HAS COME TO AN END.	345
JESUS APPEARS TO OTHERS AND THEN HIS APOSTLES	347
CHAPTER 7: THE ASCENSION OF JESUS	349
THE ASCENSION OF JESUS – ACTS1:6-12	350
JESUS REVEALS MORE ABOUT HIS ASCENSION	350
JESUS' TRANSFIGURATION AFTER HIS CRUCIFIXION - 'MY FATHER AND I ARE ONE'.....	351
THE ASCENSION OF JESUS CHRIST – PART 1	352
THE ASCENSION OF JESUS CHRIST – PART 2	353
HE IS RISEN	354
EVIDENCE OF JESUS' EXISTENCE ON EARTH.....	355
CHAPTER 8: THE COMING OF THE HOLY SPIRIT.....	359
THE COMING OF THE HOLY SPIRIT ACTS 2:1-4.....	360
THE DESCENT OF THE HOLY SPIRIT – END OF THE MESSIANIC CYCLE.....	360
THE BLESSED MOTHER SPEAKS ABOUT THE DESCENT OF THE HOLY SPIRIT.....	363
THE HOLY SPIRIT.....	364
SINS AGAINST THE HOLY SPIRIT	364
SINS AND BLASPHEMY AGAINST THE HOLY SPIRIT - MATTHEW AND MARK	365
HOLY SPIRIT - EXPLANATIONS ON DIFFICULT AND MISLEADING GOSPEL PASSAGES	366
<i>In the Beginning was the Word</i>	<i>367</i>
<i>I have not come to spread peace on earth.</i>	<i>368</i>
<i>The Parable of the Wedding Feast.....</i>	<i>369</i>
<i>Blessed are the poor in spirit.</i>	<i>370</i>
<i>You shall not see or fear death.</i>	<i>370</i>
<i>Do not resist evil.....</i>	<i>371</i>
<i>Do not fall into the death of mater.</i>	<i>372</i>
<i>The powers of the spirit.....</i>	<i>372</i>
<i>Father, deliver me from this hour.</i>	<i>372</i>
<i>Jesus sat on the colt.</i>	<i>373</i>
<i>My enemies who did not want to have me.</i>	<i>374</i>
<i>The fear of God</i>	<i>374</i>

CHAPTER 9: THE ASSUMPTION OF MARY	377
JOHN THE APOSTLE’S PREMONITION OF THE ASSUMPTION.....	378
THE ASSUMPTION OF MARY	379
MARY IS THE WITNESS OF GOD’S LOVE FOR MAN.....	384
MARY’S REDEMPTION OF WOMAN – THE NEW EVE	385
MARY DID NOT DIE.....	387
THE TWELVE STARS OF MARY	388
PROPHETS OF OUR TIMES.....	390
REFERENCE MATERIAL	404
ABOUT THE WORK	406
“I AM WITH YOU ALWAYS.....	407
EVEN UNTO THE END OF THE WORLD”	407

Introduction - The Triune Nature of God. The Mystery Explained

Ref: Kurt Eggenstein: from the works of Jakob Lorber 1854



"Believe me, Father and Son are not two, but are utterly one in everything."

The mystery of Father, Son and Holy Spirit has caused many a headache to Christians. Jesus therefore had good reason for saying to his disciples: "If you cannot grasp earthly things, how are you to comprehend those of heaven?" (Gr II 32, 6)

Peter asked the Lord to explain again and again. And Jesus did give his apostles many illuminating insights into the mystery, and these were imparted to the prophet Jakob Lorber in the 19th century, to be recorded in writing and later disseminated.

Peter asked the Lord: "You are always speaking of the Father in Heaven as though of another person. Yet very much in secret by ourselves we have until now always also thought you to be the Father. Who, then, are you?" (Gr I 109, 14)

Jesus gave the following reply to the disciples: "God's original wisdom, or the actual innermost essence of God is within Love, just as light is within the heat (of the flame); just as original Love let tremendous warmth or heat to arise and come forth, and this warmth by its existence again produced light again, so Love, being like the Father and in its innermost core is the Father Himself, which gives rise to the light of divine wisdom, which is like the Son or is the actual Son Himself, who, however, is not a second part, but is wholly one with that which is called 'Father', just as light and heat or heat and light are one, in that heat is constantly generating light, and light also heat." (Gr I 4, 13) "Does not light come from the flame which is a fire? And since it is coming from a flame, does this make it something different from the bright flame?" (Gr II 32, 7)

"Look at the flame of this light-giving lamp! Can you separate the light from the flame, or the flame from the light? The flame, however, is what I call 'Father' and 'Love', and the light its Son, sent forth by the flame to lighten the darkness of night. Are not the flame and its light one and the same? (Gr VIII 138, 11)

"Believe me, Father and Son are not two, but are utterly one in everything."
(Gr I 230, 9)

"And how about the Holy Spirit?" Peter asked. "None of us know how to take the Holy Spirit." (Gr VI 229, 6-7) The Lord replied as follows:

"The Father, I as the Son, and the Holy Spirit are indistinguishable one and the same in all eternity. The Father in Me is eternal Love and as such the very foundation and true original substance of all things, filling the whole of infinity. I as the Son am the Light and the Wisdom arising from the fire of eternal Love. This tremendous light is the forever most perfect self-awareness and the brightest self-knowledge of God, and the everlasting Word in God through which everything that exists has been made. Yet in order that it all can be made, there also has to be the most powerful will of God, and that is the Holy Spirit in God, through which the works and beings come into full existence. The Holy Spirit is the great Word 'Become!' ('and there shall be') which is uttered - and what the Love and Wisdom of God have decided, (now) is in being.

"And see, all this is now here, in Me: the love, the wisdom and all power! And so, there is only one God, and I am that God, and I have assumed a body on this earth only in order to be able to reveal Myself more clearly to you people of this earth, whom I have created wholly in My image from the original substance of My love, in your personal individuality - which now indeed is the case." (Gr VI 230, 2-6)

"Do not take offence at the text, where it says: 'The Father is more than the Son', for it means that Love as the Father is in itself the fundamental nature of God, and from it arise for ever and ever the Light and the eternally powerful Spirit." (GS I 74, 17)

"Many things still lie hidden in Love and no wisdom has fathomed it, and therefore the Father, being eternal Love, is greater than the Son who is here before you (the disciples, author) as the Light of that Love." (Gr VI 242, 13) "But soon the hour will come (of the Resurrection, author) when the Father in Me will also with His innermost essence become wholly one with Me, the only Son, in eternity..." (Gr IV 252, 4)

"Do not think that a divine Trinity of Persons was revealed at the baptism in the river Jordan; what happened there was merely a seemingness, permitted by the Lord, that men should recognize in the one Lord the whole power and the whole Divinity." (GS I 51, 21 f.)



Chapter 1: Sermons of Christ



Jesus is speaking: "I will explain in more detail a number of Bible texts from the New Testament as they have never before been explained by anybody."

The Signs of the Future, John's Testimony, Sermon of Repentance, The Birth of Jesus, The Child Jesus in the Temple, The Wedding in Cana, Healing of a Leper, The Temptations of the Lord, The Transfiguration of the Lord, The Casting out of a Devil, The Jews Try to Stone Jesus, Christ enters into Jerusalem, The Lord Refers to His Death, The Eternal Destination, About the Lost Sheep, The Lord's Grief over Jerusalem, The Greatest Commandment, The Lord's Attitude Towards Authorities, The Stilling of the Tempest, Explaining the Kingdom of Heaven, The Latter Days. . . and much more.

Sermons of Christ

Ref. (Received from the Lord through Gottfried Mayerhofer in Trieste on November 22, 1871)

Jesus is speaking: "For many years in the churches every Sunday a Gospel from the story of My earthly pilgrimage is read to the congregation and interpreted according to the spiritual level of the preacher.



The time is approaching when a reform of the entire Christian worship will be undertaken and when, perhaps, most of the existent rites and ceremonies will be abolished leaving for the meetings of the Christian congregation only the sermon or the explanation of the Gospel, which I left you.

Through My scribe I shall now - for all present and future followers and revered of My Word - explain in more detail a number of Bible texts from the New Testament as they have never before been explained by anybody, so that a wrong interpretation may not lead to idolatry and worship of things that at the most may be revered, but never worshipped.

This series of texts from the Gospels, which shall once more remind you of My words, shall be presented to you in the way in which they apply to your temporal life, and besides they shall show you how these words - spoken almost two thousand years ago - are coming true; for already then I said that the world and everything in it will pass, but My words will remain forever. Amen.

Sermon 1 - The First Sunday of Advent and The Signs of the Future

November 23, 1871

St. Luke XXI, 25-26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Jesus is speaking: "This is that text from the Gospels with which the ecclesiastical year usually commences. It is read to the believers at church every year, explained in one way or another, so as to best serve the preacher's purpose. Even if many of them do speak of signs and miracles, only a few know what these signs actually consist in and in what way they will announce the time to come.

Most preachers choose their explanations of this text from the political life thus endeavoring to explain what is spiritual with worldly examples. This is quite as futile an effort as if one would try to explain the spiritual world through the material, whereas it should be the other way round, since the happenings in the world are the result of spiritual upheavals.

Behold, My children, when in those times I spoke of signs and predicted to the Jews the destruction of their temple, only few of them believed My words because they did not know Me.

Now, when I am telling you the same, there are quite as many doubters and non-believers expecting the signs from a different side than where they will actually be coming from.

At that time, I predicted the destruction of the temple of Jerusalem and the end of the Jewish people as an independent nation. I told them that the way in which they were observing their religious laws was contrary to what Moses and the Prophets had wanted to give them, and that an end must be made to this conception and practice by means of the true interpretation for the sake of which I had come and sacrificed My life.

They did not want to relinquish what through habit had long since become their faith or religion. For them the temple in Jerusalem represented the spiritual edifice of religion. However, since things were so bad in that temple and religion was preached and practiced to suit the interests of priests and Pharisees, this material temple had to be destroyed if mankind were not to rot in the muddy, stagnant water of their lowest passions.

Another, spiritual, everlasting temple, for which I laid the foundation-stone during My life on earth, could only be built on the ruins of the former. As from that time and since My ascension, signs have been given, and still are being given, until My Second Coming, admonishing people to convert, but it never seemed to be the right time to destroy the present temple, namely Rome and its establishment. Even if a ray of light heralding the future illumined the heart of many a person, in Rome it stayed dark and kept getting darker instead of lighter.

What once happened in Jerusalem, where the armed Roman power during a long time respected the religion and customs of the Jews and gave them a free hand, has happened also with Rome until this day. The mighty, with the sword in their hand, well aware of the nuisance in Rome, did not want to make an end to it, but preferred to use it in their own interest. However, just as once the Jews brought about the destruction of the temple and their own downfall through their presumptuous and rebellious attitude, the edifice of the infallible on Peter's chair in Rome will collapse through the presumption and blindness of his own assistants and will have to make room for My teaching as once before.

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

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

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

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

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

Sermon 2 - Second Sunday in Advent. John's Inquiry

Ref: December 4, 1871

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

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

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

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

These disciples or adherents of the actual, true religious teaching are still prejudiced by the religious principles impressed upon them since their childhood,

which sometimes misrepresent My teaching and, together with the ceremonies, have always been confusing for the believer. These men or disciples, who are the leaders of religious movements, are not yet free from prejudices. They are asking Me within their hearts: "Are we doing the right thing or not?" And I, who am now through My servants presenting the teaching as I once did and keep on explaining it, say to them: "Look at what I am doing. See how My children understand the love of God and their neighbor. See the miracles that willpower works in some individuals, not like once through My own hand, but in a way that in many cases will confound your scholars and physicians." At that time, I said: "You are like children! You have piped and your playmates did not want to dance; you have mourned, and they did not want to lament!" And now I am again saying: "In your childish minds you believe and hope that men will follow your leaders, but you shall see the contrary! You men will be mourning together with your leaders, but you will be unable to draw tears from anyone, nor awaken any pity!"

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

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

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

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

Although over a thousand years have passed, mankind has remained the same. I once said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." And I regret to have to say also now: "Only the divine love knows in its highest sense Me, the love that is active in unison with wisdom."

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

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

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

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

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

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

All the now following explanations of the gospels for each Sunday of the ecclesiastical year will show you how mankind's spiritual education advances in stages and how you yourselves, carried by the spiritual current, have already for quite some time been walking towards the road of enlightenment in order to become that for which I have created, educated and destined you. Awake, My children! Do not close your ears to the voice crying in the wilderness, to the dictations which I am giving you in such abundance! Awake and listen to the celestial harmonies that are sent to you from on high to prove to you that you are of spiritual origin and have a different destination and mission than to live merely in that which is of the world.

The spiritual wind is blowing through all the hearts; and if thousands do not understand its sound, you who can explain its movements and its purpose should not be deaf. Awake, throw all worldly things far behind you! You are spirits, inhabitants of another, greater, infinite, everlasting world!

Do not forget that this transient life on earth is only a trial life! The greater, indeed the greatest, part is awaiting you in a world where the sun no longer sets, where night is banned and only light, equivalent to love, permeates all heavenly spheres as a stimulator.

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

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

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

Whilst in material things certain conditions and circumstances are needed to achieve a desired success, spiritual progress offers at all times the opportunity to advance. Whilst in worldly things we are mainly dependent on others, in the spiritual your own innermost being is the greatest storehouse where all the treasures of an infinite world of the spirit are lying concealed. It is within you that I can reveal Myself as the Father, as the Son and as the Supreme Spirit. On this revelation depend on your peace and equanimity and, thanks to it, you learn to regard all the troubles in your life not as punishment but as wise and necessary trials. Then you begin to fully comprehend the words: "Come unto Me, all ye that labor and are heavy laden!" Love, a heavenly Father's everlasting, infinite love, has put this burden upon you, but it also helps you carry it.

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

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

Sermon 3 - Third Sunday in Advent. John's Testimony

Ref: December 9, 1871

John I, 1-27: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them

that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, this was he of whom I spoke. He that cometh after me is preferred before me: for he was before Me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him. What then? Art thou Elias? and he saith, I am not. Art thou that prophet? And he answered: No. Then said they unto him, who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Jesus is speaking: "This chapter deals with John the Baptist who, as a forerunner and preacher, was to pave the way for Me and draw the attention of the Jewish people to My coming and My teaching. This accounts for his answers to the messengers from the temple, his assurances that he was not Christ, nor Elias, nor a prophet, and that he was not even worthy to unloose My shoes' laces.

Concerning this point, John was quite aware of his mission and, besides, he was among the Jews the only example of humility and submission to My will.

John the Evangelist begins his Gospel with the words: 'In the beginning was the Word, and the Word was with God, and the Word was God.' Behold, this first sentence from the Gospel of My favorite disciple John proves to you the position John held among his brothers as well as with Me. What John the Baptist wanted to express through his material baptism, is spiritually expressed by My apostle, when he openly confesses that the Word or Idea of God had poured out the spiritual baptism over him, so that he was the first among all the apostles to comprehend the depth of My Spirit. He was the first to comprehend that all visible creation had come into existence through the Word (the expression of an idea, a thought or will), and that the Word, spreading life, created light, the very light which was at that time comprehended by only few.

It was he, My favorite disciple, who first comprehended with the heart what is inconceivable to the intellect on its own and gives life and light only to him who possesses that love which I am spreading, supporting and insisting upon throughout the universe. He loved Me in spirit, whereas the other apostles comprehend Me in truth. That explains his first words in the Gospel, testifying to My might, My love and My creation and how I was not recognized in what was My property when I appeared as Christ.

To these words of his that prove his deep understanding of My teaching and mission, the confession of his namesake, John the Baptist - who was sent

before Me to pave the way and prepare the Jewish people for the reception of My teaching - has contributed quite considerably. A step like the one taken by Me had to be prepared. Just as the blind, after recovering their eyesight, have first to be kept in a subdued light, since they could not bear the bright sunlight right away, John the Baptist was the awakener and preparer of the hearts to make them receptive for something nobler. That is why John exclaimed: "He that cometh after me is preferred before me; for he was before me." He was speaking of the Word that created the entire universe. It is this Word, or the mighty willpower, that felt the need to clothe Itself in a human form and - as once the material - now bring spiritual light and life personally to those who were walking in darkness. For John's words: "In the beginning was the Word ... and the Word was God!" mean to say: In the beginning there was God, the mighty Creator, Who spread living light through the vast expanses in order to awaken life. And now in Christ it is the same God, Who once again sends His Word as light through the vast expanses of the spiritual universe there to spread light, love and life. And as the morning star is the herald of the sun, John was the forerunner and preparer of the way for Christ. John the Baptist recognized his Lord when he first saw Him, for he was given spiritual vision, and he saw Christ's connection with the spiritual world in the form of a dove (spiritually the symbol of innocence). John performed on Me the external baptism, whilst I performed the inner baptism on him.

His disciples, too, soon recognized who was actually the master and who the servant. Therefore, they left John and followed Me. And Nathanael was won by Me when I revealed to him things which he thought only he alone knew. It was then that I spoke the prophetic words: 'Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man!'

Everything that happened in those times, at the beginning of My ministry, My spiritual birth on your earth, will repeat itself now and is already doing so daily. Now, too, there are John the Baptists and Johns as My favorites and apostles, only the procedure of their activity is different. At that time only Moses and the prophets counted with the Jewish people. They were not to be revoked, but their words were to be protected from disparagement - the ore freed from slag - and it was to be proven that I, as Christ, did not want to bring a new teaching, but only wanted to interpret spiritually and apply in practice that which was taken literally.

At the present time, however, on the eve of My Second Coming to this earth, men's cultural and intellectual level is quite different. Now I am faced with reasoning philosophers and bookworms, or with fanatical sticklers to the word in its literal sense, with people who are too fond of a pleasant life to submit to a religion that demands of them sacrifices and self-abnegation instead of pleasures and entertainment.

I am now coming again among you people as I did once. 'And the light shineth in darkness; and the darkness comprehended it not.'

Already for quite a while, voices are being heard preaching the need for repentance and the searching of one's soul. The sleeping human spirit is being awakened in many ways. But also, today the Johns are preaching mostly to deaf ears. Even those who have established themselves as My representatives on this

earth are deaf, often even deafer than the others upon whom they want to impress My teaching. Now, too, these leaders are losing their followers, who are seeking the light, the Word, as the manifestation of their God, - who are seeking what their own leaders are unable to give them. Thus, there arises a general striving towards the light, towards spiritual life, love and a heart-warming and truly spiritual teaching. There is a spiritual tendency in spite of all the resistance from those who, until now, were only concerned with their own interests. The trend is more and more towards freedom of thought, spiritual freedom. And although the open-minded in your world, with the light of their intellect, do not see the spiritual torch burning above their heads, the dusk of scientific life will soon be dispelled by them, and the "babes" will clearly see what so far has remained hidden to those who think themselves spiritually mature.

It is again the Word that in the beginning created heaven and earth, as Moses expressed it, the Word as actual life and light beaming from on high and pouring warmth and love into your hearts.

In the beginning was the Word, and the Word was I, and in the end the Word will keep sounding on and on, and I shall continue forever spreading light, life and love and guiding the children that are Mine in spirit.

Once the Word became flesh and those who were then living saw Its glory but did not recognize it. And the Word shall once more become flesh, that is, spiritualized flesh, and shall be recognized and comprehended by the living in Its glory, and they shall receive grace upon grace of Its abundance.

John once baptized with water, but now there will be baptism with spirit. Streams of heavenly water will be pouring into people's hearts, softening, and awakening many of them; but many will also remain untouched or will hide from this rain. Happy he whose heart is still receptive for the water from on high, who is directed upwards and does not resist the heavenly blessings! On all these people the divine light of grace will be poured - as once a ray of the divine light came down onto Christ in the form of a dove - and it will spread peace and tranquility in their hearts and all their surroundings.

Many will preach and spread My teaching as did once John the Baptist and My favorite disciple, John. Already there is some movement and, as the small breakers on the seashore are the forerunners of greater waves, so the present religious movement is the first beginning of a bigger one brought about by the stirring of the spiritual life which, as it were, squeezed in between matter and spirit, wants to find a way out. The spiritual has the property that it can also be compressed, but it will burst its bonds when the pressure gets too heavy.

You, too, My children, who are called to testify by word and deed that you are guides on the spiritual path of life, will often be asked: 'Who are you? What do you actually want?' The world is not going to believe immediately everything you say, as was once the case with John. But be of good cheer! Sow the seed, give willingly to those who ask you for food, and do not be concerned if often the seed you have sown does not bear the fruit you would wish for! Also, in a forest not all the trees grow straight. There are crippled, bent and sick trees, but the forest with its trees still gives thousands of living beings shelter and food and even the bad trees and plants have still some use. The same applies to the spiritual forest of human souls.

John preached in vain for many, as did I later on. My words, however, were still not lost and will remain forever - partly because they were spoken by Me, partly because they are irrefutable truths.

Strive above all else to purify yourselves, to free yourselves from all that is of the world, as John had done. He did not indulge in a pleasant life of the flesh - the transient garment of an imperishable, eternal spirit. No, through a frugal way of life, by the standards of that time, he made his body fit to serve the spirit and its soul.

And thus you, too, should avoid all that is unnecessary and pampers the body. You should concentrate on strengthening spirit and soul and aspire to become worthy of baptism with spiritual, not with material, water, so that you may progressively see and experience greater things and through spiritual vision learn to understand the association of the spiritual with the material world. You should strive for rebirth in the spirit. Then you will not have to ask as did once the two disciples of John the Baptist: "Rabbi, where dwellest thou?", for then My dwelling will be in your heart. There you will be harboring the Lord, Who has been the light, love and life from the beginning and Who is going to bestow all this upon those who let themselves be baptized with *spiritual water* to become His children. Amen."

Sermon 4 - Fourth Sunday in Advent. John the Baptist's Sermon of Repentance

Ref: (December 10, 1871)



St. Luke III, 2-20: "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of

repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. And the people asked him, saying, what shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them. Exact no more than which is appointed you. And the soldiers likewise demanded of him, saying: And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

Jesus is speaking: "This chapter deals with a sermon of repentance John the Baptist preached on the Jordan to the crowds gathered around him. With this sermon he intended to prepare the Jews for the One the latchet of whose shoes, he said, he was not worthy to unloose.

The people listening to him asked him what they were supposed to do, - each one in his particular trade. And he told them to observe the law of love of their neighbor. What John did and preached at that time, I have now been doing for a considerable time. I, too, admonish mankind to repent - in different ways - with words as well as through events. As then the advent of the actual teacher was announced and prepared, the same has been done already for quite a while in preparation of My next coming. As the Jews were thinking and acting then, they were not fit to properly accept and comprehend My teaching. And with the people of today, who are caught even deeper in the mire of selfishness, it is all the more urgent to awaken and warn them. There is not much time left now to consider what to do and where to turn. Just as for the sleeper the time of his dreamlife passes with great speed and hours pass like minutes, thus time is now rushing past for him who, without thinking, lives only for the present. Therefore, the events, illnesses, looming social revolutions are all necessary to shake up mankind from its deep worldly sleep.

At that time John said that One would come "whose fan is in his hand, and he will thoroughly purge his floor and gather the wheat, but burn the chaff". And now, when you have invented machines to clean the grain with the help of strong fans, I am replacing the winnowing-fan by speedier methods in order to achieve My purpose and separate those of good will from the indifferent and indolent ones. Already the wheel is spinning in My spiritual wind- and corn sifting mill. Whirling, it stirs the masses, tossing away from it the easygoing, shell-like rabble,

which indulges in the pleasures of the world deaf to all warnings. As then, John reproved even Herod, the Tet-rarch of Galilee, for the way he was living, so today public opinion is reproving the ambitious plans of many a ruler. In the past, Herod had John imprisoned, and now, too, the rulers would like to check the tongues and cast out the thoughts from people's heads. But now - as it was then - these efforts are in vain. The Word, the spiritual carrier of My will, is far more powerful than weapons and force. As an immaterial being it passes over all barriers of the material world and dominates everything in the spirit, since I Myself am the Word.

Then the people listened to John's sermon, but when self-abnegation and sacrifice were demanded, they turned their backs on him, just as the rich ruler did with Me. And now the majority of people ridicule those to whom I give My teaching directly. They look down on them derisively, in their worldly wisdom considering themselves much wiser than those with the language of the heart. Poor, erring children! There will come a time when all your intellectual stuff will be insufficient to give you comfort or peace. In the events that you will have to face, you will be standing between two worlds, blaming God and your fate as cruel, for the material world will be repelling you with scorn and the spiritual will not accept you.

John already foresaw this mental torment, when he endeavored to awaken the Jewish people urging them to change their ways. And today, when nearly all the noble qualities of human nature have been buried and only egoism with all its characteristics is ruling, this warning-call is again sounded, supported by accidents and troubles in order to achieve by forceful means what so far could not be achieved gently with the majority of people. • At that time even I, as Jesus, submitted to the external baptism with water. Now you have to submit voluntarily to the invisible, spiritual baptism with My Spirit. Then the divine light appeared above My head in the form of a dove, thereby pointing to My descent and My former and future place of residence. Oh children, do your utmost now, so that the streams of light and grace from on high are not poured out on you in vain! Prove worthy of your descent and your future destiny! As the voice once proclaimed: "Thou art My beloved son, in thee I am well pleased", may now the same voice sound above your heads and in your hearts, assuring you that you are on the right path towards becoming My children.

At that time John said that he who had two coats should give one away, and he who had plenty to eat should share with a hungry one; also, that no one should demand more than is due to him if he has a claim to something. All these examples point to one thing. Be generous, be just - the same as your Father in heaven. Give, so that also you may receive; forgive -that you, too, may be forgiven! Do not be deceived by the world and the things it has to offer. A time is coming when you will have to leave everything behind and keep only those values which you have gained for your inner being and which neither pestilence nor war, neither affliction nor death can take away from you. Let be those who consider themselves very clever with their pseudo-wisdom! Their time of triumph will only be short. Follow My advice, My warning. I do not call you a generation of vipers as John in his sermon of repentance did, but I call you My children whom I once created in My image and want to restore once more to this image. Originally the outer appearance corresponded to that of the spirit; today there still remains

externally a faint likeness with the long vanished paradisaic beauty, but the soul, as the temple and seat of My divine spark, has become but a caricature. My order does not allow this discord to remain, and the inner man must once more be brought into harmony with the outer. Even if you are no longer able to change the outer shell on which passions have left their mark, do make at least every effort to shape the inner, spiritual man once more according to his archetype, for there does not exist a more beautiful, or a greater and more spiritual image in all of creation. It is that image as a copy of which every being has been created to a greater or lesser extent. And of this image you, as the highest expression of all material and spiritual creation, bear within you that form, that archetype, which not only wishes to be your Creator and Lord, but also your Father. He could lay down for you laws with inexorable severity through the power of His will and either reward you or punish you relentlessly and devastatingly but, instead of punishment, He has only forgiveness, mercy and love for you. In those days a forerunner was needed who could prepare mankind for My coming. Today it is I Myself Who extends to you the hand of peace in order to guide you in all the troubles which will be descending upon mankind due to its obstinacy. Do not push away this hand, because you will not find a stronger one. Every human arm is too short, only Mine suffices for all distances and is able to reach the one asking for help, even beyond those spaces where the last star is shining, and the realm of spirits begins. Even there this hand is available to guide and draw towards Me the one who has love.

Heed the voice that - as once the voice in the wilderness - is now calling to you in the wilderness of worldly activities: "Do not forget Him Who reigns above the stars, but also wants to dwell in every man's heart!" John preached in the wilderness. He did this because the wilderness which is barren of vegetative life would not distract his listeners. Now I am preaching to you in the wilderness of the spiritual life which, because of the arrogance of human intellect, has become barren of all that revives the heart. Thus I, like John, am endeavoring to plant the spiritual flower of love in the midst of sand and rock which, not drawing nourishment from the soil, obtains its nourishment only from above. And now, on the ground of a speculative world of the intellect made barren through egoism, in the wilderness of the divine spiritual life barren of deeper thought, I once more call out to you:

"Awake! Go into the depths of your being in order to find the source of never-ending joy, comfort and love as the fundamental principle of all created and animated things. Recognize Him again Who, through gardens full of flowers, through shady forests and on lofty mountains and up to the most distant universal sun, is always the same, never changes and -since He has created everything - expects of His created beings only the one thing that a mother, a father expects of their child as a first sign of kinship - love."

Whilst your weak worldly rulers try to enforce your respect for them through many laws, I set you as free beings into creation. You may choose freely between love or hatred, life or death, light or darkness. At this stage everyone is still free to choose, but the time when a decision must be made is coming closer and closer.

Just as once the warning-call sounded before My coming, now My second call is sounding, so that the events may not take you by surprise while asleep, but that you may face fully conscious and with a calm heart the events meant only for those who could not be awakened by more gentle means.

Whilst your hearts are receptive for the soft harmonies of love, trumpets must be sounded for others as is mentioned by My beloved disciple John, when angels will be pouring out the vials of wrath upon those who are hard of hearing and who, notwithstanding all warnings, do not listen to My words of love. I have already repeatedly proclaimed that bad times will be coming. I once more repeat: Bad times are ahead of you. Make already now every effort to change for the better so that in the knowledge of this you have a shield against all the bitter events. Actually, they are bitter only for those who, used to the honey of a worldly material life of pleasure, do not regard the bitter remedy as a medicine, but as a destructive poison.

This is the meaning of that sermon of repentance for you and for the coming times. Who has ears, let him hear! Amen."

Sermon 5 - Christmas Day. The Birth of Jesus

(December 25, 1871)



St. Luke II, 1-14: "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the

same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Jesus is speaking: "This chapter deals with My birth, a day you celebrate each year on December 25th in accordance with the rites of the church.

You are already familiar with the events at the time of My birth, but there are still many unclear points concerning this act of My first visible appearance on your earth, the deeper meaning of which, in its spiritual correspondence, is still unknown to you. Therefore, I shall make further revelations for your benefit, as well as that of My believing children of the future, to show you that even the smallest thing concerning Me and My coming to the earth is of the greatest significance and will repeat itself on My Second Coming to this small globe, the dwelling place of My children who will be great one day.

As the conditions on earth once made it necessary for that particular people at that particular time to witness the great act of grace and love which I accomplished for you and all the spirit world, on My Second Visible Coming a time and place will again be chosen to suit My purpose best. You were right in calling this feast "Holy Night". It was, indeed, a hallowed night when I consecrated Myself for your sake and that of all material creation as an offering of meekness, when I, the infinite Lord of the entire creation, put on a fragile, perishable garment, which among millions of beings on other worlds, as far as its outer appearance is concerned, is far beneath the supreme archetype of a human image. Many inhabitants of other worlds are endowed so richly that man of this earth appears to be only a weak imitation of that which I put into this form as an image of My own Self. And yet, although the dwellers on other globes surpass men of this earth in many ways, spiritually the latter are destined for something infinitely greater than the dwellers in paradise-like worlds and suns. Although they enjoy an eternal spring and live in conditions you cannot even imagine, they lack a clear comprehension of Me, of My spiritual creation and My fatherly love.

They are good, because no evil endeavors to induce them to the contrary. They recognize a Supreme Being and kneel before Him in awe, but none of them dares to think that this Supreme Being might wish to press any of His created beings to His fatherly heart and give it the sweet name of a child.

Only those who have gained this position through struggle and victory are entitled to this, and they can become children of God. In the school where such children of God are educated, beside the greatest spiritual exaltation, there also has to be the opposite - the greatest possible humiliation, and they must be able to turn completely away from the good, if they so desire. In order to demonstrate to you that it is possible to make positive progress between such extremes and overcome all obstacles, I clothed Myself in one of the lowest and most unpretentious human forms and descended upon this dark globe which - as

regards its endowment and size - ranks in My creation similar to infusoria compared with all the beauties and wonders of your earth. But since in My creation even the minutest infusoria in their own way have been made as perfect as man, the lord of this earth, My principle of creation, on all levels of created beings, shows that I am greatest in the smallest, and particularly in this point stand forth as the mighty Creator and Lord. This was the reason why I chose one of the smallest globes to reveal My greatness, thus proving to My entire world of spirits and souls that only in the smallest is the greatest possible and that the greatest glory is gained in the greatest humiliation; that he who sacrifices all is worthy to possess all.

Therefore, I was not born in a palace to parents of high standing, but in lowly circumstances. However, in the circumstances of My birth the sublime, the spiritual, had to be suggested. Thus, the census was decreed by Herod, and I was not born in a house built by men, but in My own house, that is, in the open, in a cave.

Neither emperors nor kings witnessed My birth, not even ordinary people, but only animals - unspoiled creatures. The census was responsible for Mary's journey to Bethlehem in order to bring about that which would honor the King of all creation.

Millions of superior spirits sang the hymn of praise: "Glory to God in the highest and peace on earth to all men of good will!" These and the animals, as they had gone forth from My hand, were present at My birth. Such witnesses were befitting to Me, the Lord of the heavenly hosts, wrapped in swaddling clothes.

On account of the census My birth could not remain unnoticed. Thus, at that time, Herod, the cruel governor and Tetrarch of Jerusalem had to rule, thereby making My further education and My later career more difficult. Through the overcoming of all these difficulties, it had to be proven that, although I placed Myself in the lowest position, I would -witnessed by My entire world of spirits - still fulfil My task, namely, besides setting an example of the greatest humility and self-abnegation, to make this small earth into a training-school for My children, who are destined one day to change, for all the beings living on other globes and suns, the image of the Great Spirit and Creator of all visible nature into one of a loving Father.

What I had planned eons ago and had begun to carry out over a thousand years ago, is now nearing its completion. My religious teaching, My word, which cannot be replaced by a better one, - My teaching of love must be universally accepted. Love alone must rule; all passions of the human heart, which I have put into it so that through battling against them love could be won, all these passions must be controlled and placed before the altar of love. Hatred, vengeance, pride and whatever they may be called, these powerful impulses of evil within man, must all be silenced. The cross, nailed to which I once asked forgiveness for erring mankind, must - as a symbol of reconciliation - be loved and honored by everyone and sometimes even carried in remembrance of the way I have shown, which is the only one that can lead men to spiritual heights.

As towards the end of My sojourn on earth circumstances seemed to work against Me, apparently leading to My death, but through the resurrection from matter and My return into My spiritual kingdom actually bringing about My

greatest triumph, at the present, too, men seem to be afflicted by an ever-growing number of misfortunes and catastrophes. However, man shall rise, like the phoenix from the ashes, out of burnt worldly opinions and prejudices, unscathed as a spiritual product of his Creator, as a spiritual child of a supreme spiritual Father.

Like a rudderless ship mankind is drifting towards this destination. But first all the artificial walls the human intellect has built around the loving heart, the barriers of birth, station and superficial knowledge must be pulled down. Man must cease to think with his intellect and learn to feel with his heart. Only when the warm fire of love has warmed his whole soul, can wisdom, as a regulating impulse, set limits to love and let men feel all that with which I have endowed them and why I have created them such and not otherwise.

Whenever I, as Christ on earth, prayed to My Father, it was Wisdom calling to Love to limit its boundless action. Just as wisdom and love can only exist with each other, I, as the Christ, was one with My Father, the Love, and therefore I could say: 'No one knows Me, except the Father in Heaven and I alone know Him', or to go to the Father' and so on. Thereby I meant to say: All the world was created out of love, but wisdom has regulated its conditions. Love creates, and wisdom preserves. Love, as the "Father", was the highest symbol of purity, whereas I, wisdom, as the "Son", proved it through the deed. Thus, also man, as My descendant, shall become a manifestation of love and wisdom. He shall love first and only then shall he learn to be wise so as to comprehend fully My creation and his mission in it.

This is what I have in mind for you and all events are leading you in that direction. I have demonstrated to My spirits how what they considered impossible has become possible. I have led with My example and have made My beings on this small earth into citizens of My Infinite Kingdom, into My sole children.

What I once started as a babe in a cave near Bethlehem and what was praised by millions of angelic spirits, but not comprehended by men, except vaguely suspected by a few, has now been accomplished.

I have accomplished the work of reconciliation, of love and forgiveness. The world is cleansed of all impure dross of selfishness. And even if afflictions and catastrophes destroy man's physical body, they cannot harm his spirit and soul. This part of man is standing above the ruins of the world with arms outstretched towards the divine Savior Who - as once on earth - is calling to all: "Come unto Me all ye that are heavy laden that I may take off your burden and refresh you! Come, you fighters for love and wisdom, receive the crown of life; the realm of spirits is open to you, and you may see the hosts of angels rejoicing and praising the Lord with the same words as once before: "Glory to God in the highest and peace to men on earth!" For He came into His own and His children have recognized Him. Amen."

Sermon 6 - Sunday After Christmas. The Child Jesus in the Temple

Ref: (December 25, 1871)

St. Luke II, 33-40: "And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and

for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting's and prayers night and day. And she in that instant gave thanks likewise unto the Lord, and spoke of him to all of them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Jesus is speaking: "This chapter begins with My birth, speaks of My circumcision and then deals with the three days I spent at the temple in Jerusalem, when I was twelve years old. The arrival of the three wise men from the east, the slaying of the children, and other things - as, for instance, the flight into Egypt and return after the death of Herod - are not mentioned here, and so I shall skip most of it since you know it anyway from the Gospel of James, the story of My childhood, as well as from My disciples' records.

So let us stop at the above mentioned text: "And Joseph and Mary marveled..." What about? They marveled at Simeon's prophetic words and at Anna's statements, both of whom had recognized in the child, that had been taken to Jerusalem for circumcision, the Savior, not only of the Jews, but of all mankind, who had come to liberate the spirit from the constraint of matter. It is understandable that Joseph and Mary did not comprehend what those two prophesied, for - looking at all the mysterious happenings, beginning with Mary's conception up to the birth and presentation in the temple, - it is obvious that neither Mary nor Joseph knew what to think of all this.

Although the Jews were used to receiving direct messages from Me through prophets, they did not pay much attention to them while the prophets were still alive, and their prophecies gained importance only when they began to come true.

They were waiting for a Messiah, but their hopes were based on worldly considerations; they were waiting for a Messiah who, most likely born in a palace, would one day as a great hero deliver them from the hated yoke of the Romans. That the son of a carpenter - as what My foster father was known to them - was to become their Savior was quite beyond their expectations and comprehension.

Therefore, Joseph and Mary marveled at the words of Simeon and Anna. Mary had had the most miraculous experiences within a short space of time, quite inconceivable to her. She had given birth to a son without having known a man. She had become a mother without having experienced motherhood in its fulness; for normally a child is the link that joins the lives of a man and a woman, uniting them to a whole, to a family.

Mary was a mother and did experience the joy of seeing her offspring before her, but it was more a feeling of pity for the little babe than a mother's bliss at pressing to her bosom the bond of her husband's love. Thus, she did not and could not understand what took place at the conception, at the birth and later on. She acted only in accordance with higher guidance and was passive rather than

active, following as a woman and mother only her emotions that bound her to her infant. Of course, this vague feeling, the doubts and suspicions, which she believed only she alone was carrying in her heart, grew when she heard others express similar and even greater things as she was taking the child into the temple. Through having the circumcision and sacrifices performed in accordance with the law, I was to be received as a child into the Jewish religion and brought up in it.

Simeon's words were most mysterious to Mary, since he recognized the child as that of which she had no idea as yet. But his last words were even more puzzling: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also,), that the thoughts of many hearts may be revealed!" She could imagine that something extraordinary could become of her son since the conception, the birth and so on were accompanied by such extraordinary phenomena. But to have carried a God under her heart and the expected Messiah, the spiritual redeemer - not only of her people, but of all mankind - that was something beyond her understanding. Still at My death on the cross she wept over Me as her son, - a man, not a God. Only through the resurrection was she convinced - as were My disciples - of that which I had told them repeatedly.

The sword that was to pierce her heart was the mother's grief; for if she had known and recognized who I actually was, she should have rejoiced at My demise and not mourned. I had often predicted to her and My disciples what was ahead of Me and how I would overcome death and hell. However, how could they imagine - particularly in those times of the prophets and miracle-working Essenes - that I, a man of flesh and bones like them, who eats and drinks, could be God, the Lord of Hosts Who, after He had grown from a human child, was to end on the cross - at that time a symbol of shame and degradation.

Therefore, Joseph and Mary marveled. They did not comprehend who He was who had come to bring about the fall and rising again of the Jews. The "fall" was the destruction of the Jewish kingdom fifty years after My demise; and the "rising again" the transition of many Jews to Christianity as well as the change of the sign of the cross from a symbol of shame to one of supreme glorification.

Do you believe that at the time of My Second Coming there will be better comprehension among men? Not in the least! Then, too, there will be many admirers who will regard Me as nothing more than a man inspired by God. At My Second Coming I will, of course, not come as a child, but as a mature man, and there, too, will be many doubters to whom I shall have to prove My Deity through miracles as the power of the Word would not convince them. The story of My childhood will repeat itself in its main points and events, but only in a spiritual sense, for then the spiritual understanding will be far more developed, so that the believers will be in the majority, the non-believers and doubters in a minority.

Behold, My children, as I once submitted Myself to the Jewish custom of circumcision, you should submit yourselves to a spiritual baptism, the baptism with the spirit of My love. Eliminate from your hearts what does not belong there and begin to understand Me and My world better every day, so that your hearts may not be pierced by a sword because by attributing too much importance to worldly things you mourn what is not worth mourning. Make sure that you see

things as they really are and that you daily fulfil your duty on this earth while you have to live here, so that when the grave hour of departure has come you have no regrets and need not mourn anything.

May you recognize Me, as Mary did when I returned to the Father, and understand that He whom you know as Christ is by far greater and more loving than you have imagined, but that also My demands on you are more severe than you thought.

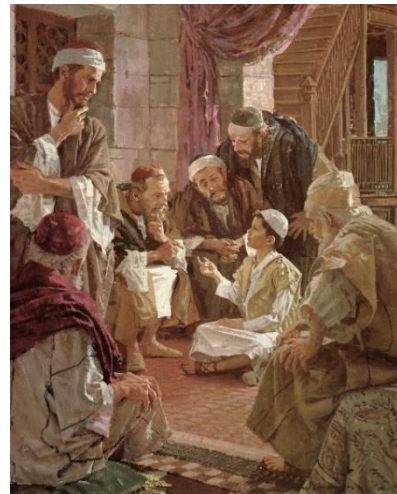
There are many today who believe in Me and love Me as did Mary during My life on earth. However, this is not enough. Mary recognized only at the cross and on My resurrection that He whom she had borne was not a man but the Son of God, that is, Wisdom that had been separated from Love, Who returned to His heavens after three days in the grave and afterwards appeared to His disciples and the mother of His human body not physically but spiritualized. See to it that Christ may rise also within you - as He is and was - so that you need not have to marvel if you find Him different from what you expected.

This for a warning, and may you act accordingly! Amen."

Sermon 7 - First Sunday After Epiphany- The Twelve-Year-Old Jesus in the Temple

Ref: (December 26, 1871)

St. Luke II, 42-50: "And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, how is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spoke unto them."



Jesus is speaking: "This text is also taken from the Gospel of Luke and deals with the three days I stayed in the temple. What I did and taught there is already known to you, since some years ago I explained it to you in more detail. We shall, therefore, look at it only insofar as it will be repeated spiritually before My Second Coming and is, in fact, already in the process of repeating itself. What you can gain from this repetition shall be the conclusion of today's word.

Behold, My children, I have told you repeatedly that each action at that time - from My birth to My resurrection and ascension - had a twofold, actually

threefold, significance. What I then did and spoke was of importance not only for the Jewish people, but for all men of that and later times. It was also - reaching far beyond your earth - meant for My entire realm of spirits which followed My actions with curious eyes to see whether and how I would, as a human being, accomplish the mission I had set for Myself.

Being clad completely in the human body of an earth-dweller, I had to fight all the passions of human nature in order to free Myself from this and, spiritualized, return once more to whence I had come. Like every child I had to improve My soul gradually, develop My concepts and opinions in order to adapt to My Spirit the soul I had breathed into Myself, so that at the end of My earthly career I could show My spirits how I brought back not only My own Spirit in all its magnitude, but also knew how to spiritualize My human soul.

Thus, I demonstrated to the great realm of spirits how My sonship could be attained, setting the example - as a living, struggling and suffering human being - how and at what price unification with Me can be attained.

If the spiritual development of the human soul, in which I was clad, made faster progress than with ordinary human children, if already in My earliest childhood I uttered words of the spirit when other children have not even learned to speak, if I, as was the case during My three days in the temple, gave explanations and even performed miracles, - you must remember Whose Spirit was latent within this Jesus and how easily it shone through the human cover at the least provocation. You must also bear in mind that I did not have before Me a human life span as other people had, but only thirty-three fleeting years during which, until My thirtieth year, My earthly man matured for the great feat, and then there remained only three years for the laying of the foundation stone for the supreme, everlasting, great spiritual teaching, without which the spirit world and indirectly also the material world could not have continued to exist.

In My creation it did not suffice to have called into existence spirits with immense powers and qualities. They also had to know for what purpose and why I had given them such perfection, so that they, by wisely using it, would honor Me, their Creator, and learn to fully comprehend Me and My creation. In order to divinely establish the great realm of the spirits, to give the whole as well as each individual their true spiritual value and to teach them to recognize matter as only consolidated spiritual which must, like the spirits themselves, only by a longer way, accomplish their spiritualization so that one day they can return to Me, spiritualized, as particles of My spiritual Self, - for this purpose I descended upon this earth, and My entire earthly career, as is known to you to the end, served this purpose.

Thus, the events of My birth, My flight and return to the land of the Jews, were only individual, predestined phases in the spiritual education of the human soul given to Me. The same principle was evident also at the temple in Jerusalem where I already at the age of twelve began to expound thoughts which reached far beyond the ideas about life and religion common at that time. Many of My listeners were thereby awakened to thinking, since in the entire Jewish nation the expectation of the coming Messiah, inspired by earlier prophecies, concentrated upon just this time of My appearance.

That they all wanted quite a different Messiah is, of course, not surprising, since the people - especially the Jews - being under the oppression of a foreign nation were hoping for a liberator. However, they were all gazing downwards whereas the Messiah came from above. What I taught in the temple - where instead of answering questions I put embarrassing questions to the learned priests - was meant to prove to them how superficial their knowledge was of the things of which they claimed to have exclusive knowledge. I did this in the temple, the spiritual school at that time, and in front of numerous listeners, because the word as carrier of infinite spiritual reality would forever continue to be effective. Thereby I planted the seed for My future teaching. During these days I already gained eager reverers of My person and teaching who remained faithful. While I there acquired supporters, I also made enemies of the Pharisees and priests; and it was through these two opposites that the piece of spiritual bread I had dropped lived on and bore its well calculated fruits. Had all been in agreement with Me, on the fourth day no one would have given a further thought to Me and My teaching, especially since I was regarded as just a bright, somewhat critical boy.

That thereafter I retreated under the cover of a carpenter, thereby for years detracting attention from Me, had its good reasons. I wanted people to forget the earlier manifestations of My divine Spirit - especially in the temple - and intended as a man to confirm by word and deed what one would not have believed a boy or a youth.

Even Mary, the mother of My body, did not understand My words when I replied to her loving reproach about her long search: "Knew ye not that I must be about My Father's business?" Joseph and Mary did not understand the meaning of "My Father's business". They were still too devoted to the Jewish cult and believed religion to consist entirely in observing the customs. They did not know Me, and My Father even less, because for them there existed only one indivisible God. Even if they had recognized My Divine Self, this dual being, I and God, or the Son and the Father, would have been inconceivable to them.

So it had to happen that at the time of My ministry, when human kinship was coming to an end making room for the great spiritual kinship of mankind with the great realm of spirits, My Self had matured to enable Me to fully accomplish My mission, in that My soul, united with the Divine Spirit, taught and did what you find recorded in the Gospel of John and what, since that time, has been written with indelible script upon the great plan of all creation with the words: "Establishment and right conception of the divine attributes, explanation and proper comprehension of human and spiritual dignity in relation to the Creator of all things and their correlations."

This was the purpose of the teaching I then established, which is divine and permanent, because it was given by God, left by God to His divine descendants as a yardstick, showing how God can be loved as the Lord, the Creator, but also - as the Father, and how one can approach Him. And now, My children, once you comprehend why I came into the world, why until My twelfth year events had to take that course and no other, I will lead you away from the past and into the present and explain the significance of the boyhood of Jesus and his questions to the priests for your present world conditions.

Behold, in the world it often happens that one looks into the distance and does not see what is near or - as your proverb says - one does not see the wood for the trees.

What does boyhood generally mean? It is the awakening of the inner spirit, when the soul wants to acquire intellectual knowledge, when it studies the external things, the surroundings, yet is not deaf to the voice within that often speaks differently from what one wishes.

This boyhood of mankind, this awakening from the long sleep of belief, especially in religious things, this time of My twelfth year is here now. The spiritual movement, which is taking possession of all people, is manifesting in the trend to carefully consider the things people are expected to believe, and in the questions the awakened is putting to the spiritual authorities, the theologians and scribes of your time who claim to be learned and the only ones to be well informed. However, these authorities, since they are incapable of answering the questions put to them, want to solve the questions with questions.

This 'twelfth year', as the forerunner of My later more mature teaching, is that which brings peace to some but leads others to despair. It again is the word: "In the beginning was the Word, and the Word was with God, and the Word was God." It is again the word - as the expression of spiritual thought-forms which, almightily flashing through all hearts, arouses a thousand other thoughts and gives rise to a thousand other words.

Also, in those days I threw the stone only to the slope; its own weight then pulled it down, causing it to roll and finally to fall. Thus, it is with the word! It is like an avalanche. Although small in the beginning, it becomes larger and larger, dragging everything along into the abyss. Just as the avalanche frees snow-covered slopes of their cover, making it easier for the light of the sun once again to reach mother earth, thus the thought and word avalanche crushes the artificial edifice of falsehood and deceit, and the gracious shine of the divine light of love illumines and warms the hearts which had been kept numb under the cover of ice and snow.

This is the preparation for the great process of purification.

Even the social conditions, a result of the spiritual-religious ones, are stirring and demanding adjustment, the re-institution of divine-human rights.

This is the 'twelfth year' or spring which must precede the hot summer during which the fruits mature, so that in autumn the harvest may be brought in.

My twelfth year, My boyhood, was My year of spring; My teaching years were My summer; My last forty days until the Ascension - My harvest-time.

You will be seeing how everything will develop in accordance with these laws and periods. The years of spring, the time of fermentation, will be followed by the summer-years of maturing with their winds and thunderstorms, and then by the years of autumn when I, as the harvester, shall separate the chaff from the wheat, gathering the better fruits into My spiritual heavens and spiritualized celestial bodies, but banning the bad ones into solidified matter within which then, upon a longer road, that must be attained which was rejected upon the shorter one. Therefore, in the spring of your spiritual life - through the fermentation and purification process within the heart of each individual - be prepared to do the same that I did on a larger scale. Let everyone free his heart as much as possible

from all worldly things so that he may withstand the gales and thunderstorms of the succeeding summer with spiritual strength and, like plants and trees in the open field, emerge from the storms victorious. Then there will not be merely empty leaves in autumn, but fully ripened fruits in words and deeds, worthy of a child of the Divine Father! This is the only way to win My love, My Kingdom and the peace of your soul, and you will have then developed into trees that have grown strong in wind and weather and will not have become swaying reeds.

This is the reason for the movement of the time, of the minds and of the movement in your own hearts which keep urging you to progress. Therefore, heed My call which is coming to you in so many forms! It is always meant for your good, and with the help of My grace, you can achieve it if only you have the will. Amen."

Sermon 8 - Second Sunday After Epiphany. The Wedding in Cana

St. John II, 1-11: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water-pots of stone,



after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples believed on him."

Jesus is speaking: "This chapter of John begins with the wedding at Cana in Galilee, where I performed the first miracle by transforming water into wine.

With this event, which took place at the beginning of My teaching years (although I had not yet begun to teach publicly), I wanted - particularly through the combination of circumstances at this wedding - to draw the attention of many toward Myself, because within a short time My way of living in obscurity was to come to an end.

The marriage ceremony is, of course, a frequently performed act and, although it holds much spiritual meaning, most people regard it as completely material and celebrate it in that manner. Had this been only such a wedding, one would not have found Me there. However, I had much greater things in view which had to be achieved through not too conspicuous events. The Jews' attention was to be gradually drawn to My forthcoming teaching and activities.

As concerns this act and all of the following, their spiritual repetition in these present days must be understood in a greater and deeper sense, because now also the periods of time will be greater than during My short years of teaching and sojourn upon your dark earth. Then I had been given only a short time to achieve great things of eternal duration. Now, when the future perfection of mankind's spiritual education is at stake, the stream of events is flowing more slowly, but all the mightier, - overcoming all the obstacles, which might arise against My plans until My final Advent.

Reverting to the wedding at Cana, I must first explain what a wedding actually is, how it is celebrated by you and how I would like to have it celebrated, so that you may later recognize its spiritual significance for all mankind, and that the union of two people has in its correspondence a deep significance for all men.

A wedding is the conclusion of a previous agreement by two people of different sexes who, attracted to each other, yield to the impulse of their souls and are resolved not to relinquish during their lifetime this once-begun spiritual bond, but -becoming more and more one with each other - to bear joy and sorrow jointly. Therefore, since they are of one mind, the marriage is sealed through a legal act, and as a result the individual ceases to be that but prefers now a joint life, the life of the family.

Such an act between two souls, who have found each other, and their permanent bond is to be valid not only for this short life on earth but also for the life in the beyond where both partners, thanks to their striving for the same goal, unite more and more and, finally, become - as you say - like "one heart and one mind". Such a union should be founded on true spiritual and moral love, the basis for a family life with mutual respect.

Through My established natural law, the Law of Pairing, I purposed not only the living together of two individuals but wanted also fruits to be propagated out of such love, which were to reproduce and ennoble the better mental qualities of the one and the other.

Thus, the Marriage Law, which I implanted in nature as an urge for propagation, was the cause for an everlasting gamut from being to being right up to Me. That was what I wanted, and what have you people made of it? A market with human flesh and the selling of souls. It was certainly not the physical-material aspect which made Me accept the invitation to this wedding. On the one hand I wanted to comply with the wishes of the mother of My flesh, but on the other hand I intended already there to lay the foundation stone for My great spiritual realm. That I made wine out of water, and a wine which the wedding guests declared to be the best, is in its spiritual correspondence of particular significance for the present time.

Behold, what I told you about the marriage bond of two people shall now take place spiritually between the various Christian sects, based on the teaching of

love as defined in the Gospels. They, too, are to unite through love to one only family. Approaches are already made, and spiritual communication is improving. The small differences in opinions and interpretations of the ever-invariable Bible, which were the cause of the division, are gradually beginning to diminish and will one day disappear altogether. At the present time preparations for a life together are being made and will be leading to the celebration of a union, a marriage, for which it is truly the highest time.

Once this unification nears its goal, I shall again change the present water of faith into My spiritual wine of love. And as once the steward at the wedding asked, those who have been waiting will then ask: "Why did we drink the poor wine first and save the best until the end?" - And I shall reply: "Because earlier you were incapable of properly appreciating My wine of love and the result would have been misuse. But now when you have drunk your fill of the poor man-mixed wines, now, when your drinking-urge has calmed down and you are able to distinguish good from bad, - now I am coming to give you something that is not new to you but actually the same wine you used to drink, only purified - a divine drink, which only those deserve who have left sensuality and what is material far behind, have recognized their spiritual nature and crave only for spiritual drink and food."

Men are now fed up with the poor brew offered to them as a divine drink. They feel that there is something better, each believing the other has what he lacks. This seeking and questioning is removing the obstacles of religious fanaticism making a union possible. Then I shall come and there will be only one shepherd and one flock.

This is the spiritual meaning of the wedding in Cana. Watch the religious movements and see how like-minded spirits find each other to celebrate the wedding day when all, united, will strive towards Me to earn that name which I have reserved for those who practice My teaching and have adopted the basic principle of My entire spiritual and material creation, to become worthy spiritual children of the heavenly Father.

Keep this well in mind! Amen."

Sermon 9 - Third Sunday After Epiphany. The Healing of a Leper

Ref: (January 11, 1872)

St. Matthew VIII, 1-4: "When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, see thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

Jesus is speaking: "This chapter of My disciple Matthew deals with several healings and miracles during My first years of teaching. These acts were necessary to give the orthodox Jews a different idea of their mosaic laws and their Jehovah-Zebaoth. I had to perform acts for them, as words alone would have been insufficient.

Here it is mentioned how I healed a leper by just touching him. This kind of healing is now no longer possible or not in accordance with My will; for if you would take "leprosy" in the spiritual sense, I would have to make angels out of many people suddenly, and not the best ones either, and this would not be of benefit, neither for Me and My spiritual realm nor for the suddenly transformed spirit or soul.

Actually, what kind of a disease is leprosy? What is its cause, and how can it be cured? Before we can clearly understand the spiritual correspondence, we must first answer these questions. Leprosy is caused when - be it through debauchery, through unnatural eating and drinking or through uncleanness - a person has absorbed into his organism so many foreign and poisonous substances that the entire human clock movement cannot go on working. In order to restore the normal and natural action and administration in all parts of the body, human nature projects all the foreign substances and poisons, which have been taken in for years, onto its largest and very important organ, the skin, which provides the most extended contact with the external world, thereby not only ridding itself of its foreign and troublesome burden but also, with the help of this poisonous irritant, stimulate the skin to support the whole organism with increased activity, thus helping to restore its former health.

Naturally, this disease can best be healed in the same way as it arose, that is, it came from the inside to the outside, and the healing must be affected in this way, too. The spoilt blood, which has deposited its bad substances in the skin, must be replaced with new and healthy blood. Of course, externally the wounds must also be kept clean, so that all can be removed that is decayed and no longer of any use to the body and the way cleared for the poisons, which may still have to be eliminated.

Thus, healing can take place when, by observing a natural way of living, the body can renew itself and ensure full strength for its organism and a long, healthy life for the respective person. Here you have a short outline of the nature of leprosy as a physical disease. Now let us look at it in its spiritual correspondence to enable you there, too, to recognize the characteristics of the disease and its remedies. Here the miracle worker, however, who can heal this disease through mere touch or a word, cannot be counted on, for every leper in the spiritual sense must heal himself. Behold, the greater part of mankind, is 'leprous', i.e., full of poisonous boils. But because the majority of people are leprous, this is not considered offensive. The few who have been cleansed do not withdraw from those who suffer from this disease but tend them with the love and patience of Christian faith in order to help the sick, if they themselves are too weak to regain their lost moral health, by advising and supporting them.

Leprosy is a disease which no one can hide; it openly reveals itself on the human body. In the spiritual sense this means that all the bad points, all the evil passions and habits, which are the result of bad notions and neglected upbringing, are displayed openly. If, spiritually, a soul is so depraved in its innermost being that it has almost lost its spiritual value altogether, then the spirit, the divine spark placed in it by Me, drives it to a point where it is no longer ashamed to reveal its soiled inside to the outer world for everyone to see. Through this process the soul is, as it were, forced to reveal its conscience to the people around it and because of

its way of living and thinking, brought about by absorbing false principles, it will give offence to the world, provoke bitter experiences and finally realize that only better and higher moral aspirations and actions will lead to true peace.

To speed up the healing of these spiritual lepers, I allow events to take place in the world thanks to which the process of elimination takes less time and more powerful and spiritual elements can penetrate the inner life of the soul for the purpose of healing. Just as the physical healing must come from within, also the restoration of spiritual health must set out from within. When what is bad has become public, has in the association with others been broken up and absorbed by the outer world, the vacuum inside is again filled up by moral-spiritual remedies, and thus such a person is brought back to his normal state, as image of his Creator, and has been reclaimed for the realm of spirits.

As physical leprosy is contagious for those who come into contact with it, so is spiritual leprosy, because through its evil principles it leads also others to wrong actions. And thus, by one catching the disease from the other, this world became as immoral as you see it now. What I did then, that I healed a leper by touching him because his spiritual inside did not correspond to his skin, is now not possible in the spiritual sense. My touching often consists in bringing about conditions where a person will be relieved more quickly and forcibly of the impurities attached to him; but to make him suddenly spiritually clean would amount to interference with the dignity of human freedom. If I were to turn devils suddenly into angels, and this transformation took place without their own effort and self-abnegation, where would be their merit?

This kind of miraculous healing will therefore not be performed now, nor in the future. But that still happens frequently, what happened to the centurion of Capernaum, who with a strong faith and conviction relied on the power of My word and by his words: "Lord, I am not worthy that thou shouldst enter under my roof... say a word and my servant shall be healed", showed what a proper Christian should be like who, notwithstanding adverse circumstances, has faith in Me and My guidance, believes My words and - publicly testifying to My greatness - remains aware of his own unworthiness.

Souls who speak to Me like that, who come to Me with their supplication humbling themselves - those I touch with My finger and heal with My Word, pouring comfort and peace into their heart, which cannot be obtained in any other way. To these souls also applies what I said in Capernaum, that the Kingdom of Heaven belongs to those with such humble faith but not to those who take pride in their leprosy. These must first allow themselves to be purified and cleansed, otherwise they will have to recognize the darkness of their heart through sad experiences and realize that it would have been better to rid themselves of their bad attributes (their spiritual leprosy) which they not only did not hide but even showed off, and that this was not the way to the spiritual, to eternal life, to Me.

As long as they will not comprehend that meekness and love, combined with unlimited faith, are the keys to attain everything with Me and to make the best progress, sickness and all sorts of troubles will be affecting them until their leprosy has vanished and is replaced by elements of life, faith and love.

You, too, have still many a leprous boil on the skin of your souls, which often clearly shows that you are not cleansed by far as yet and have not by far

realized right into your external life all the spiritual nourishment I have been sending you for years. There is a lot that you read and sometimes also believe but it has not yet shown its effect on the outside of your life-skin proving that this food of grace and love has penetrated that far. Only a few of you recognize your unworthiness, as did the centurion of Capernaum, to make you exclaim: "Lord, I am unworthy of so many graces! Just a word of comfort is sufficient but even this is too much for me, poor weak and fickle child!"

Most of you believe, as did the Jews of that time, to have done everything if you only cling literally to My commandments and teachings. But you are still far from actually practicing the words of your Father. As the Jews observed only what materially appeared to them most important, so it is with you. You have a ready enthusiasm for My Word and are always prepared to convert others. You are always prepared to remove the rubbish from other people's doors and wait, like the leper of the Gospel, that I may come past and promptly, through My touch, make highly moral beings of you.

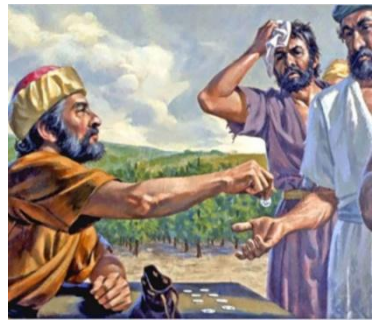
This is where the great error lies. Because you are not aware of your boils, you do not endeavor to heal them.

Now I am admonishing you: Examine the life-skin of your soul! And if you discover such leprous boils, take this as a sign that you are still harboring within you many a thing foreign to you and not part of your spiritual nature. Make every effort to eliminate it and replace it with new, powerful substances of life so that you do not need My touch but only My Word for restoring the health of your soul. Amen.

Sermon 10 - Septuagesima Sunday. The Parable of the Laborer's in the Vineyard

Ref: (January 1872)

St. Matthew XX, 1-16: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again, he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive. So, when even was come, the lord of the vineyard saith unto his steward, Call the laborer's, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, Saying, these last have wrought but one hour, and thou



hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So, the last shall be first, and the first last: for many be called, but few chosen."

Jesus is speaking: "This parable, like many of the others, was meant to help the Jews of that time to gain a better understanding of spiritual truths in the form of comparisons and illustrations from practical life. The metaphorical language was then - as still today in the Orient - used much more than nowadays, where straightforward statements are preferred. There is always a deeper spiritual meaning in these parables which applied not only for those times but will have the same value for all future times.

Let us now throw some more light onto the spiritual meaning and look at its significance since this is its essence, its core, whereas the parable is only its shell or cover. Now listen. In that parable I said: "The Kingdom of Heaven is like a vineyard." The spiritual meaning of these words must be traced back to the actual concept of a vineyard. What then is a vineyard?

It is a plot of land out of the soil of which - by way of planting vines - the ethereal of the earth is transformed into spiritual, - in the grape to wine. Through the decomposition of the elements, coarser substances are changed into finer, more spiritual ones.

What else besides the soil is specifically needed for the maturation of the grape? It is the light of the sun, for without the awakener from above no spiritual product can develop on earth. The sun with its rays of light must awaken the elements dormant in the soil, help to spiritualize them with its warmth and, by the circulation in the vine through roots, branches, leaves and blossoms, deposit the most refined substance which, finally, after its process of decomposition, clearly reveals what an abundance of the spiritual was latent in the grape. However, this becomes apparent only after the grape has ceased to be a grape.

So here you have the vineyard where three things - soil, water and light - must work together in order to produce, on a higher level, something spiritual.

Now the comparison of My Kingdom, or the Kingdom of Heaven, with a vineyard will be better comprehensible thanks to the above mentioned explanation.

Also, in My Kingdom the highest is only spirit. However, this spirit, embodied in spiritual beings, can be obtained only from the lower, subordinate products of creation. Just as the entire formative process of the wine, beginning with the sucked-in sap of the roots of the vine right to the cider fermenting in the barrel, is a continuous changing, purifying and refining of substances, thus all steadily progressing created things in My entire creation are being purified and refined until - when they have ceased to be matter after the disintegration of their substance - the spiritual can emerge with a light, ethereal encasement. As the root of the vine draws from the soil the elements it needs for the structure of the plant, the root of the future spiritual lies buried in the material. These are the first beginnings, from which proceeds what is capable of a higher level, rising from the darkness of the earth's crust into the finer air. Then light, air and water contribute

their part towards completing the process of spiritualization, changing solid elements out of the earth's components into fluids which can more easily contain spiritual and nobler substances because, having outgrown the lower regions and having been permeated by light and warmth, they can more easily submit to influences from the higher regions.

The process of educating entities to become dwellers in My spiritual Heavens takes place in a similar way. By the rays of light and truth from above, that which is sleeping in the grave must be drawn from the coarse matter, purified and an urge awakened within it to keep rising higher and higher. You can see it on your earth how everything is struggling from the coarsest matter to a lighter existence, through all the kingdoms of nature and, finally, to the human state, which represents the first spiritual level on the way to My Kingdom. It may be compared to the grape within which are contained all the elements in preparation for the delicious wine.

Within man, too, everything is so arranged that the influence from above is more powerful than that from below. At least, that was how I meant it to be; but man's degeneration and deviation from the road I prepared for him will be discussed at a later point of this parable.

Through decomposition of the mortal body man enters the realm of spirits where the same process is repeated spiritually. As the lowest spirit, bound within solid matter, originally progressed to the highest possible level on earth, namely, the state of man, he must, in the realm of spirits, once again start as a simple human soul in order to advance to the state of a high angelic spirit, yes, even up to Me.

In this respect, the Kingdom of Heaven is like a vineyard because there, too, a purifying process takes place from the coarsest to the finest, from the solid to the most flexible, from matter to spirit. For this Kingdom of Heaven, as a vineyard, - so the parable says - a householder was seeking laborers to work for him.

What the owner of a vineyard seeks in the worldly sense, I seek in the spiritual. I likewise seek souls who, comprehending themselves and My creation, are prepared to fulfill My commandments of love and, through their teaching and example, are to contribute to the liberation for the spirits still bound in matter, in order to lead back to Me, purified, refined and spiritualized, that which once had gone forth from Me.

As the householder sets out early in the morning and hires for work the first men he finds standing around idly, so do I set out to exert My influence on human souls already in their earliest years in order to make them fit for My Kingdom. As this lord of the vineyard goes out at different hours to find new laborer's, thus do I seek in different age levels - the age of youth, adulthood and even old age - to win back those who, until now lost to Me, did not know their mission in this world or their destiny in the beyond.

Just as My children are on different age levels, thus - on a larger scale - are the nations at the age level of either childhood, youth, adulthood or old age. They follow the same course of development as each individual in his phases of life. The first beginnings of a teaching for My Kingdom were the times of belief which correspond to the age of childhood. Then came the times of doubt and questioning - the age of youth. Later followed the times of knowledge and

awareness - the age of adulthood and, finally, that period which precedes the imminent transformation - old age.

My first advent took place at the time of mankind's youth when the awakened minds began to criticize and seek explanations of what had been given them as religion, which led to the establishment of different confessions. In order to prevent mankind from being completely deprived of his spiritual existence during this time of questioning, I came to this earth at that specific time, thereby preserving the good things gained by mankind during his childhood, removing that which had been contracted through sophisticated reasoning, thus giving back to man his spiritual dignity which otherwise would have been lost in his worldly, selfish activities. In this age of youth where both enthusiasm and great debasement are found side by side, I sought laborers for My heavenly vineyard. To accomplish their mission many died as martyrs at the stake - where others would rather have belonged.

In this wavering between great ideas, between spiritual teaching and materialism, the age of adulthood was maturing for mankind. The seed I had sown in the age of youth bore fruits, although in many places' degenerate ones. Again, I set out to seek fighters for My Kingdom and found only few. Some again risked separating the wheat from the chaff, so that in the ripe age of adulthood, in spite of awareness, the entire spiritual seed would not once more be suppressed because of worldly interests. The religious wars and persecutions began, and men tried to combat with fire and sword, with hate and vengeance what could have been conquered solely through love and tolerance.

Also, this age of adulthood with its more earnest character passed. Those who had wanted to stupefy the world in accordance with their own ideas and to smite it with blindness, fell into the pit they had dug for others. They are going towards a reform which will turn out quite different from what they had imagined.

Thus, My laborer's, although they had not yet accomplished everything, had at least contributed to save from destruction and decay the plant of the spirit that contains the purest wine of heaven. Now I am coming again in mankind's old age when he has matured toward a spiritual transformation. Again, I am looking for laborer's and am finding already quite a number. Although at the old age of mankind - just as in the old age of the individual - there are many habits which are not easy to root out, the power of circumstances will considerably contribute towards stamping out all that refuses to make way for something better with gentleness and love. Thus, I hired and sent out My laborer's. And when they once arrive in My Kingdom, they will be joining those who have gone before them, celebrating with them the feast of victory and sharing the crown of merit.

I had called all men to walk this road to purification but only few succeeded in becoming the elect who - triumphant over misery, grief, worry and struggle - kept holding high My banner of faith. Some have also suffered and endured in their pious but misconceived thinking that had degenerated into fanaticism. These will be the grumblers in the beyond when they see first rewarded those on whom, during their life on earth, they had looked down upon with contempt. True, they too were chosen ones but lacked the strength to become the elect. Hence, they will have to watch the last become the first and the first the last.

Yet Eternal Love, Who evens out everything, will know also there how to heal the wounds of self-pride which were based on false notions. You, My children, and all mankind have now entered the period of old age. The time of dissolution - in the spiritual sense - and of My last advent is approaching. Therefore, the restlessness in the hearts of people because they sense the imminent change to temporal and spiritual things. Therefore, the hurry to eradicate the evil still before that time, so as not to be surprised by events in which the beliefs of today will not suffice. Therefore, the zeal of the laborers in the evening in order to catch up in these few hours of spiritual life with the things that have not yet been accomplished.

Thus, the lord of the vineyard will soon be occupied with paying the wages and I shall soon be distributing the crowns and palms of victory among those who - whether late or early - were the true representatives and propagators of My teaching.

Therefore, make sure that you not only belong to those chosen to hear My Word but that you may be counted among the elect who, like diligent laborer's in a vineyard, have in mankind's old age contributed most to win from the hard and loveless dealings of the world as much spiritual as possible which one day in the Kingdom of Heaven, after the process of fermentation, will be bearing spiritual fruits. Amen."

Sermon 11 - Sexagesima Sunday. The Parable of the Sower

Ref: (January 20, 1872)

St. Luke VIII ,4-15: "And when many people were gathered together, and were come to him out of every city, he spoke by a parable: A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And others fell on good ground, and sprang up, and bear fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, what might this parable be? And he said, unto you it is given to know the mysteries of the kingdom of 30 God: but to others in parables; that seeing they might not see and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground



are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Jesus is speaking: "This parable of the sower and the seed, which I once gave My disciples and the people surrounding Me, is given in an easily comprehensible form, all the more so as the Gospel also quotes the explanation, I then gave to My disciples but not to the people listening to Me. According to this explanation, the seed is My Word. Where this falls onto the road and is trampled underfoot, it denotes the indifference of those who hear it but disregard it and, indulging solely in their worldly interests, walk over it. The rocky ground onto which the seed falls describes those hearts which - like the scholars and theologians - accept the seed only as far as it fits into their scientific systems. However, as soon as their opinion differs, this seed on the rocky ground finds only little or no nourishment at all and must dry up.

If the seed falls among the thorns and sprouts together with them, this means that My Word is only believed and applied to the extent it is reconcilable with worldly opinions. If it clashes with them or if My Word demands sacrifice and self-abnegation, it is put aside and, therefore, also does not bear fruit. Fine words are all it gets, but it does not come to actions.

This far I had already explained it to My disciples. Now it is of importance how this parable can be applied to the present time and whether there is not any other important aspect of it. Prior to continuing with its explanation, we have to answer the following questions: What actually is seed? For what purpose is it sown and what is the sower's aim? - Only when these questions have been answered can a true interpretation and explanation through spiritual correspondence follow; for, generally, you use a lot of words without being aware of their deeper spiritual significance. Only he who knows the deepest meaning of the words and their spiritual correspondence really knows his language. He has the gift of producing sounds with his mouth that can be comprehended in a spiritual sense, and every word that flows from his mouth is a ray of the spiritual light that illumines his soul, spiritualizes it and gradually conveys it towards uniting with Me. Therefore, there is a great difference between talking and speaking. One may talk a lot and still not say anything, while the important meaning of spiritual speech can mold itself most significantly.

So let us begin with the word "seed" and examine its meaning more closely. Behold, infinity is contained within the seed. From a seed there keep forthcoming products of the same kind to which the seed belongs. Thus, it was arranged at the creation of the material world that I created things only once individually. I included within them the germ for further reproduction, so that the initial effect, the evolvment out of itself, would not cease in eternity as long as the elements in the soil and in the air needed for the development of the seed are available. As the seed of a tree carries within it all the nuclei for its future destination, thus My Word, which as a product of My Spirit keeps producing something new incessantly, never passes but continues forever. Therefore, John said: "In the beginning was the Word... and the Word was God!" I, too, am the seed out of which continuously and everlastingly only the divine can go forth. Wherever this Word falls as a seed, it stimulates the ground to activity - often permanently, often only temporarily.

However, since I am also the sower who sows the seed all over the entire creation, it naturally also happens that - as in the parable - not all the seed develops equally. One brings more fruit, the other less and the third none at all. Firstly, because even the worlds of My creation, together with their dwellers, are not all on the same level and, secondly, because everywhere men have their free will to act in whatever way they see fit. Hence the different spiritual results in all the worlds and with all human beings and the different lengths of road all created beings have to travel to reach their destination of the spiritualization of their souls.

I, as the sower, sow My seed everywhere. Where it is received with indifference, it is the souls' own fault if, due to bitter experiences, they have to go through a harsh schooling. Where My seed falls onto stony hearts where it cannot stay because the lightest worldly wind blows it away without leaving a trace of it, also there this hardness of heart will gradually be mellowed. Where My seed falls on thorny ground and sprouts together with weeds, it will share the fate of the weeds which have to be destroyed. Then those people will have nothing left but the fallow land of their heart on which nothing could permanently grow, neither vice nor virtue. Only where My Word falls on good ground, where the hearts were already prepared by Me beforehand, will the seed of My Word be sprouting, flowering and bearing fruits as an example for others. My Word, as a seed, was and is still daily being sown in order to make true humans out of men, to make them worthy of Me, so that, as images of My Divine Self, they may gradually become that for which I have destined them.

Since I walked on earth, I and My chosen have always kept sowing My divine Word of love. And because My listeners consisted of different types of people, I intended by this parable to point out his thoughtlessness to one, his indifference to the other and his worldliness to the third, proving to them what would finally result if My Word were only heard but not practiced. What I then said to My listeners and disciples: "He that hath ears to hear, let him hear!", I am saying again, for I, as the sower, shall soon come to gather the harvest from My seed.

My Word, as spiritual seed for everlasting beatitude, is now more than ever trampled underfoot on all the roads and eaten by birds that only want to make use of My Word in their own interests. For a long time, it has been falling on too stony ground of selfish hearts where it has to wither without nourishment. And where here or there a stalk flowers, it is standing amid the worldly pleasures and is being cared for only as long as it is in harmony with the opinions of the world. As soon as it demands sacrifice, it is thrown overboard.

Only few keep My Word in their hearts, notwithstanding difficulties, struggles and suffering, tend it with care and also act according to it. As I once said that many were called to gain for themselves, with the help of the seed of My Divine Word, a lasting beatitude in the beyond after this short earthly existence, among the many called only few are chosen to receive the palm of victory, which I Myself once won through the cross and on the cross as a man.

I led the way for mankind as an example. As My life was not distinguished through high birth and other favorable conditions and I, finally, had to end My earthly life publicly as a criminal on the cross, all those who will follow Me will have similar experiences. They, too, will be persecuted, despised and ill-treated. But as My resurrection and afterwards My return into My Kingdom thwarted all

human designs and I arrived in My heavens spiritualized, thus also those who offered their hearts as good soil for My Word, will once reap what I have here sown into their hearts. The knowledge that they have fought, suffered, but also conquered, will be their reward. They will receive their reward because they never -like careless wanderers - trampled underfoot the seed of love I had sown on their path. They also did not allow their hearts to harden, nor did they neglect the germinating fruit for the sake of worldly pleasures which are the thorns for all that is spiritual. As good soil they shall bear noble fruits. As I once said: "Ye shall know them by their fruits!" Thus, the seed has ripened, so that finally the wheat can be separated from the chaff, the thorns and the thistles submitted to purification through a kind of fire and the ripe corn gathered into My barns. You can already notice everywhere how the sifting is commencing. I shall come to ask people to account for the seed I have sown. And the award will be in accordance with the work. My Word is divine seed, it is eternity's sowing for eternity. Whether the seed is ignored, whether it is trampled underfoot, whether it goes up among the thorns, - the divine germ remains forever, and one seed is sufficient to produce an abundance of that which is good and shower it upon the world. Therefore, it is of no importance if thousands of these seeds were sown in vain. For those which fell on good soil, into hearts full of faith, will be spreading the light over those who remain dark. And thus, all that will never be destroyed which I, as the Creator, have brought forth, which I, as Jesus, sealed with My death on the cross and which I shall soon, as a reaper, be gathering from the fields of spiritual activity. Should the harvest also be small, this will still prove that the great never withers or decays if, encased in the small, it is capable of producing enormous effects. Therefore, do not allow your hearts to turn to stone or to be overgrown with weeds and thistles. Keep them at all times ready, so that My Word, which reanimates your soul in so many different ways, can sprout therein, so you do not have to share the fate of those who accept My Word only superficially and, when it requires action, prove that the seed had clung only to the surface of their heart but had not penetrated it at all.

Keep this in mind: A sower sows in order to reap one day. The time of harvest is approaching. Be prepared to be gathered into My barns and not to be compelled to start on the longer road of betterment together with the thorns and thistles. Therefore: Who has ears, let him hear whilst there is still time! Amen."

Sermon 12 - Quinquagesima Sunday. The Healing of a Blind Man

Ref: (January 21, 1872)

St. Luke XVIII, 35-43: "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passed by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: But he cried so much more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying: What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, receive thy sight: thy

faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God."

Jesus is speaking: "Here you have an example of how the firm faith of a blind man in My omnipotence restored his eyesight.

There are now so many blind people on your earth who would be in great need of the light but only few among them are really keen on having their eyesight restored. Most of them are quite happy with their spiritual blindness and have got quite as used to it as a person who was born blind and as a result has improved and perfected his other senses - particularly his sense of touch - to such a degree that it almost replaces his sight. These people are satisfied with their condition because they do not know any better. They do not regret their lack of eyesight since they have no idea what light and its effect actually are.

Just as those born physically blind continue to live their life, so do thousands who are spiritually blind. Their upbringing and circumstances may be responsible for their never having been told about spiritual light and higher levels of comprehension of even the material. For them there does not exist anything but the material. They believe that everything is matter, that matter is the real world, that everything is born out of matter and again returns to it.

To these totally blind belong also those scholars and scientists who, due to the wrong direction of their studies, are themselves responsible for the loss of their last spark of spiritual light. The first are blind and do not know why, whereas the latter want to be blind because the light, if it shone upon them, would not comply with their way of thinking and living.

In addition to these, who are quite happy with their blindness, there are also other blind who have the wish to see. Those are the ones that are sitting like blind beggars at the roadside of life begging the passers-by, when they hear them come, for spiritual nourishment to relieve or even cure their blindness.

Such blind are those people who, in the course of their life, have met with many an experience that gave them food for thought and which they would like to have explained, but who are unable to rid themselves of their darkness. These are the people who stick to religious ceremonies and regard them as more important than they really are. In some cases, they do feel that there is something higher beyond this rite, something spiritual that could actually comfort them in cases where human wisdom fails.

These people are sitting at the great road through life of the spirits who are all in the process of their evolvment, and they are the ones that are asking for spiritual charity, so that they may not remain forever bound to the earth, where they have been placed by their destiny, but can start to soar spiritually as the others are doing, whom they feel passing by. Many travel on the great highway of spiritual progress; however, not all feel called and impelled to help those who implore them, just as not all give alms to a beggar but only those who have a better understanding of the concept of love of their fellowman. Thus, these spiritual beggars are given only a meagre livelihood because no one - be it for lack of strength or for lack of knowledge - is able to give the beggars what they are actually asking for, namely, spiritual vision which only few of those passing by fully possess themselves.

However, in order that the hungry for divine nourishment, who are yearning for the light of truth, may receive what they are asking for and in order to restore the sight of those who have been waiting for Me for a long time and with unshakable faith wanted to wait until I Myself, as the great bringer of light, would give them a full measure of that with which others could only have supplied them partly, - I set out on the road Myself.

As the beggar near Jericho recognized My voice from a distance and implored Me, calling: "Thou son of David, have mercy upon me!", many are calling to Me in the distress of their soul and in complete faith that I shall hear their prayers. To these I can then give the full light of My grace, for their faith has helped them. They are firmly convinced that I am the one who can bring them spiritual light and show them the right way to beatitude. To these I give sight, and into their hearts I put the words: "Receive thy sight, thy faith hath saved thee!"

All of you, My children, were the blind whom I recognized among the crowds because you have sought Me already for a long time out of an inner impulse and felt within you that the knowledge of the Christian religion, which is acquired by study, is insufficient to provide the right comfort in all circumstances of human life.

I let you taste many a bitter medicine to cure you all the sooner from the absurd and wrong notions the world has given you. I educated you through complication of circumstances to become pioneers of My teaching, which soon shall be acknowledged on all the earth as the only one, so that you may prove not only with words but with deeds what the words are meant to express. Some of you I gave the gift of hearing My voice within you, so that My actual teaching, as it has been established everlastingly for the entire universe, would not be again falsified and interpreted differently from how I gave it to My disciples during My life on earth.

Then, and for the following times, I often had to clothe My Word in parables and mystical sayings, for I knew what the coming generations would be doing with it. I knew what considerable changes My Word would be bringing about in social life and how much persecution and innocent victims it would cost My followers. I spoke in parables, so that the enemies, notwithstanding all their efforts to destroy My teaching, would only nibble at its bark, right to the present day.

Now that mankind has matured and, instead of eliminating only some things from the present religious structure, is inclined to overthrow the whole edifice with all its inmates, the time has come when the plain truth will no longer be detrimental to the majority and could only have a fortifying effect. Now the blind at the great highway to My Spiritual Kingdom are able to receive the light that has already for a long time been streaming upon them in great abundance. Now the time has come when the great edifice of clerical control - as once the walls of Jericho - will come tumbling down through the flourish of trumpets of My divine teaching, so that the blind waiting behind these walls may gain an unobstructed view over the valley of the Jordan, in whose waters I once had Myself baptized and where the voice from the heavens called: "This is My beloved Son, in whom I am well pleased!"

Thus you, too, shall now be baptized through My Word and My Light from the eternal source of the inexhaustible flow of My grace and begin to see, so that I

can say: You are My children, in whom I am well pleased. You are the ones who, baptized with My Spirit and gifted with spiritual vision, will have to pass to the blind calling to you from the roadside of life the light which I have been giving you in great abundance already for a long time.

Prepare yourselves to become worthy pupils of the carpenter's son, of the teacher and redeemer on the cross and of the God and Father Who has engraved His two commandments of love with brightly shining letters into all creation, throughout its vast expanses.

Prepare yourselves to spread light where the blind implore you for it so that they, too, may share in the grace, that they may, through direct communication, learn in the shortest possible way what others have often recognized only very late, after much effort and many tribulations, that I - the Lord and Creator of all that exists - am also the Father Who never denies anything to a supplicant if it is for his good, and Who is most willing to open the eyes of the blind that he may recognize and appreciate his Father in the simplicity of Jesus and the glory of the Creator. Amen."

Sermon 13 - First Sunday in Lent. The Temptation of the Lord

Ref: (January 21, 1872)

St. Matthew IV, 1-11: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeded out of the mouth of God. Then the devil taketh him up into the holy city and set him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaves him, and behold, angels came and ministered unto him."

Jesus is speaking: "This chapter deals with My temptation through Satan when I walked on earth. The account of this temptation, as My disciples put it down in the Gospels, should not be taken literally for, naturally, Satan knew Me well and saw his Lord in Jesus. Therefore, it would not have been a temptation on his part to suggest that I turn stones into bread since he was well aware that I was capable of much more than that -, or to suggest that I cast Myself from the pinnacle of the temple saying that nothing would happen to Me if I were the Son of God. It was he who carried Me through the air from the desert to these pinnacles knowing that I did not fully belong to this earth and that the power of attraction of this planet could not affect Me if I did not wish it.

Also, when he led Me onto a high mountain offering Me all the kingdoms My human eyes could detect from there, he still knew only too well that he could

not offer his Lord and Creator the insignificant kingdoms of your dark earth, not even the entire earth; for he was able - as no other spirit was -to survey My boundless creation with his spiritual eyes.

You can see that the literal interpretation of the passages, as they are given in the Gospel, cannot be the real explanation of these words. The meaning and significance of the temptation is quite different. These temptations - as described in the Gospel - may be temptations for men but never for the God and Creator of all finite things, even if He is in a human body.

In your world, if a student is preparing for an examination, he usually retires to a secluded place where he keeps on studying day and night. He renounces some worldly pleasures, be it food, drink or entertainment, so that - in the first case - his stomach may not gain too much influence over his mind or - in the other case - entertainment may not distract his mind which needs concentration during the studies.

That which every human being does who is preparing for an important step in his life, I did too. When the time had come that I had to start My teaching ministry, namely, as a man in whose form My Deity was clad -I, too, had to concentrate, had to reduce the food for My body to an absolute minimum because My Spirit wanted to create spiritual and eternal things and did not wish to be impeded by matter.

My human being fasted whereas My spiritual being enjoyed an abundance of bliss, of which only a spiritual being is capable who is prepared to renounce all that is great and mighty within him and sacrifice himself out of love for the sake of the beings and spirits he has created. In those moments all the human passions attacked Me. But only by becoming all man and by the Deity withdrawing into My innermost, was I able to set an example to My spirits of how to conquer and withstand all temptations. With this test I wanted to set an eternal example to all and make it clear to them that they could become My children only by conquering the mighty evil influences.

First it was hunger that assailed Me as a human being. That this was conquered is expressed in the words I spoke to Satan in response to his first offer: "Man shall not live by bread alone, but by every word that proceeded out of the mouth of God." In other words: If fleshly desires attack a man's soul, let him think of these words, namely, that above all man's inner spiritual self has to be nourished, cared for and educated, even if it is at the cost of the body. What I said to Satan has this meaning for you: "Remember always that you have not been created to care for your body but to perfect your soul."

Satan's second metaphorically depicted attempt was to tempt the divine power within Me. In other words: A desire to boast with My divine attributes came over Me. This temptation may be likened to that when a person, gifted with great abilities and knowledge, even with divine powers and capable of accomplishing things that are denied to others and must appear to them like miracles, boasts with such abilities instead of using them for the benefit of his fellowmen or the greater glory of the Giver.

Here applies My second reply to Satan: "Thou shalt not tempt the Lord thy God!" This means: "Do not succumb to the delusion that the Lord, even if He did give you power, might not take it away from you again if you do not use it for His

ends but only for your own!" It would be raising oneself above one's own human abilities, misusing a divine gift the success of which would promote pride instead of humility. Satan tried to awaken My human conceit and thought I might raise Myself above this lowly station on which, in My opinion, depended the success of My great plan.

The third attempt was to arouse My lust for power. For these three mightiest of passions are latent in the human heart as a basis for all the others: the propensity for a life full of pleasures for the body; the desire to excel others, that is, to hold a socially splendid position which provides the means for the satisfaction of the first passion; and, finally, the mania to be able to command instead of obey, to be the first, the one who lays down laws for others whilst he has raised himself above all laws and feels exempt from adhering to any of them.

The answer to this third attempt by Satan was: "Get thee hence, Satan; for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." This means in other words: Away with this low passion of wanting to dominate others which includes all the other passions like arrogance, hate, vengefulness, anger and retaliation. The spiritual element within man, which was placed in his heart by God, requires you to step down, to become the most insignificant, to want to serve all the others, - if one day you would like to be set over great things. You must completely relinquish your desire to subject others. You shall learn to obey, so that one day you may be able to command, but not command with word of judgment, but with love and patience. Only in this way will your command never appear harsh and will be strictly followed, because the one who obeys you realizes that all this is only for his best. Thus, man serves his God and Lord and, following My example, he will achieve the best results in the smallest and most insignificant things.

Just as I, as a man, once had to fight My way through all the human passions which I, as the Creator, intentionally put into the human nature, you have to do the same if you want to follow Me. You have to fight the mighty urge for good living, subordinate all these pleasures to a higher goal freeing yourselves from the shackles that impede the flight of your soul. You must ban conceit, - the foremost liar, since it depicts a nicer picture of yourselves than is true and excuses bents of the worst kind with sophisticated shrewdness. As a result, you often imagine yourselves more important and better than you actually are which, naturally, must hinder your progress. Do not give yourselves credit for powers you do not possess. Look upon yourselves as weak and unworthy, so that you may be strengthened in your faith and trust in Me; then the third bad passion, the lust for power, will not take hold of you and render you slaves of yourselves. There is nothing worse in the world than to have this conceited notion that you are better than others, and to be inclined to dodge any pressure of obedience, always climbing over the shoulders of others to where only the one is the master and all the other slaves. For, to command others quite different qualities are needed than are possessed by those who at the present time on your earth seek to govern their fellowmen. Look at Me! How do I govern? Is it through force, or through prompt punishment or relentless judgment of the fallen and erring? Do I govern through anger, revenge and punishment? Certainly not! As you know Me, you can see that I govern only with the help of My all-embracing love, that forgiveness is My first

principle and that I do not persecute the one who may err without his fault, but indulgently put all the means in his path for his betterment. All the evil, evident as such in the world, was not created by Me, but it is a product of men's misuse of their free will. As free beings they can do what they wish, but they alone are responsible for the consequences. As I have said before: There is but one truth, and he who sins against it has to experience the consequences of falsehood.

Thus, this Gospel shows how I, as a man, notwithstanding My position of might, fought forcefully against the passions in order to demonstrate to you and all the spirits that the evil, which I suffer to be in the world, serves after all a good purpose - the soul's progress.

You shall serve God alone, and this you do only when you follow the great commandments of love which prompt you to control your flesh and fight against the evil mental traits of vanity and lust for power. Only through self-denial and resistance to these strong urges in your human nature will you one day, in My Kingdom, comprehend what it means to be set over great things or, what the phrase signifies: "He who humbles himself shall be exalted!"

You will come upon the same traits also in the beyond. The first - although not in a material but in a spiritual sense, that is, as a desire to know and comprehend everything. The other two will in the beyond be more prominent in you than here on earth. This you can see where Lucifer and his followers are concerned who, conscious of their power, lost their equilibrium, proceeded from meekness to presumption and then, as did Satan, wanted to dominate even Me.

In order to know the right measure of how and when one is allowed to use his power, in order to understand how much knowledge will be needed for a particular task and to realize that, even if one is set over great things in the beyond, one is still meant to be a servant also to the lowest being, these passions must be fought and conquered already in this trial life here, so that one will be able to control them in the other world when entrusted with greater powers.

For this reason, do heed My words! You do not even know half your mission; you know less than a third about your nature and have no idea whatsoever why it has been made as it is and not different. Your eyes still suffer from cataract and the light of My wisdom is still unable to penetrate to your inner being. At most, a spark of love sometimes moves your heart and makes you suspect that there is still something higher and greater. But the moment this ray of light has illuminated the innermost ventricles of your heart, these three passions - selfishness, vanity and lust for power darken them once more. They whisper a thousand excuses into your ear: "Yes, but one cannot completely withdraw from the world!", "One cannot live like that!", "Well, that is how the world has been made!", and so on. All just excuses of indolence because all of you, although you are hearers of My Word, do not want to become doers.

Now in particular, when from one Sunday to the next My Gospel is explained to you as you have never before heard it explained, now I want to make you ponder on My coming to your earth, so that you may recognize - at least to a degree - its great significance and understand what it means: God, the Creator of all infinity, descended to your earth in the lowliest circumstances and suffered you, erring and blind created beings, to persecute, even crucify Him. He went through all the phases of your life and fought against the human passions in order to give a

shining example to you and all the spirits for all times. He showed that if a person wants to be spiritually like Him he must respect the spiritual as the most important thing and subordinate everything else to it. Then, fighting against the most powerful passions, one can become worthy of serving also other spirits as a leader and helper, proving through one's actions that man does not live only by material, but above all by spiritual food. He showed that God should not be tempted in His grace and that, following His two commandments of love, one could lead himself and others to where He, the Father, has long wanted to have you, that is, to His Kingdom as His worthy children. Amen."

Sermon 14 - Second Sunday In Lent. The Transfiguration of Jesus

Ref: (January 25, 1872)

St. Matthew XVII, 1-13: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, and, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you. That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise, shall also the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist."

Jesus is speaking: "Here again you have an event from My earthly career of a deep and heavenly significance. This event was once important for the disciples who accompanied Me, but it is also significant for you and all mankind and in its spiritual correspondence of great importance for the future into which you are now moving. We will now look at this event, explain its significance for My disciples at that time and then study its great spiritual correspondence to find out how, when and where it is repeating itself today and how it will have the same regenerating effect now as it had once on the three disciples with Me and their further life and actions.

The Gospel states that I took My disciples Peter, James and John up a mountain where they saw Me transfigured, that is, they saw Me with their spiritual eyes as the One who I really am, was and shall be. They saw Me as a high spirit whose garment - truth - was in its correspondence white and whose face shone like the sun, that is, it radiated love. At My side they saw two mighty supporters of My entire future system of instruction who contributed most to facilitate My work as My forerunners - Moses and Elias, with whom I was speaking. They also heard

a voice from a cloud speaking the same words that had once sounded at My baptism at the river Jordan: "This is My beloved Son in whom I am well pleased; listen to him!"

This vision which I allowed My three disciples to see was meant to give them a fore taste of their own destination. Peter, whom I called the 'rock' upon which I wanted to build My church, had a similar mission to that of Moses who once prepared the Jewish people for My coming. He gave them laws and rules of conduct which for the Jews were easier to accept than for any other race, to make them My chosen people in the midst of which I had decided to come to the earth. As Elias, in his incarnation as John the Baptist, did on a small scale what Moses had to do on a large scale, thus John, My favorite, - thanks to his particular work and the fact that he lived longer than any of the other disciples - was destined through his Revelation during the last years of his life to show to the world in advance its spiritual progress until its purification and to leave behind a testimony to the effect that the laws I have established in My creation - be they moral or physical laws - must not be spurned.

These disciples, as still living in this world, and Moses and Elias, who were no longer in the flesh, were allowed to see Me in My great glory and to recognize Me as the One for whose great spiritual kingdom they had to sacrifice everything in order to give My work permanence. They saw Me in that glory which a human heart in its earthly encasement can stand but for a few moments, and it was this unimagined happiness and bliss that caused Peter to exclaim: 'Lord, it is good for us to be here; if thou wilt, let us make here three shelters!'

However, since such moments only serve as awakeners, animators and fortifiers when danger threatens or fickleness overcomes the heart, they were only of a short duration. But in order to give them a lasting effect in the memory of the disciples, out of the white cloud that spiritually overshadowed My person, these mysterious and important words were heard: 'This is My beloved Son in whom I am well pleased; listen to him!' Thus, the voice advised My disciples to pay even better attention to My words and to imprint them properly upon their hearts so that one day the verdant tree of life could grow out of them to assemble all mankind under its shade for shelter and protection in all their sufferings and misfortunes.

The reason why I bade the disciples not to speak of this event until I had crowned My work with My resurrection was that the other disciples would have doubted the vision or failed to comprehend it, since My disciples' power of comprehension varied like that of all other people. Such was the actual course of that solemn event which must repeat itself again today.

What once Moses did, who prepared the Jewish people for My teaching, later on came to pass through Peter as the founder of the Catholic Church. What Elias did as John the Baptist, has been done in your age by all the men who had to cleanse and purify the church Peter had founded, so that it would not lose its actual value altogether. What once Peter represented as the future sustainer of My teaching, now other men will become, who will re-establish My Kingdom. And as in My days the Jewish people were misled by the Pharisees and scribes, likewise today all humanity is bound by ceremonies and customs, living in the fulfilment of the letter without understanding the spiritual meaning of the words of My so

simple Gospel. Therefore, there must again be men who put My teaching back upon its original foundation, upon My own words.

Even if these men are not immediately successful in their attempt to teach all mankind - just as My disciples were not immediately successful - they are nevertheless called to sow the seed. It does not matter whether the seed falls everywhere upon good soil, or upon the road or stony ground. The germinating seed will replace what was lost and prepare the spiritual ground to make it worthy of looking forward joyfully to My Second Coming.

As in those days I took My disciples to an elevated spot, giving them a little fore taste of the reward awaiting them if they faithfully stayed with Me, it happens also today that I lead many a faithful, who in the solitude and stillness of night gives himself over to Me, far beyond the physical world, opening up to him in a great vista the glorious future he may expect if he remains true to Me and My teaching. Indeed, I let many an individual experience the full delight of My mighty influence upon his heart, thereby showing him a glimpse of supreme truth in the rosy light of love, thus revealing to him My own Self in a glorious transfiguration expressed by a delight which here it is not possible to bear, but only in the higher spheres in a spiritual body. In the Mosaic law Moses built his irrevocable principles of the Jewish religion upon the one idea: There is but one God! And because of this the Jewish people - and none other - was suited to count Me among them. Since in those days' polytheism prevailed everywhere, it would have been impossible to remove all the gods at once to put up a single one in their place. The Jews, however, had only the one God, which made it easier to build a divine religion among them. Thus, Moses was the preparatory worker, like a laborer in the vineyard who breaks up the soil. He was followed by the one who trimmed the vines; and that was Elias. He trimmed the vines during his time and later as John the Baptist, thereby stimulating the activity in order to obtain better fruit so that the harvester may be satisfied with the workers who did the preliminary work. Thus, John the Baptist was the second laborer in My vineyard, until I came Myself to put the finishing touches to the work, add what was missing and bring the fruit to maturation. This means that out of the decomposed earth around the stem of the grapevine I called forth new life which, becoming more and more refined along the stem, was matured and trained from gross matter to the finer, spiritual fruit - the grape.

As previously Moses, thus later on Peter was the rock upon which My church was founded. No revolutions or storms could destroy it. Often enough it has been perverted through the tyranny and lust for power of individuals. But as once My transfiguration was allowed to take place in the presence of My disciples when My spiritual, divine being shone through My earthly form, so it is happening now: The spiritual garment is beginning to shine through the earthly pomp and ceremonial of the Catholic cult and its false doctrines. The clearing up and transfiguration is beginning. Night is followed by dawn and dawn by - day! The long restrained light of truth is breaking through. The anticipation of a higher ecstasy, a transfiguration, is alive in all minds, and the spiritual wind, blowing through all that is of the world and awakening the sleepers is sensed by all. Like a ray of light falling through a shutter upon a sleeper who, awakened by its life-force, begins to turn around in his bed unaware of what is happening to him, -

thus this transfiguration is starting. In many heads it is already dawning. Moses prepared his contemporary Jewish people for My reception, Peter the generation following him, and in these days the teachers with enthusiasm for My teaching are going to be the Johns who - like My disciple - will also become My favorites and witnesses of My love and grace right into their old age. Thus, the same spiritual process of purification takes place, first from the solid to the softer, from that to the volatile, from the volatile to the ethereal and finally to the spiritual. As in those days I was nailed to the cross, My teaching mocked and My disciples abused and persecuted, so it will be again. Instead of My person, My teaching will be crucified and mocked. My fighters will also have to battle with all kinds of injustices but they, too, will be victorious and see Me transfigured at My next descent. Then the voice of their conscience will proclaim: "Blessed be you because you remained true to Him, listened to His words, applied them and passed them on to others the way He wants them to be understood."

Then the transfiguration will not end - as once with My disciples - but My pioneers will be able to see Me face to face everlastingly and rejoice over My victory and theirs together with all those who passed on before.

Such is the symbolical meaning of the transfiguration. Make sure that you, too, may participate in it, so that you may be counted among those who, disregarding all that is of the world, have made Me and My teaching the principal purpose of their life and aspirations. Then, in moments of supreme delight when your spiritual vision is opened, you will be able to see The One in person, transfigured, who already for so long has been showering upon you His words of grace and wants to make you, His children. Amen."

Sermon 15 - Third Sunday in Lent. The Casting out of a Devil

Ref: (June 27, 1872)

St. Luke XI, 14-28: "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spoke; and the people wondered. But some of them said, He casted out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because he says that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore, shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God has come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted and divided his spoils. He that is not with me is against me: and he that gathered not with me scattered. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return upon my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spoke these things, a certain woman of the company

lifted up her voice and said unto him. Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it."

Jesus is speaking: "In order to understand and appreciate this deed, you must first know how the devils get into a person and what they are in reality, so that the casting out can become comprehensible to you. To make this clear to you, I must go far back and lead you into earlier eons when there was no material world as yet but only the realm of spirits.

Out of presumption and defiance, the first angel, as the bearer of light into the farthest spaces of the heaven of spirits, abused his might and - together with his adherents - rebelled against Me. And since he and his accomplices had no intention of ever returning, they were banned into matter and compelled to set out on the long road of progressive purification in order to return to their once better state. This process of purification is still on today until all will have again become what they once were, namely, recognizers of My might and love and active promoters of My great plan of creation.

Now behold, in that distant time when the individual liberty of the spirit was established as inviolable, which is still the case today, the spirits, including Satan himself, were free either to return from their wrong direction or not. But since the spirits were not all equal in recognition, goodness and insight - just as still today there are no two beings which are spiritually alike - the ways in which those spirits thought and acted were most varied. One was satisfied with his spiritual level, another was not. One was steadfast in resisting the temptation of the more wicked, whereas another opposed the influence of the better ones. Hence, there did not exist a proper progression, but there were as many different opinions and ideas about Me, the world and the necessary development as there were spiritually thinking beings.

This great diversity, existing among the good spirits as well as among the evil, who prefer to regard Satan as their deity in the same way as the good regard Me, - this diversity is the basis for the spiritual life and activity necessary for the continuance of the great realm of spirits. Although the great multitude of fallen spirits under their principal leaders took a direction other than the one destined for all, their actions, which are opposed to Me and My principle of good, must nevertheless serve My purpose. In the results, which are not according to their wishes, they must recognize My omnipotence which they cannot evade whatever they do.

The same way of spiritual existence and activity is also found among the souls of those who were called away from all the globes and are now living in the beyond. Also, they have freedom of will. They can progress or retrogress; they can do whatever they wish. They can, in a minute, proceed from the hellish torture of a tormenting conscience to the beatitude of an angel; can remain what they were in their lives on earth or become still more wicked through companionship with other, more evil souls. Their sphere of action is limited by nothing, but the conditions of existence found on each spiritual level.

Primordial, not yet incarnated spirits as well as souls departed from human bodies who have no urge to progress, seek - since activity is a principle of life without which nothing can exist - to occupy themselves by endeavoring to draw

into their sphere spirits or still living beings whose inclinations make an influence possible, and to impart to them their own views and inclinations. Therefore, the more a person nourishes his own evil passions, the more easily he may become subjected to such an influence and ultimately fall victim to these evil spirits tormented by boredom. As through writing, knocking and other means the spirits can exercise an influence upon individual receptive souls and thereby contribute, at least indirectly, to unbelievers realizing that there is another world, thus evil spirits of the deceased may affect the mind, even the physical organism, of a person, in which case raving madness or other diseases are the externally visible consequences.

If you could see with spiritual eyes, you would discover an entirely new world in and around you which, like the external, material world, is also endeavoring to make your return to Me as difficult as possible. It was on account of this that I once said to My disciples in the garden of Gethsemane: 'Watch and pray, that ye enter not into temptation!' Hiding their pernicious venom under the sophisticated cloak of self-love, these spiritual influences are in the beginning so mild and gentle that one needs an acute perception and steady vigilance to refrain from doing the will of others instead of one's own. If, however, a person remains steadfast and the evil spirit sees that his influence is resisted, he gives up because he does not want to waste his time.

This invisible influencing and transforming of matter, this coming into existence and disintegrating, this transition to other forms, - all this would unfold in the spiritual world before your eyes on an even larger scale if you had the spiritual vision. For, you could look through the spirits and observe at once which idea is moving one or the other to do this or that. In this spirit world you would have to use an entirely different yardstick than in your material world, since there already thoughts are being weighed, whilst in your visible world a thousand thoughts pass unnoticed until perhaps only the last one, through action, discloses the idea of another living being.

You would be amazed if you could watch the departed souls arrive in the beyond and see how they are received by other spirits either with love or hatred. You would be amazed at the moral struggles a soul has to experience there until it can go its own way independently. There hiding, hypocrisy and dissembling is of no use. *There man, as a spirit, is but the reflection of his spiritual self, attained in this world, and not by actions but by thoughts because thoughts brought about the actions, and they are the determining factor also in the spiritual world.* Every thought flashing through your head or heart is carved as an indelible imprint in your inner spiritual man and will someday contribute to forming the spiritual garment of your soul's body.

If people only knew what they are doing when they either depart from this earth bearing a grudge, or when survivors curse the departed, they would shudder at the consequences of such thoughts. Such thoughts are capable of causing great torment - of a spiritual nature, of course - for those who have passed to the other world and could kindle in them the desire to receive the souls of such persons with revenge. Therefore, be severe with your thoughts! You may often with one thought attract a host of congenial evil spirits of the other world, and while you believe to be only musing, these spirits are endeavoring to catch you in their net,

to destroy your good qualities in order to bring to maturity the decision for an evil act which may have endless consequences for yourselves and other men and spirits.

This is expressed in the Gospel when I said of the powerful and evil spirit, cast out from the diseased or mute, that he walked around all forlorn and then returned with seven other spirits worse than himself.

It is the spiritual picture of a man who conquers a passion and believes to have rid himself of a devil but then carelessly indulges again in his favorite thoughts and ideas. Such a person is nourishing a little flame and as gnats when they become aware of a light in the distance all strive towards it, in the same way this train of thought serves as a light in the spirit-world to guide those who are groping in darkness. They stream towards it, begin their hellish play with united strength until the plagued individual falls into their net and is lost to My Kingdom here on earth and there in the beyond for a long time.

The other world, the world of the invisible, is not as rosy as your priests present it to you. It is not so hellish either as the imagination of certain religious fanatics likes to paint it for you. It is all based on this: A man will see the spiritual world according to his spiritual nature. In the same way you also see the material world, and the principle is the same here as it is in the beyond. There a refined and pure heart, devoted to Me, will not see anything of a hellish nature as it did not see such things in this world either. There it will see erring spirits as it here saw erring people, and it will endeavor to help everybody as it had done here during its lifetime. Bringing along peace, the soul will see only peace; bringing along hatred and pride, it will experience the same over there from others and subject others to it.

There is only one law valid in My creation - the law of gravity, of the power of attraction. By it the material things are consolidated and maintained, likewise the spiritual. The heavier, that is, the denser a body is, the greater is the power holding together its primary elements; it is rock and built on firm ground. The lighter the substances and the less their power of cohesion, the easier they can arise. The firmer the atoms are joined together, the less they are capable of receiving light and warmth; the lighter they are, the more receptive for the influences from above. Thus, it is also in the world of spirits. The moral weight binds the spirits to matter; the lighter it is, the sooner can they withdraw from matter. In the first case, the spirits are dark; in the second, accordingly lighter. The dark spirits are the ones who want to animate and warm themselves in the light of others since they lack warmth themselves. Hence, if they want to remain wicked, they endeavor to draw others into their darkness, otherwise they try to free themselves from the darkness.

Such is the spiritual activity in the entire ether spheres. Forever there is strife beside peace, persecution and repulsion beside unification and loving congregation, because the spirits have to fulfil their spiritual process. Time does not count, for eternity is long. No one is coerced; what he wants to be, he is. Or, as Paul said: 'As the tree falls, so it lies.'

Therefore, make every effort while you are here to gain enough strength that you can resist the temptations there and that you immediately meet with better spirits with whom, of course, strife and seduction are out of the question!

Abstain from cursing and uttering maledictions, for spirits offended in this way and retarded in their progress seek to take revenge. If they cannot do it here, they are sure to wait for you over there in order to repay you for what you have done to them in blind self-love.

In the Gospel I said: 'He that is not with Me is against Me; and he that gathered not with Me scattered abroad.' Remember that there are only two ways: toward Me or away from Me! Therefore, blessed are those of you who hear My words and will also follow them! In the other world they will be spared much of what otherwise would have been an inevitable consequence of their earthly actions.

I could still tell you much about the other world. You already had a glance at it in the description of the spiritual sun. Yet, that is only just an outline of the great truth but if you ponder over it this should suffice as an admonition, so that you cannot blame Me later for not having let you look into that world which one day will be your abode, in fact, the by far longer one. Those extreme cases where one or several evil spirits have so much power over a person that even his physical organism is under their control are rare but allowed for good reasons. To heal such sick people possessed by evil spirits, requires a religious man with a strong will who knows Me and My might well and is confident that I will give him help when he asks for it. In such a case help can be given in My name through prayer and the laying-on of hands, as I did Myself when I lived on earth; only one must always think: Let it happen according to My holy will!

Now you have an idea about the life in the great spirit-world, which I wanted to give you on the occasion of this event from the Gospel. It is most important that you not only know what you see but little by little also learn to understand what there is beyond the visible world, has given the latter its character and represents the by far greater and more important part of My Kingdom. Spirit am I; spirits are you, and even matter will once become spiritual. To recognize in this light the great cycle in all its levels, to survey it and establish your own position in it, is the task which - was given you. To help you achieve this, I employ every possible means to make the inevitable road easier and shorter for you in order that you may overcome already here the greater and most difficult part, so that over there you will have to conquer only fewer and easier things. Amen."

Sermon 16 - Fourth Sunday in Lent. The Feeding of the Five Thousand

Ref: (February 17, 1872)

St. John VI, 1-15: "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's

brother, saith unto him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, gather up the fragments that remain, that nothing be lost. Therefore, they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, this is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Jesus is speaking: "Here you have one of those deeds which created a great sensation among the Jews, even to such an extent that those who witnessed it wanted to proclaim Me king, thus forcing Me to evade their intentions by withdrawing alone to the solitude of a mountain.

For Me, the Lord and Creator, the act as such was not so great and important, when I caused the five barley loaves and two fishes to continuously be replaced or complemented out of the substances of the air in such a way that they easily sufficed for five thousand people and of the bread there still remained twelve baskets full of leftovers. For the people encamped around Me it certainly was a miracle that strikingly proved My divine descent and might. However, by the Jews it was not regarded spiritually but according to their material interests, since following this act they wanted to proclaim Me king. I had to withdraw from them, for first of all, that was not the purpose of My life on earth and besides, My time for "being lifted up" had not yet come. That expression, whenever I used it, was likewise never understood until the crucifixion explained it and My ascension fulfilled the "being lifted up" also spiritually.

The act of distributing the barley loaves and fishes had, however, its spiritual correspondence which actually is the essential. I told you already on another occasion that my whole earthly sojourn, especially My years of teaching and My words and deeds during that time, will be repeated at My Second Coming, although spiritually.

Therefore, also this act is one of those now taking place in their spiritual correspondence. What once applied to the five thousand people, now applies to mankind in general. Then My sphere of action was the Jewish people, My contemporary and more receptive part of mankind, also its land as the world chosen for My activity. Now that My teaching has spread over the whole earth, although followed only by few whilst known to many, - each act from those days must now be regarded in the greater, spiritual, sense when repeated as I already mentioned to you earlier. First of all we must ask: What is the meaning of the barley loaves and the fishes? Why were there only five barley loaves and two fishes? You see, in God's actions everything has a deep spiritual meaning, and it is not as with you people who often talk much, even act, but have no idea what you are saying or doing.

In order to answer the question as to what the barley loaves and the fishes represented, I must first point out to you from where the one and from where the other originated.

The barley loaves come from the earth, made from corn that growing out of the darkness of the soil strives towards the higher consecration of the sunlight, thus causing that which it has drawn from the earth to ripen into fruit through light and warmth. This fruit then, containing more spiritual elements, becomes suitable in the form of bread to change these earthly substances into the spiritually higher ones of the human body.

Hence, the loaves are the result of processes of both - earth and heaven.

The fishes are products of substances in the water, born out to become living beings.

The water itself is a most supple element; it is condensed air. And as the air is condensed ether and the ether the birthplace of all elements, the air is the producer of the material substances in the water and the water itself again is the producer of the solid land and the plants and animals thereon. Water was and is the great mother out of which your earth globe developed. And you can see still today when you chemically analyze the bodies of living beings, including your own, that water is the carrier, nourisher and preserver of your body.

What birds are in the air, fishes are in water; they are the birds in the condensed air. As the barleycorn, struggling from the gross material to a higher spiritual level, becomes fit to be absorbed by the human body as an adjustment substance, the fish likewise is a component of the substances dissolved in the water which, having formed into a solid material body, can be made suitable for assimilation with the components of the human body. But first its more solid parts must be separated from the parts of light through the warmth of air or fire, that is, the fish must be dried or cooked before it can be useful in the human organism, just as the grain of barley, after it has been ground, kneaded into dough and through warmth freed of its watery parts, can serve humans as healthy nourishment.

Having discussed the components of the bread and the fish, we shall now examine the numbers. Why were there just five loaves and two fishes?

If you add up these items, you get the number Seven, a number which is more or less present in all things, always constituting a factor with the number Three which is needed in the creation, preservation and transformation of everything if this is to progress to higher levels.

The number Seven, just as the Three, is one of My basic numbers which I represent within Myself as God, Creator and Lord.

Behold, if you have a close look at the number Seven you will find that there are three numbers on one side, three on the other and the fourth standing in the middle. This means that the divinity number Three is contained twice in the divine number Seven, arranged in such a way that the fourth number in the middle, combined with the three on each side, gives as a result the holy number Seven which expresses My spiritual Self.

Whilst in every created being the number Three is essential as the principle of its existence, this number is twice present within the Deity with an addition in the center around which everything else is assembled.

Created beings are capable of attaining the number Three in its highest perfection, as do the angelic spirits, - but the Deity will always have twice this number and a forever inaccessible center which marks It as Lord of all created things.

That you find the number Seven in so many things in creation have its explanation in the fact that these things, in which this number particularly stands out, are closest to the Creator of all that exists and are pure emanations from Him. Thus, you discover, for instance, the number Seven in the colors and sounds because the light-rays in their refraction include materially the seven attributes of the Creator and the seven notes include the seven great harmonic laws of spiritual life. If you now want to see this number Seven of the loaves and fishes expressed in words, this will read: Love God above / all and / (thy) neighbor as thyself!

The first four words signify the barley loaves, which spiritually nourish man and are meant to mature him for a higher spiritual existence, the first three words expressing the degree of love for God, whilst the other three the measure of love for one's fellowman. The word 'all' and the conjunction 'and' however signify the center of divine love, that is, love for God shall be above all else, but this can only be affected in conjunction with the three following words - (thy) neighbor as thyself. For you cannot love Me as God without love for your neighbor; you cannot love Me above all, unless you love your fellowman as yourself.

Hence, the three first words may be attained as well as the last three, but the one in the middle, 'all', together with the conjunction "and", signify unattainability, although eternal progression is possible. For what is 'all' and where does the love of one's fellowman end?

The "all" as well as the greatest love for one's fellowman and the father love culminate in Me! I alone am completely filled with this love and represent the "all" in its endlessness. And in My boundless forbearance and patience you see the love for the fellowman, the brotherly love and father-love in its supreme state of perfection united within Me.

As I told you before that the barley grain, out of the dark earth pushing towards the light, brings its fruit to maturity, so it is also with the love of God, which shall lift and guide material man out of his dark passions towards the higher moral light.

And as I explained to you that the fishes are products of condensed air, therefore of a lighter element than the solid earth, thus the love of your fellowman shall express its similarity with the love of God by drawing you away from the firm material and open your hearts to more spiritual emotions replacing your concern for yourselves. For, only in the love of your fellowman can you show how you love God, and the never-to-be-attained 'all' receives an approximate yardstick in the words 'as thyself'.

Just as bread is made from crushed corn under the influence of water and warmth, so the love of God shall arise from the destruction of the material warmed by My teaching. And as fish is dried or cooked, so also the love for your fellowman, relinquishing all its subordinate selfish thoughts in the sun of eternal love, shall devote itself with great zeal to the welfare of the brother and a person shall adopt the words "for you, and not for me" as the sole yardstick for his actions.

Already for quite some time the road has been open on which to follow the only laws I have given men to obey with these few words.

The impulse to obey these two laws will keep growing, and the time will come when, filled with the meaning of these seven words from heaven, all mankind will proclaim Me king. However, then I shall not hide, as I once did, to evade the intentions of My children, but come in full glory and might to all who searched, struggled and found Me.

Yet they will not find a king, but a shepherd who will guide His sheep to the pastures of light, where every material striving has ceased and in everlasting spiritual progression the forever growing love of God and the fellowman will bring about a never-ending succession of delights and beatitudes. This will prove to you that what I once did with five barley loaves and two fishes I have now accomplished with seven words of the greatest spiritual significance, namely, that what was once the material feeding of My listeners and followers, is now the satisfying of My spiritualized children. Thus always, even in the smallest word from My earthly life, another stone is laid for the future great spiritual edifice, wherein all things will find their final conclusion, which in the center between the triads is My Self with My spiritual and material creation representing the 'all', out of which everything has gone forth and to which it again will and must return. Amen."

Sermon 17 - Fifth Sunday in Lent. The Jews Try to Stone Jesus

Ref: (February 17, 1872)

St. John VIII, 59: "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

Jesus is speaking" "Here you have another proof of how little the majority of the Jewish people understood Me, My mission, My origin and My teaching.



When you read this whole chapter from beginning to end you must admit that I poured out streams of light over My listeners in the temple. However, it was in vain. Most of them took My words literally; the Pharisees and scribes, offended by the truth of My words in connection with the adulteress, stole away and the others, with their limited understanding, did not comprehend what I said.

This misinterpretation of My words still exists today, perhaps even to a greater extent. For whereas at that time people took the Scriptures and also My words literally, your present-day scholars and scientists want to prove to you from visible nature that there is no God or Creator and, consequently, none of the words spoken through the Prophets or Jesus is of divine origin. At that time the Jews wanted to stone Me not just because I told them the truth to their face, but

because I presumed to speak of My divine origin, the possibility of which they could not imagine.

The Jews of that time stuck strictly to their laws in a literal sense, but they made the precepts of Moses as easy for themselves as possible. So, they could not be expected to appreciate My teaching which separated the spirit from the dead letter, for with the observance of My teaching they would have been compelled to restrict themselves and their passions. They were - what many thousands are still today - just temple-goers and sticklers for ceremonies. To this effect the people had also been educated by the priests, so that the latter would not lose their influence and would still be able to exploit the people in whatever way it suited them.

Take your history book and read it carefully and you will find that after a church with its priests had been established it was not long before the teachings of My disciples were used for the purpose of securing power and recognition for the clergy, which had also been the main object of the priests in Jerusalem during My time. The education of young men for this caste was also arranged in such a way that they were not to learn or understand anything that was not of benefit for the aims of the priesthood. The results of this attitude were religious wars, persecution and the separation into two main camps - the Catholics and the Protestants. These two churches -endeavoring to find their salvation in literal interpretation -again split up into several sects with My teaching, about the interpretation of which they were fighting. Yet My teaching was practically as the basis for all of them.

Now that the process of purification has commenced, they are still fighting about the same things but with peaceful means. Again, the sects and castes are fighting one another. Some men demand a purification of the many ceremonial rites which are almost covering up the whole religious edifice. They want to revert to the initial simple cult where every ceremony introduced had a spiritual basis which also the laity could understand. So far these men, as a result of their education, are still on the wrong track. They, too, do not fully comprehend what I once said, that My Word was spirit and truth and that he who wanted to worship Me had to do this in spirit and in truth.

Several of My disciples had advised the congregations, which had originally formed, against the introduction of ceremonial rites. For ceremony kills the spirit and is easily misunderstood, considered more important than it actually is and rather leads away from Me than closer to Me. The longing that has now taken hold of many minds and aims at a religious cult more in line with the present time and the education of today's Christians is the transition to the ultimate, spiritual supreme cult for which a way is being paved through My direct communications conveyed to you for over thirty years.

For many My teaching does not comply with their worldly views, and they would like to kill it just as once the Jews wanted to stone Me. But My teaching goes its own way right through all obstacles, and it will become available to mankind when through heavy blows of fate, through afflictions and sufferings the right time will have come, when all deceptive hopes for worldly power and greatness will have become evident as will-o'-the-wisps leading the people that follow them into the swamp instead of dry ground. Only then will the clear insight of My Word assert itself and compel even those to believe who formerly,

supported by their rationalism, did not believe in the existence of God, but - at least for this earth - regarded themselves as God, that is, the rationalist with his delusions. My teaching will confound them all and make them realize that what they endeavored to make others believe, namely, that there did not exist a God, was a false inference of their intellectual rubbish.

As I once evaded My murderers in the temple because My time had not yet come, My teaching, as you are receiving it, is still evading its critics. And even if here and there one or the other wants to condemn it to death, as the Jews did with Me, and squirts his venom over it, he prejudices only himself; for time will teach him, too, and prove that what I want will happen and not what he with his limited insight wishes.

Many a stone is still going to be thrown at My teaching in the form of harsh words meant to squash the gentle precept of love under their weight. But do not fear for its victory! For as at that time My Self was destined to pass even harder tests until My glorification had been accomplished and the end of My mission reached, thus now My teaching will be stoned, condemned, mocked, crucified and then - apparently dead - put in a grave from which, however, - as I once did, conquering death - it will rise triumphantly.

This you must realize: The more ground My teaching will be gaining the more obstacles will be building up against it; for it attacks many in their material and even more in their spiritual comfort, in their habitual way of living and thinking. It has to be like this, so that until My next coming to the earth everything may repeat itself that once visibly constituted the essence of My three years of ministry. There I sowed the seed of My teaching among thistles and thorns and not much of the soil that received it was fertile. It still grew rankly in some spots. Now, too, My Word that wants to make men free falls on stony ground, heeded only by few, mostly trampled underfoot and threatened with destruction by the foxes that scent it as harmful to them. But it is still going to ripen and grow into the celestial flower that I once brought to your small earth Myself and which I handed to you like a rose that delights the senses with its fragrance but may easily hurt a careless hand with its thorns.

The rose is the loveliest flower on your earth for it combines fragrance with the most beautiful color, one expressing love, the other wisdom. As the rose in its charming raiment combines beauty with fragrance, thus also My Word, the word of love combined with good deeds, makes every admirer sense the charm of My Divine Being.

The thorns are the worldly passions which have first to be removed through struggles and suffering. Thus, the rose actually wishes to say: "I cannot exist without thorns!" These have to be overcome. As the rose sucks electricity through its thorns using, it for its own beautification, so everyone who wants to follow My teaching and live according to it, has to exploit the worldly difficulties in such a way that from them, like from the thorns of the rose, the spiritual and sublime may grow.

Therefore, you, too, should tend My words! Do not just read them to pass the time, for a time could come that might spoil this pleasure for you if you have not ennobled yourselves by your thoughts and actions. Comply with My words, so that armed with the conviction of good deeds you need not, like the majority,

hungrily stick to the letter, but may drink at the living fountain of eternal love, bliss and beatitude. Then, also in your troubles never forgetting Me, My Word and My divine love as your 'Father', you can raise high the standard of faith and trust and not meet Me - as maybe many do - with stones of resentment, but with worship and gratitude when I shall come to hand the palm of victory to those who have persevered. Amen."

Sermon 18 - Palm Sunday. Christ's Entry into Jerusalem

Ref: (February 18, 1872)

St. Matthew XXI, 1-9: "And when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: Loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

Jesus is speaking: "This chapter begins with My entry into Jerusalem. Riding on a she-ass, the symbol of meekness, I received as the meekest man the homage of the many faithful and then proceeded to the most arrogant people of that time - the chief priests and Pharisees in the temple.

There I outwardly cleansed that house of worship from material rubbish by casting out the moneychangers and those who sold doves. As for cleansing from spiritual garbage the minds of the powerful within those walls, I had to leave it to time, which of them would enter My Kingdom purified.

Everything that happened there during My earth-life had its spiritual significance for the entire realm of spirits and souls. I, as the Son of Man on your earth, represented the great principle of My teaching of love through which all stages of life had to pass so that it could not only serve all created beings as an example and attainable goal to strive for, but, because I Myself gave this example, it could also serve as a signpost on the long road towards spiritual perfection in the brilliance of My divine omnipotence, love and wisdom to encourage you to follow it. What I did in the temple - its cleansing as well as My parables addressed to the scribes and Pharisees - spiritually takes place in the heart of everyone as soon as he shows himself in the least receptive for My teaching, since there, too, I enter in the image of meekness and gentleness. There the rejoicing soul, stimulated by the spirit within it, also meets Me with hymns of praise and joy. There, too, I first direct My attention to the elimination of the worldly passions, mainly selfishness, for which trade is the most striking illustration. The next step is to supply the soul with spiritual nourishment according to its individual need which corresponds to the parables I told the scribes and Pharisees. They did not

comprehend everything in its spiritual sense as I meant it but could not deny the truth of the comparisons.

What did the scribes and Pharisees do after they had listened to My words? They rejected My teaching and tried to lay hands on Me. Many people whose hearts I have initially entered triumphantly do the same. As soon as they are faced with self-denial and sacrifice, they turn their backs on Me and would rather efface the impression of My first coming than subordinate their material striving for riches and a temporal life of pleasure to a higher spiritual life. My entry into Jerusalem and the temple also illustrates the process of conversion of the individual as well as mankind as a whole. The preliminary work for spiritual rebirth first paved the way externally, then it kept drawing closer and closer to the life-center, the heart, so that with a final effort victory over all external adversities could be gained.

During My sojourn on earth, I stayed mainly in townships and villages off the beaten track seeking believers among the still less corrupt people there and the Gentiles. Only as the end of My earthly life was drawing close, did I voluntarily visit those places - one of which was Jerusalem and its temple - of which I knew in advance that there My teaching would meet the greatest opposition. However, I also knew that as materially the situation got worse for Me, spiritually the triumph of My precept of truth and love would reach its culmination. I was quite aware that the moment I no longer avoided My enemies and opponents, but went near them, I would no longer escape their revenge. However, this is how I had planned it and the way it had to happen. Only in this way could My teaching gain permanency for eternity.

Thus, the seed I had sown in Judea and Palestine and elsewhere would not fall on barren soil; for with My resurrection, I crowned My work, and all the persecution that followed, all distress and suffering My believers had to endure, only increased their number and strengthened them. Every such event added a building stone to the great edifice of My spiritual creation which one day, as the spiritual Jerusalem, was to be the center of all spiritual-heavenly life.

What Jerusalem was for the Jews, My creation shall become for My spirits and souls. And what the temple represented as the abode of Jehovah in the Holy of Holies, one day every living heart shall become, - the temple wherein I can dwell unashamedly.

As I then fared, people shall fare generally and individually. The more a person will begin to turn to Me in his heart, the more opposition will he experience; for with spiritual progress also the number of opponents, who want to fight and hinder it, keeps growing.

After My last appearance in the temple I had to face the greatest suffering, a human being can endure. Thus, also man is faced with ever growing difficulties in his progress on the spiritual road. The world keeps becoming more and more alien to him, and it will take revenge for being neglected. Obstacles will be piling up high in the social world and influences from the spiritual world will make it difficult for the frightened soul to walk My ways. It will all present a faithful picture of My own suffering and struggles until, when the great turning-point has been reached, the world must be completely relinquished, and the spiritual kingdom seized forcefully. Then the banner of spiritual triumph on the one side and that of

worldly pleasures on the other will lead a man either towards Me or away from Me. If he follows My example, he, too, will rise from the dead in his spiritual rebirth. But if he follows the world, his fate will be that of Jerusalem which, continuing to enjoy the pleasures of the world, soon turned into a heap of debris, and its inhabitants had to live dispersed all over the world as slaves to other nations.

The entry into Jerusalem has a far greater spiritual significance for all mankind than is realized. It signifies My drawing closer to mankind and is the actual consecration of living men and spirits. Through My entry into Jerusalem, I hallowed those walls, acknowledged them publicly as My property and proved that I, the Lord of creation, did not consider it beneath My dignity, riding on an ass in simple clothes, to ask humbly and gently to be received by the people.

Spiritually this entry has the following meaning: I want to make the human heart My abode. There I want to be worshipped and loved through having My teaching observed. Just as the temple in Jerusalem was built as a House of God in My honor with all the splendor and magnificence available in those times, the human heart and soul shall also be adorned with all the spiritual virtues that a true human is meant to possess as My spiritual image for which I once created and destined him.

The temple in Jerusalem was an edifice of worldly splendor, and spiritual glory was to have dwelt therein. Thus, man shall become a being placed on the boundary between two worlds, with his feet on the material ground, but his gaze and his heart directed towards the spiritual. This purification from the material and attracting of the spiritual is man's mission in this world, is the mission of the spirits. It was My mission and is still yours.

The spiritual wind is now blowing everywhere to cleanse the human hearts of worldly vapors, for the Lord and Father is close. Leaning against His she-ass, the symbol of meekness, He is waiting for the right moment when He can triumphantly enter your hearts, so that you, too, may receive Him with 'Hosanna'!

The great time of spiritual rebirth is at hand demanding entrance into those places that since the beginning of creation have been prepared solely for the Lord of all that is. Open the doors wide that the wind of love may cleanse your hearts from moneychangers and vendors of pigeons, that is, from worldly, selfish activities. The time is coming when the Lord will be asking you to account for the values, He had entrusted to you, for the spiritual gifts all of you have received on loan. As the temple in Jerusalem was meant to be a House of God, also your heart is destined to be My dwelling place.

Keep in mind that material time is speeding and your life running out from minute to minute. Soon the angel of death will be asking you to account for the gifts entrusted to you. Do not hide them away but make use of them that you may be allowed to enter the great spiritual kingdom, the great spiritual Jerusalem and its temple - the abode of your Father -and that you will not be forced, like the stubborn Pharisees, to wander about lost in the vast expanses of My creation as slaves of your own passions. You would find there all that once gave you pleasure, but with this transient enjoyment you would be missing out on the greater, much more important enjoyment of My love, My grace and My presence. For you must know that if your heart is not My abode and you are not carrying Me in your heart

wherever you go, you will not find Me anywhere, not even in the great spiritual Jerusalem which is nothing else but the spiritual principle of love that has created everything, sustains it and leads it gradually to ever greater bliss.

Take note of this! Observe the time in which you live with spiritual eyes, its events and tendencies, and you will soon understand that the time is near when I, the Lord, will be making My entry into the spiritual world, the human souls, riding on an ass! Happy he who is prepared, for he will not be surprised by My advent! It will not frighten him, but will be for him the festival of My entry into Jerusalem as it was once for My followers more than a thousand years ago.

Therefore, be prepared to receive Me and My teaching of love with all honors and shouts of 'Hosanna'! Amen.

Sermon 19 - Easter Sunday. The Resurrection of the Lord

(February 19, 1872)

St. Mark XVI, 1-8: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any man; for they were afraid."

Jesus is speaking: "The previous Gospel text dealt with My entry into Jerusalem and the temple. This one describes My burial and resurrection as well as My appearance to several of My disciples and Mary Magdalene. Between My entry into Jerusalem and My burial there is My condemnation, My immense suffering as a man and as God, My greatest humiliation as the Creator and Lord of the world and the proof of My supreme love, a love of which only I, the uncreated, eternal God and Lord, am capable by submitting to all this in order so set an example to My created beings and spirits. They were to learn what is needed to become a child of Him Who is able to call into existence worlds, solar systems and vast spirit-realms which He could again eradicate if His mighty will were not induced by His all-embracing love to preserve all created things instead of destroying them.

The last days of My life on earth were to prove to all spirits that everyone who carries a divine spark within him is capable of even greater sacrifices and self-abnegation, far beyond the comprehension of all created beings, and this not for his own salvation, but for that of others. The second commandment of love has never before been fulfilled so distinctly and fully as it was by Me in the last days of My suffering. I humiliated Myself to endure patiently as a man all the human suffering which to a mortal being appears to be the worst: torture, death and

public disgrace. And this I did as a man for all other men, whom I regarded as My brothers and who saw Me die on the cross, praying for them that they be forgiven, although they were My enemies and had rewarded My great kindness with ingratitude and revenge.

Could the love of one's fellowman do any more than I did in those moments? Because of this I promoted it to a divine commandment, inseparably linked to the first one, namely, to love the Creator above all. This commandment has also a social significance for the living together of people through the tenet: "Do not do unto others what you would not like them to do to you!" I made these two commandments of love divine with My last breath as I left this small earth, which among millions upon millions of globes and suns I had chosen for the great feat only I could accomplish. As a man, I practiced both of them, fulfilling them to the greatest possible extent, thus leaving behind for humanity the ideal of a man on this earth as I wanted him to be. As a spirit I demonstrated to My higher beings and angels what they should be able and strive to accomplish when the moment of their trial approaches.

On earth the keystone to the proof of My deity was My rising from the dead, for without this My teaching, My deeds and My whole life would soon have been forgotten. My disciples would have broken up; maybe they would have remained faithful to Me individually, but they would not have been of any benefit to their fellowmen.

It is true, My disciples did believe in My deity, but this was under the influence of My presence. My personality, My words and deeds were too impressive not to exert an influence on all around Me. However, with My person and this moral pressure removed, the world would gradually have claimed them once more, weakening and finally obliterating the impact I had made upon them during My life on earth. Nothing would have remained of My life but the memory of past happenings, although miraculous and unfathomable. Therefore, if My work was not to have been in vain, the rising from the dead - something contrary to all the familiar laws - had to prove My deity thereby fortifying the faith of My disciples and adherents, preparing them for their future mission.

Thus, My resurrection was the keystone to this never-to-be destroyed edifice of faith and religion, which until now has resisted all storms and will soon be resplendent on earth in all its purity and magnificence, to be the mediator between two important factors in creation - matter and spirit or the material realm and that of the spirits.

This is the way it has to be and is also going to be, so that all mankind may realize that matter is nothing but the encasement of the spiritual and has been created only for the sake of the spiritual. All matter must be spiritualized to enable men to draw close to My spiritual kingdom, and that the other created beings, following the perfection of men, can also ascend higher and higher until the earth-globe itself, released from its density, will not need any violent measure to bring about its dissolution, but will only experience a gentle transition.

To give you a clear understanding of this process of spiritualization and to explain to you the significance of My Resurrection as well as My Passion during My last days on earth, I have to remind you of the fact that all My deeds and words, even the world events during the years of My ministry, would be recurring

gradually until My now imminent second advent. But it will all happen in spiritual correspondences and not actually to My person as it did then. What at that time I had to suffer as the Son of man, applied also to the progress of My teaching which now represents Me spiritually on your earth. This, too, was contaminated, mocked and abused; then it was buried in your churches - as large sepulchers - and a heavy stone, the stone of empty ceremonies, is blocking it. There it was to rest forever and be of use only to those who wish to benefit from it in their worldly, not in their spiritual life.

The course of world history is an exact counterpart of the years of My ministry. Just as there are in your life three important spiritual stages: childhood - corresponding to unconditional faith, adolescence - corresponding to the forming of an opinion of what was believed, and manhood - corresponding to discrimination between appearance and actual fact, thus also My teaching went through all these phases, partly during My ministry, partly later after My decease, right to this day and to the future.

In the beginning I, too, compelled the world around Me, partly through My miracles, to believe and then educated people like children. And once they began to understand Me, they found through their judgment the truth of what they had previously only believed, that is, they entered adolescence. When in this way their belief and knowledge had been strengthened, they became mature, stood by My teaching and by Me with conviction, corroborating with word and deed what to them seemed the holiest, the supreme knowledge.

The history of My religion, the way it was later on spreading, presents to you the same stages, with the sole difference that at the time I Myself was teaching there was no reason for eliminating or protesting. However, when people, driven by human passions and guided by worldly opinions and interests, wanted to imitate Me, they turned the divine into what was worldly, gave men only the outer bark instead of the core of spiritual life and, as a result, the good was rejected together with the bad when men had matured and could use their own judgment.

This is what brought about the extremes of people who believed everything I taught and those who believed nothing. Now, as the spiritual stirring is getting stronger, when the corpse in the sepulcher, sealed and covered with a stone, is preparing to rise, now they still want to begin - like once Mary Magdalene - to prevent the corpse's decay by means of spices and scents. But as at that time Mary Magdalene was disappointed because she found the sepulcher empty, the guardians of the spiritual sepulcher of My teaching will be disappointed, too. They will find the sepulcher empty with only the shroud left behind wherein they had wrapped the body of My teaching. But the One Whom they believed to have kept there under lock and key will have risen, will find His disciples and adherents Himself and give them new courage and zeal through His presence. The closer this time is approaching the greater becomes the zeal to preserve and guard the corpse. As once My sepulcher was guarded by Roman soldiers who were unbelievers, there is this tendency also now to have an armed foreign power support those who defile and condemn My teaching of love. But in vain. Already the first ray of light is breaking through onto the stone cover of the sepulcher. And as every stone begins to vibrate when the first ray of the morning sun falls onto it

and this vibration continues until the stone is warmed and extends this warmth to that which is underneath, the coffin-lid is already starting to vibrate. This vibration will keep increasing the more the reaction would like to condemn it to eternal rest. The ray of the spiritual love-sun is going to roll away the stone, drive off the powers that are spiritually asleep and, leaving them and their helpers only the shroud, once more revive the "corpse" and guide it on to its perfection on the path of light.

It is dark in the sepulcher, but the Light-God of divine truth wants only light; and light gives warmth and warmth, life.

Thus, also the corpse of My teaching will rise from the sepulcher into which it had been put by worldly selfishness and lust for power. It will increase the light, warmth and life where they are already glowing in human hearts and spread with blessing these three elements where they may have been lacking completely.

This is the spiritual picture of My resurrection in My teaching of love, which I actually performed almost two thousand years ago, and which will soon once more be taking place all over the world. As My disciples and followers once rejoiced at My rising, this resurrection too will be celebrated by all humanity and every individual in his own heart. Thus, I am going to rise in the hearts of My faithful when they shall have thrown away the shrouds in which they had wrapped Me, leaving all worldly ceremonies and religious rites far behind them, believing only in the spiritual meaning of My teaching and actually practicing what they believe.

This resurrection in the hearts will be the rebirth, the final step towards breaking with the world and the first step or beginning of a spiritual life where material ties will no longer have the power to lead man astray or delay him on his road to spiritualization.

Therefore, awake, My children! Open your spiritual eyes, ears and hearts! Jesus, represented through His gentle teaching of meekness and love, who on the cross loved not only His neighbor but prayed for His enemies, this Jesus shall rise within you! And as the earth is to become His church, His house of prayer where peace, tranquility and happiness shall once more dwell, also your hearts shall be paradisaically adorned only with blossoms of love for God and your fellowmen.

Prepare for this feast of resurrection in your hearts! It is the feast of your spiritualization, of the transfiguration of your own inner self.

As I once, transfigured, with a spiritualized body rose out of the dark sepulcher you too shall leave your sepulcher of worldly passions and desires transfigured, spiritualized, bettered, ennobled, and worthy of Me. If until now the world, your education and social circumstances have enveloped you in shrouds with spices and scents to prevent your earthly being from decay, throw away all these useless things, for they are tools of matter and not of the spirit! Remember, you are not of this world! You used to be spirit and shall again be spirit. There is your home, there He is beckoning to you Who, to help you comprehend it, has died the physical death for you and has risen again spiritually so that after a life that was pure like His you may rise spiritually, casting off what is of the world and, by becoming His children through this spiritual rebirth, require on the smallest scale what He has done for you on the largest. Think of what it means to be called a child of the Creator and Lord of the worlds and to become a brother to those

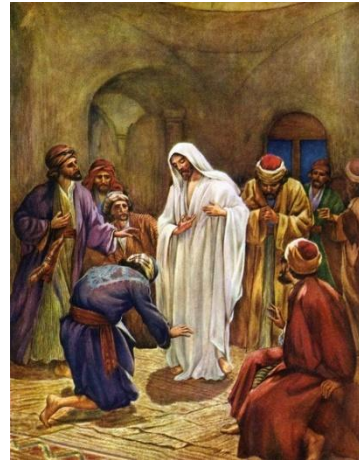
spirits who have long before you gone through this school victoriously and who now in their eternal happiness and bliss are watching with great joy and brotherly love the everlasting resurrection and rebirth of their brothers.

Regard the resurrection as spiritual, which it is, and know that it was accomplished as an eternal memorial and example for you and My entire realm of spirits and souls. At that time, after I had overcome human nature and assumed the divine nature, I shed all that was of the world. You should do the same. Then the day of your spiritual resurrection and rebirth shall be your most important day on earth - the keystone to your earthly mission and the foundation stone to your spiritual one! Amen."

Sermon 20 - First Sunday After Easter. The Lord Appears to His Disciples

Ref: (March 5, 1872)

St. John XX, 19-31: "When the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."



Jesus is speaking: "This chapter confirms My resurrection and shows you its importance and that it was essential if My teaching, dearly paid for with such great sacrifices, was to have permanency and success, for you find My disciples frightened, lacking courage and faith, locking themselves in their houses. When I appeared to My disciples - as I did to Mary Magdalene at the tomb - one of them was so unbelieving that he would only convince himself of My resurrection by

touching My wounds. All that happened in those times, including the other signs Jesus did before the disciples behind closed doors, signs of which you will learn later, too, - all this will gradually happen before people's eyes when I next come to the earth.

The more the number of believers in My pure teaching, as I am giving it to you now, will grow, the more will they have to experience all the stages of enthusiasm, doubt, disbelief and all the violent emotions of spiritual life, for circumstances will often bear witness against Me. People will be misleading My followers in their belief, they will persecute them, hate them and, wherever possible, take revenge on them.

At that time there will also be doubting people, like Thomas, who, misled and discouraged, have thrown all their former peace of mind and faith overboard and will only be able to be healed through My personal appearance.

What at the time of My life on earth were the houses with locked doors, in future will be the hearts of those people who will allow entry neither to the world nor to the spiritual. There, too, I will have to call gently to the hearts of My followers: "Do not be afraid!" and 'Peace be with you!', because they, too, without support, are at the point where they may lose everything and perish in eternal doubts.

There will be many who, like Thomas, do not believe at all. They do not even listen to My voice anymore and can only be led back to their previously entered road by factual proofs. Thus, also My believers and future children will have to pass the last crucial test of true faith, for if they - like once My disciples - are to be sent out to inspire others with trust and faith, they must necessarily possess these themselves, from the outset, in the highest degree. I once said that I shall be known by My words and deeds. In the same way also My children and future disciples must be recognized by their actions and words, thereby proving to the others that trust and firm belief are the prerequisites if they want to become worthy of Me.

At that time, I said to Thomas after he had felt My wounds with his fingers: "Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed!" You, too, My children, to whom I have already given so much spiritual bread, are not in the least better than My disciples. You, too, are discouraged and faint-hearted, you begin to doubt, brood over My words and turn to the world with its seductive attractions if everything does not immediately work out as you would like it. You, too, shut yourselves away, like the snail in its house, and try to ignore both the inner and outer world if there seem to be contradictions when you cannot reconcile certain actions and events with My all-embracing love. Then I must call to you: 'Why do you cry? Save your tears for other occasions; He, whom you believe to be separated and distant from you, is quite close, but not physically, only spiritually!' Mary Magdalene I had to tell, too: 'Touch Me not,' for it was My spiritualized body which she was seeing, and which was not suitable for human physical touch. When I came to My disciples in their locked houses, I allowed them to have the impression as if they were feeling My physically; but actually, it was no longer I. For, as My mission had ended with the death on the cross, I ceased to have a physical body. It was already spiritualized so as to reunite with the source of its divine essence within a few days. As this Gospel mentions, I

performed many other signs for My disciples, that is, I opened their spiritual eyes and ears, so that they, still more convinced of My deity, might gain the courage to withstand all future dangers that would be brought about by circumstances and their teaching mission.

As long as I still walked among them physically, they did not have a firm conviction that I was a godlike being with powers and attributes ordinary people did not possess. They did witness My miracles but lived and believed only under their compulsion. The moment I had been taken away from them and this direct influence abated or ceased altogether, their firm belief, their confidence and trust, had faded away. If I had not risen from the dead and fulfilled all My former promises, My disciples would have promptly returned to their previous occupations and regarded their experiences with Me only as a dream of which nothing but a memory would have remained of the reality of which they would not have been able to convince anybody.

And as I then had to put My seal to My work with My resurrection, My repeated appearances among My disciples during forty days and My ascension, thus I must now guide and strengthen you, My children, in your faith and trust.

If at that time I gave My disciples the Holy Spirit by breathing on them, if I invested them with the power to remit or retain sins - a power later on so much misinterpreted and misused by the clergy - I did this only because they had gained the firm conviction that there is only one God Who, superior to all that is material, is a spirit and can only be comprehended as such, and that this God, Jesus, was their guide. Thus, also My might could be transferred to them, and it had to work, for My disciples only used it for noble purposes and aspired only after My spiritual aim to make people My children.

Just as My disciples could work miracles and heal the sick solely by the power of the Word, you and My future followers, if you have a firm faith in My might and participation, shall also receive the power to perform acts which are impossible to the ordinary person but will be easy enough to the one reborn in the spirit. The times and circumstances will educate you towards this. I have called many for this work, but whether you belong to the chosen ones depends on you alone. Do not shut off your heart to My fatherly voice! Even when the last rays of hope are fading, do not lose heart! I am and remain always with those who want to stay with Me at all costs. Do not wait for My personal appearance like Thomas, but prepare yourselves to believe and trust firmly, so that My appearance will be only a confirmation of that which you have already believed and hoped for. Then you will be able to help Me, yourselves and your fellowmen as I once helped My disciples during My life among them.

Do not allow doubts to attack your heart nor brooding to weaken your faith! My children shall not keep their hearts shut. With their gaze directed upward above all worldly things, they shall always remember My sacrifice, My love and fatherly care for them and all living creatures so that their heart, as a permanent temple of My love and with unshakable faith in My infallibility, may be a true support in all life's difficulties and against all temptations through doubts and disbelief. Then you will always be hearing within you: 'Peace be with you!' For, where through faith in Me and My love peace is already dwelling in a heart, I do not have to bring it, but can just confirm it. Therefore, I am calling to you: Peace be

with you and may it never leave your hearts that I may always gain free entry into them and do not have to force My way through locked doors with the power of My will, but find your hearts prepared to accept Me as the One Who, also to His disciples in those times, was nothing else but their leader, guide and Father! Amen."

Sermon 21 - Second Sunday After Easter. The Good Shepherd

Ref: (March 9, 1872)

St. John X, 1-16: "Verily, verily, I say unto you, He that entered, not by the door into the sheepfold, but climbed up some other way, the same is a thief and a robber. But he that entered in by the door is the shepherd of the sheep. To him the porter opened; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he put forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. And a stranger will they not follow but will flee from him: for they know not the voice of strangers. This parable spoke Jesus unto them: but they understood not what things they were which he spoke unto them. Then Jesus said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enters in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal and to kill, and to destroy I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, who's own the sheep are not, seeth the wolf coming, and leave the sheep, and flee: and the wolf catches them, and scatters the sheep. The hireling flees because he is a hireling and cares not for the sheep. I am the good shepherd and know my sheep and am known of mine. As the Father knows me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one-fold, and one shepherd."



Jesus is speaking: "This chapter speaks about the true leader to the light of truth and the false leaders who claim that the path to light leads only through them, whereas, in fact, they themselves are the very epitome of darkness. For what here is described as "thieves and murderers", spiritually denotes the striving to steal or even destroy the spiritual which is part of the human soul.

The "door" that I represent, as referred to in the Gospel, denotes the only proper road to true cognition and means to say: Only those people who did not lose their spiritual instinct through the world and its goings-on, or who did not let it be taken from them or, if it was once taken, regained it - only those are capable of distinguishing My voice and My teaching from the voices and wrong teachings of false prophets. And only those will follow My call because they recognize My voice and can distinguish it from other seductive voices.

At the present time you are in the midst of this spiritual movement where - metaphorically speaking - thieves and murderers are climbing through all the windows and entrances into My house in order to seize the treasure which is hidden there. Nowadays in particular you notice the religious stirring in the roused minds, how it takes hold of the hearts, awakens them, draws them hither and thither and how, because of all the advertising, it is not easy to recognize where the true door and the true shepherd really are. The more their instinct is leading the believing hearts to Me, the more the others, who pursue only their self-interest, resist so that not I, but they may be victorious.

This pushing, defaming and hating will continue to increase. The more My influence grows, the more the resistance will increase. This will mean severe trials for My children when their endurance is tested and mostly their faith and trust attacked. My teaching consists only in one thing, and that is love, whereas the doctrines of the others preach a variety of things: Hatred instead of love, pride instead of humility and intolerance instead of tolerance; and all this is practiced by those leaders themselves. Thus, what you can read in Chapter 8 of the Gospel of John, namely, that the Jews persecuted Me and wanted to stone Me, that is, kill Me, will be repeated. Now, too, a similar situation will arise. Stones will be thrown at Me and My teaching; the false interpreters of My teaching will ascribe it to Satan and proclaim their own doctrine as coming straight from heaven. Minds will become heated instead of hearts warmed. Ideas will be driven from heads into fists, and where peace and love should have been preached, fanaticism will waive its torch of blood, and many victims will be sacrificed to the doctrine held to be the true one. In this way My Word must be fulfilled as spoken in those times, when I said: "I have not come to bring you peace, but the sword!" Just as everywhere in creation through friction light and warmth are created, the two factors through which the universe exists and is maintained, spiritual friction must also bring about the process of purification, so that the light of truth and warmth of love may develop.

It is actually the striving of 'thieves and murderers' that will speed up the victory of My teaching and My plans. Through their passionate actions they will stimulate the minds to ponder and compare. And even if at first many followed the call, their attention will be drawn to the teaching they are told is false, and they will give it more of their attention than they would have done without this counter-pressure. Then they will not find in this maligned teaching what they had been told it contained, and as a result many will find the right leader and the right door only because those other leaders wanted to prevent them from seeking. Thus, the efforts of My adversaries will work into My hand and in the end achieve for Me what they wanted to prevent - the unification of My children with Me, the unification of My sheep with their sole shepherd. My adversaries will be withdrawing like hirelings in the face of great danger, whereas I will protect My true children well. Through this protection My followers will recognize the true shepherd and mighty protector of His own.

This is what will happen! Therefore, do not be frightened or despair if, when you feel especially close to Me in faith and trust and are convinced that your number will be growing, your greatest adversaries put very strong and mighty obstacles in your way in order to ward off the danger facing them.

Also do not be too zealous in the seeking of like-minded or in wishing to convert! It is not so easy as you often believe, to guide others onto the path to the pure teaching of love. My teaching demands renunciation of the things people find most pleasant in the world, since My teaching is not of and not for this world, but for My great spirit-world.

Great love and great dedication are needed to relinquish old habits, old beliefs and comforts, and to commence the ever-increasing altercation with oneself and the world. I gave you an example of this during My ministry when I suggested to a man who wanted to follow Me to sacrifice all his possessions, but he sadly walked away. You will often experience this when you encourage a person to become active, a person who you think could become a follower of the teaching you believe to be the only true one; but he leaves you and perhaps, instead of a friend, becomes even your greatest opponent.

Behold, this happens when people still lack the maturity to accept My teaching. Therefore, wait until the hungry come to you of their own accord. Then give them bread, but also that only in accordance with their capacity for comprehension, otherwise - like any material food - it would not be digested and prove detrimental instead of beneficial. It is not easy to get others to hear My voice and follow My teaching. Even you, whom I have guided and nourished already for such a long time, often behave in a weak and shortsighted manner, as if you had never received a word from Me directly. How often you want to combine the material with the spiritual in your foolish delusion because to obey the latter would cost you too much effort or demand of you too much self-denial. If you already act like that, what can you expect of others who, only just having reached the door, still lack the courage to cross the threshold and leave behind all that used to be so important to them? Therefore, be careful when you choose your friends!

Do not worry about the opponents! The farther time progresses and the more the number of My sheep increases, the less My teaching can remain unknown, and all the greater will the opposition to My teaching and its followers become. The fight has to flare up. Only the persevering will be victorious, and these will be My children, because they not only believe My voice and My teaching, but also know that only this leads to the goal and that I am the door and the only way by which to enter the infinite realm of the spirit and not have to suffer there but be rewarded with great bliss for the struggles endured. This is the way the process of life develops. The spiritual must be freed from matter, man's soul must be separated from the influence of the world and not only man's actual, spiritual destination reached, but also My past sojourn on this earth with its suffering and struggles must find its fulfilment.

There shall be only one shepherd for his sheep in the world; it is impossible to serve two masters. He who pays homage to matter must step down to matter; but the one who strives towards the spiritual will relinquish all that weighs him down. Matter is too dense, and light cannot penetrate it. Only the spiritual is capable of receiving My love-light from the heavens, and only this light produces the warmth of life and develops the divine spark, which was placed in the human soul, guiding it back to its source, to ME.

That was to be the purpose of My teaching, of My descending to earth in the past and of My Second Coming in the near future.

The closer My Second Coming is approaching, the more conflict there will be between light and darkness. However, just as every morning the rising sun defeats the dark night, so will My rising love-light be driving off the 'thieves and murderers' that work by night, and not by day. They will have to retreat, become converted, or sink back into eternal darkness until in their minds, spontaneously, the light gradually dawns.

As it happened in the past, the world will want to resist My plans and intentions. However, this opposition will speed up My ultimate goal, and in the end My children and I shall be the victors. Perseverance leads to success. And the name 'My child' must be won through self-denial and sacrifice, for the prize is worth the fight. Therefore, all of you should be prepared to hold on to ME. Let the world and its people go their way; do not worry about events and political complications. Remember that millions of people have to be guided to the right door of light, and to achieve this, many different events and circumstances have to exert their influence in order to guide to a common destination individual on different levels of intelligence. This is a task beyond your comprehension, and God alone can accomplish it, who also there - as everywhere else - is able to achieve the greatest effects through the smallest things.

This much for your better understanding of the Gospel of John, to enable you, at this time, to properly comprehend My past ministry and to recognize that already almost two thousand years ago, during the time I walked on earth, the entire history of mankind's development on your dark earth was pre-determined.

This is why the Bible was preserved in order to prove to you clearly that at that time everything was already predicted which in later times had to develop gradually. However, only the reborn, the one with spiritual vision, is able to see it all clearly, as in a mirror reflecting the future. Therefore, rely on Me confidently, remembering the word: 'I shall not desert the one who does not desert Me!'

Stay with Me, and more and more will you be hearing the voice of the shepherd. And as a result, you will keep growing ever more capable of showing through word and example the only road to salvation also to other blind people, so that in the end there will be only one shepherd and one fold! Amen."

Sermon 22 - Third Sunday After Easter. The Lord Refers to His Death

Ref: (March 19, 1872)

St. John XVI, 16-23: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Them said some of his disciples among themselves, what is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, what is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour has come but as soon as she is delivered of the child, she remembered no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you

again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give to you."

Jesus is speaking: "In this chapter, as I did in the previous one, I hinted to My disciples how things would be with them when I left them, and they would no longer be under My visible influence and guidance. In the fifteenth chapter of John, I compared Myself to a vine and My disciples to the branches which can only bear fruit while they are attached to the vine.

In this comparison I showed them the fate of those who will not abide in Me, and that only those are sinners who know what they must do and believe, and yet act contrary to their knowledge, whereas the ignorant are not punishable. I pointed out to them in the parable that he who believes in Me is not a servant of My law, but its voluntary observer; that he is not meant to be subjected to Me, but as a friend to follow the advice of a friend. I told them that if they wanted to follow Me and My teaching they would get into conflict with the world and that whilst I would love them, the world would overwhelm them with hatred. But I also gave them hope that when My spirit would overshadow them, spiritual pleasures would richly compensate them for the worldly pleasures that would gradually withdraw from them.

All this I had to tell My disciples in advance, for they had no idea as yet as to how and what their mission would be. They were still living too much under the influence of My personality and although they kept confessing: "We know that You were sent by God!" they were still not at all clear about My mission. They neither realized the importance of My coming nor did they suspect the manner and significance of My going home; for they were human, and so was their thinking. Therefore, I was compelled to talk to them on various occasions about My going home, and thus also this chapter of My favorite, John, deals with My preparing the disciples for the events which would soon be taking place.

I spoke to them about My going home, about My separation from them and its necessity. However, it was as quoted in this chapter: "I have yet many things to say unto you, but ye cannot bear them now." Thus, My words were puzzling the disciples and, therefore, they also could not comprehend the words: 'A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go to the Father.'

How could My disciples possibly have believed that I could be captured and even killed, when they had so often seen Me evade and prevent all kinds of dangers? How could they imagine that one sent by God could be put to death? All that I spoke to them about My being lifted up, My death and My return was incomprehensible to them until harsh reality convinced them how true My words had been. Only after these events had taken place, did they understand what their mission was, what I, and what the world represented.

What in those times I had frequently preached to My disciples about the Kingdom of God, the importance of My teaching and its observance, and what I had explained to them by examples, showing how he must fare who turns away from Me and My teaching, I have already preached for centuries in many languages and through a thousand different world events. I call to everyone: 'Do not turn away from Me, for without Me there is no comfort and no salvation in the

world!' And how I predicted My going away to My disciples but did not take from them the hope that they would soon see Me again, thus I am now calling to you and every believer: 'Do not stray from the path you have taken! For away from Me there is darkness, and you will be happy when after wandering about lost for a while you once more catch sight of Me!' But woe betide those who turn away from Me completely! They walk the road of darkness, of coarse matter, where it takes lengthy processes of purification to regain what was lost and repair what had been trampled underfoot. I told My disciples that it was within the plan of My earthly sojourn that I had to leave them.

I told them in advance that in the beginning I would be leaving them only for a short while to help them get accustomed to do without My person for a longer time; but as compensation for the loss of My visible presence I promised them the comforter, or the Spirit of God.

If sometimes I call to the people: 'Do not lose heart if you will not see Me for a little while!' it is to say: 'My child, do not despair when there are moments in which the world and its events overwhelm you and you no longer feel My hand or hear My voice! If, for your submission, the world awards you with mockery, hatred and persecution, persevere. Soon you will be seeing, feeling and hearing Me again - recognizing Me in the language of nature, feeling Me in the control of events, and hearing Me in the gentle voice of regained peace within your heart!'

As I predicted to My disciples that they would experience bitter hours of sorrow, this applies to every believer who is more attached to Me than to the world. However, My re-entry into the severely tried heart of a person, the firm conviction he will have gained after prolonged conflicts that the sun will be shining once more through the clouds, victorious and glorious, benefiting everything around, will help him to forget all the bitter suffering and strengthen his faith and trust in Me.

My disciples' mission after My death was too serious not to train them in the utmost endurance. They had to get used to My absence to enable them to act independently.

The same school through which My disciples had to go is also now the path of everyone who wants to follow in My footsteps and those of My disciples.

I ' And the same I must tell My present-day children; for the more they love and follow Me, the more will they be in opposition to the world and the majority of men, until through the coming events I will prepare them, too, that they may become receptive for something better.

These consequences are not only natural, but they are also necessary, for it is not so simple to become a child of the Creator of all visible and invisible creation. If a child makes spiritual progress, it must keep getting into more and more conflict with the world and the ordinary people. The world's hatred keeps growing as the love for Me keeps growing. Therefore, do not be discouraged if you do not see Me for a little while; soon you will be seeing Me again.

Sometimes I have to leave you so that you may depend on your own strength; you must try out whether you are really capable of publicly confessing unafraid that which sometimes delights you so much when My Word is read. You must face the question; how much you fear the world. Do you think you are really as heroic as you sometimes believe you are? Look at My disciple Peter! In the

Garden of Gethsemane, he defended Me with the sword and soon after he denied Me. If a Peter can do wrong, you can imagine how in the moment of decision it would be with your courage. Therefore, such circumstances have to arise from time to time that may fortify you and strengthen your faith in Me. If he, who knew Me personally, disavowed Me, what can be expected of you, who have never seen Me, but only know Me from the gentle voice in your heart?! Therefore, I have to leave you from time to time to struggle with situations and the world so that you may realize what you have attained and what is still missing.

Remember the words: "The will is strong, but the flesh is weak!" They are important and characteristic of human nature. In a moment of enthusiasm, you believe yourself capable of carrying an elephant on your shoulders, but when it comes to real action, a fly is often too heavy for you.

Therefore, diligently search your heart to see how much love and faith you possess, so that when you sometimes seem to feel My absence, you do not despair, but await with confidence the return of your guide and Father.

When you have recognized your own weaknesses, you will know how much love it needs to carry out in practice what in your emotional life appears so easy; only then will you know for sure the road that leads to Me. Then you will also know as My disciples once did - trained through My absence - how much is needed to carry out your mission as a human being and as My child in the strictest sense of the word.

This I am telling all of you as a warning, that you do not in a state of dreamy audacity believe yourselves capable of carrying burdens that are beyond you. And as a consolation, so that you may remember it when in difficult situations your heavenly Father appears to be absent, be reminded of what He once said to His disciples: 'A little while, and ye shall not see Me; and again, a little while, and ye shall see Me.' Amen."

Sermon 23 - Cantate Sunday. The Eternal Destination

Ref: (March 18, 1872)

St. John XVI, 5-6: "But now I go my way to him that sent me; and none of you asked me, whither goes thou? But because I have said these things unto you, sorrow hath filled your heart."

Jesus is speaking: 'Behold, this is the text for this particular Sunday and although it appears to be easy to understand, it contains far more than you suspect.

You believe that I say these words to My disciples - always speaking of Father and Son - in order to prepare them for the events that were close at hand, which events were the completion of My life on earth. I could explain to them My relationship with their Jehovah only as that of a father and son, a metaphor comprehensible to their worldly thinking and in its spiritual correspondence fully expressing the relationship between love and wisdom, since I as Wisdom became a man but as Love remained the eternal Preserver and Creator of the entire universe.

I said to them: "I go My way to Him that sent Me and none of you asked Me, whither goes thou? But only sorrow hath filled your hearts because of the thought you might lose Me."

This unexpected prediction that a separation between Me and them might be possible, this thought that did not fit into their idea of My deity and My mission, made them sad and so they found no answer to these words, nor did they know what to ask. Therefore, I reminded them of this, saying that nobody asked Me: "Where are you going?" This was the question they did not think of. They could not imagine that I could ever leave them. And if they did believe in Me as God who had come to the world in order to liberate mankind from its worldly fetters, they, of course, did not know where I was to go. For, although influenced by My words and miracles they were convinced of My divine origin, they still converted many spiritual concepts into worldly ideas. As a result, there would follow false conclusions, which happened often when they did not comprehend My metaphors or My words and accused Me of speaking harshly or incomprehensibly.

I said at that time: "I go to Him that sent Me!" And now, after so many centuries have passed, I put the question to you and all mankind: "Where do you go. and who has sent you?" For, just as I have My mission, My aim or a "Why" of My existence, so have all the beings created out of Me, even the most solid and gross matter, since this, as the visible expression of bound and hardened spirits, must have its purpose, its mission.

Therefore, now that the trial period is approaching its end, I am asking people through political, religious and elementary events: "Where are you going?", so that they may remember who they actually are and why they were sent to this earth.

The spiritual wind preceding My coming in order to clean the air from miasmas, stimulates activity in everything as the gentle breezes of spring act in material life. Everywhere the questions are heard: "Why am I actually here?", "What am I actually?" and "What is my final destination, or where am I going?"

Once taken unawares by such thoughts, the thinking person will, of course, find himself placed between two worlds, a visible and an invisible one. He will no longer be satisfied with the few clues offered by the transitoriness of all created things, to give him comfort and peace of mind. Everything that comes into existence before his eyes, he sees again passing away, changing. And these examples make him ask the things he sees arising and passing away before his eyes, as well as himself: "Whence are you, all you wondrous and mysterious created beings, and whither do you go?"

Thus, he greets that which is arriving and thus he asks the departing. And he is also compelled to ask himself the same questions, since he, himself, if only he devotes some thought to this, is an even greater and more complex enigma than all the other visible things. These questions, which keep emerging time and time again, do compel people, or at least many of them, to a better judgment regarding the existing things and what they have acquired by study. And where the final results of such exploration do not offer sufficient truth and clarity, many doubts arise that, not satisfied with the results, demand more certainty, more clarity.

This striving has always been the beginning of spiritual and worldly revolutions. It is the inevitable spiritual wind, which keeps awakening human nature every time it is on the verge for sinking into a comfortable sleep of worldly pleasure.

Two things have once again stirred up this wind: Firstly, My coming in the near future as the completion and crowning of the mission I once carried out on your earth; and, secondly, all mankind's propensity - from the highest to the lowest - to indulge in worldly pleasures and disavow the spiritual. And the call is once more sounded in all minds, of which many are unaware: "Whither are we going?" and "Why are we here?" It is the unsatisfactory answer the present spiritual trend is giving to this question that causes the overthrow of all established things, the yearning for something new, not illusions, however, but the truth. People feel that the invisible realm cannot be denied. Some scholars' efforts to prove that there is only matter and the spiritual does not exist, are in vain.

People feel that the emptiness in their hearts is not being filled by all the gross material thrown into them by the intellect. It vanishes as in a bottomless barrel, and the old question is facing them again.

Thus, mankind is compelled to free itself at last from its shackles, from the leading string which many are inclined to use only for their own advantage.

This situation, this conflict, had to precede My coming, so that in the end I would have to deal only with those who preferred the spiritual to the material and know whence they have come, why they are here and whither they are destined to go. These will be the ones that, surviving all storms, will have kept themselves pure in the filth of worldly egoism and thoughtlessness. For these alone I shall be the shepherd and they shall be My sheep.

This very serious question is also put to you, My children, whom among so many I chose that you may - guided by My direct communication - lead the way as an example also for others. The lifespan that is still allowed you on this earth is posing this question to you: "Where are you going?" This means: Remember the responsibility you have taken upon yourselves by wishing to hear the Word of God, your Father. Through this listening you have also accepted the obligation to practice this teaching, for, hearing but not practicing it is quite useless.

You, who hear My Word, have been taught and are aware how it is to be followed; you are twice as culpable if you fail to practice it.

My disciples' hearts filled with sadness as I spoke about My departure to Him Who had sent Me. How will you be feeling when you have to go to Him Who sent you? Make sure that you return to My Kingdom having well used and invested the entrusted capital and do not bury it like the lazy servant. Otherwise, you will be arriving immature in a world where you would find it a burden to live as immature among the mature and as unhappy among the happy.

When you have to go to Him Who sent you, be sure to enter that spirit-realm at least with the conviction to have done all that could be expected of you considering all the knowledge you received. Strive to use My words and My teaching in such a way for yourselves and others that the balance of your life will show many good deeds and only few mistakes. Then you will be able to proceed peacefully and, when asked by your brother: "Where are you going?", point to the morning of the eternal love-light, saying: "I am going whence I have come and where an eternal spiritual progression and drawing ever closer to my Creator and Father is possible!"

I also said: "I go to My Father Who sent me!" But I went fully convinced that I had fulfilled My mission in every respect, although as a man the hardest part was

still awaiting Me. You, too, should one day be able to say the same and already now look forward to the triumph when, after struggles and conquered temptations, you may confidently stretch out your hand for the palm of victory.

Those who have only vague concepts or no knowledge at all of My Word, I cannot make as much responsible for their actions as those who know My teaching and understand how and when they have to act in accordance with it. When they intentionally sin against it, they deserve punishment and will be accused - not by Me, but by their own conscience - of fickleness and faint-heartedness because of their great lack of strength and because they, notwithstanding all the aid from above, let themselves be ensnared in the net of worldly pleasures to such an extent that they lost their spiritual dignity.

Therefore, do heed My words! Pleasant as it may be just to hear them, do take them very seriously, for only the strictest observance of My two sole commandments of love can make you children of the Creator of all infinity, My children.

You are not yet able to comprehend in its full significance and depth the prize I am offering you since you do not know My spiritual kingdom. However, if you could see how angels and great spirits envy you this privilege, you would be proud of the fact to have come from Him and be able to again return to Him Who is the essence of love, a love a human heart cannot comprehend. What inconceivable love reveals itself in the fact that Supreme Divine Love wants to make you Its children, that this Love chose the lowest status on your earth in order to prove, as Jesus once said, - that after the accomplished mission It would as Wisdom reunite with Love, out of which It originated, and where also you could come if you made yourselves worthy of It!

I once returned to My Father Who had sent Me. Also, you should strive to reach that destination to receive from His hand the crown of victory for all your struggles and suffering -as I did almost two thousand years ago as Jesus. Amen."

Sermon 24 - Fifth Sunday After Easter. The Proper Supplication

Ref: (March 19, 1872)

St. John XVI, 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you."

Jesus is speaking: "This verse, which in the Catholic ecclesiastical year is chosen for this Sunday, tells you how, as a consolation for the loss of My person, I gave My disciples the hope that they, if necessary, would receive from My Father in heaven everything they might ask for. I held out this happy prospect to them because thus they could stay in spiritual contact with Me, for even if I was no longer visible to them, I would still hear their prayers and help to have them fulfilled.

This passage in the Bible is easy to understand, but if you look into it more carefully, you will find it holds something much more profound. In order to explain to you its analogy and interpretation, we must first answer the question: "What actually is supplication?"

As I have already often pointed out, you speak many a word without having any idea at all what it really means. This shows how little you know of the depth, force and might of the word as an expression of a thought. Therefore, I am

frequently compelled to draw your attention to the individual words forming a Bible text, so as to gradually lead you to their comprehension. As long as you do not know the analysis of the words and their respective interpretation, a comprehension of even the simplest Bible text is out of the question. Then the Bible, with all the treasure of wisdom it contains, remains incomprehensible for you. If one is satisfied with the superficial literal meaning, this could at most give one or the other some comfort and peace in difficult moments of his earthly life.

Reverting to our text from the Gospel of John, let us first answer the question: What is a supplication? Then let us look at its spiritual significance when it is directed to Me as the omniscient Lord and Creator.

Well, a supplication is the imploration for help from someone mightier and stronger when a person's own strength is insufficient. It is a request for active assistance either for oneself or another being who needs support or help.

What does this imploration prove? It proves one's own impotence; since one cannot command, one is led to supplicate.

If a supplicant comes to someone with a request and refers to some other well-meaning person or friend with the help of whose name or personal intercession, he wants to impress the influential person, this proves that the supplicant, by mentioning a name that is dear or agreeable to the third person, hopes to make him more favorably inclined to grant his request.

This will explain to you why I, as Jesus, recommended to My disciples to ask the Father in Heaven in My name and why I promised them in advance that none of their supplications would remain unfulfilled. Thereby I wanted to keep reminding them of their own impotence, of how incapable they were of achieving things by themselves and wanted thus also to keep alive the memory of My activity and life in their midst, because only in this way - with spiritual aspirations - would they evaluate the things of this world correctly and not misinterpret them.

This way of supplication was to bring about a constant growing of faith in Me, Who - although no longer visible - was still always with them spiritually. This helped them to believe in My descent from above and to pass on to others this unshakable faith in guidance by a supreme being as a Creator, Supporter, Lord and Father.

It is obvious that I, as God, did not require their supplications and had known in advance for eons of times what they needed and what was best for them. The sole purpose of supplication was to awaken in them, as well as in people in general, confidence in Me that I am not a God Whose greatness was to make the tiny human being tremble, but that I, although a God and a Supreme Being, am accessible to My children and created beings as a loving Father through a meek approach, through ardent supplication or prayer which can only be granted by a loving Father, and not by a God who is a severe judge.

That I, as Jesus, offered Myself for intercession, saying: "What you shall ask in My name, the Father in Heaven will give you!", was because during My life on earth they had witnessed and understood My love, toleration and patience with the weaknesses of others. This enabled them to have at least a faint idea of the Father Who at all times proves His love to such a son as I was as Jesus. Only in this way could the inaccessible God Jehovah become accessible to them; only in this way did they have the courage to lift their hearts towards Me and only in this

way did they gain the confidence that if they prayed in My name or implored Me to grant their supplications, they would be given a favorable hearing.

In this way, the spiritual union that had united Me, as Jesus, with them on the one hand and with My Love, or the Father, on the other hand, was never disturbed.

My disciples confidently went out into the world, taught and preached My Gospel, performed miracles and even sacrificed their own lives because their union with Me, which had continued uninterruptedly, kept drawing them away from the material world and towards the spiritual. Thus, they set an eternal example for the force of faith, of prayer rising towards Me out of a pure heart with only spiritual aspirations expressing in advance gratitude for blessings which My children would have received in any case, even if they had not asked for them.

Behold, My children, all that is at the bottom of the word "supplication". How great is its significance, and how much enjoyment it gives the supplicant's heart! And, as in the world a supplicant is often full of hope that his request will be granted and already lives in happy anticipation, which enhances his confidence in the giver and increases his love, thus spiritually the drawing closer to Me as the Father of all creation is the sole comfort that a just God, Who lovingly embraces everything, is certain to want only what is right and good and, therefore, to fulfill every just supplication.

Thus, there is always a bond between created being and Creator, and it is not based on fear, on crouching before the throne of an almighty, wrathful God and severe judge. No, it is based on the faith and love a dependent child has for its strong protector, its father.

It is love and not fear that keeps the heart in motion and makes it strive with a joyful beat towards the eternal, immutable Father of all created beings. It is the most beautiful bond that exists in nature, the bond of love between a child and its father, for the sake of which everything was created, is preserved and perfected. This is the only bond adequate for a spirit like Me, and the only one that can help a man or created being attain his spiritual nobility.

Therefore, My children, you should understand what it means to 'make supplication', to pray, to turn to Me in the name of Jesus. The name 'Jesus' comprises My greatest act, My greatest sacrifice which I made out of love for you and all spirits.

Remembering My suffering, you cannot be proud; remembering My love, you cannot hate; and remembering My sacrifice, you cannot be mean; but by invoking My earthly name, you should strive after all these virtues which I personally practiced during My life on earth.

Your supplication to Me shall lift you above all that is worldly, shall guide you into My spiritual kingdom where I grant with pleasure what is in a spiritual sense good for the applicant or his fellowman.

If you know what supplication means, if you know whom you must ask, there is still another point to be considered, namely, what you may ask for to have a hope that at least part of it will be granted.

Most people make a mistake in this latter point. Many only make supplication when they are distressed, and many others ask for worldly benefits or other unessential things.

From what has preceded this you may understand the real nature of supplication to Me. I must remind you that I have said: 'My Kingdom is not of this world!' and 'Whoever wants to pray to Me must do so in spirit and in truth!'

These words prove to you that not worldly things are involved and that you show little respect and love if you regard Me like an ordinary judge or monarch to whom applications have simply to be submitted and with whom it is believed to achieve a purpose more easily through a certain intercession.

Look at the world and how much nonsense is asked of Me. How many imagined intercessors are used? If people would only ponder on their own actions, they would have to be ashamed of the way they want to drag down God, the Creator and Lord of Infinity, to insignificant things of worldly life. They do not bear in mind that most evils and misfortunes do not stem from Me, but from man's own attitudes.

If I allow men to do what they like and they thus create for themselves illnesses and accidents from which they could derive some spiritual benefit, why should I prevent what could only serve for their spiritual good? Surely, I cannot consider everybody's worldly well-being, but only the main purpose of his life on earth. How could I give My children that which would only be detrimental to them?

Oh, you shortsighted and gullible people! You are like children who want at all costs to put their hands in the fire because they have not yet experienced the fact that fire not only gives light, but also burns.

I could tell you of so many things that are prayed for! One wants money, the other health, the third success in his venture, the fourth complains that death has caused losses in his family, the fifth wishes to see his children in luxury and a life of pleasure rush headlong towards hell, and so on. But none of them considers that with the granting of the prayer the spiritual welfare of those involved would often considerably suffer. They do not take into account that suffering and misfortune are the cornerstones which form obstacles to the staggering ones when they indulge in worldly activities and tend to completely ignore spiritual progression.

You fathers and mothers desire for your children all the good things, as health, wealth, a long life and a high position in the world. Well, what you wish for, as tiny beings in My creation, would be allowed to Me too, I should also be allowed to educate My children in such a way that they may enjoy in the fullest measure all the good and beautiful things in My creation which I have stored up only for them, that they are spiritually sound, rich in love and can be set over great things close to Me.

Behold, I want the same you yourselves want. The difference consists only in that you humans, in order to become My children, have to go through different schools from the ones you let your children attend. This is where our opinions differ. Besides, it is only a short period of time during which you are concerned for your children's welfare, whereas I take care that the everlasting future life of My charges becomes one full of bliss and unimagined enjoyments.

Thus, you can see that in this point I often have to be unbending and write your silly prayers into the sand to be blown away by the next breeze, whilst My arrangements are written as laws in imperishable stones of eternity. Therefore, consider your supplications well and do not ask Me for the ruin of My children! I

have created them for life eternal, as spirits, as angels, and not for a life of pleasure in worldly filth to one day maybe bring Me a defiled soul.

So, when you make supplication and ask for My help, bear in Mind that I already know in advance what you will ask for and that you cannot tell Me anything new. Bear in mind that men would never have got into difficulties if it had not been My will to teach them through their own mistakes. Do not forget that your only consolation is your trust in Me. I, too, had trust when in the Garden of Gethsemane, in the face of My greatest suffering which I had to bear as man, I prayed: 'Father, let this cup pass from me!' But the cup was not taken away and I had to drain it to the last drop. Remember that I then said: 'Nevertheless, not as I will, but as thou wilt, O Father!' These words with which I willingly submitted to My fate may serve you as your sole guiding-star in your life on earth.

Yes, make supplication in My name, entreat Me from the depth of your heart. Such entreaty will comfort you and give you peace, and with it you have done your duty towards Me. But leave the fulfilling, or otherwise, of your requests to Me.

I see better and farther and cannot grant everything that blind and immature children want. Why? Because as adults you can see clearer and are more sensible. And what small children are in relation to you, you are in relation to Me, even much less.

Therefore, trust in Me! I know how and when to give and how and when to take. My ways are inscrutable, and it often happens that when you shed many tears of sorrow, My spirits and angels rejoice.

I once told My disciples to trust in My ever-loving intentions. The same trust I would like to awaken in you, for without it you cannot progress a single step; you would despair of your fate and end up as atheists. Trust in the thread which safely guides you out of life's labyrinth into the hands of a loving Father Who often is closest to you when He appears most distant.

Make supplication and pray, but do not ask for the impossible, for worldly things. I am spirit and so are you. I can only judge as a spiritual being and you, too, must learn already during your life on earth to give the spiritual precedence over the worldly, material things.

Then, what I once said to My disciples will also apply to you: "Whatsoever you will ask in My name shall be given to you!" Of this you may be sure, especially since I am now repeating My promise. Amen."

Sermon 25 - Sunday After Ascension-Day. The Promise of the Comforter

Ref: (March 20, 1872)

St. John XV, 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, he shall testify of me." St. John XVI, 7: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Jesus is speaking: "These verses are found in two chapters of the Gospel of John; in the first instance as a promise that I shall send My deserted disciples the Comforter, the Spirit of Truth, that will show them that everything I taught was

true and correct, and in the second instance as an indication that My decease was necessary as a corroboration of what I had told them about Myself and My divine mission. For, in the second chapter it says: 'If I go not away, the Comforter will not come unto you!' By this I proved to them that My going to the 'Father' - as I expressed it - was partly the conclusion of My mission and partly unavoidably necessary as the starting point of theirs according to My plan for the salvation of mankind.

If a master leaves his pupils before they are quite mature, yet still wants to enable them to continue their studies, he usually nominates a substitute who carries out what is needed for the completion of the course. This is what I did, too.

My mission upon earth, or My sojourn among My disciples, was of value only as long as they were not yet wholly initiated into My teaching. First, I had to conclude My presence on your earth with the greatest act of humiliation and love, which was the practical part of My teaching. I had to actually demonstrate to My disciples what sacrifices My teaching and its preservation required and show them as an eternal example what My true disciples must be able to bear, that is, to give even their lives for their belief, which later became the fate of many of them. By My resurrection I also had to demonstrate to them that death had no power over Me. But in the meantime - until My ascension or My return into My Kingdom - to help them get over the hard blow the absence of My visible person would deal them, it was My sacred duty as their master and teacher to hold out to them the prospect of a substitute for their loss. Hence, I promised them a Comforter which, however, they imagined rather as a personality than a power.

When I told them this and many other things, they were still too worldly and could not comprehend the spiritual meaning of My words, yes indeed, of My final, greatest and most profound words of farewell. Wherefore I also said: 'I have yet many things to say unto you, but ye cannot bear them now', or in other words: 'I cannot transform spiritual things into worldly concepts. Although you have faith, you are still minor children and you have yet to submit to the last consecration which will mature you from children to men and enable you to comprehend what you have heard from Me and pass it on to others as you received it.'

This overshadowing by My Spirit made them reborn; for My Spirit transacted the separation of the spiritual from the worldly. The rational life ceased, and the life of the spirit or heart began. Thus, My disciples were endowed with spiritual willpower to speak and act as required by My teaching, thereby assuring everlasting permanency to the work of salvation which I had begun. What in those times happened with My disciples has happened anew in each century with individuals I had chosen for this purpose. There was never a lack of those who, completely devoted to Me, gave their lives for their convictions. There have always been admonishers and revivers of My so dearly-paid-for teaching. It was their mission, in the midst of gross misuse of religion, to make sure that the teaching of a genuine and true faith did not fall into oblivion. Also, in your century there is no lack of such inspired people and now, as mankind is straying more and more into worldly interests, now - with the end of this trial period for mankind approaching - the number of those keeps increasing who follow My true teaching and who are destined to furnish the first building stones for the establishment of My Kingdom, so that I may already find faithful hearts on My advent. For I am not going to

preach a second time to deaf ears! The morning must already be dawning, and the spiritual eyes of My adorers must be prepared, so that they are able to bear the full light of My love and My appearance unharmed.

As in those days I promised My disciples the Comforter, thus also today I allow to flow into every heart devoted to Me the comfort that only My teaching, only the true religion and true confession of faith in accordance with My Word can give.

Now the true Comforter comes to dwell within man when he correctly comprehends and fulfills My two commandments of love. To speed up My work, I have condescended to explain through direct messages quite clearly all that - as My disciples once said - was too difficult and incomprehensible for men. Now, when My messages flow so abundantly, I have actually already descended spiritually to your earth and am teaching and guiding My children as I once did. Only My visible appearance is still- missing, but this would only compel the doubters to believe and would be against man's freedom of decision.

I am now again choosing My disciples who shall sow the golden seed of My teaching of love, but there is no longer any need for Me to guide them the way I once did. At that time, I had to use other means; I had to come Myself and prove to them by words and deeds the actual existence of God. Now such forceful means are no longer necessary, for science, with its discoveries in the domains of My cosmic creation, has opened up enough ways for those who observe with spirit and heart to find Me everywhere and to recognize My actual existence.

Today, teaching through conviction is running parallel with the religious teaching. Only a person who wants to be blind will deny the existence of a God manifest everywhere in creation, below and above, even in man's own heart, despite all counterevidence. Only such a blind person will deny the existence of a God, a lawgiver and - as your Bible teaches - a loving Father Who, notwithstanding all man's errors and aberrations, always exercises forgiveness instead of retaliation, patience instead of severe judgment and at all times wants to further life instead of spiritual death.

Also, now the Comforter is put into your hearts, and you are masters of your own peace and tranquility. I no longer have to send him to you since you already received him from Me. It is now up to you to practice diligently in word and deed what you have been taught, thereby showing that you are My children, My disciples of the present time.

Do not be concerned about the transgressions in the field of religion all around you. It is true, they are awakeners, but their followers will sooner or later miss the principal factor, the Comforter, whom once I promised only to those who were My true disciples.

They may erect as many buildings for religious instruction as they like, but he who does not return to My simple house where only love guided by wisdom rules, will not have the Comforter in his difficult moments, for he lacks true conviction as well as true faith. He is without the spirit of truth, which I once promised and also sent to My disciples and which everyone receives, who comprehends Me in spirit and in truth and in this way also practices My teaching.

As I proved to you a short while ago, there is only one truth. He who disregards this, has built upon sand. When the great worldly and spiritual storms

come that have to take place on this earth for the purification of the spiritual soul substance, such a house, built upon the shifting sands of rational thinking, will disappear without a trace, together with its foundations. The only building that will firmly stand, resisting all storms and proving itself to be the sole truth, the only firm foundation, is the one that is erected upon My Word, the word of the God and Creator of the entire universe. For what a God spoke and actually proved to His entire spirit-kingdom with such sacrifices as I did on earth, cannot be fallible, cannot deceive. The deceived are only those who refuse to listen to all the admonitions and calls from visible and invisible nature, seeking the Comforter through reasoning, whilst he can only be found with the heart.

Therefore, keep in mind the words I once spoke to My disciples and which are recorded particularly in chapters 15, 16, and 17. They are the most important, consequential and profound words, for they were your Father's farewell words Who, before He had to perform His last act of love, laid another stone, the corner stone of His spiritual edifice, which He left behind on earth and the significance of which extends far beyond this age.

What I promised to My disciples as the "Comforter" that I would send them was already contained in these words which were recorded by My favorite disciple John. My disciples did not understand them, but you, who are already better schooled and prepared to conceive My teaching as I want to have it understood and applied, you can find in these words the "'Comforter" who can enlighten, inspire and strengthen you for all that is coming, just as once My spirit fortified the disciples to enable them to bear their future fates with the strength of soul needed for their mission.

Although you will not experience such bitter moments as did My disciples in their missionary work, you still have to battle all the more with the world, its pleasures and with your fellowmen, most of whom have not taken the road you are walking, but the wrong one.

What I prophesied to My disciples will happen to you: 'The world will hate you because you are not of it', that is, because you follow different principles from the majority of people. But this is where the 'Comforter' is closest to you, offering you - to make up for this short trial life - longer lasting, greater, eternal delights as a reward for faithfully persevering with the once and for all established Word of your Father, your Jesus, who sacrificed His physical life to save mortal beings from spiritual perdition.

Therefore, may that be your best comfort which I put into everyone's heart after every good deed, the best reward and reassurance that My teaching and words have been followed which, notwithstanding all worldly glory and power, will be the last supports left to those battling in the great ocean of world events.

Do not forsake the Comforter within your heart, - and He Who put this Comforter there will not forsake you! This assurance you are receiving from the One Who has already showered upon you so much heavenly bread, spiritual blessing, and true comfort. Amen."

Sermon 26 - Whitsunday. The Lord and His Children

Ref: (March 24, 1872)

St. John XIV, 23: "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Jesus is speaking: "A few words suffice to explain this verse, for it is quite natural that a man having an affection for somebody else, who is in a higher position and wiser, will do everything possible to gain the esteem and love of his higher-ranking friend or master. He will seek to prove his affection and love through acting in accordance with his higher-ranking friend's or teacher's instructions and advice. If this is the case, the affection of the one will be required by the other's love. Thereby a spiritual understanding is created as among members of a family who live in harmony with each other. That is the approximate meaning of these words I once spoke to My disciples and which were an admonition to adhere to the once chosen path also after I had gone, when a visible influence through My words and deeds was no longer possible and to keep My Word and live accordingly out of love for Me. I said this to My disciples deliberately in advance, since I knew to what temptations and influences by the world they would be subjected in the execution of their mission. On account of this I also called their attention to one point which they had not comprehended as yet, namely, that I and the Father are One and that he who saw Me had also seen the Father, for - as already mentioned in an earlier text interpretation - their thinking was still too human. They were still unable to grasp the idea of a spiritual world, a spiritual influence and a higher spiritual being, as I was, in a physical body. Sometimes they did believe that they had correctly understood this concept, but this conviction did not last. Whenever it was in danger of being entirely lost, I had to revive it and once more stir it up in their hearts, particularly during the time when the last moments were approaching, moments which were the most bitter for Me and dealt them a very hard blow, since what was happening before their eyes, they would never have thought possible. Therefore, I promised them a Comforter and made the thought of the loss of My visible person as bearable as possible to them.

What I then said to My disciples is also valid for the future for all those who likewise take the right path of faith and love. For, all people who honestly want to love Me, actually prove this only by keeping and following My words.

Following My words and proving this through actions is, in fact, the touchstone for whether people are serious in their wish to follow Me along the path of meekness and self-denial upon which I Myself have led the way, leaving behind all the comforts of the material world, turning their eyes only towards the spiritual, eternal realm.

There are many in this world who do not at all understand the meaning of the words "to love Me" or they are inclined to interpret them in a way that suits them best; however, with those I am not. I shall not and cannot, neither as the Son nor as the Father, make My abode in their hearts, for in them the largest space is occupied by worldly cares. And they only think of Me and My teaching when they are reminded either by a church-holiday or bitter experiences and accidents that besides the material there is also a spiritual world and above both there is a ruler,

sustainer and leader who, in spite of being neglected, still allows Himself to be found by man as a loving Father.

To such people, who barely suffer Me to walk alongside their worldly affairs, I cannot fulfil the promise to make My abode in their hearts, for they do not love Me the way their love for Me should be. Because I only want their best and give them good advice through My Word, they have a kind of benevolence for My teaching and for My person, still with an element of doubt as to whether I, as a person, really exist. Therefore, to give themselves entirely to Me and submit in everything to Me and My ordinances, - that far they do not want to extend their love. For, then they would have to renounce many worldly pleasures and enjoyments which, in their opinion, could not be done, since one is living in this world and has to live with it.

These people - and there are millions of them - have still to cover a long road of bitter experiences until they will come to understand that - so to speak - casting glamorous eyes at Me is of no value and use, but that one either must surrender to Me completely or fall to the world. They will seek rest and peace everywhere and they will blame everything - Me, nature, circumstances or fate, as they call it. But they will never recognize themselves as the cause of their own misfortune. As a result, their fate will be this: No Comforter, no Peacemaker will be able to come to them because they fail to understand that peace cannot be established from the outer world to within but can only go forth from their inner being.

When you see the world getting more and more wicked and evil, when people keep becoming more dissatisfied and discontent, more cruel and selfish, the reason for this is that no one recognizes the true road to peace and contentment any more, namely, complete submission to My guidance. The longer this hunt for transient worldly possessions and influential positions continues, the more do people stray from the actual source of all the better virtues, and even the concept "love" is known to them only insofar as it refers to earthly enjoyments after which they chase impetuously to obtain them at any cost.

Here you see the source of many suicides as the result of disgust, because what was desired could not be obtained. This also proves how little there is in such hearts of religion or of the concept of an eternal spiritual life, where a reward for good and evil awaits the deceased who will find himself in situations where, restricted to himself, he will have to eradicate all that is evil and wrong within him, before he can ever gain a better position in the realm of the spirits. For those people who really live for Me, follow Me and want to prove by their actions that they love Me, progress is, of course, considerably obstructed because they have to struggle against the opinion of the majority, reaping only hatred and derision for the blessing they spread, as was once the case with My disciples.

However, this struggling, this fight against the powerful current of the material world, which was also a lot of My disciples, this struggling is necessary in order to attain the filial relationship to Me. For, if it were not God, the Supreme Being, Who wants to educate you to become His children, by human standards and requirements it would be sufficient to live as the great majority of people do, that is, to give Me tribute for having given you the best teachings but, otherwise, it be left to you how and when to conveniently adapt them to your worldly needs.

But I did not mean it that way, when in those days I said to My disciples: "If a man loves Me he will keep My Word!", and when again today I call to you: "If a man loves Me, he must prove it by his deeds!"

As in those days My disciples had before them either heathen or fanatical Jews to whom they had to preach My Gospel, you today likewise have heathen or unbelievers, fanatical literalists, and narrow-minded ceremonialists. The former does not believe in anything, because it suits them that way, and the latter believe to have done everything they owe Me by keeping the religious ceremonial. As I once promised My disciples to send them the Comforter that would lead and guide them when they met only difficulties and obstacles everywhere, it will also happen now with those who love Me in the truest sense and want to keep My Word.

If this were not the promise of God Who wants to reward men abundantly for all they have endured, it might be excusable if even the most zealous failed in their mission and lost every hope to save even a small part of humanity from complete perdition. But since I, as Creator, Lord and Father, am holding in My hands the reins of the entire world,

I shall - as I once promised My disciples - make My abode with those who love Me and obey My Word, that is, I shall be their counselor and guide. I shall lead those mature souls to them who have been made pliable through severe blows, have tasted the transitoriness of the world, and who are now longing for something better.

I shall increasingly fortify My present disciples in their faith and firm trust in My providence and, by dwelling in their hearts, compensate them for everything they must suffer because of Me and My teaching, so that they, in the midst of the sad confusion of all the human passions, may retain their clear perspective and not lose sight of the object of their mission. Therefore, do follow My words and teaching persistently!

Do you know why I, Myself, communicate to you My will through My servants and scribes? The reason why My direct messages have been flowing more abundantly during the past few years than they did in former times and why I am giving you so much bread from the heavens, as has not happened since I lived on earth, is the fact that the time is now approaching when the world will reach its culmination in erring and deviation from My original creational purpose. Lest all men be lost, I have ordained - and this is required for My Second Coming - that from now on My Word and teaching shall be given to a few in an unadulterated form, as I once gave it to My disciples, not veiled as in the prophets, but as clear and comprehensible as My disciples once taught it to the people.

In those days the spreading of My teaching was more difficult, but today, through the invention of the art of printing, the spreading of My teaching is by far easier, so that the brilliance of My eternal light of love and grace can be carried to wherever the darkness of the worldly power threatens to assert itself.

Now I will open the eyes of the unbelievers and explain to the literalists the true meaning of My Bible, so that nobody can use the excuse that he had not known the truth and could blame me whilst he alone is to blame.

Therefore, be strong you few who, scattered throughout the countries, are still keeping My pearls in your hearts! Put your trust in Me! I dwell near and within

you, and I shall guide you and stand by you as long as you love Me and keep My Word.

Through many communications I have revealed to you everything: Myself, My creation and man's relationship to both. For you there is no excuse that you had not known it. Only some of you do not yet grasp the deepest spiritual meaning of My Word. But I shall send My Comforter and Holy Spirit in the form of bitter experiences and doubts in order to remove also this last dark side from the hearts of those devoted to Me, for he who is called to influence others must be firm in himself and know exactly what to do and what not to do.

My words are simple and clear, provided they are not interpreted and wrongly expounded by selflove; for in that case, many a thing would be excused by you which cannot be forgiven by Me. Therefore, test yourselves carefully! Consider this: I do not make sport of you and I do not want you to deal with Me only once in a while when it suits you.

Life is earnest and My cause is sacred. Behind this fleeting, deceptive earthly life, there is an eternal, true life, in which no subterfuge, no excuses can or will be valid, for it is the kingdom of the true God Who knows only one truth and the love of it.

So be diligent in loving Me and keeping My Word! Thereby you are rendering yourselves the greatest service; for through this love, you gain the calm consciousness of the noble deed and a better position and easier progress in the beyond.

I am not a harsh judge or angry God and I do not want to be such. As I have often told you, I am a loving Father, a provident shepherd who would like to lead his sheep to good pastures, far away from those regions where abysses or other obstacles could endanger their spiritual life. I only want what is good because I, Myself, am goodness. I only want love because I, Myself, am love. And I want to make of you spiritual, higher beings because I, as the Supreme Spiritual Being, want to have only such children around Me who are a credit to My Kingdom and seek their peace and joy only in Me.

This is meant by the words which I once spoke to My disciples: "If a man loves Me, he will keep My Word!"

Therefore, do keep My Word and make yourselves worthy of My love, and the words in the Gospel will be fulfilled also for you. Amen."

Sermon 27 - Trinity Sunday. The Lord's Farewell

Ref: (March 27, 1872)

St. Matthew XXVIII, 18-20: "And Jesus came and spoke unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

These words I spoke to My disciples on a mountain in Galilee, when I appeared to them after My resurrection. They were not the words of Jesus, the carpenter's son from Nazareth, speaking to his followers, but the words of God, the Lord of all created things, addressed to His children and worshippers, believers

of His teaching. For, My earthly sojourn had ended with My death on the cross, and with My resurrection My deity had been established.

Already on a previous occasion I had told My disciples that I and the Father in Heaven were One, and that he who saw Me also saw the Father. However, these words were still not clear to My disciples. Although they accepted Me as a man endowed with a greater willpower than other humans, they carried in their hearts a different image of their God, with which they could not reconcile My personality.

After My resurrection, which was by human standards an exceptional act, their idea of My deity had come closer to the truth; but only on the day of My ascension did it reach its culmination, when they finally recognized Me as the One, I had often claimed to be.

Regarding these few words of the text, I have to give you these explanations first so that you can better understand My disciples' relationship to Me, and that at the same time you find it easier to comprehend how these texts apply also to you and to the present and the future.

As after My entombment My disciples wandered around lost and desolate, mourning the loss of their leader, even doubting My divine mission, in the same way present-day mankind - believers as well as unbelievers - are undecided as to whether to believe or whether to reject everything. My disciples did not all have the same power of comprehension, nor were they equally zealous concerning My teaching. Not all of them were convinced of My deity. Therefore, I had to use extraordinary manifestations - even after My resurrection - to fully convince also the weak that I was the One I claimed to be, and that My words, My teaching, were meant not for them alone, but for all the world, for the entire realm of spirits and for eternity.

It is the same now as it was then. Now, too, I have to awaken those who have fallen asleep through forceful acts in the worldly chaos of your globe. I have to strengthen the partly awake and protect the fully awake, so that doubts and brooding do not hinder the sprouting of the sown seed. For, when I shall appear again visibly in your world today, do you believe I -shall be taken for what I actually am without proof? Not a chance! There will be plenty of doubters, deniers, persecutors and haters. And, as in those times when the high priests had bribed the Roman soldiers to state that My corpse had been stolen, on the occasion of My descension, too, the rationalists, scholars and priests will do their utmost to convince people of the contrary to what I shall tell them.

Do not think that all the great many people who now kneel in devotion at the altars in the churches built for Me, will easily accept the idea that I have returned, especially not when they hear where I have first appeared and how My first words will be addressed to them. In those times when, because of elementary phenomena and other miracles, the Jews could have easily convinced themselves that the one whom they helped to crucify was not an ordinary man, I could not show Myself after My resurrection to all the Jewish people, but only to My disciples; and only to those few who truly believed in Me could I actually prove that the words about the conquest of death and about My resurrection, which I had spoken to them - often in plain language, often in analogies - were true. And as it did then, it will happen again. In the beginning only a small group of My true disciples will be able to bear and recognize Me as the returning Jesus, and also as

God, the Lord and Creator of infinity. To these I will appear and call, as I did once to My disciples on the mountain in Galilee: **'All power is given unto Me in heaven and on earth. Go therefore and teach all nations and baptize them, that is, instruct them in this teaching in the name of the Divine Trinity, in the name of the Father, the Son and the Holy Spirit. Also teach them to keep, that is, to carry out in practice, what you yourselves have recognized to be true; and you may be sure that I will be with you from the beginning and in all eternity. Amen.'**

Thus, will be sounding the call to the small group which I have chosen for the future spreading of My Divine Word, for which I as a man once paid the price and sealed it with My blood. And these newly chosen will then, as reborn as once My disciples, be endowed with all power from Me, enabling them to prove their words with deeds and prepare the way for Me, so that I may meet only hearts devoted to Me and not estranged ones.

My advent is already beginning to take place since I -though not visibly but already spiritually - am exerting My influence towards educating for Myself a number of disciples who will have to prepare the way. And that which was the task of My disciples in those times, which My chosen had been ordained to do when I appeared visibly, My present followers will have to carry out spiritually. To them, as well as to you, I am calling: "All power is given unto Me in heaven and on earth! Do not doubt My love, My teaching and My promise which I made to mankind and, thus, also to you; for I am, I was and I shall always be the Lord Who will protect and guide His children and one day reward them for their perseverance.

"I have all the power; everything must obey Me. All that is has gone forth from Me and must again return to Me. Sow My seed in the hearts that show a good soil for it! Increase the number of My followers, instruct them in the understanding of My two sole commandments of love, so that they may distinguish the true from the false and resist the false doctrines. I possess the power to convert and soften the hardest and most stubborn hearts with the gentlest teaching of love.

'Baptize your brothers and sisters with the spirit of tolerance, devotion and forgiveness. Teach them the forbearance I have shown you and all mankind since endless times. Teach them to subordinate the worldly pleasures to spiritual ones. Teach them not to forfeit happiness in the great, everlasting beyond through the empty, futile chasing after worldly possessions.' You shall sow My teaching as a spiritual seed so that you too may take part in the work of reestablishing My spiritual kingdom, which will reign after I have descended to earth. Thus, you will perform spiritually what once My apostles actually carried out. And as I at that time held out to My disciples the prospect of one day all being with Me, you too will acquire the right to enjoy closeness to Me and the love and bliss reserved for all those who have absorbed My Word and My teaching to the extent that they have become their very nature.

Behold, I am promising you much, but as I once did, I again say: I possess all the might! I am the Lord and Creator, and at the same time I am your Father, your loving, ever patient Father Who, only in the joys, spiritual pleasures, and bliss of His children, finds His own joys glorified. Therefore, those of you who may not be there to experience My personal appearance on this earth will accompany Me from whence I shall be coming and in bliss and satisfaction enjoy with Me My

fatherly pleasures to which, as your consciousness will tell you, also you have contributed a little. You will praise Me and My guidance, once you clearly recognize how the words were meant which I once spoke to My disciples. For, you will be seeing Me in all My might, all My love and all My glory, when I shall once more choose a visible form to become the sole and true shepherd to My sheep who have for a long time believed in Me and yearned for Me. Then the material earth will adapt to the spiritual world on it, and when the inner peace of the spiritual Eden will have taken up residence in all hearts, the earth will once more become a paradise. It is impossible to paint a more detailed picture of this enjoyment and celebration, for you can neither bear nor comprehend it, but I can assure you that it is awaiting you, - and My Word is always true.

Already today this change is spiritually preparing to take place on your globe. A deep yearning for the spiritual springtime is filling the oppressed hearts. There is a stirring everywhere. Many do not know what is happening to them. Some act with a planned purpose, others without one. All are striving towards spiritual maturity; even the greatest materialists, the most stubborn unbelievers and the indifferent are being stirred up. This ray of love which precedes My coming falls upon all like a sunbeam that penetrates through a small crack in a closed shutter upon a sleeper and calms him. Some try to evade its effects through reasoning. They appease their hearts for a while, but it does not help. New doubts arise, new 'whys.' The prevailing spirit that has already enveloped all the world keeps stirring them. Efforts to shake off this spiritual urge are futile. Circumstances and events make people feel more and more clearly that all they regard as the goal and purpose of their life is not the end, not the ultimate goal. It keeps urging them forward, rushing with great speed towards the time when My coming to the earth will prove to them that they must strive after spiritual, not after worldly values, that there is not only a short earth-life, but that everlasting eternity is the true abode of the beings created by Me as spirits.

There is an incessant striving towards the point when I will speak to My new chosen the words I once spoke to My disciples: The might is Mine - on earth as it is in heaven! Be prepared, My children, wherever you may be - here on earth or in the beyond - to celebrate with Me this feast of resurrection of the spiritual dignity of man. For it is not only the greatest feast for mankind, but also the most important for My entire great spirit-kingdom, when this final act will prove why I once descended to your small earth and why I chose you, unprepossessing and tiny beings on a grain of sand orbiting in infinite space, to become My children.

Once again, I want to prove that I am greatest in the smallest. If I did not possess all the might, I could not accomplish it; but then I also would not be a God Who thanks to this might is high above all created things, inaccessible even to the greatest angelic spirit.

Receive these words, you small children of the great God, as a mark of His love, and remember His words which He spoke as Jesus: 'He who is set over small things and performs his duty well will one day be entrusted with great things.'

As I once performed the greatest act of love in My creation with you poor, little mites, so also you shall endeavor in the smallest things, even insignificant events, to follow My commandments of love and carry them out promptly and conscientiously, so that you, too, may show and prove in the smallest the great

strength of your souls. Then you are My worthy children, who one day can be set over great things, where you can then spread peace and bliss on a large scale, since you did that on your small earth under humble conditions.

Do heed this! Also acquaint others with the secrets of your heart and teach them to understand and comprehend My Gospel, so that you, like My disciples, may be entitled to enjoy close to Me the full force of love a divine fatherly heart is capable of! Amen."

Sermon 28 - Second Sunday After Trinity. The Parable of the Great Supper

Ref: (March 27, 1872)

St. Luke XIV, 16-24: "Then he said unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I got to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said. Lord, It is done as thou hast commanded, and yet there is room. And the lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you. That none of those men who were bidden shall taste of my supper."

Jesus is speaking: "This parable shows to you My striving to win mankind for Myself and My teaching. On another occasion I said that I have not come to those who are whole, but to those who are sick so that they may be healed. I also showed what they must be like who want to approach Me and My table, that modesty or humility must be the predominant attribute of a person who wants to follow Me. Thus, the further verses of this chapter clearly point out that he who wants to follow Me, must free his heart from all that is of the world and wholly submit to Me.

Therefore, everyone, before he decides to follow Me, should ask himself whether he possesses strength and perseverance to confess and defend My teaching of love and faith under all circumstances. As I have repeatedly reminded you, to follow Me, to hear My words and live accordingly, is a serious matter which must not be taken lightly, for only those who know the law, or My will, and still offend against it, although their conscience warns them, are responsible in the strictest sense and, therefore, sinners. In view of this, it also says at the end of this chapter: 'Who has ears to hear, let him hear!' In other words: My words should not be heard and then disregarded, but should be taken to heart, pondered well, and then complied with!

Coming back now to the actual parable of the Great Supper, we have to begin, as in most cases, with the interpretation of the words, if the deeper meaning of My speech is to emerge clearly. I said: 'A certain man made a great supper.' A supper is equivalent to an evening meal. What does that denote? First,

we have to interpret these two words in more detail before we go into the meaning of the complete term as used by Me in the parable.

The word 'evening' denotes the latter part of the day, when work has ended, and rest and recuperation is sought during the night until the morning. Thus, the evening is actually the keystone for all the day's activity. And if the evening is to bring rest and satisfaction, all that had been planned in the morning must have been dutifully completed during the day.

It is obvious that a man who has worked and been active all day long is anxious in the evening to regain his used-up strength so as to be able to follow his trade on the following day. And since the body, and indirectly also the soul, by taking in food seeks to replace what has been used up during the day, the physical need, as well as the mental, leads most people to a meal which, since it is taken in the evening, is described as an 'evening meal', distinguishing it from the 'midday meal', taken at noon and serving a similar need. And since this is not followed by a long rest and regaining of strength, but by further work, it can only be described as a small rest on the road, whereas the evening meal at the end of the day invites not only to a rest, but also to survey what has been accomplished during the day, giving relaxation and satisfaction only to him who can sit down at the table with the calm conviction of having done all that his duty or his conscience required him to do.

Having explained the deeper meaning of the evening meal, we are now coming to the second question, namely, why - as mentioned in the parable - someone invited guests to his evening meal. Here again, the spiritual meaning of this act is the substance that leads to the comprehension of what I wanted to point out through this parable to My disciples and the others present. The inviting of others to share a meal is due to the important fact that man is not only physical but also spiritual and that, although he often is only concerned with the physical, his spirit and soul do not want to be neglected. This is one of the profound proofs for the duality of man, irrespective of My divine spark which I have placed within you. Even the beasts have this need for fellowship and are only merry and happy in such an association.

Your clever materialists believe that the whole world is only set in motion and stimulated through energy and that it consists of matter - two things they themselves cannot really explain. They should only observe themselves during a simple meal, then they would find out more easily than through any other kind of investigation that man has two sides, a material and a spiritual, each of which can only be well and healthy when the other takes part. They would convince themselves that food is of benefit only when mixed with spiritual nourishment, with love, thus corresponding to both main elements of man.

This unconscious desire of most people to partake also of spiritual nourishment, is the reason why they prefer a meal in company to a lonely one, why they have the wish to invite also others to a meal, and why family life provides company at the dinner and supper table. That this need for merry company can degenerate into extremes and a person can completely forget, or through intoxication even lose, his spiritual self, is not part of our investigation, since I am speaking only of people whose spiritual still dominates their physical. Therefore, we shall skip both these frequently occurring cases where man, created

as a spiritual being, sinks far below the animal, notwithstanding his higher destination.

We have now explained the evening meal as well as the reason for an invitation and can proceed to take a closer look at the parable as I gave it to My disciples and the Pharisees.

In the preceding verses of this chapter, you were shown how I wanted to give the Pharisees and notables a hint that modesty -and not pride - is a credit to man. I mentioned that it is better for an invited guest to take a seat at the lower end of the table rather than risking being shamed through a rebuke. I said to them: 'Whosoever exalted himself shall be abased, and he that humbled himself shall be exalted!' In other words: Do not let your self-love judge your moral-spiritual value but wait for this to be judged by wiser and superior people. Thus, you avoid being rebuked; for, whosoever judges himself in this way is already judged.

When I further told them that a man, when he invites people, should combine this invitation with an act of brotherly love, I intended to point out to them that a man should remember his great spiritual nobility in every one of his actions, even the most insignificant.

Therefore, I told them: Do not oblige others to return your act of kindness; for if you were recompensed for it, the effect of your good deed ceases, just as if it had never been done. Therefore, act in such a way - even if you should only earn ingratitude - that the recipient of a good deed can never recompense you, or only to a small degree. Thereby you show that you have followed higher principles and not only worldly interests.

The result of the invitations, as described in the parable, that every invited guest found an excuse not to attend, was to show My listeners how little gratitude and appreciation can be expected when kindness and favors are dispensed to those who do not need them. Thus, the one who wanted to give the feast, so as not to have prepared it in vain, was compelled to send his servant into the streets to gather all the poor and lame and thirsty as guests for his feast that it would not be wasted. In this case, the master of the house did not perform an act of kindness to his fellowmen since he had not originally intended to have this type of guest at his table, but he was forced to this step. However, it taught him, in the future, to give more consideration to the spiritual state of people and not to evaluate his fellowman according to his worldly possessions.

This, and more, can be interpreted from this chapter since every word out of My mouth is infinite in its meaning. But we shall now turn to the explanation of how this parable is applicable to the present time, or mankind as such, so that you may derive a lasting spiritual benefit from it. The Great Supper, which I intend soon to prepare for mankind, can easily be explained from what has already been said. I am inviting, and have already for a long time been inviting, all mankind to this evening meal at which, after their work has been done, they can be satisfied with their accomplishments and rejoice at their fulfilled life and, after a spiritual rest, confidently face the newly beginning morning of a never-ending day.

But as the landlord in the parable fared, so do I. Too occupied with their worldly business, most people excuse themselves and reject or avoid My table, where My spiritual celestial bread of love, meekness, gentleness and implicit trust

shall be served. And why? Because during their whole life they have indulged in exactly the opposite.

Thus I, too, will have to send My servants who have remained faithful to Me, into the world to seek guests for My table among the poor, the crippled and lame who, during the course of their life, had plenty of opportunity to practice towards their brothers, if not love, at least tolerance and kindness. Thanks to the fact that they possessed few or none of the good things of this world, they have become more tolerant and amenable and enjoy the foods on My table, since with their sufferings in body and soul this evening meal at the end of a difficult life means at least the end to all their sufferings and privations.

'Lame' and 'crippled' must also be applied to the spiritual life of the soul since there are by far more spiritual cripples than physical. They too will be helped, for these souls - neglected, but not depraved - are more likely to accept the pure, true, spiritual fare than those, who in their self-conceit imagine themselves enlightened and believe they do not need instruction. They will fare at My supper as did the Jews whom I once told, when they did not want to accept My Word, that it would be taken from them and given to the Gentiles.

Thus, the Great Supper prior to My advent will separate the worthy from the unworthy. For some the road to Me will be considerably shortened whilst others will be rejected for a long time and left to themselves until their morning will dawn. And only after they will have worked diligently all through the day, after they will have struggled and suffered, after long lapses of time, - only then will a supper be possible for them, too.

The supper that I shared with My disciples before My departure, had the same purpose as described in the interpretation of this parable.

During My life on earth, I invited the entire Jewish nation, the Gentiles and everyone who would listen to Me. However, most of them excused themselves, and I was left only with the weak and neglected who, although not with earthly goods, were blessed with spiritual wealth and better capable of carrying My bread, My teaching, into the world.

The same situation exists at the present time. So far, no judge nor any notable person has been ready to come to My table where I could serve him the food of a great spiritual world. They all turn their backs on Me, and only those who have suffered great tribulations and have been more or less deserted by the world, are the ones who listen to My Word. Out of their ranks I shall form My work team who will seek out for Me on the roads and behind the hedges those who are even more crippled and needy. Such people are easiest to win for the Kingdom of Heaven. It is easier to lead them to a childlike attitude and trust in Me, because during their life that pride never awakened within them, which is usually found in those who, through worldly wealth, have gained a position wherein they think they can deny the spiritual, or do without it altogether.

You, too, should receive this example and parable from My years of teaching as an indication that, firstly, you should put a spiritual mark on every action and, secondly, that only through love, meekness and patience can you awaken trust and confidence. Make sure that peace and satisfaction allow you to enjoy your supper and that you do not have to await the dawning of the great morning of the eternal realm of love with fear and apprehension, when your life's

day has ended, and you face the great reckoning. Therefore, act every day in such a way as if you would have to depart from the earth today. Ask your conscience every night: 'Would I be prepared if the Lord, my God, were to invite me to His supper?' - Only in this way could you slowly, but surely, improving on it every day, build your spiritual house so that it may become, externally as well as internally, the house of a soul ennobled by Me through My divine spark, that will once be worthy and entitled to be called My child, a child of the Lord of the entire creation.

You can see how I am helping you with every text, every verse to spiritualize and refine your inner being so that you may serve Me as a good tool towards achieving the high purpose I had in mind with you when, privileged before so many others, I favored you with direct instruction to educate you for My purpose and for the great realm of spirits.

Keep this in mind! I cannot repeat it often enough: Endure to the end! And the end will prove to you that My Words are not transient, but words of eternity as I Myself have been forever, am, and shall be! Amen."

Sermon 29 - Third Sunday After Trinity. About the Lost Sheep

Ref: (March 30, 1872)

St. Luke XV, 3-32: "And he spoke this parable unto them, saying, what man of you, having a hundred sheep, if he loses one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it? And when he hath found it, he lay it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she loses one piece, doth not light a candle, and sweep the house, and seek diligently till she finds it? And when she hath found it, she calleth her friends and her neighbors together, saying, rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented. And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that fall to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said. How many hired servants of my fathers have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him,



Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore, came his father out, and intreated him. And he answers, said to his father, lo, these years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gravest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

This entire chapter of my evangelist Luke deals with what was lost and the joy at finding it again. The scribes and Pharisees who were present were shown in three parables why I did not look for the healthy, but the sick, not for the good and righteous, but the sinners. In order to grasp the real meaning of these parables, we must first - as in the case of most texts - give a more detailed explanation of their most important words. Although you have a language and use its words to express your thoughts, I must frankly tell you that of all the words you use there is not one the deep meaning of which you understand. Hence, in addition to being your instructor and interpreter of My Gospel, I must be your language teacher as well. Here in these three parables - of the lost sheep, the lost coin and the lost son - the following explanations must be given:

Firstly: What does 'lost' mean?

Secondly: Why is one so anxious to find again what was lost?

And thirdly: Why does one have such an extraordinary joy in that which is found again, a joy which often is far greater than that in the more valuable and important things still in one's possession?

Behold, these three questions must be discussed before we can proceed with the spiritual explanation and application upon you, all mankind and the entire visible creation; for, when asking about something one must first be clearly aware of the significance of the question and its value, whereby half the answer is already given. So let us now systematically begin with the first question, namely: What does the word "lost" mean?

Behold, this word signifies the thought that comes to a person who finds that something - be it a person or a thing - which belongs to him and is of value to him is no longer within his reach and cannot be used or enjoyed by him. Lost is

everything that has followed another destination, a different direction from the one assigned to it.

Since this meaning can so deeply affect a man's soul-life, this leads to the second abovementioned question, which is: Why is one so anxious to find again what was lost?

The answer is this: Because man's peace of mind has been disturbed through this loss and he is anxious to regain his equilibrium. Hence, what was lost has really a spiritual value for its owner which is often by far greater than its material value.

Therefore, man is anxious to regain possession of what was lost, to draw it back into his sphere of action. He will rejoice at finding it because what was missing is now returning to its former place and can once more be used for that purpose which he had deemed best for it. From this longing arises the zeal to search or to use all available means to regain possession of what was lost, - an activity which is often associated with hardship and effort. Out of this then the third question finds its solution, namely: Why does one rejoice more at the regaining of what was lost than at what one already possesses? This is easily explained, since the finding or searching cost effort, and this effort was rewarded by the success of finding.

Since any joy becomes a real joy only when it can be shared with others, these parables mentioned also this soul-enjoyment. Thus, in these three parables, which I chose from different walks of life, the sorrow over having lost something is expressed accordingly in each picture.

First, we have the shepherd who searches for a lost sheep. This parable is directed against the accusation that I sought the company of people who, in the eyes of the scribes and Pharisees, were burdened with sin. What is a shepherd?

Behold, a shepherd is a man who has been entrusted with a certain number of animals which he is expected to lead to good pastures and, if necessary, to protect from all dangers. Thus, the shepherd is responsible to his master that none of the animals entrusted to him comes to any harm and that they always have enough to eat, wherefore the shepherd has to pick suitable pastures for them. If I ate with sinners, thereby proving that I preferred the sick to the healthy, who were not in need of a spiritual physician, this parable of the lost sheep was best suited to make My disciples understand the reason for My attitude; for a lost, erring sheep - figuratively speaking - is like a non-converted, spiritually not guided, or sick person.

Just as a lost sheep is exposed to all kinds of accidents, such as becoming the prey of wild beasts or falling down a cliff, which dangers it is often unable to recognize, thus an erring, spiritually sick man, who - seduced by the world - does not know anything of his spiritual destination, is in danger of completely failing his actual destiny as a member of a future eternal kingdom and may only, after long periods of time through great suffering and bitter experiences arrive at the point to which I wanted to lead him on the shortest road.

I said: The shepherd is obliged to lead his sheep to good pastures and so this was also My duty since I had undertaken to lead people away from the dangerous paths, on which they were thoughtlessly walking, back to the true path of life, to their real spiritual destiny.

I used the example of the shepherd, since for the people of those times it was easy to comprehend and came nearest to My calling as the Son of man, since I, the Wisdom that had descended upon earth, sought to bring back to My Father the lost children like the strayed sheep of a shepherd. As the joy of a shepherd is great when after a long search he finds again his lost sheep, the property that had been entrusted to him, thus My joy is great when a soul has been recovered. In order to make this comparison still clearer I chose the second parable about the woman who lost a coin and did all she could to find it again. I knew very well what value the Pharisees and scribes attached to money and, therefore, they could easily understand the eager searching by the woman, since this was taken from their own sphere of thinking. One can worry even over a small coin and search until it is found.

I had still other reasons in mind when I told them first the parable of the lost sheep as a being with a soul, then about the loss of a material thing of supposed value and, finally, about the loss of spiritual dignity in the picture of the prodigal son. With this I wanted to tell them that it is easy to recover losses of the soul, not so easy to recover material losses and most difficult to recover spiritual losses.

In the first case, circumstances and conditions may help to get the erring person away from his wrong views and make him set out once again on the right path. Material losses, however, usually exert such a great pressure on the soul that it wavers in its faith in Me, even despairs and makes every effort to regain the worldly pleasures. The woman mentioned by Me could have been content with the remaining nine coins, but the lost one was so dear to her heart that she searched every corner to find it.

Of course, in this parable too, I had only the spiritual process in mind, not the material. Therefore, I said in connection with the recovery of the lost coin, when the woman announced her find to all friends and neighbors, that in heaven there will be just as much joy over a sinner who repents, that is, over a soul saved from perdition.

As regards the third parable - the one of the prodigal son - I had drawn My listeners already far enough into the reach of My spiritual conception so that I could give them as the greatest and last example a story that does not deal with a material loss, but with the loss of the spiritual dignity of a man, who - forgetful of his own worth - Becomes a slave to the world and its pleasures, breaks all ties that bind him to home and family, and rushes out into the world, giving full rein to his passions until, exhausted and spiritually defeated and only in the greatest misery he recognizes the depth of the abyss into which he has thrown himself of his own free will.

In the first example, it was a shepherd who saved a sheep from perdition, a creature far beneath him, by taking it back to its flock. In the second case it was a woman who considered herself lucky when she had found again her material possession. In both cases only worldly things were used as examples. But in the third parable there is added to all these losses fatherly love, which has suffered a greater and more valuable loss. This parable was best applicable to Me, the Father of all created beings, for it illustrates the repentance of a lost soul on the one hand

and a loving father's never-ending compassion with all its consequences on the other hand.

Taken from human life, the example of the prodigal son was the most important one, since therein I showed My listeners, besides the family ties, how a father should be and how, unfortunately, only very few of them actually are. By the father's joy in the returned son, I wanted to show them how infinitely greater will be the joy of the Creator of all beings when He sees men, whom He had put out into the world as free beings, return to Him of their own accord. Through this parable I could make them understand that in My kingdom of spirits the joy over such a return is even greater than in the life of a family when a long-missed member has returned, by figuratively speaking of the feast which the father ordered when his son, whom he had believed dead, came back. Thus, these parables presented three pictures from human life which applied not only for those times, but all times, including yours.

I spare no pains to save the lost sheep and sons, leading home the former and inducing the latter to return of their own free will. Admonitions, troubles of every kind, illness and bereavements shall keep reminding them that there is still another world besides the visible one. I do not overlook a thing, and actually the entire creation demonstrates to you in what way the prodigal son must gradually return to Me, his Creator and Father. For eons of time this process has been and still is taking place on other worlds. On your earth it is approaching its conclusion and a great step forward will have been accomplished, enabling the bound spiritual to evolve more easily and quickly towards the destination for which I have chosen this earth-globe and its inhabitants. Everything in the entire universe must become spiritualized, must evolve upwards; but you people, for whose sake I Myself came to earth, have a greater mission before you than millions of other spirits of other worlds. For not without reason and purpose did I choose your earth and upon it My own humiliation as an example for My entire realm of spirits.

That is why all of you are here surrounded by more temptations, since the price of your future existence is greater than that of many beings upon other globes who go slowly through their process of purification and transformation whilst you, endowed with the great light of My Word and example, can - with a strong will - soon attain for what other beings need unimaginably longer periods of time. Here on this small earth the process of spiritualization must be faster. Everything has been arranged in such a way and all means are available for humans, as they spiritualize themselves, their soul and through it their body, to encourage retroactively also the spirits bound in dark matter towards faster progress. For, coarsely built souls need coarse, rigid matter, whereas finer, spiritually developed beings require also a lighter basis. Therefore, as mankind progresses in its spiritualization, the world in which it has to live follows it step by step. In view of this, you should make every effort to promote this process of spiritualization. Begin with yourselves, for the more you can forgo the worldly things, the more your inner being will become spiritualized. It will eventually shine through the outer form producing a reflection of the inner content.

This progression, the more it manifests itself first with a few only but later on with many -, will bring about the great solution to My spiritual question, when I, as the one shepherd, will lead all of you as My sheep to the rich pastures of the

celestial light, to receive all the spiritual things a loving Father has prepared for you from time immemorial.

Make therefore sure that you further this purpose as much as possible. Think of the joy of the spirits and beings that are so concerned with your destiny. And even if this progress must be accompanied by all kinds of suffering and struggles, the goal is worth all this trouble. Your own joy at having overcome all troubles, the joy of those who rejoice with you in the beyond, your reward with My everlasting fatherly love and the ever-growing advance from beatitude to beatitudes, from enjoyment to enjoyment will make you forget the small hardships of a short trial life.

Therefore, follow the Shepherd and do not stray again onto other roads after He has gone to so much trouble to show you the right way to everlasting life and His sonship! Amen."

Sermon 30 - Fourth Sunday After Trinity. The Rich Draught

Ref: (April 1, 1872)

St. Luke V, 1-11: "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon. Launch out into the deep and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him."

Jesus is speaking: "This chapter does not deal with parables and allegories that conceal a great deal of spiritual meaning. Here Luke tells you how one of My keenest disciples was won, namely Peter, formerly called Simon, as well as his partners James and John, sons of Zebedee. Luke tells you that I won the fisherman Simon by showing him that he who has a firm faith in Me is never disappointed, provided I regard his aspirations as justified and good in the interests of his spiritual progress. The fact that Simon did let down his nets although he was convinced that it would be in vain, and the rich draught, have a twofold significance. Firstly, it proved to the fisherman that My power surpasses the governing circumstances and, secondly, it showed him that his faith in Me did not remain unrewarded. As Peter recognized the difference between Me and him, he exclaimed: 'Lord, depart from me, for I am a sinful man!' Whereupon I, well

aware of what his future calling would be, replied: 'Fear not; for from henceforth thou shalt catch men.'

There was a good spiritual reason why I chose almost all My disciples from the fishermen's trade. Their work on the flexible element of water and the dangers connected with it, bound them more to a divine, providential teaching, so that they were more religious, more devout and, thanks to their staple diet of fish, more peace-loving than other, meat-eating people.

I usually arranged circumstances in such a way that they came to Me of their own accord and followed Me unaware of My intention or My influence. This was the case here, too. I wanted to move My disciples' hearts through a miracle - by your standards - and encourage them to that important step, to leave everything behind and follow Me, which was not so easy as you may think. I had to insist on this condition, for in those times, and considering the future teaching ministry of My disciples, it was impossible to follow Me and at the same time belong to the world and to one's family.

Nowadays, I no longer need to impose such hard conditions on My followers, because things have changed; and if I were to demand this, the number of My followers would be extremely small. For in view of the comfortable life in the family and the homes to which people are used from their childhood, most of those who now show so much enthusiasm for My teaching would find it impossible to leave everything and follow Me, as My disciples once did. Also, among you, who imagine yourselves full of enthusiasm for Me and My teaching, there are only a few who would have the strength of character to take this step out of love for Me, even if they had Me living and working in their midst as was the case with My disciples. I am now not in need of such means and have other ways of achieving My purpose. Today I expect you, and all who want to follow Me, to have the qualities of Peter, namely, his absolute faith in Me and his clear recognition of his own unworthiness. Because he considered himself unworthy of staying and living in My presence, this voluntary humiliation before Me turned the fisherman Simon into the rock "Peter", on which I intended to build My church, indestructible by heaven or earth. His firm trust in Me, already at our first encounter, kept growing and became a rock of faith.

My object in choosing this text for you and all believing mankind is to draw your attention to this man whom you should follow before all else.

John, as love personified, is also a guiding-star of foremost magnitude in the spiritual sky. But in order to become like him and be called "My favorite" as he was, you have first to go through the school of Peter, which for you is the world with its temptations.

Amid the snags of the world where various circumstances and events make you regard that as good, pleasant, and particularly important which glitters on the outside, but lacks constancy and holds decay, - especially amid such temptations - you must first strengthen your faith and trust. There in particular you can realize the brittleness and weakness of your moral strength. It is in the bustle of life that you must always be aware of these two factors: My omnipotence and your impotence. In no other way can you attain the inner peace of John who felt for Me nothing but love and a deep, childlike devotion.

Such tender emotions, such surrendering into My hands and living solely for the spiritual is not easy to achieve for men, even My followers, under the circumstances ruling in the world today because the decline of the world and its influence on the spiritual life of men is too powerful for anybody to free himself from it completely.

Therefore, it is your duty and that of My present and future adherents and followers first of all - like Peter - to make your inner spiritual self-trust in Me with the firm faith that I am not going to forsake anybody, however pressing the circumstances that appear to lead onto other paths rather than to Me.

That which I am spiritually as the Son and the Father, as Wisdom and Love, Peter and John represented as My disciples. Peter represented the prudence that has to be observed in the world, John the ever-present kindness of the heart, notwithstanding all the falsehood in the world, which two qualities correspond to My wisdom and My love. Thus you, too, should seek to comprehend spiritually the words I spoke to My disciples: "... Be ye therefore wise as serpents and harmless as doves!" The spiritual analogy for the serpent's cunning is the worldly wisdom, and the artlessness of the peaceful dove denotes the virtue that neither thinks nor acts evil.

Thus, you can see how everything in the words, works and miracles of your Jesus during the years of His ministry is of spiritual origin and has a spiritual significance. If you ponder the inner meaning of the events with the spiritual eye, the dense veil of incomprehensibility will gradually be raised, and where previously you had read only mystical words that did not appear to make sense, now the pure, bright truth will become evident. Just as nature becomes a living book to the person reborn, the spiritually advanced, the reading of which is not only of benefit for material life, but also supplies warnings and spiritual hints for the seeking soul, thus also the book I left to you, the Bible, is an everlasting fund wherein the sole, most glorious truths lie concealed, which I have reserved for those who have completed the school of Peter and arrived at the love of John. Therefore, walking unhurt amid thorns, strive diligently after your goal, that at the end of all temptations and struggles consists in unlimited love which, figuratively in all created things and spiritually in My own presence, will richly reward the trust and faith you have shown during the course of your life.

Remember My warning to Peter prior to My capture: "The cock shall not crow this day before that thou shalt thrice deny that thou knows Me", reminding him of his weak human nature, to which he once confessed, when in the ship he exclaimed: "Depart from me, for I am a sinful man, O Lord!" In the garden at the Mount of Olives he showed himself strong, lashed out with the sword and was full of faith and trust, but soon afterwards - so much for human nature - he denied Me three times out of fear.

Therefore, you too should not imagine yourselves to be already the chosen, the infallible! Trust Me, not your own strength; for often a slight spiritual gust of wind is sufficient to make the entire edifice of spiritual self-assurance and moral strength collapse like a house of cards at the hands of children. Then you will have learned, as Peter did in My presence, that nothing can be achieved without Me, but with Me everything.

Thus, also this text, which started with a rich draught, shall be concluded with this important thought: If you - like Simon - are destined to catch not fish, but people in My net of faith, you have to start with yourselves and always keep in mind that noble deeds, and not words, will deliver your fellowmen, your brothers and sisters, into My hands.

However, before this becomes possible, you must possess the wisdom of Peter and after that the love of John in your heart, and always keep in mind your own weakness and My strength. Thus, you can carry out My will regarding yourselves as well as others, and you will never lack My blessing. Amen."

Sermon 31 - Fifth Sunday After Trinity. True Righteousness

Ref: (April 2, 1872)

St. Matthew V, 20: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Jesus is speaking: "This chapter presents to you My whole teaching, the essence of all that concerns man. It is pointed out to you how his suffering, his sacrifices and struggles will one day have a spiritual worth and how he is to use his conscience as guidance in weighing all his thoughts, words and actions if ever he wants to be called My child.

The Sermon on the Mount was the most powerful sermon ever delivered by Me during My pilgrimage on earth and thus it comprises everything that made Me descend to this dark earth and to suffer the greatest humiliation - resulting in My and My teaching's greatest triumph. In this sermon I held out hopes of great beatitudes to My listeners and disciples for all who keep My commandments of love and for their sake take upon themselves hardships and sufferings. I also illustrated to them the importance of their mission, that I do not wish to preach My teaching in vain, **and that everyone who hears it should also apply and spread it**. I refer to those verses that deal with the salt of the earth, the city on a hill and the lighted candle that should be allowed to shine and not burn hidden under a bushel.

I told them that they were the salt of the earth, which corresponds to the burning or stimulating part of the spiritual world of the soul, as it is needed for activating, for the elimination of the inferior, for the material metabolism.

Where there is no salt or stimulant, there is no life, no motion, no warmth, no light. And where the salt has lost its savor - as it says in the Gospel, that is, where it has deteriorated, it achieves the opposite. Therefore, it must be cast out that people may tread on it. Trodden upon into the dust and sand it will help build other creations on another basis, just as the evil committed by men must in the end, through My providence, contribute to progress, to the betterment of the spiritual beings, only in another form and under different conditions.

Thus, I admonished the people and My disciples not just to listen to My word and keep it to themselves, but also to pass it on to others and practice it in their actions. I also told them that My teaching was not new, but that it only presented in a true light the directions received from Moses and the Prophets. I explained the meaning of the words and showed all mankind how all these divine predictions and instructions by the men I had sent had always one and the same

purpose, namely, to teach people to recognize their spiritual worth and to prepare them on the shortest way for their passing into the spiritual world, as befits beings with a divine spark from Me in their hearts. I assured all that My words were everlasting because they came from the Eternal, Supreme Being.

I also told them that I would punish any disparagement of these My laws, here and in the hereafter, because I knew beforehand that in times to come men would use My commandments of love as a cover for following their own interests and safely practicing their passions of hate and revenge. The Pharisees and scribes did the same already during My time with the teachings of Moses and the Prophets. And that is why I said to My disciples and the people gathered around Me: 'For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!' Although it is only this verse that is given for this Sunday, I had to explain also the preceding ones of the same chapter which lead conclusively to the twentieth verse from which we can then proceed.

Referring to the deceitful and hypocritical righteousness of that class which during those times had been given the power and the right to teach and interpret to the people the meaning, cult and dogmata of their religion, and knowing in what way they performed this - not according to My wishes, but according to their own ideas and plans - it was, of course, up to Me to give the people and My disciples better interpretations of the existing laws and to render their conscience more sensitive. I had to do this also because in those times the priests and scribes interpreted the laws in such a way that they were not hard to fulfil and gave them plenty of scope for committing the most abominable acts without apparently offending against the divine laws of Moses, and even giving the impression of adhering to them strictly.

Therefore, the twentieth verse is followed by all the other true commandments of love which in those times were regarded as contrary to what was believed, for retaliation, revenge, hatred, persecution appeared justified through some religious texts. They were also considered as inconsistent because it is much easier to satisfy hatred's thirst for revenge than to forgive an enemy or overwhelm with favors one who has evil intentions.

It is because of this that this particular sermon, especially from the twentieth verse onward, has been described as the more important, for in it the symbol of love, the standard of love for the fellowman, and of forgiveness, was laid down by Me as the sole guiding principle for life's journey, when I called out to all: 'Under this banner alone and with this all-embracing love with which I, as the God and Creator, hold all My created beings, only with this love can you humans become citizens of a spiritual realm, citizens of My heaven!'

In the subsequent verses I mentioned various circumstances in life where man shall and can practice this love of his brother and fellowman. I showed how far this love shall and must go if its acts are to be of any spiritual value before Me. I set the cornerstone for man's readiness for sacrifice which, unfortunately, was a stumbling-block then and still is to this day.

I told My audience: Just as I, as God, make the sun rise on the evil and on the good and send the blessed rain to moisten the fields of the unjust, as well as the just, thus also My true followers - superior to all human passions, with My

example, as the Creator and as Jesus, always before their eyes - shall help everybody with equal love, unconcerned whether they are ever thanked for it or not.

In this sermon, I set up the ideal of a spiritually superior man and proved through My own way of life that it is possible to live like that, if desired. The contents of this sermon: The promised blessings for those who suffer, those who struggle and those who endure, and also how far the love of one's fellowman has to extend, are still valid today and will remain so as long as I, My spiritual and My material worlds are in existence. For, only through these commandments and their observance, are intelligent living beings perfected and prove their divine origin. Whereas, if they pursue the opposite road, which is the more popular one, and also today, unfortunately, by many described as the righteous road, they will sink into the depths of matter instead of rising to spiritual heights.

In the subsequent chapters of Matthew, this teaching is still more elaborated on so that no one can excuse himself with not having known what the love of God and the love of one's neighbor actually means. Thus, you find in the sixth chapter the only prayer I taught My followers, which you can still today regard as the quintessence of all prayers. But you have to conceive the profound spiritual meaning of every one of its words; for you must realize that it is something quite different whether you pray with your own words or whether I put words into your mouth which you should direct to Me when in trouble, and in fact daily, so that I may give you My helping hand in the troubles of every new day, that you do not fall, but always keep in mind My Sermon on the Mount as the sole rule of conduct in the trials of your journey on earth in order to qualify for the beatitudes promised at the beginning of our chapter.

Yes, My children, this warning, concerns you, just as it did those who listened to Me when I delivered My Sermon on the Mount, when I said: 'For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.' So, I am telling you, too: If you do not take the concepts of righteousness, love, meekness and forgiveness more seriously than they are preached to you and wrongly interpreted by many, you cannot enter My Kingdom and become My children. For only those can be regarded as My children who follow My example and willingly carry their cross and who, as did I, to prove their meekness and self-abnegation, put all earthly pleasures far behind the spiritual and adopt My guiding principle which is expressed in the words: 'My kingdom is not of this world!'

My children must not be children of the world! They must aspire after the highest moral standard that man can achieve. They must master their passions as I did and accept with faith what I send them for their good. They shall not flee the world as dangerous, but judge its ways, its pleasures and temptations by their true worth, so that they do not succumb to them. In thoughts, words and deeds, they must have a clear conscience, so that others may not only believe their words, but see them proved in their actions. They must, as described in the Gospel, shine like a lamp that pours forth its tranquil light far above the difficulties of human life, - the light of love, of trust and of forgiveness.

Only if they themselves are more righteous, loving and trusting than many other erring children, can they serve them as guides, and only this way can they,

after they have completed the course of their life and trials, claim to be adopted by Me and enter My eternal, great spiritual kingdom, My heavens, where all the blessings mentioned at the beginning of My Sermon on the Mount, will fall to their lot to make up for their sufferings.

Take this to heart! Read this sermon often, which I delivered to My disciples and the people almost two thousand years ago! It holds great promises and demands for you and My spirit-world. The life of a person who does not wish to fulfil these conditions is like a nicely bound book that contains only blank pages.

Therefore, endeavor to take your book of life with you to the other world filled with good thoughts, words and deeds. In these verses I have shown you how thoughts can already constitute an offence against My commandments of love; for often it is only through lack of opportunity that they are not carried out. If this opportunity were given, the will would carry out what would otherwise have remained but fleeting thoughts.

So, first of all, beware of sinful thoughts! They degrade your inner mental being. Further avoid the opportunity to realize them. Fight the thoughts and you have a good chance of controlling your actions. But once you give in to these thoughts, you are already enmeshed in the reign of sin, and it needs just a favorable moment and through an ill-advised action your soul is deprived of all that adorned it - its purity, its peace and tranquility and all its fine resolutions. Therefore, do read all these verses, and do it often! They draw your attention to so much wherein you are still weak and where you often sin against yourselves and against Me. Due to this you are still far from having a share in My spiritual kingdom.

Do not grumble if, through various circumstances, I keep giving you an opportunity to prove yourselves in that which is still your greatest shortcoming, namely, the trust in Me and the constant watch over the emotions of your heart, so that you may nip in the bud all that is evil and bad. Thus, through continuous practice, your strength will keep growing; thus you will master the temptations as they arise; and thus, keeping in mind the Sermon on the Mount, you will one day, when your mission on earth is ended and victory won, receive the award of My disciples, so that in the beyond you will, with renewed strength, be ready for greater tasks; for the one who has been faithful over a few things, I will there make ruler over many things.

Remember your Father who does not send you these words in vain! Remember that He wants to make you into that for which He has created you, that is, His spiritual children, beings that one day in His Kingdom are destined to spread the light of their eternal loving Father's love and grace over worlds and millions of beings. It is obvious that for such missions only beings who have been proven and steeled in suffering and hardships are suitable because only they, pure in thoughts and actions, can lift up others through the nobility of their spirit.

Therefore, I gave you this detailed explanation of My commandments of love that you may not give in to the influence of your self-love and excuse that which may be the greatest sin before Me - playing with thoughts that are the seed for many immature and evil actions. Amen."

Sermon 32 - Sixth Sunday After Trinity. The Feeding of the Four Thousand

Ref: (April 7, 1872)

St. Mark VIII, 1-9: "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from afar. And his disciples answered him, from whence can a man satisfy these men with bread here in the wilderness? And he asked them, how many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed and commanded to set them also before them. So, they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away."

Jesus is speaking: "This chapter deals with another feeding of the multitude gathered around Me, namely, four thousand people. In the end seven baskets with bread are left over, whilst at the start there were only seven loaves of bread and some fish available.

Once before I worked a similar miracle, feeding five thousand people with five loaves of bread and two fishes, when twelve baskets with bread were left over. You already know the spiritual meaning of the five loaves and the two fishes. In this second instance, too, when instead of five thousand I fed only four thousand people with seven loaves of bread and some fish, whereby seven baskets full were left over - compared with twelve the first time, everything has its spiritual meaning, which I shall now explain to you.

The twelve baskets of leftovers from the first miracle denoted the twelve tribes of Israel as well as the twelve commandments which were to remain with men after I had gone. The seven baskets that were left the second time denote My seven main attributes which were to remain with men to strengthen them and serve as their guiding principle when they no longer had Me. These seven attributes are: Love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy. When I preached to the Jewish people, I sometimes had to say to them: "Who hath ears to hear, let him hear!" This clearly pointed to the fact that with them much went in at one ear and out at the other, and that most of them did not understand My teaching as I wanted them to understand it. The feeding miracle at the end of My address to them, which has to be interpreted metaphorically, shows how the most important thing is left over. Just as they consumed the bread and fish to satisfy their physical hunger and left seven baskets with bread, they grasped the contents of My words only superficially and ignored their essence, that is, My seven fundamental attributes which I wanted to impress upon them through parables, miracles and actual teachings.

Although all My parables, teachings and the miracles I worked was to open the eyes of the people, there were always plenty of scribes and Pharisees present, who did their utmost to diminish or even destroy the impression My deeds had made upon the people. And the fact that I and my disciples did not observe the

ceremonial customs of the temple, as the ablutions etc., gave rise to insinuations on their part. They were scandalized by good works, the healing of the sick and other things, if they were performed on a Sabbath or any other day of religious observance. They became enraged if I did not observe the prescribed fasts or if I associated with people who, in their eyes, were great sinners or dishonest. Thus, they were inclined to regard as suspicious everything I said and did.

This gave rise to the various admonitions I directed towards My disciples and the people who followed Me, to whom I wanted to prove that with Me only the spiritual counts, not the material. Therefore, the words: "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man!" For the same reason I warned My disciples to beware of the leaven of the Pharisees and of the leaven of Herod and pointed out what a prophet had prophesied: "This people honored me with their lips, but their hearts are far from me!"

When I had fed these four thousand with seven loaves of bread and some fish, thus satisfying them materially, seven baskets full of bread were left over. Although they appeared to be also spiritually satisfied, they ignored the attributes I had denoted as the highest. Each basket with its various contents of large and small crumbs of bread clearly points to the diversity of ways in which My aforementioned attributes might be used in this life, if man did not have his own life's basket usually filled rather with other, worldly things leaving no room for My bread and my spiritual attributes.

There are not many who think like the Syrophenician woman (The woman from the borders of Tyre and Sidon whose daughter Jesus healed is described as "a Greek, a Syrophenician by race" (Mark 7:26), and again as "a Canaanitish woman" (Matthew 15:22). who, when I said that My bread should not be cast unto the dogs, answered full of confidence that the dogs under the table were allowed to eat of the children's crumbs, which means: If the weak, the still immature, are not worthy or able to partake of the food from heaven directly, they should be allowed to pick from the scraps whatever is beneficial for their particular spiritual state. In those times there were not many such souls full of faith, and today they have become an extreme rarity.

As I had to fight against all the existing notions, whether they were worldly or religious ones, and - as I sometimes said Myself - I did not expect as much from the Jews as from the Gentiles, thus it is also in the present time, when not much can be expected of those who call themselves Christians and really believe themselves to be such if they only observe the prescribed church rites.

Especially those who were intended to be the most fertile field for My teaching, they above all others, are the worst opponents of all that which awakens them from their so very conveniently arranged religious doctrine, demanding self-sacrifice and self-abnegation which are beyond them because they lack the moral strength for overcoming the rites and ideas, they have become accustomed to.

They resemble the majority of listeners of that time. They keep looking for Me everywhere in the churches, but not on the road of life where they are to prove by their deeds what they so often promise in the churches. They, too, are hungry like the others, but leave the essence of My teaching, the seven baskets, untouched, consuming only that which tastes best to them at the moment.

If I give you this example of the feeding of four thousand people with seven loaves of bread and a few small fishes as the subject for a Sunday sermon, it is meant as a warning to every listener to My Word not to content himself with the superficial impression of My words, but to find the spiritual nourishment contained therein, to act in accordance with it, and also encourage others to do the same.

That My listeners then were not very fertile soil for My teaching I was quite aware of; but I knew that I was not speaking and acting only for them, but for all mankind after them. I did not build for that time alone; My plans were reaching much farther. As the plans of a divine, infinite Being, they were everlasting and eternally effective.

To their request for a miraculous sign, I even answered to the Pharisees and scribes that this generation would not be given a sign by Me, which meant that where My visible appearance was the greatest miraculous sign, no additional proof of My deity and the truth and everlasting continuance of My teaching was needed.

And what I then told the Pharisees and scribes, applies also today to all hypocritical churchgoers and to all the scholars of your time developing their philosophies about matter. They, too, will not be seeing any signs because they do not want to accept the greatest sign, the voice of a God and Father in their own hearts. Thus, many of your scientists, notwithstanding the constant discoveries of laws of nature, do not believe that there must also be a lawgiver. They would rather dispute their own self away than admit defeat through factual evidence of the existence of God.

In this time, too, there is a constantly raging battle between ceremony and spirit, between delusion and truth, which excites all minds. All sects, all believers, are endeavoring to adapt the new ideas to the old and blend them into that which has become a habit; but in vain. It is not possible to serve two masters, - either it is matter or it is spirit! And because many cannot or do not want to make a decision, this is responsible for the fact that, much as I want to feed men with spiritual bread, they - with only few exceptions - enjoy that which is insignificant, even strain after it, leaving untouched the real, the essential, and the spiritually true.

Thus, My disciples of the present time, just as those of the time of My ministry, have to keep gathering up the leftover crumbs of My celestial teaching, or of the spiritual bread, and try their luck with others who are hungry, until finally the seven baskets of my divine attributes have been emptied and passed into mankind's big basket of life as well as that one of every individual. You, too, are being admonished: Make every effort to adopt My seven attributes! Do not be superficial where spiritual food is concerned and do not think that listening and reading is sufficient! Not by far! For once I shall send the gatherer to you also and have what is left put in baskets and kept for the better and worthier who are more capable of making use of the spiritual contents, whereas you - in your illusion that you already know everything - have not even made the first grade in spiritual knowledge.

Therefore, take great pains to become worthy of My direct communication - as My disciples once did! You, too, as those disciples did, should spread My Word. Sow it, but in such a way that it does not fall upon stony ground. Remember that

everything you now so richly receive from Me is not intended for you alone, but through you also for others. One or the other will meet with circumstances where he will have to test what he has read and heard; he will have to show to what extent he has comprehended and adopted it in order to pass it on to others, just as I gave it to him. So do not leave over any of My bread! Digest it spiritually! Make it your own, so that you - as living evidence - can prove through deeds, not only with words, that love, patience, meekness, forgiveness, perseverance, self-sacrifice and mercy are the foundation of your faith, the seven baskets into which you want to gather your good deeds, so that in your own basket of life you can hand them to Him Who has always showered upon you many favors and a great deal of light from His heavens! Amen."

Sermon 33 - Seventh Sunday After Trinity. About False Prophets

Ref: (April 10, 1872)

St. Matthew VII, 15-23: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work inquiry."

Jesus is speaking: "All of this chapter deals with precepts based on My teaching that have to be observed so that people - and, especially at that time, My disciples and listeners - would know how to practice their own religious laws in practical life. As particularly in those times the interpretation of the Mosaic laws was not what I had in mind, I had to come Myself in order to save from rotting the spiritual tree of life of the religion given to the Jews, so that it could again bear fruit corresponding to the laws of My spirit-world.

So, I taught, in this chapter, indulgence with the mistakes of others, the circumspection not to force my teaching on everybody without having prepared them, and also the practice of charity and love towards one's fellowmen, following My example. You find the law of love of your neighbor explained in detail and your attention is drawn to the fact that these My demands are not so easy to fulfil because the sacrifices required by My commandments of love are countered by the temptations of the world and by self-love which easily gets the upper hand.

I did not preach anything new; I only explained to My disciples and adherents what was already familiar to them, but in its true sense, so that they would be able in future to tell their fellowmen about the true meaning of the commandments. In this connection I had to mention certain precautions and signs which would enable the teachers to recognize the true truth seekers and believers and help the latter to know their teachers and distinguish the false teachers or prophets from the genuine and true ones. Therefore, the signs are named in the

parables, and it is pointed out in a few sentences that words are not enough to convince others, but deeds must prove that the teacher is absolutely convinced of the truth of his words.

This standard in distinguishing false from genuine leaders shall at all times serve the listeners as a guideline, otherwise they could be led astray by false teachers and get onto the wrong path. In those times, I pointed this out to My listeners because I knew beforehand that after I had gone there would appear, in addition to My disciples, also others who would be seeking their own advantage under the pretense of My teaching of love. I also predicted the fate of these false teachers - and of those who would build their spiritual welfare upon such false doctrines - once spiritual and physical storms endangered their ship of life when only he who also practices My teaching will be able to face the future - whatever it may turn out to be - with equanimity. I compared them with people of whom one had built his house on rock, the other on sand. That which I in those times gave My disciples and adherents as precepts for their thorny path, applies for all times, - today and also in the future. For My words are indeed words of eternity and for eternity. They can never cease to exist or go out of use because they, too, are built on the rock of My truth and are the temple of My heaven of the spirits.

As it did then, this warning call applies also today. It is to serve the leaders as a guiding principle and also those who have entrusted themselves to their guidance and will rely on them for comfort and help when they are in difficulties and in the worse times of distress that are still to come. My teaching of love has already been greatly misused and many have fallen victim to false doctrines. However, the axe is ready to cut down the tree that for so long overshadowed the straying, thereby preventing the true, divine light from penetrating to them. Prior to My coming all the shadows in a spiritual respect must be removed, for I am the light and tolerate no shadow. My teaching has been given to illuminate all the corners of material and spiritual creation. Your material life has bright and dark sides, just as your earth has day and night. However, this is necessary as you, like all the material world, must also have rest when your spent strength must be restored, and your organism strengthened for further activity. But this is different in the spiritual world where there is no night, except the one spirit prepare for themselves, but only eternal light, eternal warmth, eternal love, eternal activity. Look at your soul! This, too, although bound to a material body, never sleeps, but is working day and night on its spiritual body which it wants to take into the great beyond in as perfect a state as possible.

All spiritual creation has the same aspiration, and whatever tries to oppose it must perish, as this present time shows you only too clearly. Institutions, most cleverly planned and preserved for centuries, although they seem to do a lot of good, are still only houses built on sand that cannot resist the cloudbursts and storm of My divine light of truth. Just as the limestone dissolves into a pulp when touched by the life substance or oxygen of your earth's atmosphere, changes its compact form and exposed to the winds, disperses as fine dust without leaving any trace of its former firmness - unless it has to contribute in another form as an agent for the firming of a building when mixed with sand -this will also happen to the earthly institutions. But since an institution of such long duration and its supporters will not easily give in to the pressure of circumstances, so I call to all of

you: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravaging wolves!"

I am quite aware that many will initially deride and suspect My teaching which I have now given to you directly, and if in this way they do not succeed in achieving their end, they will decide to use this My teaching as a pretense to prolong their existence. However, here applies what I once said to My disciples: 'You will know by their works whether they are zealous practices of My teaching of love or only preachers of the Word!'

It is so particularly important to be on one's guard and let these false prophets and false interpreters of My Word see that all their efforts fail, and they must either mend their ways or perish. For they will use all means that could lead them back to their former distinction and their former power. Therefore, I have to warn you again: Be as wise as serpents and as harmless as doves so that you may sense the cunning of your greatest opponents even from a distance and be able to divert all poisonous arrows from yourselves and your fellow-believers through the simplicity of your hearts. Should any of them strike you they would lead you to life instead of perdition.

As mainly the beginning of this chapter concerns you, the believers and reveres of My true word of love, advising you to practice patience and meekness, thus also the further contents are of benefit to you, urging you to draw the attention of your followers to the dangers threatening them in the confusion of the world, where falsehood its boasting next to truth and pretense next to the true nature of things, so that they may not, led astray by false teachers and prophets, blame you with deception.

Therefore, be as cautious as serpents and do not blindly believe everyone who approaches you asking you for bread from the heavens or - as it says in the Gospel - saying 'Lord, Lord' to Me! They do not at all intend to follow you but just want to find out through you what could serve their own purpose.

Read this Gospel often! It contains by far more deep spiritual truth than I can explain to you here. Do heed what you have been told that you, may build your house not on sand, but on the solid rock of trust. Otherwise, you may fare as many do who, with the slightest spiritual or moral storm, lose their equilibrium and are perplexed and helpless.

I give you many messages and even more spiritual values in a thousand different ways. Now you are receiving in these Sunday sermons, so to speak, the key to My teachings which I once gave to My disciples and first followers.

Do you know why all this is happening? It is because I know only too well what a turn things will be taking and that strength, certainty and firm perseverance will become more and more necessary. Many a person will be tested whether he has built his spiritual house on the rock of My teaching of faith and love, or whether he has contented himself with only reading and listening to My Word, which would correspond to the house built on sand. Just as the wind blows away the sand or the rain washes it away, time effaces from memory the words that were read or heard.

The solid building stones for My and your future spiritual dwelling are works - works performed on account of the love of God and your neighbor. They alone are lasting, give you calmness and peace, and shine as good examples for

others who, from your good works, will recognize you as genuine and not as false prophets and teachers whose heart is not like that of a ravening wolf, but like that of a good-natured lamb and does not give forth hatred, anger, envy, jealousy or vengeance, but only love, is spreading love and wants to reap also love.

Thus you are to become My chosen, who with My Word in their hands, will drive out all shadows and doubts and spread the light of a vast world of spirit ranking high above you, so that at the time of My Second Coming there shall be only one shepherd and one flock and your earth will be made once more into the paradise that once existed and was lost, not through Me, but through the human beings once created out of love.

Do remember these words and heed them as much and as often as possible! Only thus can you gain equanimity and peace and be able to give comfort also to others. Amen."

Sermon 34 - Eighth Sunday After Trinity. The Parable of the Unjust Steward

Ref: (April 11, 1872)

St. Luke XIV, 1-13: "And he said also unto his disciples, there was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, what shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So, he called every one of his lord's debtors unto him, and said unto the first, how much owes thou unto my lord? And he said, A hundred measures of oil. And he said unto him, take thy bill, and sit down quickly and write fifty. Then said he to another, and how much owes thou? And he said, A hundred measures of wheat. And he said unto him, take thy bill, and write fourscore. And the Lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much! If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. He cannot serve God and mammon."



Jesus is speaking: "This Gospel deals with an unjust steward who, after his lord had been told about his dishonesty, endeavored to secure himself a loophole so as not to become destitute and be compelled to earn his living by hard labor.

I gave the Pharisees and scribes this parable because they, most of all, paid homage to the money or mammon and in order to obtain plenty of it were not ashamed to use any means to achieve their purpose.

What the unjust steward did in this parable, namely, reduce by half the debts owing to his lord so as to win favor with his lord's debtors, was also done by the Pharisees in their religious laws. They were strict with the poor and lenient with the rich, as is still the case today with your priesthood.

The precepts I taught My disciples: My advice to win friends for themselves with the mammon so that they need not suffer hardship in times of need; also, the following verses: 'He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much!' 'If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?' 'If ye have not been faithful in that which is another man's, who shall give you that which is your own?' 'No servant can serve two masters; for either he will hate the one and love the other; or the other way round', which in the spiritual sense means: 'You cannot serve God and mammon', - all these verses contain - with only slight differences - one and the same. Only the ninth verse seems to contradict the ones following it because it advises to win friends with the mammon so that in times of need a friend may assist us, whereas in the other verses the emphasis is on the fact that one cannot serve two masters, with the thirteenth verse clearly stating: 'Ye cannot serve God and mammon'. How can a person win friends with mammon and still serve God? You can see that there appear to be contradictions in this; for God and mammon - or the material world with its riches and pleasures - are surely quite opposite things, and it is obvious that he who pays homage to mammon and the world cannot at the same time love God and follow His precepts.

In order to clarify these contradictions, let us have a closer look at these verses and endeavor, notwithstanding their apparent contradiction, to find a common striving for the one goal. In this parable I said that the bad steward considerably reduced the amounts his master's debtors were owing. In a spiritual sense this means simply that the offences a person has committed against Me as the Supreme Being, are regarded with more leniency taking into consideration his own nature and the circumstances under which he has to live. If I judged your actions or even punished you without this consideration, all mankind would be in a hopeless situation. The end would have to be a second extermination of the entire human race, similar to that at the great deluge. And when creating new men, I would have to make them machines instead of free men, if I did not want them to follow in the same footsteps.

If it says: 'Make to yourselves friends of the mammon' this means as much as: Ease the burden of him who is burdened with sin and a bad conscience. Make it clear to him that his guilt is great before Me, but that he should not consider it as irredeemable. Prove to him that man cannot live on earth without the world, but that he has to live with his fellowmen. However, he should do as much good as he can, even if bad influences may put obstacles in his way. Teach him not to look upon Me as a supreme, severe judge, but as a loving Father, Who, with every sin committed, is quite aware to what extent the sinner himself is responsible and how much of it is due to the world.

In this way, you ease the burden of the worried and reconcile them with the world which they may want to forsake in their overzealousness. By thus comforting them with good advice, you act in accordance with the words: 'Make to yourselves friends of the mammon.' Thus, you win the hearts of others who otherwise might have, in their despair, thrown themselves into the arms of the world, or despaired of God, eternity and even the existence of their own soul. The next verse, the tenth, says that he who is faithful in the least will also be faithful in great things. This means: Once a believer has realized that he can resist the world with his limited strength by not giving in to it and seeing all things in their proper light, he will not be deceived by material splendor. And even if circumstances should place him in a higher position, he will remain faithful to his principles just the same as he did with less power and in a limited sphere of action.

This is also confirmed by the twelfth verse, for 'another man's' denotes your material, and 'your own' denotes your spiritual destiny. To devote oneself completely to one or the other is, of course, only possible if one is completely neglected and homage is paid only to the other (which means that one cannot serve two masters), while it is possible to make use of the one to fully achieve one's purpose in the other. Only in this way is it possible that men draw closer to Me and strive after their spiritual perfection, when they are living in the world, use all its riches and treasures with the one object in mind, by cleverly using what has been entrusted to them to prove to their fellowman, and through him to Me, how they have comprehended My two commandments of love. The following parable of the rich man and the poor Lazarus was to show My listeners even more clearly the consequences that arise if a person fully surrenders to mammon instead of using it for spiritual purposes. It was to show them that in this way one receives his reward already on earth, whilst the reward for the other one is saved for another much longer life; the one life being-of a short duration, the other lasting forever. It will be quite as impossible for the worldly-minded to enter upon the road to beatitude - except if he does it from within -as it will be to the already perfected to return to worldly-mindedness.

That the rich man in his torment had asked to save at least his brothers, whereupon Abraham replied that even if the dead returned to the world, they would be unable to convert one who does not believe in his religion and its principles, means that those who have completely surrendered to the world, or to mammon, would take little notice even if supernatural influences would approach them, as they had long since ignored the supernatural as non-existent and denied it with words and deeds.

Hence it follows from this whole Gospel of the unjust steward that you people - and particularly those of you whom I, more than others, want to introduce to My secrets of creation and My teaching -, if you want to win friends for yourselves and children for Me, must not make the way more difficult for others by exaggerated demands, and as far as you are concerned, when you have sinned, you must leave it to Me to decide to what extent I shall make you responsible for your mistakes or not.

A "too much" is at all times detrimental. Neither for yourselves nor for others must you make the road to Me too difficult. Do not try to be My spirits while you are still weak humans! Your human nature cannot stand up to such

aspirations. You can still be full of love for Me and your fellowmen and keep your moral purity in the bustle of the world; you can serve Me completely without having to turn your back on the world.

Don't you see how I Myself, am using the worldly events towards the spiritual education of mankind? I do not despise and cannot hate what I, Myself, have created. And all human activity, bad as it may be on the part of one or the other, has still to serve Me towards the spiritual perfection of My children and all mankind.

Just as I, as the supreme judge and ruler, act, you should, too. You should also make use of the circumstances, situations and events, which you encounter during the course of your life, in such a way that you help to further My purpose mainly through your actions towards your fellowmen. Then it will be unnecessary to recall the dead - as the rich man in the parable asked - if you, the living, are the best visible witnesses for the fact that amid the bustle of life the human soul, remembering its high mission, cannot serve two masters, but only one, the Lord of the entire universe, Me alone, making use of the existing circumstances for the sole purpose of accelerating and successfully completing the great destiny of man.

Thus, you see from a parable where injustice serves as an example, how useful even such circumstances can be that appear bad, but result in the most glorious thing that I, as God, as Jesus, have striven for and which you, as My children, are meant to help Me complete! Amen."

Sermon 35 - Ninth Sunday After Trinity. The Lord's Grief over Jerusalem

Ref: (April 12, 1872)

St. Luke XIX, 41-46: "And when he was come near, he beheld the city, and wept over it, Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a



trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them It is written, My house is the house of prayer: but ye have made it a den of thieves."

Jesus is speaking: "Already in the revelations about 'The Spiritual Sun' you find explained what it means: "And Jesus wept."

There you are shown that spiritually these words express the deepest sorrow of God Who brought for His children His whole Kingdom of Heaven to their earth, even showed them in a visible form their Creator and Lord of all the universes, and how the blind, in spite of all that, did not recognize Him, the manifestation of supreme love, meekness and grace. They did to Him whatever

despicable and painful things can happen to a man, and spurned His teaching, the teaching of love, reconciliation and forgiveness. It was this great blindness of the majority of His contemporaries which made the great Creator, visibly embodied in Jesus, shed tears of sadness. He wept over the decadence of the capital of the Jewish people foreseeing their total end as an independent nation, followed into the distant future by the contrary line of thinking this nation, once chosen by Me for the greatest destiny, has pursued to this very day.

The exultation of My disciples, who in My entry into Jerusalem believed to recognize the climax of My mission, did not suit the Pharisees and scribes at all. When they demanded that I should rebuke My disciples, I replied: 'Let them rejoice; for if they keep silent, the stones will speak!' By this I wanted to tell these deluded people that soon after the rejoicing of My disciples will have turned to mourning the stones of the destroyed walls of their city and temple will show them that they did not recognize Me Who entered within their walls with the palm of peace. They recognized neither the divine teacher nor His teaching from the heavens, longing only for worldly glory and splendor and a worldly Messiah who was to strengthen and fortify them even more in their good living and sordid pleasures.

Not fully fifty years had passed since My death when My warning became a reality. The chosen people had ceased to exist as an independent nation. As I once cast out from the temple the sellers and buyers who had turned the house of prayer into a market, thus later on the Jews were driven out of Jerusalem because what had earlier happened in the temple, they had continued in the city, that is, they had completely forgotten man's spiritual, higher life and in their worldly-mindedness striven only for pleasures, power and riches. Thus, they themselves fulfilled My prediction which in deep sorrow I made concerning the walls of Jerusalem and the temple.

As then I directed My words of lament to erring mankind, I also now want to do the same again for the now living and the coming generations. Now, too, I am grieved at the fate of many a soul even I, as God, cannot save because I may not interfere with man's freedom of action. Thus, I see also now how mankind's ship is fast approaching rocks and reefs in full sail, I foresee the shattering of all their hopes and dreams of happiness and how thousands upon thousands recognize only late, yes, too late, what they should have done, but failed to do. To them, too, I would like to say what I once said to Jerusalem and its inhabitants: 'If you would only recognize what could give you peace; for the time will come when through bitter experiences you will feel what you did not recognize at the time of visitation through My blessing and grace!'

Today, too, I could repeat My lament about Jerusalem's inevitable fate, for also today's foolish mankind does not recognize its mission, the purpose of its creation and its present and future life. Therefore, a reaction in a completely natural-spiritual way must set in, through which, in accordance with My divine laws, the spirits, souls and beings are once more put in their place, which alone will enable them to attain to the degree of perfection I set them as their highest goal. It is often sad for a mortal father to see his children, notwithstanding all his sacrifices, love and care that was devoted to their spiritual and moral education, turn out failures and take the wrong road, instead of becoming the comfort and joy

of his old days; how they repay his love with sorrow, anxiety and often disgrace! But what can he, the disappointed, do? He has no control over his children's individuality; they are mentally and spiritually free and can think and do whatever suits them. Thus, parents often helplessly see all their hopes dashed, one after the other, collapsing like castles in the air.

What here happens to mortal parents, happens also to Me to a much more intense degree. I, the Creator of all the universe, must watch My created beings, destined by Me for the highest spiritual majesty, walk in the opposite direction instead of hastening towards the spiritual in the awareness of their sublime descent. I must watch the spiritual being spurned, derided and described as the fancy of crazy, fanatical bigots, whilst the gross material pleasures of worldly life are praised as man's most precious possession. I must watch how the external garment is regarded as the most important thing, but the spiritual essence inherent in this casing is ignored.

Here, too, applies what I once said to the Pharisees: Even if My disciples and adherents were silent, the stones - that is, all the material kingdoms of nature - would speak and call to men everywhere: 'Awake, mankind, from your worldly intoxication! You seek in vain to deny your destiny and your Creator! If you do not want to believe in the precepts He left you from the time of His visible sojourn on earth, if you want to drown the voice in your own heart which as something 'certain' keeps speaking to you and admonishing you, if you want to deny all this - do contemplate nature!'

The keenest over-subtle reasoners, natural scientists and explorers of matter, despite their resistance, all do and must come to realize in the end that high above matter there dwells a great spirit who unites the smallest atoms as well as the great worlds to a whole and who, as can be seen from all his works, can only be a God of love, grace and forbearance and - as was once stated in the parable of the prodigal son - He rejoices more over one regained than over ninety-nine righteous, who do not need to be comforted.

"THERE IS A GOD!" This call resounds from everything. Even the linking together of political and social circumstances shows the attentive observer clearly enough that events do not always take the turn man intended, but that in the life of the individual, as well as in that of whole nations, the results of efforts often differ considerably from what had been hoped for. The might of the Deity becomes manifest everywhere -with love for the ones who love, with anger for the angry ones, with forgiveness for those who forgive.

And as I once shed tears of divine grief over the blindness of the inhabitants of Jerusalem because I foresaw how these erring children would first assault Me physically, then offend against My teaching spiritually, eventually suffer death themselves and cease to be a nation once and for all, since they did not want it otherwise, - now also My heart is filled with grief because of the blindness of mankind.

Everywhere I cause sparks of My heavenly light to be disseminated, everywhere My fatherly call is sounding: 'Turn back, deluded mankind! Hear My call, hear the voice of your heavenly Father, who is warning you prior to the great catastrophe - as once happened to Jerusalem and its inhabitants! Hear the voice that wants to open your eyes and show you how carelessly you are staggering, as

if intoxicated, close to the abyss of eternity, risking any moment to be swallowed by it for a long time. In your immaturity you will then in those timeless spaces be able to attain only with much hardship and great effort what here in this trial life on earth can be gained so easily.' As then the destruction of Jerusalem took place not long after My decease, today it will not be long either before your social system, which you believe will last forever, is going to collapse. At that time the destruction concerned one city and one nation, but now many cities and many nations, indeed, the whole earth and mankind living on it are involved.

In those days, after the destruction of Jerusalem, the Jewish cult on the whole ceased to exist and My teaching began to bear its first fruit among the Gentiles instead of among My people, the Jews. Thus, the present so-called representatives of My teaching will discontinue their sinful game with My words and My teaching. There the walls of the temple which, as it were, separated the people from the shrine, collapsed, - and now the spiritual walls are collapsing. What was previously the property of a caste will now become common property. The temple was razed to the ground, and only devastation and horror marked the place where - falsely and misunderstood -the great God was worshipped. The destroyed city walls were the sole remains indicating that there had stood the capital of a nation.

The same will now happen spiritually. One will hardly be able to recognize where once pure truth had been hidden and buried under a tissue of lies. Darkness will vanish, and not the dim lamp from the vault of a temple, but the almighty sun of spiritual light will illuminate and warm all things. Upon the ruins of error and deceit there will be planted the eternally verdant trees of hope which - ever striving upward for the never-ending kingdom of heaven - will be a symbol of the path for remaining mankind.

Therefore, My children, since My light of grace is shining in vain upon the great mass of the erring, - something I have to recognize with sad eyes and a sorrowful heart - you shall take up this light of grace and bear in mind that among so many thousands I have chosen you, so that one day you may become the first solid building-stones of the new temple in a new Jerusalem after the edifice of deceit has been destroyed.

Once I walked visibly among My children and they did not recognize Me; but now when you do recognize Me, or at least have the chance - be it through My words or through My works - to comprehend Me as a loving Father, endeavor at least to save yourselves from the general decadence, so that when the walls of the old world of habit collapse, you may remain standing erect. Prove by your endurance and trust that, although I must also now shed tears of sorrow over many that are lost, there are still some who do comprehend and appreciate the Father's love and who, notwithstanding all that is so sad, can become a deciding factor in a future unending joy. When others deserve tears of compassion, make sure that in My spirit world tears of joy and delight are shed over you and your attitude and endurance, which shall then be the greatest proof of your victory. Amen"

Sermon 36 - Tenth Sunday After Trinity. The Parable of the Pharisee and the Publican

St. Luke XVIII, 9-14: "And he spoke this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you; this man went down to his house justified rather than the other: for every one that exalted himself shall be abased; and he that humbled himself shall be exalted."

Jesus is speaking: "A number of the Gospels which I have so far explained contained parables depicting events in everyday life through which My teaching, or rather My two commandments of love, are interpreted.

The main object of these explanations is to guard against other interpretations, since men, too often sticking only to the letter, think that what is not specifically mentioned in the commandments, is also not forbidden.

Since during My ministry on earth I was well aware of the narrowness of My disciples' and other listeners' concepts, I frequently chose examples, parables and analogies of material things with that which is spiritual and invisible, so as to leave no doubt in people's minds how My teaching and the earlier religious commandments they had been given were to be understood.

This Gospel shows how I gave to the Pharisees, who in their self-conceit always considered themselves better than the others, a parable especially dealing with their faults; for they believed that as long as they observed their religious customs, they had done all that was required, and their God could be satisfied with them.

I told them about two people, one of whom, seemingly observing the various laws and customs of his religion, looked down upon the other with pride and contempt as if he were far beneath him, because that man had an occupation which in those days was regarded as not particularly honest. This comparison of the one, who in his arrogance thought he had not sinned or only very little, with the other, who in deep humility was quite conscious of his sins, as the result of human weakness, was apt to humble the mighty pride of the Pharisees. It also explained to My disciples and other listeners some of My actions that offended against the accepted customs of the Jews, showing them the difference between fulfilling a law according to the letter or understanding its spiritual meaning and observing it accordingly.

As an explanation of this example, I said to My disciples: "For everyone that exalted himself shall be abased; and he that humbled himself shall be exalted."

In the following verses of this chapter, it is pointed out that no one may be called "good" except God, whereby I even did not make an exception of Myself as the Son of man. I did this to make them realize that the word 'good' as an attribute is not easy to achieve and deserve, and that much, very much, is required to be

able to lay claim to such a description; for in this case the word 'good' would also mean 'free from sin.'

Further in this chapter, when the children were brought to Me, I pointed out that men, if they want to claim My Kingdom, must be like children as regards the simplicity and innocence of heart and complete trust. For only he who possesses these characteristics of children will be able to force his way into My Kingdom with prayer. Therefore, the first verse of this chapter says that one should keep praying and persevere with it, which means that everything should be done with Me and My two sole commandments in mind. And to be able to do that, one must be capable of sacrificing, if necessary, one's favorite habits, that which is hardest to do without. This I explained in the event with the ruler, for I asked of him to sacrifice that which was nearest to his heart.

The parable that it would be easier for a camel (a mooring rope) to go through a needle's eye than for a rich man to enter into the Kingdom of God, means that it is impossible for a man who is still attached to worldly things, to enter My Kingdom of the spirit. For to rise from the material level to the spiritual is only possible when all worldly things are subordinated to the spiritual goal. That Peter on this occasion drew the conclusion that because they had left everything, they were My disciples, only shows how easily men over-estimate their sacrifices, expecting a reward already on earth, whereas they may receive this only in the other world in the consciousness of duties fulfilled. My disciples did not yet have the right understanding of this, because they still depended very much on My visible person and therefore had been unable to mature. When I talked to them about My impending suffering, they did not understand for they believed that if they had already been promised beatitudes here and in the beyond because of their material sacrifices, this would apply all the more to Me who walked before them free from sin and pure. They were as blind as the blind man on the road to Jericho; they did listen to Me but did not understand the meaning of My words. And as I gave the blind man his eyesight because he believed firmly that My hand could heal him, thus when I poured My spirit over My disciples, their spiritual blindness was cured, and only then did they fully comprehend and see in the brightest light what I had told them in parables and analogies during the three years of My teaching ministry. Only then did they comprehend who I was, what My teaching meant, and what their own mission was.

This Gospel tells you from beginning to end, in a few words, always the same thing. It tells you that in practical life the 'being good' or 'being without sin' is so very difficult and that the capability for sacrifice is so varied. Generally, this Gospel aims at abasing the human self-conceit of being better than others. Therefore, the reference to humility. In the publican it revealed itself was a virtue, in the ruler it was demanded as a supreme sacrifice, in the little children it was evident as unconscious innocence, promised to My disciples as a future reward, and demonstrated by Me in My life on earth as a supreme example in My final suffering. Here you can see the various stages of humility, the mortification of one's own nature to achieve the highest spiritual perfection as demonstrated by Me as an eternal example.

Take heed of this Gospel wherein the most profound precept has been brought to your attention in words as well as in the example of My own life. Do

not imagine yourselves to be something better because you are receiving My Word before many others, and you learn as if from My mouth how it is to be understood and practiced in life.

Also, among you there are still many like the rich ruler. For you, too, the hour will come when you have to renounce that which has been dearest to you in this world and which so far you have guarded anxiously. Then you may be sure that many of you will be sorrowful and go their way like the rich ruler. Then the touchstone will be used on your human nature to see how much spiritual you have absorbed from the bread of heaven with which I have so generously supplied you. Therefore, the words of the first verse 'to pray and not to faint' are also addressed to you, that you might always have sufficient strength not to waver under the most difficult conditions, but to stand firmly by Me. For only those who persevere will be recompensed for their worldly losses in the beyond, and not those who have wavered and doubted.

Pray continuously that every trace of arrogance and pride may be eliminated from you and do put on the garment of humility! Become as little children! Have trust in My promises, for what I am telling you now is nothing new. Almost two thousand years ago I told this to My disciples and believers. It has been before your eyes - black on white as you would say -for a long time; but you are as blind as the beggar of Jericho, and you do not see the light that shines from these words. In the distress of your heart, you often call to Me: 'O Lord, make that I can see!' And those who trustingly give themselves into My care do experience that 'to those who pray incessantly I will grant their requests', for their faith will help them as the blind man's faith helped him. In these Sunday sermons, you are now receiving so much light that you can no longer have any doubts regarding the meaning of the words I once spoke, nor how they should be applied, and that the social and political development in your part of the world is leading towards the ultimate goal, the eventual spiritualization of the human soul.

I told My disciples of My imminent suffering and death, but I did not tell them that this suffering and death would be and remain the greatest triumph of the spiritual over human nature. I did not tell them, because they would not have understood Me; but now I say it openly that everything presses on to bring to maturity the seeds that I sowed in those three years of My ministry. Notwithstanding all the bloody and abominable happenings which it served as a pretense over the centuries, My teaching will in the end be victorious when man will be compelled through suffering and distress to rid himself of all the filth still attached to him.

What happened to Me in those days - the suffering, struggles and even death, which became a victory through resurrection and ascension - is also happening with mankind at the present time. What I then suffered as a man, now also mankind will have to suffer.

What is worldly must be mocked, despised, crucified, if the spiritual within man is to rise and mankind is to become able to draw closer to My spiritual kingdom.

In those days I led the way with My example and today men must follow it. Happy is he who starts early to rid himself of all worldly ballast which impedes his rising to higher spiritual levels! He has a good start, but those who are too deep in

matter and do not want to hear My call to awake, they will fare like the walls of Jericho which collapsed at the sound of the trumpets. They will not escape their annihilation since they, as matter only, cannot be received into the spiritual kingdom. These 53 sermons have not been given in vain. They have been given for you and all those who will one day be thirsting for the water of life. Everyone should realize what a wealth of love, truth and warmth of life is concealed in the Gospels once recorded by My disciples, for which, so far, the spiritual comprehension is still lacking with most people.

In order to reveal to you the Gospels which were sealed with more than seven seals and to build a road to Me and My heavens through these books, I am giving you these explanations. If they are to be of benefit, they must not only be read but practiced in life, so that the greatest measure of inner calm, peace, and comfort may come to those who aim at becoming My children. Amen."

Sermon 37 - Eleventh Sunday After Trinity. The Healing of a Deaf-Mute

Ref: (April 17, 1872)

St. Mark VII, 32-37: "And they brought unto him one that was deaf and had an impediment in his speech; and they beseeched him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spat, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphetha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it: And were beyond measure astonished, saying, He hath done all things well: he made both the deaf to hear, and the dumb to speak."

Jesus is speaking: "The prompt healing of a deaf-mute described in these verses was one of those acts with which, from time to time, I had to corroborate My teaching so that My disciples and the people who followed Me could also through acts be convinced of the divine origin of My words. These acts were also meant to substantiate and prove My presence on your earth as a higher mission than that of a prophet and seer. Through apparent miracles of the magicians and Essenes the people were used to seeing things done before their eyes which they could not understand, attributing to one or the other a name or power he did not possess. Because of this I mainly performed healings or such miracles those conjurers and magicians could not possibly accomplish.

Concerning the healing act as such and the way I performed it, this had a deeper spiritual meaning than just healing a deaf-mute that he might speak about Me and My miraculous power. I did not need to be praised; actually - as one of the verses clearly states - I forbade the healed and the witnesses to speak about these acts to others. However, this, My command, was only seldom complied with, for forbidding only strengthens the urge to sin. My disciple, Paul, felt this when he sighed: "If it were not for the law there would be no urge to offend against it!" With these words he owned up to the weakness of human nature and at the same time warned people not to feel too sure of having attained a certain strength, so that they may not unexpectedly fall all the deeper. To enable all of you to comprehend

the spiritual significance of this healing of the deaf-mute, concentrate on the words "deaf" and "mute" and then find the spiritual key from the given explanations.

This act was taken as a basis for a Sunday sermon in order to bring you closer to Me. For you must realize that in every word I spoke and even more so in every act I performed during My life on earth, the spiritual significance behind it was by far more important than the actual act, the occasion, or the circumstances under which I proclaimed My teaching to the people following Me. Every one of My words had a much more far-reaching meaning than My listeners suspected and most of today's Bible students have found.

Therefore, I will now explain the two words "deaf" and "mute" in more detail so that it will be easier for us to find out through spiritual correspondences what suits My purpose now and what already then was underlying My word "Ephphetha", and the act, as well as the person on whom this act was performed. It was not incidental that a deaf-mute had to be healed by Me in this particular way, whereas on other occasions the blind, the lame, the lepers and others were restored to health merely through My word or the laying on of My hands. Behold, in order to comprehend this spiritually we have to take a closer look at the two words "deaf" and "mute", whereupon what follows will explain itself.

To be "deaf" is a condition in which the inner spiritual man lacks one of the senses and is deprived of many a comfort and spiritual influences of the external world which flow to the healthy person from all sides through his hearing. This proves to him that even in the vibrating of matter, which brings about the sound, there is something much greater and more spiritual than he thought; for the impressions of sound - from the slightest stir to the highest harmony of music or the even higher expression of all the spiritual ideas in the word - form a great gamut of enjoyments, explanations and manifestations of My Deity and eternity in all material creation, all of which are unknown and obscure to the deaf, just as colors to the blind, particularly when this condition exists since birth. "Mute" again is the opposite of "deaf". Whereas in the deaf the inner man is, through the lack of hearing, deprived of thousands of effects from the external world, the mute, on the contrary, deprived of the aid of speech, must suffer from his inability to communicate through the greatest and most comprehensive organ, the voice and speech, the impressions received from the external world reflected in his inner self. At the most, besides gesticulation and signs, he has at his disposal inarticulate sounds.

As I already told you in another message, mutual communication is an essential need, a necessary means of progression on the spiritual path. Therefore, it is obvious that he who is mute must be deprived of a great many pleasures of which he becomes only aware if he wants to reflect through communication what he has received from the external world. Now that I have explained to you in detail the meaning of these two words and the disadvantage of the loss of one or the other ability, you can form for yourselves an idea about those creatures and humans who lack not only one of these senses, but both.

There is no feeling or reception of the harmonies coming from the outside nor a reflecting of their impressions on the inner man. This lack presents a colossal impediment for spiritual progress; for he who can receive external impressions only through other means than his hearing and communicate what he has

received only by makeshift means, misses out on a lot in My great creation which others, without realizing it, receive freely and abundantly. There was every reason why the people at that time asked Me to heal this deaf-mute. They were guided by the thought that he too was to hear My Word and be able - once his inner self had been nourished with a never-suspected spiritual abundance - to comprehend his own and also My mission on earth.

So many people still, even now, shut their spiritual ear against My creation and My teaching and too many to this day My entire creation is a dumb conglomerate of substance and matter, the laws of which, in their opinion, have come into existence by chance. To so many I call: "Ephphetha!", that is, "Open your ears and listen to the song of rejoicing of all nature, which preaches nothing but love from the last atom to the vastest central sun! Open your ears and listen to the deep spiritual knowledge that was given you in My teaching in order to educate you to something higher, something greater than just herbivorous and carnivorous animals that are endowed with greater intelligence than the others!"

To so many I call every day, every hour, even every moment. Thus, every emotion, every idea, which cannot possibly be the product of stuff or matter, shows them clearly that in every corporeal bestial man there is hidden a spiritual, higher man who is meant to spiritualize the external person to make him a worthy encasement for the inner man and a created being which is a credit to the Creator.

And behold, thousands have condemned themselves to being deaf and dumb. They do not understand what a vast treasure of spiritual beatitudes in My nature wants to have an effect on them; they are cold or dumb when they receive these impressions. All spiritual harmonies go unnoticed past their ears and their inner self is empty or filled only with impressions from the lowest sphere of matter or sensuality, degrading them from the human level to that of the beast. They're within is empty, and because they are unable to give anything of spiritual value, they also do not receive this from others. For them there exists only matter and everything spiritual is the product of a deranged brain.

Through the words I have already been giving you for some years, I am calling the "Ephphetha!" to My erring children, putting My fingers in their ears so as to save them while it is still possible, before the whole of nature will be sounding in their ears with the sounds of trumpets, instead of soft harmonies, the things they do not want to understand when taught in a friendly way. I did not create men to be deaf against all My works nor did I endow My creation with such an abundance of wonders that it should be a silent book for My spiritual beings.

Nothing in My entire nature is or shall be deaf and dumb! Everything that is alive shall hear the voice of its Creator, its Father. For he wants to fill the souls of His created beings with the impressions of His creations in such a way that all the delight of existence is contained in the communication of that which has been seen, felt and heard.

My nature shall not be dumb; for "dumb" is as much as "spiritually dead". With shouts of joy everything shall testify to being alive, to enjoying life, and to recognizing its Creator, its loving Father, in all creations of the external world. Thus, material creation shall be the foundation for the spiritual and spiritual creation spiritualize all that is material.

Nothing in the world shall be deaf or dumb, least of all man who, as the "ultimate product of material creation on this earth, carries within him My image!

As I restored his hearing to the deaf-mute so that he could hear how everything in nature praises Me, he also was no longer to be dumb, to enable him to join in the song of rejoicing and recognize Me as his Lord, but also as his loving Father.

You, too, should allow yourselves to be healed, as I healed that deaf-mute, so that you - no longer deaf to My words -can loudly proclaim to the others, with the might of your voice full of conviction, that the acts and miracles performed by Me almost two thousand years ago were only to intimate spiritually what I had in mind with all mankind when I created it and when I set you humans to be lords of this earth!

I did not intend My beings to be deaf and dumb but wanted to educate them for My Kingdom with open spiritual ears and eloquent tongues to hear Me and My creation and proclaim openly: "Hosanna on high! Hail Him who granted us this extraordinary grace to hear Him and at the same time gave us also the means of communicating to others what we had heard that it may not only be our own but may become a mutual possession for all who want to become His children!" Therefore, I want you to offer Me your daily praise in order to prove to all the world by word and deed that you, during My ministry, have been neither deaf nor dumb! Heed this for your salvation as also for the benefit of your fellowmen. Amen."

Sermon 38 - Twelfth Sunday After Trinity. The Parable of the Good Samaritan

Ref: (April 10, 1872)

St. Luke X, 25-37: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? How readiest thou? And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise, a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had



compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spend more, when I come again, I will repay thee. Which now of these three, thickest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Jesus is speaking: "These verses tell you the parable of the Good Samaritan. With this very obvious illustration I wanted to answer the Pharisee's question: "Who is my neighbor?", showing him who his neighbor was and how the second commandment of love: "You shall love your neighbor as yourself!" has to be interpreted in the spiritual sense.

At all times men have considerably distinguished between love of one's fellowman, brotherly love and love of one's neighbor, all of which fuse into one love.

In those times, when I gave this parable, due to the differences in caste and position as well as to public opinion, people were still very far from what I wanted them to understand in My commandment: 'Love your neighbor as yourself!' This fact becomes obvious in the Pharisee's question as to who actually his neighbor was. Therefore, I had to show by an example who every person's neighbor is. Thus, there is no longer any doubt at all about the concept of 'neighbor' and the practicing of love on one's neighbor, for from benevolence or good wishes alone neither the neighbor nor mankind nor, least of all, I can benefit in any way.

Although a great deal has been written and said about this second commandment of love, few people really understand the love of their neighbor, or who their neighbor actually is. Generally, they draw the conclusion: 'All mankind is my neighbor, and the law that I should love my neighbor as myself, also determines the measure of love.'

Quite right, say I, but the important question is: In what way is all mankind or everyone my neighbor, and what does it mean to love oneself - but mind this - to the right extent? In these two concepts there is the key to My Kingdom, and, therefore, out of all imaginable commandments, I made this commandment of love of one's neighbor the second chief commandment - and not only for your earth, but for all worlds, even for the great spirit realm. It is, above all, the commandment of love, because without love there is no warmth, without warmth no life, without life no creation. Love is the foremost driving force that spurs to activity, and activity accordingly produces warmth. Warmth -the expression of motion, vibration - manifests as life, and life is 'coming into being', 'existing' and 'passing' as the visible sign of life or creation in its entirety.

Love exalts all beings who feel it and practice it towards others. Without love there would not exist any spiritual yardstick for actions; without love I would not exist nor would any created thing that could gain permanence.

Just as love within Me created My spirits, all living beings, and even matter, all of which it embraces with the same ardor, nourishes, supports and guides to the supreme spiritual goal, the quintessence of supreme love, - thus also man should embrace the world in which he has to live with the same love. Everything

created, - produced out of love and through My divine love - is to be a constant proof that I am a loving Father only when My created beings, My neighbors, perform their duty, their mission, as intended by Me and as I want it performed, namely, of their own free will and not under compulsion. The free will exalts the created being, contrary to that being which is guided by instinct and compelled to act in a certain way.

This love that embraces everything is to be the standard for the love that should dwell in every man's heart and as a permanent memorial of a higher origin should also rule all thoughts, words and actions. This love, as does Mine, should know no other purpose than acting for the benefit of its fellowmen and fellow beings. Naturally, one cannot grant all one's neighbor's requests, but must refuse some if their granting would be more damaging than useful.

Look at Me! I love all of you with a love which you can neither comprehend nor return, but I still do not say 'Yes' to your numerous requests, - more often 'No'. Why? Because you often desire things that would be detrimental to you. And even if this refusal brings upon you suffering and struggles, misfortune or the loss of dear ones, it is still the result of love, of your heavenly Father's love, who has created everything for you, has suffered much for your sake, and keeps repaying ingratitude, mockery and disavowal with blessings.

This shows you how love must be understood if it is to lead to good instead of evil. This is how the love of your neighbor is to be understood. As a human father does not grant his immature children everything they desire in their lack of judgment, but always keeps in mind the higher purpose of education, thus you should also only do a good turn to your neighbor if you are convinced that, as far as you can judge, this would not promote some vice or encourage laziness in your neighbor instead of diligence.

This is the type of love with which I rule the world out of My wisdom. Thus you, too, should restrain and control with your intellectual power your urge to help, so that your noblest intentions may not have an adverse effect.

The second point that must be considered is: 'You shall love your neighbor as yourself!' This, too, can be interpreted in as many ways as there are spiritual stages in human nature, beginning with self-abnegation right to extreme egoism. And here arises the question: 'When is my self-love justified, useful to me and others?'

Only after this question has been answered, does it become clear which love is to be practiced and how. You can see that, strictly speaking, the words 'love' and 'yourself' have quite different meanings than if looked at only superficially.

The meaning of self-love must first be quite clear to you; you must know what you are supposed to love in yourself and how. Only then can you transfer your love onto others or be able to judge with what love you have to treat others.

The instinct of self-preservation, of prolonging one's life and arranging it as pleasantly as possible, has been planted in every human being. This necessary instinct for the preservation of the external hull or casing for the spiritual man had to be planted deep within man, so that he would not, whenever he was in trouble during the course of his life, try to suppress this instinct and discard his body before the inner man had matured. This instinct of self-preservation is so mighty

and necessary that only people who disregard everything spiritual, have no faith and no religion in the true sense of the word or have been weakened through a false philosophy of life or spiritual disorders in their life-organism, can come to a state where they would destroy their deep-rooted love for life and end their existence earlier than destined in the plan of My divine, universally valid laws.

The souls of such suicides will have a much harder road to perfection in the beyond because they were not mature when they left this world and entered the world beyond.

The second type of self-love is a higher one. It is the instinct to preserve and perfect the spiritual. Man seeks to adapt his spiritual self as much as possible to Him Who planted the spark of divine consciousness in him, thus raising him high above matter and placing him on the border of two worlds, so that with his physical body he belongs to matter and with his spirit to the spiritual world.

A lack or excess of self-love may be present in the material as well as in the spiritual nature of man.

The lack of material self-love expresses itself when a person is sick of life. Then the physical instinct of self-preservation weakens to such an extent that such a person often destroys his physical body when his earthly life presents some minor difficulties. This state is often called forth through the wrong upbringing, through non-belief in a God or a life of the soul after death, or through some mental disturbance.

The other extreme is an excess of self-love. Regarding his physical well-being as the most important factor in life, a man indulges only in the basest egoism. He makes use of all available means to achieve his purpose. For him nothing exists but his own ego and, denying any bond of neighborly love, he is always only his own neighbor. Such people are on the lowest spiritual level, for they evade all struggles and sacrifices. They want only pleasures for themselves and use all means -whether they be permitted or prohibited, lawful or unlawful, divine or satanic - to achieve their end. Such self-love completely excludes all love of one's neighbor. It can also be self-love if a person strives to educate and perfect his inner man only for his own sake, so that even his body becomes a burden to him, and he would like to get rid of it as soon as possible.

Here you have the two extremes: Lack and excess of self-love, in the material as well as in the spiritual nature of man. If, however, a middle course is to be steered where one is not allowed to come too close to either of the extremes, the question arises how this affects the love of one's neighbor which should be guided by the self-love.

Here, too, the same applies which I explained at the beginning; moderate love, governed by reason, which keeps in mind the actual spiritual destination of man and the goal of his earthly life, is to steer self-love into such a course that the body may not suffer, or even become stunted under the influence of the spirit or the spirit under the influence of the body. Man should always keep in mind that his body has been entrusted to him, and just as he once will have to answer for his soul, he will also be asked: "Did you always use your body for what it was meant, or did you misuse it?" Thus, man will not only be made responsible for his spirit and the talents entrusted to him, but simultaneously also for his material life.

Both spirit and body should be used, educated and controlled in such a way that I, the Giver, am considered in every action, thus branding it with the stamp of the divine. This way of thinking, acting and working shall also be the standard for the way you practice love towards your neighbor. This love shall grant the fellowman all that is good as far as it is in accordance with My own moral principles.

First of all, man must recognize in himself what he is capable of doing in order to be able to judge the capability of others. He must learn to distinguish in himself what is good and bad. He must learn what is of benefit or damaging to the spirit and what to the body, before he grants others out of blind love what could only ruin them instead of helping them to attain the higher goal. Therefore, first of all, regulate your self-love! If you keep it in a proper measure, your self-love will best lead you to the love of your neighbor. Only where clear notions are ruling can fully valid actions result; otherwise, you will grope in the dark and misunderstand or misuse your love for the detriment of others. Everywhere in the world extremes are detrimental and lead to nothing, be it in love or hate, in giving or refusing, in speaking or remaining silent.

Therefore, whatever you do, keep in mind your higher destination and do not forget that you are men and not gods and that too much as well as too little love for oneself may lead to just as bad results as would too high or too low concepts of the love of one's neighbor be detrimental to one's fellowman rather than beneficial.

First, recognize your own weaknesses in order to be tolerant towards others. Test whether the granting of a request would have a good or bad effect on you yourself, and then handle your charities, your sacrifices for your fellowman accordingly. Nowhere else can as much damage be done as when the concept of the love of one's neighbor is taken literally.

Behold, I am your neighbor and I do everything to make you My neighbors, My brothers and sisters, even My children. However, notwithstanding all My love and wisdom, I am not prepared to give men all they ask of Me in their immaturity, since I, as a spirit, as the Supreme Spirit, know best what is good for My children, My spiritual brothers and sisters, because I want to educate and not spoil them.

Therefore, learn from Me how I am keeping together My entire creation, guiding all its parts together to the great goal of redemption from matter. Then, you will be sure to find the right way between giving and taking, granting and refusing. Then, the second great commandment of love will find its proper spiritual expression not only in the word but also in the deed if you do to your neighbor what you - if you were in the same situation as your fellowman - as spiritual beings would consider best for yourselves.

Respecting the spiritual always more than anything else, you must seek therein the starting point of all your actions that they, being in accordance with My great thoughts of creation, may ennoble and exalt you so that, more and more enlightened, you may recognize Me, your most loving Father, as that which I want to be to all, namely, your spiritual Guide, Leader, and Father. Amen."

Sermon 39 - Thirteenth Sunday After Trinity. The Healing of the Ten Lepers

Ref: (April 14, 1872)

St. Luke XVII, 5-19:
"And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey



you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth, he thanks that servant because he did the things that were commanded him? I throw not. So likewise, ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them. Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at these feet, giving him thanks: and he was a Samaritan. And Jesus answering said, were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

Jesus is speaking: "These verses tell how I healed ten lepers through My will. Strengthened by their faith in My word, they went to present themselves to the priests, and their leprosy vanished as they entered the temple. As lepers they would have been barred from entering the temple. Also, outside the temple, everyone kept well out of the way of people who suffered from such diseases, for reasons of health.

This act proved what a firm belief and unshakable faith can achieve if the soul is completely dominated by it. Through this example I wanted to demonstrate this power and said to My disciples, in verse 6 of this chapter: 'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root and be thou planted in the sea; and it should obey you.'

What these words meant spiritually I demonstrated soon afterwards through the healing of the ten men. Thus, theory was promptly followed by practice so that My disciples could observe the power of faith in others, as they

themselves lacked it on so many occasions. Since I am giving you this example of an unshakable faith as a Sunday sermon, let us have a closer look at the word 'faith', so that you and many others may learn what 'faith' actually is. For this, too, is one of the words that many carry in their mouths, but only few in their hearts. This explanation must precede, or you would not even understand the parable of the sycamine tree which I gave to the disciples, and even less what happened with the ten lepers. Only when you have comprehended what I mean by 'faith', can we proceed to its reference to you and to the present and future conditions, remembering also the one Samaritan who returned to thank Me. Everything has its natural sequence. He who builds a house does not start with the roof but with the foundations. Only when these are firm will the roof rest on a safe basis. This applies to material as well as spiritual life. That is the reason why I give you so many explanations. That is why so much light is thrown onto one and the same subject so that your spiritual ears and eyes may be opened, and you do not fare like a man who is absorbed with something and does not realize how during that time thousands of wonders of My creation reflect on the retina of his eye because his preoccupied mind does not notice them.

In the previous sermon I explained self-love and the love of one's neighbor. In today's sermon, you are to learn the true sense of the word 'faith', that word which is so often misused and is probably not comprehended spiritually in its highest significance even by one out of hundreds. At that time My disciples did not know what 'faith' actually was. I had to explain it to them through My visible and personal guidance and the performing of miracles. But they still did not understand the meaning of the word 'faith'. Do you, who daily receive from Me so much bread from Heaven, believe that you know what 'faith' means? I must tell you that you do not understand this word either, and you prove it every day and every hour that you have very little faith, although you think that though you are weak in love you are strong in faith. This I intend to prove to you.

What does 'faith' actually mean?

Well, most of you will have a ready answer and say: 'I have faith' means as much as 'I am convinced' that this or that is actually as I have been told or taught.' – 'Faith leans on the authority of the person who told me this or that.' – 'I believe it because the one who told it to me must be convinced of it.'

You will get to hear such and similar answers, but they all point to the fact that this faith is standing on such weak feet that the slightest breeze would upset or destroy it. I never thought of such a faith. For the faith of which I spoke to My disciples, a faith that will 'move mountains', means something quite different from what is usually visualized in connection with the words: 'Faith brings salvation!' That faith signifies quite a different state, one, as yet never attained through a faith as taught by the priests. I very much doubt that with the indoctrinated faith anyone has ever attained everlasting beatitude, unless he interpreted it in My way and not in that of the priests.

The faith I taught My disciples and which I wanted to demonstrate and make comprehensible to them through the healing of the ten lepers, is a far greater power in the world of spirits than you can ever imagine. For this faith is the firm conviction that one or the other thing must irrevocably happen, as it did then through My Word. This faith is a participation in My might which I am happy to

allow those children who really deserve that name and who - mind this - will never misuse this mighty power since they are fully aware of the greatness of this gift from the almighty Creator, one that only a loving child may receive from its father.

It was this faith which the ten lepers had embraced so firmly that they - while still suffering from the disease - calmly went to the priests firmly convinced that My Word, the Divine Word, could not deceive them and must be fulfilled because I wanted it so, and they believed and trusted it. Which of you has this kind of faith? Ask yourselves honestly and you will fare as did My disciples. You will have to admit: 'Such a faith we do not comprehend. Such a faith, such a firm, unshakable conviction and trust in Your divine promises we lack completely, we are incapable of possessing.'

To which I reply: Yes, I know that you are incapable of such a faith and still will be for quite a while yet, for if you were gods in human bodies equipped with the power of God, you would be feeling the bliss within you, since it says: Faith brings salvation! What a vast field of activity would then be opening up to you; how much good you could do and how superior you would be to the lowly bustle of the world, is inconceivable to you. Then that word would be fulfilled, for such a faith would make you happy and full of bliss. You would be aware of the gradual amalgamation (the action or process of uniting or merging two or more things) of yourself with Mine if you felt yourselves equipped with such power, a power the first men had possessed to a certain degree but lost through their own fault.

This faith, this firm conviction, was absent in My disciples and is also absent in you and all people. Therefore, I want to point out to you the importance of such a faith that is based on love for Me, so that you may strive after it. Although it is not easy to attain since it requires much self-control and moral purity, you could still acquire it partially and in moments of great exaltation once you have comprehended the idea of this mighty tool of My divine might and love. You have not yet comprehended the words 'I will!', for these words are based on the faith that what one wills must also happen. This might of the willpower is the faith that moves mountains, forces nature to reveal its most secret laws and makes possible many a thing that so far is considered an impossibility.

But whatever you want must firstly be wanted only for spiritual purposes and, secondly, only through Me and My might; for without this you are helpless, and only with it are you almighty. Thus, with magnetism it is nothing else but the willpower or this faith which, trusting in Me firmly and unshakably, by the laying-on of hands, heals in a short time diseases that normally would take a much longer course.

To this kind of faith everything has to give in. Not as if this effect were outside the scope of the laws of nature. No, these laws which so far have evaded the human power, now serve and obey man as a spiritual being, as a descendant from Me, whilst they mock the materialist, his reasoning and exploring.

As soon as this faith has come to dwell in man's heart, also the second factor mentioned in the Gospel, namely, the thanking and acknowledging of the gift received from above, will take place. In the Gospel it says in the 15th verse that one of the ten healed returned and thanked Me. To particularly make it felt by the Jews what ingratitude for blessings obtained meant, the one who returned had to

be a Samaritan; for the Jews despised this tribe of the Jewish people, which they credited with all the bad attributes, never with anything good.

Already in the previous Gospel it was a Samaritan who was given the priests and Pharisees as an example that no man must be despised to whatever nation he might belong. In this case again, one of that despised people had to shame the proud Jews who imagined themselves so much better, and to prove to them that no one, be he a publican or Samaritan, was so bad that he could not practice love of his neighbor and that one might not find him to possess good, often even better, qualities than some very conceited castes - an example for the present time when many a person looks down upon his fellow-men like that Pharisee on the publican and the Jews used to look down on the Samaritans.

That only one of the ten lepers returned, and at that the one of whom it would have been least expected, shows that in him alone the true faith had struck roots and that he, overwhelmed by the Lord's grace, could not help but praise Him, from Whom this grace had come forth. Thus, it will be with the gifts of grace in the lives of all men. Only those will be able to enjoy the fine results of their firm faith and trust in Me and their own willpower, who openly and honestly confess, as the text in the 10th verse reads: 'When ye shall have done all those things which are commanded you, say: We are unprofitable servants: We have done that which it was our duty to do!'

In this act of healing, I conceded that besides the firm faith of the healed the greater quality, the gratitude for blessings received, was not forgotten. A favor received without the feeling of gratitude towards the giver makes it only half a favor, or sometimes none at all. Instead of making the recipient of a grace humble, the neglect of gratitude makes him proud. The first is the expression of love, the latter that of hate. The first is an honest admission of one's own impotence, whilst the latter calls forth regret that circumstances have made it necessary to owe gratitude to others. The first is of a celestial, the latter of a hellish nature.

Thus, I wanted to remind the reader of this event, still after millennia, that the might of faith, fine as it may be in its climax, is equal to naught if before and after the act man does not realize first his own impotence and then the omnipotence of Him who can endow man, a tiny mite in creation, with such powerful means.

That man who, conscious of his divine origin, keeps looking upwards, placing all the graces received with a humble and grateful heart on the altar of love, is strengthened in his willpower through My will. In such a heart there lives the right faith as a fruit of conviction, giving man through the awareness of the strength a happiness which only a child can enjoy when it recognizes its loving father's power and feels worthy of it. Strive for this worthiness! And where there is gratitude, accomplishment will be crowning your wishes.

Receive this Gospel as a guide through the labyrinth of life. Build on a solid, firm ground, and then the roof that is to protect the whole of the house will be My spirit world, under whose care, according to the measure of your faith, you will, from stage to stage, be set over higher beings and be able to teach them that which I let you experience often during your earth-life and period of trial, namely, the infinite love in the Father and the boundless might in the children, if you have learned to have a firm faith and trust. Amen."

Sermon 40 - Fourteenth Sunday After Trinity. The Lord Warns against Worldly Thinking

Ref: (April 20, 1872)

St. Matthew VI, 24-34: "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, what shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Jesus is speaking: "These verses give the rules of conduct for the lives of My disciples. Adapted to their lives, these rules were meant to instill into them faith in the future when I would no longer be walking among them.

The entire sixth chapter contains measures for the future missionary lives of My disciples. These were the last fatherly admonitions they received from Me and were meant to teach them to take My words in their spiritual sense and not literally, which was often done. Before they could teach others and guide them onto the road of true cognition, they had to have a clear understanding themselves.

Thus, this chapter contains details about how to give alms, how to pray and how to practice the religious rites spiritually for the benefit of the soul. It also discusses the actual value of the temporal-material and the eternal-spiritual things and how life's difficulties can be aligned with trust in Me. This last point was essential since, after My decease, My disciples had to choose between spirit and world or - as is written - between God and mammon.

My disciples had left everything that bound them to the world and followed Me, sacrificing worldly possessions and ties for the sake of spiritual values. Therefore, since I so often predicted My decease, it was understandable that the thought would arise in them: 'What will become of us? It is true, in His presence we had no worries; but when He will no longer be with us, - what then?' I had to answer these thoughts that kept creeping in, to reassure their perturbed minds, not only during My presence on earth but also for later times, so that the concern about food and clothing did not burden them too much, which would have considerably interfered with their spiritual 120 mission.

That was the reason for My fatherly words and My allusion to the lilies of the field, and that the loving Father in Heaven does not forget anything He has created and, therefore, would not forsake them, who had been chosen for a great task.

In the circumstances under which My disciples were living, what I spoke to them had for them a literal meaning; but for you and all future mankind it must be interpreted spiritually. For you live under quite different conditions and there is no need for you to forsake everything in order to follow Me spiritually on the designated path.

If in those times I said that no man can serve two masters, I meant to say that it is impossible to embrace two different things with the same degree of love. To 'serve either God or mammon' means as much as to strive after either one or the other as a supreme goal; for 'to serve' means: To devote oneself with all one's soul to that which is one's foremost love.

In this sense, this word applies also to you as well as present and future mankind. He who lives solely for the world and its pleasures, striving for their satisfaction and using all possible means of acquiring that which appears to be the most important thing, that is, temporal prosperity, - can naturally have only a very limited conception of God and spiritual values; and he will always subordinate this conception to all the others since his highest aspiration, his goal, is not spiritual but only worldly happiness.

In this sense the words apply: 'Ye cannot serve God and mammon.' However, it is quite a different thing to use mammon or worldly wealth for spiritual purposes, not regarding it as more than it really is. Then it may be used for one's own benefit as well as that of one's fellowmen, especially if I have provided a person with particular wealth. There have been rich and wealthy people and those in high positions who have remained faithful to Me and looked upon the world the way I wanted them to. Therefore, the wealth entrusted to them was only a means to an end, not the sole purpose of all their striving. In view of this it is extremely important to correctly understand the words: 'No man can serve two masters.'

Thus, the other words of comfort I spoke to My disciples are not to be taken literally, for in the present living conditions it is even everybody's duty to provide for his earthly needs. However, this care should not go so far as to prevent a man from striving for his spiritual goal and doing good to his fellowman!

It is true that 'the birds do not sow, reap or gather into barns, but are looked after by the Father in Heaven'. However, animals are dependent and are supported by their instincts which lead the hungry to food and the thirsty to a spring. Most animals have but to care for themselves, or for only a short time for their small families.

With man it is different. He is free and not directed by the voice of nature or instinct but by his spirit which, with the help of his intellect, induces him to improve his condition so as to enable him to work on his spiritual self without being hindered by the care for his physical organism. Therefore, he must provide for his future life, for himself and his family which needs his care for a longer time than that of an animal.

The main purpose of his life must, however, be the Kingdom of God and his higher, spiritual destiny which, after the completion of this short trial life, continues forever in the beyond. Therefore, it is his duty to administer the gifts entrusted to him - the talents and worldly wealth - in such a way that he never loses his spiritual garment for that eternal life.

The words: 'Take therefore no thought for tomorrow... sufficient unto the day is the evil thereof' were spoken to My disciples in a different sense than you would interpret them today. This - like all the preceding verses - only means that man should not extend his worries too much or put a spoke in the wheels of destiny, or interfere with the divine guidance of the individual, for here his sphere of action ends.

You humans should consider your cares and efforts only to such an extent as they are sanctioned by My teaching, My Word and promise to bring success. Then they are just, but also not too great; for you yourselves will always have to fulfil only the smaller part of your aspirations, and the fulfilment of the greater part will be up to Me. If you also take into consideration that as finite beings your insight is only limited whilst Mine, as that of the almighty Lord and Creator, is infinite, you will realize that what you ardently pray for cannot always be granted but that I, being more far-sighted, must often deny it to you.

From the interpretation of these verses, you can see how, through narrow-minded conception, these words which had quite a different meaning in those times, can be misunderstood. At that time, they were adapted to the future mission and social position of My disciples. Today they are still true, for nothing but the truth can go forth from My mouth; but the guiding-star for your actions must be mainly their spiritual meaning. The words of comfort that I spoke to My first disciples must have a different significance for My present, maybe My last, disciples. Everything that I said remains true, but the comprehension of this truth is motivated by the spiritual level of each individual. If this truth is always adapted to the existent circumstances and related to Me, it can bring the results I once intended and which I now, once more, want to achieve through this spiritual interpretation. Therefore, make every effort to attain spiritual comprehension, so that the light that is shining upon you can, with its full strength, illumine, warm and animate your soul and unite it with My spirit. Then the moment will have come when the cover of material creation has ceased to exist for your eyes, when it will have made way for spiritual vision, enabling you to recognize only the spiritual everywhere and Me, as the Lord of the spiritual, an eternally loving Father. There, peace and harmony are yours as the ultimate goal of all your anxieties, be they justified or futile. There is requital for every bitter experience and reward for all true merits. There, the last building stones of the material world have been transformed into the first spiritual ones, whereon rests the vast edifice of an infinite spirit world. Material things are assigned their spiritual place, and spiritual beings are shown the way to further purification so that they, ascending from stage to stage, from world to world, from sun to sun, may keep unfolding their abilities, enjoy ever growing bliss and, as the ultimate goal of their endeavors, may finally reach that state where the Father as the sole shepherd is surrounded by His children as the sole flock, whose salvation began in physical and ended in the highest spiritual life.

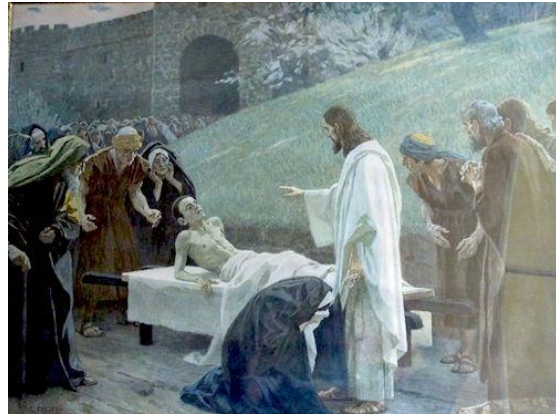
That is your destination and the purpose of all My messages to you! As you can see, I am doing My utmost, and it is only up to you to comprehend My words in the way I, who am spirit, could only have meant them.

Make every effort to understand them, and the ultimate achievement will prove to you that this is the only way a father could have guided his children to such a goal! Amen."

Sermon 41 - Fifteenth Sunday After Trinity. The Raising of the Young Man of Nain

Ref: (April 22, 1872)

St. Luke VII, 11-17: "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and many people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, young man, I say unto thee, Arise. And he that was dead sat up and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us; and, that God hath visited his people. And this rumor of him went forth throughout all Judaea, and throughout all the region round about."



Jesus is speaking: "Here again you have one of those miracles that were to strengthen the belief in people that I was not just an ordinary man, not just a prophet, but something greater, so as to make them more and more willing to follow My ways and make it easier to guide them.

The Essenes, too, raised from the dead; but how this was done I have already explained to you in the Great Gospel of John. If I wanted to perform a miracle, it had to be done in a different way. Only in this way and with compelling evidence could I set right these people who were so stubbornly attached to the Mosaic doctrine and ceremonies.

A raising from the dead, as took place with the young man of Nain, was quite new to them and so they were justly amazed at My power over life and death, the like of which they had not yet seen in a human being.

Thus, I educated My disciples and many other people, including Gentiles, to be propagators of My teaching of faith and love. That My words were true and My mission essential, the reason why I came to this earth, and the object and purpose of My life as a man on earth - all that I proved to them through parables, talks and miracles. Only few understood Me, but the seed had been planted in the hearts. It gradually sprouted and began to bear fruit, even though the growth was sparse. I always adapted Myself to the circumstances; either I delivered powerful speeches,

or I performed miracles, which had to help proclaim the Son of man as that which He really was. The miracle of the raising of the young man of Nain should, however, be interpreted in a spiritual sense if it is to be any use as a sermon. The significance of this act for all times must be found, so that you may recognize that in every one of My actions during the years of My ministry there is a hidden significance which is important for all times.

Gospel describes an ordinary funeral where a weeping mother follows the coffin of her beloved only son. An ordinary event, one that you may any day experience, either in your own family or with your friends and acquaintances. In every case you will find a stiff corpse and weeping people following it.

To interpret this ordinary event spiritually, you must also understand spiritually that which precedes a funeral.

Every death is a transition from one extreme to the other, from life to death, a transformation of the solid body into primary elements, a separation of the spiritual from the material or, if you want to express it even better, the beginning of the spiritual and the end of the material life. There exists in creation an apparent material death and a real spiritual death. In view of this, a funeral must be regarded either as the burial of the spiritual in a person or as an abandoning of all that is of the world.

Here in this case a mother mourns her only son and follows his coffin. I encountered this sad scene and felt pity for the mother. I stopped the coffin-bearers and raised the son that he might also in future continue to sustain his loving mother.

The spiritual interpretation of this act is as follows: Now, and still often, parents will weep over their children who have taken a wrong course. They will be sad if they see how their children - notwithstanding their parents' care and efforts - like a material corpse that no longer holds anything spiritual, follow only the world and its pleasures, thus hurrying towards their spiritual death. To many such weeping and mourning parents who only too late recognize that they themselves are responsible for the early spiritual death of their child, I step up and raise their children from sin and vice back into a spiritual life by allowing them to taste the bitter consequences of their way of life. I raise them through suffering and illness, ruin their physical health and their worldly circumstances, thus returning to the child who had turned into a corpse, his spiritual life so that he may start afresh to regain what was lost, thus through penitent reform relieving his parents' conscience and self-reproaches.

Such funeral processions take place every day in material as well as in spiritual life. There is more decay on your earth these days than spiritual life. Practically all mankind is buried in material desires, as if lying motionless in a coffin of worldly cares and pleasures. And the few who still possess any spiritual life are the mourners who walk behind the coffin praying to Me for help and deliverance since they are sorry for the dead, their fellowmen, but cannot save them. This funeral procession on a small and a large scale, as well as the laments of the few better ones, causes Me to step up to the coffin and awaken those sleeping or apparently dead, to prevent them from being lost for the spiritual life. I awaken individuals as well as entire nations through all kinds of events and

calamities and let them experience the consequences of their wrong way of life and complete disregard of the spiritual.

Look, this large funeral procession moves slowly to the place where the decomposition of the material body takes place! The condition of the souls of many people, as well as the states of many nations, is beginning to decay, and a general process of decomposition, purification and separation is manifesting, as is the case with everybody which has been abandoned by life and, subject to the laws of nature, has to serve again other forms as a basis and the stuff to further their development. Amid this general process of decomposition of entire mankind which - figuratively speaking - is lying lifeless in the coffin of worldly pleasures, I step up to it and through My messengers and scribes cause new vigor, new life, a new spirit to fill the veins of the human soul, calling to the worldly people who have fallen asleep, as I once did to the young man of Nain: 'Young man, I say unto thee, arise!'

Mankind as it is today, because of the short duration of its trial life, can be compared to a young man who is still far from having fulfilled his mission. Mankind, too, must proceed to manhood and then to old age so that it may mature and begin to shed its old clothes of partly decayed worldly opinions and put on a spiritual garment which does not ever decay but remains serviceable also beyond this short life on earth for the other, greater, eternal life. To this mankind, which is on the point of decomposition, I call: 'Arise, for you were not created for the tedious road of matter, but for the shorter path of the spirit! Arise and pay attention to My call before the complete disintegration of all social ties will teach you the bitter truth that there still exists quite a different world from the one you had in mind until now, one which consists only of speculations, deception and despotism!'

Just as in the past, today I am also moved to compassion by this present state of decay. I pity the better kind of mourners, but also the dead who - not knowing My Word - would irrevocably fall victim to decay, the spiritual process of decomposition, and would have to start out voluntarily on the painful road of cognition from within. To see mankind as a corpse moves Me to compassion since, when I created men, I gave everyone a spiritual spark from My own being. Later on, through My descending to your earth, I not only reanimated this spark, but - for which I had to pay with humiliation and sacrifice - I chose you humans from among so many other beings to recognize Me not only as the Supreme Spirit, but also as the Father and with Me and through Me to help also other worlds towards perfection, thus bringing them new beatitudes and new truths. The giving of these will enhance your own bliss, and only as children of My love will you experience what it means to be privileged by the almighty Creator and Lord of the entire universe. Therefore, I pity this funeral procession and as a result I have, through My words and gifts from heaven, kept calling to you already for years: 'Arise, awake from your worldly sleep! Awake to the spiritual, eternal life; for only there is salvation for your own existence!' Only there is the beginning and the end of the human race. You do not have to disintegrate like the material body in order to become part of other forms, beings and things. No, you shall, aware of your origin, live as immature souls through the stages of childhood, youth and adulthood, so that in old age, conscious of good deeds and with a feeling of

exaltation, you can pass into that world which is out of reach of worldly decay, that world where everything is spirit, love, light, where everything breathes warmth and eternal life, where there are no mourners but only happy, jubilant spirits. These shall be guided with and through you to the great goal, to My boundless realm of the spirit, and I, as the Father of My children, shall guide the awakened to the eternal light-source of life. Only then will they fully comprehend Me as a Father.

The purpose of all My words is this raising from the material, from the worldly coffin, just as I once wanted to protect and prepare the world of that time with My miracles, words and parables that it would not decay spiritually.

In those times, the prophets, My disciples and other believers were the mourners. Today, it is YOU whom I have given the Word of salvation and eternal life so that you may contribute as much as possible to the work of salvation.

Work in your own families toward this end. See that there is no one who is dead or decaying. Sow the seed of life which My spiritual wind, like the autumn winds that carry the material seed to the fields, will carry into the hearts duly prepared through suffering and calamities, so that the feast of resurrection may repeat itself there, too. Then, of mankind's lifeless body there will remain only the coffin, the world itself which, if it wants to be of any use to mankind, will have to spiritualize too under the influence of spiritualized mankind. Thus, the former paradise will return where man - a spiritual being out of My Creator's hand - will once more be a spiritual lord over all beasts and even over the elements. This, however, can only be accomplished by the living, not by the dead 'young man of Nain'. Amen."

Sermon 42 - Sixteenth Sunday After Trinity. The True Observance of the Sabbath

Ref: (April 23, 1872)

St. Luke XIV, 1-6: "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things."

Jesus is speaking: "The beginning of this chapter speaks of the healing of a man from dropsy, which took place in the house of a chief Pharisee and on a Sabbath, on which day, according to the strict laws of the Jews, any activity beyond the performing of religious rites and ceremonies is inadmissible. There was a good reason for this healing to be affected under the mentioned circumstances. Although this chief was an adherent of My teaching, he understood the dogmas of the temple in their literal sense; he also liked to listen to Me as long as I did not do anything that contradicted his views and offended against his dignity as a Pharisee. Therefore, I let it happen that while we were sitting at his table, a man suffering from dropsy entered and entreated Me to heal him. The Gospel states that I did heal him. However, since I healed him on a Jewish

Sabbath, this caused annoyance. Thereby I wanted to point out to the Pharisees how badly they understood their own laws and how incorrectly they taught them to the people. That is why I said: 'Which of you shall have an ass or an ox fallen into a pit, and will not straight away pull him out, because it is in his own interest? But to do a good work on others or for others, that you regard as a sin!' Thereby I wanted to prove to them that charitable and good deeds do not desecrate the prescribed holiday or Sabbath but are more likely to hallow it than many useless rites and ceremonies thoughtlessly performed.

As far as the Jewish people were concerned, there were plenty of abuses. Although they had the laws of Moses and the prophets, they did not know how to interpret them spiritually. The Pharisees and scribes encouraged them to stick to the literal meaning, since it was important to them to have the laws interpreted in such a way that to be a Jew in the literal sense was not too much trouble. Therefore, I came into the world in this particular nation which had for a long time possessed a religion that was the most suitable to serve as a basis for My teaching. The old laws did not have to be abolished but rendered to the Jewish people cleansed. They had to be interpreted spiritually thus to save the human dignity which was on the point of being lost altogether in all the ceremonial rites of the temple and egotistical worldly pleasures.

During the three years of My ministry, I kept pursuing this purpose. I sought opportunities or allowed events to take place which gave cause to fight against the Jews' false notions and prejudices. Thus, also the observance of the Sabbath was a subject which I, as the originator of My divine and sole true religion, could not ignore. To eliminate these prejudices, I began to take action in the house of a chief of the Pharisees to give rise to a discussion on this subject. Since the Pharisees always wanted to be the first, claiming to know and understand everything better, they were also the first ones that had to be cleansed of their false notions if ever the people were to be taught the truth. For this reason, I performed this healing before them and gave them an answer which silenced them, as is witnessed by verses 5 and 6.

The temple chiefs had quite different notions of charitable deeds, so that I often felt obliged to explain to them in more detail, through examples and parables, the texts about the love of one's neighbor; for they were of the opinion that good deeds were only due to the temple and their own person. Everything else that was done for other people did not count with them.

Already in those times, the observance of the day of rest every week was misinterpreted, and the same applies to the present time, when this day is not observed in the right way; in other words, it is not devoted to spiritual education. Therefore, I shall now, after the healing on the Sabbath, also discuss the observance of this day and show you that you, too, are still far from celebrating this day the way Moses meant it and I Myself want it understood.

In the world, as it was then and still is today, there are always people who give orders and others who obey. Those in charge have, at all times, had their own interests at heart and have often misused their subordinates and their work, allowing them little rest and little time to, at least once a week, put aside the temporal and either listen to words of spiritual meaning or think about higher things, like the true reason for their own existence and what they actually are as

men, or meant to become as beings endowed with the divine spirit. This was the reason why Moses in his laws stated, as ordered by God, that which the mighty would not grant voluntarily. In the metaphorically presented story of creation, he let the Lord and Creator Himself, after six days of work, institute the seventh day as the day of rest.

This arrangement, which was necessary for the sake of man's moral dignity, was also adopted by other nations and now exists practically everywhere. Even if now the week is arranged differently from what it used to be in those days, there is still one day during the week destined for taking a rest from physical effort, for contemplation and reflections on man's spiritual mission. Where the Jews exaggerated by overdoing things through literal conception of their laws, the Christian nations have already for a long time gone to the other extreme. Whilst with the former a strict law demanded the hallowing of the whole day, the Christians are satisfied with a visit to church at certain times; the rest of the day being spent with amusements, feasting and gormandizing. Generally, on Sundays and holidays more evil is done than during all the week, where due to work and limited means the necessary time and opportunity is lacking. The Christian priests followed the original practice of the Pharisees. They considered only their own reputation and power. The Pharisees put the temple before all else, and the priests of the Christians, their church. With the former the hallowing of the holiday extended for 24 hours - also outside the temple the Sabbath had to be observed - whereas with the Christians, this was limited to a couple of hours at church. Most people believe they have done their duty towards Me when they have spent some hours at church, sitting, standing, or dreaming, rattling off meaningless prayers or comfortably asleep meeting the priest's sermon with a natural silence. Seeing the church filled with human bodies naturally flatters the priest's ambition; but the respective souls are either quite listless or occupied with something altogether different from what the church or the religion I have founded requires.

Thus, the abuse keeps spreading, and there is already a tendency for people to no longer accept this day of rest since the conscience of those who have to obey can be appeased with money and the little, they still believe is disputed away without giving them something better in its place. The decline progresses step by step. Those in charge believe that their self-interest is now voluntarily supported by the working class who are working for selfish reasons, too. However, they are so very wrong! They will see where it leads to deprive the poorer people of the few spiritual elements, which are no longer familiar to the mighty either, or by increasing their earnings to increase also their vices. They look with contempt upon everything that concerns Me and My teaching, and their example is followed conscientiously by their subordinates. Thus, finally, the material conquers the spiritual until I shall arrange things in such a way that the mighty will have to reap the fruits of their egoism, which will turn out quite different from what they are expecting.

Sunday and holiday are meant to be a certain obstacle; it is meant to be a day on which the mighty have to give their subordinates acknowledgement of their work. And for the latter, this is to be a day on which they should remember that one day for contemplation about one's spiritual destination is not too much to give. This shall be the day when business must pause. On this day, nature speaks

to all hearts in its never changing language: 'With all your work do not forget the Creator Who has created so many wondrous and magnificent things on this earth, to keep reminding you that you are not destined only for this world, that your work shall not always be of a material nature, but also spiritual. Recognize Him Who guides you weak children with so much love and patience, who set you down among all this splendor, and Who, at least once a week, wants to help you forget your hard work!'

I Myself as the Creator instituted the day of rest on the seventh day, according to Moses' Genesis. This was, as it were, some correspondence to My planting the spirit in the so far lifeless hull on the seventh day after I had been occupied with matter. And this day, on which I raised matter to something spiritual, was the day of celebration or consecration. Therefore, it is to be observed also by man after he has - like Me - worked and been active for six days.

On the seventh day, man is to contemplate his work to perceive in it the spiritual idea that guided him to accomplish such work. This day is to become a day of celebration in a spiritual sense, when he shall recognize that his work during the week and his own existence do not have a material but a spiritual basis which he should remember on this day more than on others. On this day, where no duty, no working hours force him into a material trade, he shall remember My creation, My teaching, My love and My sacrifice for him individually as well as for all mankind. Therefore, this day shall become for him a day of consecration, for then, freeing himself of the material, he can draw closer to the spiritual, sublime goal, which he and all creation are destined to attain.

Thus, everyone shall celebrate the Sunday as a day of remembrance of My love and of all that I have done for him. Then this day will leave behind for all the days of work a gentle, religious feeling through which also the material work is consecrated. Thus, man can put the stamp of his own divinity on everything that he does and achieves.

This is how the Sunday and rest day should be understood and observed by you. You shall always remember that once there had been such a day for Me and that everyone will experience such a holiday when, free from his material hull, he will arrive in the other, eternal world as a spiritualized soul, bringing with him as a memory the conviction to have impressed on all his material activities the seal of his own divinity.

Because of this you, too, should observe this day of rest in a higher spiritual sense. Notice the spiritual shining through the hard crust of the letter. This is what makes true happiness. Spiritualize everything, your surroundings, yourselves, your actions and your words.

Not only the seventh day, but every day on which you make spiritual progress will then be a Sunday and holiday for you - a day like the sun after which this day is called by you - and it will pour light, warmth and life over you and all around you. Every day will become a day of celebration or delight when you - worthy of your Creator and with a clear knowledge of your goal - progress from stage to stage, until you attain the eternal, never ending holiday, the holy day of eternal bliss in those regions where every day is a day of consecration and peace, prepared by a loving Father for His children from time immemorial. Amen."

Sermon 43 - Seventeenth Sunday After Trinity. The Greatest Commandment

Ref: (April 24, 1872)



St. Matthew XXII, 34-40: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Jesus is speaking: "Concerning My reply to the Pharisee's question: 'Which is the noblest commandment?' you have already been told quite a lot, and actually it would not be necessary to add any more regarding the two commandments of love: LOVE GOD ABOVE ALL AND YOUR NEIGHBOUR AS YOURSELF. However, since it is mentioned here specifically as a Sunday sermon, and since the Pharisees and scribes put Me to the test in an endeavor to find a point of accusation against Me, as My activity and My truths were annoying them, let us take a closer look at these two commandments. I shall explain to you in more detail the situation as it was then, as well as its spiritual analogy for the present time, so that you may find it easier to understand the correlation between My words and actions then and the present events.

In the days when I walked on earth the priesthood was as ambitious and greedy as it has been ever since, and anyone who wanted to limit or even destroy their power was, naturally, an enemy of the church because he was an enemy of the priests, tending to turn the people against them. This they would have felt very much where their influence was concerned, but even more so in their purse. So, every time a teacher like Me appeared, whom they could not oppose very much because of the clarity of his words, they were intent on handing him over for punishment - under some pretext - to the existing political institutions as a

dangerous rebel. In this they also succeeded, as the time of My ministry on earth was drawing to a close. Earlier, I had always evaded their traps, either in person or through well-considered answers to their insidious questions.

In this chapter, you find various questions and attempts to implicate Me with the authorities, so that they might achieve their purpose without its appearing as if they were responsible for My arrest, because they feared the people who were attached to Me and followed Me. Therefore, they came with questions like the one about the tribute money and other similar ones. Also, the question by one of the scribes: 'Which is the greatest commandment?' was intended to trap Me, for this man expected from Me an answer which could be interpreted as disregard of the existing secular laws, whereupon the servants of the governor would have had a weighty reason for handing Me over to the courts. However, since I already knew their thoughts and designs in advance, I took good care not to give them any cause for false accusations. My answer turned out in accordance with what is contained in their laws, only My interpretation of these laws differed from theirs. The application of these laws and the way I wanted them to be followed was also different. The two sole and most important commandments were also contained in the Mosaic laws. However, the interpretation and explanation by the priests was so one-sided that the spiritual man derived little benefit from them and found it difficult to find the right approach to Me and to his fellowmen as well as to all creation, a relationship which still today is comprehended only by few as it should be from a spiritual point of view. In those times, people stuck to the letter and now, after almost 2000 years, they are still scrupulously sticking to it like flies to a lime-twig, anxious to be free, but lacking the strength to free themselves.

Although I called these two commandments the greatest, the Pharisee understood them as little as the answer to My question: 'What think ye of Christ?' The answer was quoted from a psalm of David and showed them in perspective that ultimately everything will be subject to Me, the Lord of Creation, becoming a footstool for My feet to rest, which means, upon which My teaching will be erected as an edifice.

What it means to 'love God above everything' only few comprehended then and only few do so now. And to many people it is not clear at all what is meant by the words 'to love one's neighbor', a supplementary commandment to the first one.

To 'love God above everything' is a phrase that is easy to say, but not so easy to understand and even harder to carry out. Here we must ask: 'Why should men love God above everything?' - This question must be answered before love and its measure can be discussed.

Considering the question: 'Why should I love God?' - the coldly reasoning person will answer: 'Thinking about it, I actually find no reason why I should love God. Firstly, because I cannot love something invisible and, secondly, I do not owe any gratitude to the God Who created me, for He did not ask whether it suited me or not. He had only His pleasure of creating in mind and did not ask whether I, as the created being, would really be satisfied with My condition and the position He assigned to me among the other created beings, and whether I am feeling happy.' From these conclusions it would follow that there would be no obligation for man to love his Creator, even if He had placed him in the most fortunate circumstances,

and much less so considering the hardships, suffering and misfortunes man has to struggle with from birth to death. Should men love God for that, and even 'above everything'? That would be asking too much! There are people who would like to say to their Creator: 'If you had not created me as a human being, you might still claim my love, but in these sad living conditions it would require just too much simplicity to love Him Who in some respects placed me below the animal yet gave me the ability to be really conscious of my state and to deplore it!'

Behold, My children, this is the not unjustified opinion of the rationalist whose world is the cold reality, that is, what he sees before him, can touch with his hands and perceive with his senses. With some, this way of thinking has always been the basis for their actions, ever since men came into existence. Today your learned materialists preach this without fear, and they find a large audience that fully agrees with their views and even applauds them.

If, in this sermon, I once more touch upon the commandment: 'You shall love God above everything!', it is done to point out to the majority of people their wrong views about Me and the world, including the relevant false conclusions, -for the sake of those who are still susceptible to other things, except being admirers of transient matter, and feel that there is still something better and deeper moving in their heart inducing them towards spiritual life.

If I have given a commandment, there must be some reason why it should be observed or complied with. Thus, there must be a reason why I described this commandment as the noblest and greatest in My creation, and why it was instituted for the latter's continuation, consistency and perfection.

With every law it is easy enough to see why it was given in a particular form and whether its motive was love and whether it was given for the benefit of others or in the law-giver's own interests.

Now, if I as the Creator lay down love as the principal law for My created beings that are like Me, love for their Creator, it is obvious that the reason for this law must also be recognizable in My instructions and a person must understand that -whatever happens - love is at the root of everything.

What actually is 'love'? We have to clarify also this concept to give us a better judgment concerning it.

Love is nothing else but a certain attachment to an animate or inanimate object. This attachment safeguards the preservation of this object to that degree to which it lays claim to our love. Among living beings love is an attachment or attraction to other beings with whom, due to their nature, there is emotional harmony. In the case of humans, the one who gives love also receives it in return. The loving person wants to remain with the loved one in a state of interchange with his thinking and feeling and, receiving love in return, as it were united with that person to form a spiritual whole. Love which has no other goal than to see the loved one as happy as possible is also the quality that enables us to give the loved one everything, retaining nothing but the conviction of having made that person as happy as we can.

Only when a person has comprehended this love on the part of his God, Creator and Lord, can he easily understand the law of love demanding of him to love with all his heart and with the greatest possible intensity the God Who has given everything to make His created beings happy for all eternity.

But how does God prove this love which He has sacrificed for man to stimulate his human love into loving the Creator of the great universe above everything, above all that is of the world, the visible and invisible?

There are two ways that can prove and clearly demonstrate to a man the love of his Creator: First, the spiritual, invisible world within him and, second, the material, visible world around him. Both ways, although different in their expression, lead to the same goal, namely, to recognizing the Creator as the loving Lord and Father.

Let us now examine the first way.

In former times, when man's knowledge of nature was still more limited, scientists discovered many a starting point for the infinite, on a large scale as well as on a small scale. In those times it was the inner man with whom the enthusiastic lawgivers, like Moses, the Prophets and the seers, concerned themselves. They drew man's attention to his inner life and established as a law what men should actually do of their own accord.

In those times, this commandment of love for God was presented to men as a law, not as a commandment of love. That is why the Pharisee asked which was the greatest commandment, since he did not consider this one so important and may have believed he might receive an answer from Me referring to some civil law. For love, as I demanded it, was unknown to this Pharisee and to many other people in those times. Thus, notwithstanding these enlightened times, to millions of the people living today love, which means something different from self-love, is an unknown thing. In order to make this law of My great creation known and recognized, I Myself descended to your dark earth and demonstrated through word and deed what love for God and love for one's fellowman actually means. Thus, I turned man away from his materialistic tendency and raised him to a spiritual being with its roots, its feet, on earth in the material, but lifting its head, or the spiritual flower, into regions that have no connection with matter.

Just as I explained the love of God to My contemporaries, I showed them through numerous parables, words and deeds what the love of one's neighbor is and how it must be understood and practiced. I showed them how the second commandment of love for one's neighbor can only be fulfilled if first the love of God has been fully conceived in its spiritual meaning and how, vice versa, the love of God can only be genuine and pure if it is expressed as brotherly love for one's fellowmen and all the surrounding world.

The second way to prove God's love through nature, recognizing in it His voice on every step, was reserved for later centuries, although already at the time of My life on earth, and earlier still, the priesthood was more familiar with the secrets of nature than many people are even today. This voice, through which I wanted to give men countless proofs of My all-embracing love, remained unnoticed for a long time. Even now only few hear this voice in their explorations. Unfortunately, most of those who rake about in the field of natural science know only matter and the laws imposed upon it by Me, instead of hearing the soft call of love breathing to them from every atom, since a breath of love from My divine Self is latent in every atom, awaiting its further development in accordance with the laws of love.

It was the telescope which opened up the vast expanses above for you who are living today; and it was the microscope which revealed to you the wonders of the minutest things. With the help of both instruments, you may be able to guess, but not comprehend, infinity and the Infinite Himself.

Both sciences - astronomy and natural science - have been given to man to dampen his pride, to eliminate his self-conceit and still raise him high above all spaces as a spirit, since they enabled the finite to guess and conceive the infinite.

Both sciences are meant to lead to the love of God, the love of God to human dignity and human dignity to the love of one's neighbor, which again leads back to Him Who has arranged everything in such a way that every spark of love can complete its circuit by returning to Me as God from Whom it has originated.

Thus, the love of God is to form spontaneously in the hearts of men and express itself in the love of one's neighbor which - based on the former - speeds up the circuit, and in this way both laws, out of which everything has originated and to which everything seeks to return, prove to be truly the supreme and sole laws. Consequently, they are the noblest laws since they are based on love, on the inclination of like toward like and, therefore, can only give harmony, that is, peace, bliss and delight.

Even if man in the course of his life has to put up with many a struggle and bitter suffering, the spiritually inclined person does not regard this as the result of material or social circumstances but sees in it an education for a higher life. The temptations of the material world must first be overcome before it is possible to comprehend the spiritual world in all its significance. Thus, for him, the son of a God, struggles and suffering are only a spur to progress, not a cause for disappointment; thus, he feels sublime in the struggles with a material world and, as a spiritual child of an eternally loving Father, strong enough to conquer them, for the corroboration of which I, as Jesus, have given you a splendid example.

In this state of awareness man understands why he should love God above all, that is, far above every other love; why he should regard the love of God as the highest and comply with its demands. He also understands why he should love his neighbor who, too, is a spiritual being, gone forth from the hand of God like himself, which means, he should respect him just as he himself, as the image of God, wishes to be regarded and respected.

Thus, you shall love Me as God and prove this love on your neighbor so that you may be true descendants of Him Who has breathed His wonders into all things. Then you will realize that a world can only exist if its basic nature is love if love is its impulse for existence and perfection. It is this which My two commandments preach to you, what they are telling you in a thousand ways from the cradle to the grave and what they will be reiterating far beyond this life -that without love there cannot be a Father nor can there be children. Amen."

Sermon 44 - Eighteenth Sunday After Trinity. The Healing of the Man Sick of the Palsy

Ref: (April 25, 1872)

St. Matthew IX, 1-8: "And he entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be

of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemed. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men."

Jesus is speaking: "This Gospel again speaks of several miracles I performed and tells how I dealt with the objections and remarks of the Pharisees with which they kept criticizing My teaching and My actions. Already the first miracle with the man sick of the palsy disturbed them in their priestly zeal because, prior to performing the miracle of healing, I said to the sick man: 'Your sins are forgiven!' I forgave the sick man his sins because of his and his relatives' faith, or firm conviction, and also because -like most of the sick who are themselves responsible for their sickness due to offences against their nature - he had now to bear the consequences of his actions. The Pharisees and High Priests believed that they alone were entitled to forgive sins; that is why they were upset. However, I intended to show them that I not only could forgive sins - and that in the truest sense, - but that I also had the power to heal the consequences of sin which they were unable to do.

The reason for their envy and hate was the fact that through the striking examples of such miracles I won the people for Myself, thus gradually alienating them from the priests.

At that time, it was necessary to prove and corroborate My words through such acts because the majority of the people was not yet on such a level of religious education that they could have entered upon the proper path to salvation solely with the help of spiritual arguments. And thus, you see in this chapter of the Gospel how I sought to rectify the false ideas of the people around Me, and how I kept proving by acts the truth of what I had just taught them. In those times there existed many prejudices among the priests of the Jewish people which I had first to eliminate if I wanted to spread My teaching. For all men were equal before Me; through the divine spark within them they were all entitled to becoming My children.

To demonstrate My might, I had to prove their spiritual ideas false through My words, and I had to eliminate physical diseases by acts. And so you see how I and My disciples often acted contrary to the prescribed religious ceremonies in order to draw people's attention to the fact that the literal observance of the laws of the temple was not yet religion in the sense that Moses, the Prophets and I meant it to be.

In this way, I endeavored to reduce all the misinterpreted ceremonies to their true value so as to make room for My pure spiritual teaching. That is why I said: 'They that be whole need not a physician, only they that are sick!' - 'I will have mercy and not sacrifices!' - 'I am not come to call the righteous, but the sinners to repentance!' - and to the objections regarding fasting: 'Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then they shall

fast.' – 'No man putteth a piece of new cloth unto an old garment!' – 'Neither do men put new wine in old bottles!' - and so on.

From all this you may see how I fought against the old prejudices in various ways, through words and parables, so that My teaching might be recognized as spiritual, and people might understand that it cannot be replaced by ceremonies and the running into the temple, and that these words might come true: 'Who ever worships Me, must worship Me in spirit and in truth!' I reminded also My disciples of this, pointed to the many erring children, and said: 'The harvest truly is plenteous, but the laborers are few. Pray ye therefore to the Lord of the harvest that he will send forth laborers into his harvest.'

Look, My children! Before healing the man sick of the palsy, I said to him: "Thy sins are forgiven!" His sickness had been caused by sins against his own organism. I forgave him these sins, for he was unaware that he had contracted this disease through chasing after sensual pleasures. I did not say to him: 'Go, and sin no more!'; for he was still far from comprehending and repenting these sins.

His sudden healing, solely through My word, was to make him ponder and prove to him that what initially gave him so much pleasure and eventually so much suffering did not constitute man's true life, but that there is still something higher, more spiritual within man, which tends to draw him to better regions with values other than the base stimulation of the senses.

With My words I intended to exalt this sick man and to humiliate the pride of the Pharisees, to make them feel their impotence since they were unable to make their words as effective as I did Mine. Words fade away, but the deed continues to speak. Thus, My remarks on various occasions were intended to show the arrogant human intellect its limitations in order to make it humble itself before the sublime power of the spirit.

Everything that I then said and did is also relevant for this and all times. Wherever you look, there are the sick of the palsy, the blind, the lame and even dead people. And everywhere there is more darkness than light, at best only twilight.

There are many who are spiritually lame or paralyzed because of the wrong direction of their souls and who, hanging their hearts on transient things, completely scorn or neglect what is spiritual. The result of this spiritual palsy is the misconception regarding spirit and matter. These are the sins I have to forgive them daily if the majority of people is not to perish.

Still today, plenty of miracles happen in the world but people do not accept them as such. With their intellect they endeavor to explain all natural phenomena and political events as having quite ordinary causes, not noticing how I help them out of the noose when through their obstinacy they have got themselves entangled in a labyrinth of hypotheses and disastrous events.

However, I once said that I had come to the sick, and this still applies today. I seek out the ailing, weak, sick of the palsy, the blind and those souls that are afflicted with all kinds of maladies, and I endeavor to heal them by using their own sins as a school for them, from which they should go forth strengthened if possible. Many a person I heal because of his firm belief. I place him in circumstances that give him time to ponder his life and errors and to rectify them.

Even you, who in many ways already understand quite well what I have in mind with man and what I have chosen him for, I must often forgive your sins since you are not quite aware of what causes many a difficulty that embitters your life. I am still unable to say to you as I did to the adulteress: 'Go, and sin no more!', for not all have come to realize that they are only lazy servants, notwithstanding their good will and greatest devotion.

Also, at the present time many a person sighs under the burden of realization of his weaknesses. Let him come to Me -like the sick man in the Gospel - in the firm belief that I shall heal him, and he will soon hear the voice in his heart calling to him: 'Thy sins or errors are forgiven! Take up thy bed and go unto thine house!' This means to say: 'Do not rely on others nor on coming events and better conditions but cast off the weaknesses in whose bed you have been lying until now! Shoulder your wrong concepts and your errors, carry them and walk with firm steps towards your perfection. Your opinions and errors, on which you have until now been lying like a sick man, shall not hinder you in your progress now that your burden is lighter, and you shall gradually be rid of them completely. But first, the state of things has to be reversed. Formerly you lay and rested upon them, but now, well aware of their significance, you have to shoulder them without resenting their burden.'

Thus, also you, whom I have preferred to many others and made familiar with My teaching, shall begin with your own healing. For this purpose, I send you circumstances under which the strength of your soul is tested and trained; for now, too, I have to seek out the sick and help them so that they, when healed, may serve as a good example to others.

Even I cannot put a piece of new cloth on an old garment of sin, nor can I fill new wine into old bottles. None of them could stand up to it. The garment wears out and the bottle bursts. Therefore, the old garment and the old bottle must first be put aside; the old Adam must be put off, if the new one is to replace him. Before all else, the sins which are the cause of all troubles must be forgiven, that is, eliminated. Only then can the former sick person go his way - healed. However, every word, every action, every event must also play its part in increasing the number of workers that are needed for the harvest.

Already once before had I said: 'Many are called, but few are chosen.' There are still many lame, blind and sick of the palsy, and they must all become whole again. This requires efficient laborers in My vineyard and these, if they are to fulfil their duty, must be capable of any kind of work. This is only possible if they, too, have gone through the school of cognition which they want to bring to others.

Thus, they have to face a chain of trials, suffering and battles which shall ultimately result in their putting off their old habits and changing into the garment of divine truth so that they, too, may follow the call: 'Arise, take up thy bed and go unto thine house!'

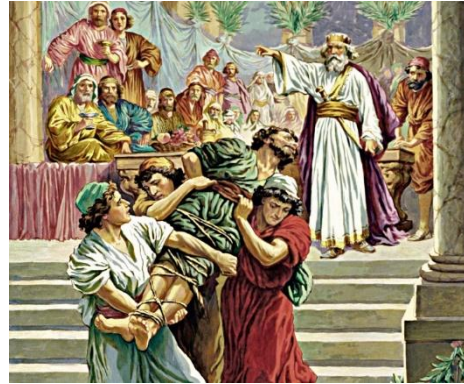
All of you were sick, more or less sick of the palsy. I have given you plenty of aids for your healing. When you are completely healed, you will be the laborers for the harvest which will soon be followed up on a larger scale than has been up till now.

Therefore, make sure that every one of you fulfils his duty in his own field, as I can and may expect it of him, since you do not lack the remedies! Amen."

Sermon 45 - Nineteenth Sunday After Trinity. Parable of the Marriage Feast

Ref: (April 26, 1872)

St. Matthew XXII, 1-14: "And Jesus answered and spoke unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants. Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."



Jesus is speaking: "Here you have before you the parable of a marriage feast with which I intended to draw the attention of the Pharisees to their own machinations and their consequences; for they were under the delusion that no one saw through their games. But since I was anxious to achieve their betterment, I veiled My words and warnings to them on many occasions by parables, which the Pharisees did understand, but the people not always. I did not want to completely destroy their image with the people whilst they were still capable of betterment. However, since I always hit the nail on the head, their anger against Me kept growing until, as was ordained, they were given the chance and power to fulfil, with regard to Me, what the prophets had predicted for ages and what I, too, had prophesied to My disciples as My future fate and end on earth.

In this parable I compared the Kingdom of Heaven, or the Father in Heaven, with a king who sent invitations to the feast for his son to friends and acquaintances but received everywhere evasive or negative replies. The king in his anger took revenge on them by having them killed and their property burnt.

When sending his servants out for the second time he made them invite all whom they would find in the streets and squares, and the servants brought the good and the bad to the table of their master. Among these guests there was also one who was not dressed for the occasion. When he had no excuse for this, he

was cast into outer darkness, there to suffer for his shortcoming. And the parable ends with the significant words: 'Many are called, but few are chosen!' This is the contents of the parable, but in order to comprehend it in its spiritual sense, we have to examine all the circumstances mentioned until we discover the actual spiritual meaning of this parable and its application to that time as well as to the present and future. You must always keep in mind that there is a much deeper meaning in My words than the listeners at that time suspected and many readers now and in the future will suspect. Let us begin with the form of this parable so that you may see how everything has its deep spiritual meaning if put - spiritually illuminated - before the inner eye of the mind.

I compared the Kingdom of Heaven with a king who wanted to give a marriage feast for his son. Well, in the highest sense this comparison refers to the future marriage or complete unification of the material with the spirit-world, or the dissolution of matter and liberation of the spirit imprisoned in matter in order to realize its unification with that which is higher.

The first picture - a wedding - denotes the unification of two to one spiritual being, even if separated in two bodies. The wedding represents the great or sublime time when that which is congenial meets and jointly performs what would not have been possible to the individual.

To this unification or marriage, which usually on earth is celebrated with a wedding feast, all those who were considered worthy of taking part were invited; but the parable says that those invited refused to come.

Behold, this wedding feast denotes the entire period from the creation of man to the deluge. The earth, adorned in its wedding garment, invited all men to spiritual unification. It wanted to invite to this feast men, spiritual beings, as the material image of the joyful evolution-process of all creation. These, however, paying homage rather to the physical world and its pleasures than to the spiritual, ignored the invitation and challenge to strive upwards, but preferred to take the opposite direction. And, consequently, in order that the unification of My spiritual kingdom with matter could still take place, the deluge had to destroy the human race of that time, that is, those men whom I had endowed with great superiority and had taught and educated by every possible means. Following this catastrophe, the remaining descendants, at a later time, were again invited to the feast of unification, and actually the then living human race, alarmed by the previous judgment and also driven by an inner feeling, desired a unification of the spiritual bound in their body with the higher regions of the spirit-world. However, this desire was not sufficiently distinct and was interpreted by different people in different ways. Therefore, as the parable states, the good and bad came to the wedding feast.

Now there was - so the parable continues - among the invited guests also a man who did not have a wedding garment and, therefore, was cast into outer darkness. This means to say: All those who at least felt an inner compulsion towards spiritual growth were hopeful of seeing their wishes and ideas fulfilled. Therefore, they were full of happy anticipation, that is, every one of them - figuratively speaking - dressed in the best he had as a wedding garment. Thus, the good openly displayed their inner love, their innermost, true aspiration towards becoming purer and better. Also, the less good and even the bad adorned

themselves outwardly with the mark of the pious, wishing to appear better than they actually were.

Only one man - as the parable states - did not bother about any pretense. He wanted to present himself as he was, but wished to take part in this unification, provided it complied with his views. And this one person who boldly defied Me, the King, is none other than Lucifer, or Satana, the spirit whom I expelled long ago and who, as the personified evil principle, represents the opposite pole to My own Self. Well, this deliberately most evil spirit was cast into outer darkness where there is weeping and gnashing of teeth or - in other words -where he may wait in the darkness of his own mind until a betterment from within will make his return possible.

That which Satan is as a person is represented on your earth by that type of people who know very well what is good and noble but prefer the evil and do it deliberately. The 'good' and 'bad' at the wedding feast comprise all those who sin because they are too weak but, although they fall victim to their own weaknesses, they have never lost the desire for betterment and do not scorn or spurn it. The most evil and incorrigible spirits and souls, also the most backward in all creation, are those who do know what is good, but do not do it because they hate it and also, wherever possible, induce others to stray from it. Such aspiration is of a hellish nature because the love-impulse I have planted in all spirits and beings has turned to evil instead of good.

The Pharisees felt that the metaphor of the man without a wedding garment referred to them and became very angry. They saw that because of their own fault they would be excluded from all future pleasures in the realm of spirits until their voluntary conversion made them worthy of advancing towards Me. Therefore, this parable ends with the words: "Many are called, but few are chosen", which means to say that the doors to My great realm of spirits were and are open to all the spirits of My creation, but only few will succeed in entering the spheres of everlasting peace, tranquility and beatitude. This will not be possible until they have expelled from their heart all that which is of the world and the senses. Only then can they be chosen to participate in My Kingdom. And their spiritual eyes will only be able to bear the brilliance of My heaven of love and light when a similar celestial ray shines from them, which can and must find complete satisfaction solely in the reflection of the great spirit-heaven of light.

This is the spiritual interpretation of this parable, which has retained its significance until this day. Since that time, I have been sending out My servants to invite everybody to the wedding feast in My house, but often they returned without having achieved their purpose. As century after century rolls down into the abyss of the past, I have never ceased to invite. Some of the invited did come, but they foolishly expected of Me and My Kingdom what I demanded of them. They turned their backs on the spiritual kingdom preferring instead the long road to the shorter, rougher one. I still keep sending out messengers who proclaim My will and are to explain to people the true purpose of their existence and that they, notwithstanding their resistance, sooner or later must arrive at the point where I want them. Many turn a deaf ear to the voice of love and peace; they will be lost for a long time. I watch with sadness how the majority begin to turn their backs on Me and instead of following Me, follow that which they know as evil.

When My invitation was unsuccessful, I once had to save lost mankind through the deluge, and again I shall be forced, for the sake of the good and so as not to lose sight of mankind's destination, to allow a similar catastrophe to happen. Only that the former material water shall be replaced by the spiritual water of My truth. And as once men tried to save themselves from the rising material flood, they shall now be inundated with My light, and I will awaken better spirits to spread it. And when the light will have pervaded everything, the ignoramuses will have to flee from its brilliance and hide in the outer darkness of their own weaknesses.

Thus, what I told the Pharisees in a metaphor shall be fulfilled spiritually. Now, too, some will get very angry at this mighty light, since it will be illuminating what they have held in darkness for so long. However, it must become light, irrespective of Satan's resistance, for My Kingdom is a kingdom of light! It is the destiny of the spirits and beings I have created, including the entire human race, either to go through a lengthy purification process in the eternal darkness of their own soul, equivalent to the densest matter or, with sacrifice and great effort, with suffering and battling, take the shorter road of cognition. This is the destiny of the spirits and beings I have created as well as of all mankind.

All are invited as spirits, but woe betide him who would try to enter the kingdom of light without a wedding garment! He would fare as the one mentioned in the parable; he would be cast into outer darkness until it will begin to dawn in his heart. Just as I, during the time of My visible sojourn on earth, wanted to illuminate all the dark corners of the human heart with My words, thus at the time of My return, which is close at hand, all hearts must have light or must, at least, have been made receptive for the light, so that the wedding feast can be celebrated. Then I, as King and Father, shall prepare the wedding feast for the son, My spirits, and we shall then as one heart and one mind celebrate the feast of the greatest spiritual unification for the sake of which, in those times, I set the greatest example of humility and love for all of you. Amen."

Sermon 46 - Twentieth Sunday After Trinity. The Healing of the Son of a Nobleman

Ref: (April 27, 1872)

St. John IV, 47-53: "There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him. Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down here my child die. Jesus saith unto him, Go thy way; thy son lives. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son lives. Then enquired he of them the hour when he began to amend. And they said unto him, yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son lives: and himself believed, and his whole house."

Jesus is speaking: "This chapter tells how I restored a dying child to health through the Word alone. It proves to you the power of the Word and how,

accompanied by a firm will, it can accomplish things that would seem impossible to the average person.

This nobleman also experienced this when, on returning home, he was told by his servants who hurried to meet him, that his child had been restored to life at the moment when I had spoken the significant Word.

With this act I intended three different things. First, I wanted to show My disciples and followers that here was a man of a higher rank, that he was also a heathen and, finally, that his test as a firm believer was to open the eyes of all present to that which they still lacked above all else. On another occasion I had already told the Jews that everything would be taken away from them and given to the Gentiles because they, the first chosen, were stubborn enough not to accept Me and My mission. Therefore, this grace would be taken from them and given to the Gentiles with whom My teaching would find a better soil.

I wanted to demonstrate that not only simple people of the lowest class would come to Me, but that also people of a higher rank with an education in the sciences were not ashamed of hurrying to Me and entreating Me for help by word and deed.

In this case, it was not just the belief in My power, but rather the love for his child that brought this Roman to Me; because for him conviction followed only after the healing. That is why I said to him: 'Except ye see signs and wonders, ye will not believe!' I said this knowing well that after the healing of his child this man could not help believing. He was faced with the tangible fact: A child restored to health instead of a dead one.

The most important point, however, was the third. I wanted to show My disciples and other reveries of My Word by examples that with all My acts the main factor needed was the supplicants' trust in My Word, which they often lacked. Thus, this event was apt to show them that one who firmly believes and trusts in My Word will never be disappointed. The nobleman, who had to cover quite a distance to his house, left Me with the firm conviction that his son would live - because of My words: 'Thy son lived!' This trust and firm belief in My words, which can and should always be there, is what I wanted to demonstrate to My disciples and listeners.

Thus, this act was of benefit to those around Me, for I made sure to explain to them the three reasons and My purpose behind it.

There were sceptics, too; even the nobleman was a sceptic, despite his faith in Me. He found out from his servants at what time his sick son's condition had improved, and only when he had learnt that it had happened at that moment when I told him so, did he become firmly convinced of My Deity, and he and his whole house believed in Me and My mission.

Now this example - being a link in the great chain with which I wanted to fasten and permanently establish My teaching on earth - shows you that a good success is achieved only with the firm belief of the supplicant. Now, too, I want to remind you that you cannot expect satisfactory results without a firm trust in Me and belief in the promises I often make you. Just as in the healing of the body it is not the physician alone who restores health; but the faith in him and in the effectiveness of his remedies is a factor, often the main factor, which brings about recovery. Thus, with every supplication to Me -be it for spiritual or worldly things -

trust and faith in Me is the most powerful lever by means of which fulfilment can be expedited and realized. Such firm trust actually binds Me to grant My child's request. Where else could fatherly love manifest itself if not in the granting? Surely not in the refusing!

I have already talked to you earlier about 'trust' and recently also about 'belief'; and now I shall talk about both of them, but in a different sense. Here, trust shall be interpreted as confidence in Me and belief - not as the most powerful lever for one's own performance but as a firm conviction in the weight of My words and promises. That nobleman in the Gospel had that confidence and strong conviction that My words could not fail, so he went home comforted-. He was convinced that he would find his child recovered. Can you conceive this faith so powerful in the heart of a father, that he did not insist on My coming to his house, but believed My words and assurance, although the life of his only child was at stake?

Where have you shown a trust like that, you, whom I have showered with so many words of grace, often actually proving how I am always with you? - Admit honestly and freely that you are still far behind this man in the Gospel where faith and confidence are concerned!

You lose heart at the slightest misfortune, you rush to My scribe and ask for direct messages from Me, since you are still deaf to My voice that so often would like to comfort you in your heart. This is how you are, who would like to belong to the chosen!

Through this example I want to return you to the right measure of self-esteem, so that you may recognize what is still lacking in you and how remote you still are from the actual attainment of rebirth.

If you, the privileged, are like that, what am I to expect of those who do not have these words of grace, who are thrown about in the whirlpool of the world and, notwithstanding My warnings and the suffering I allow to befall them, cannot come to their senses?

In this message I want to show you where the landmark for your questions to Me should be so that you do not keep asking My advice at every opportunity.

Every one of your questions to Me proves your lack of confidence, trust, belief, your lack of comprehension of My words and lack of understanding of what it actually means to want to ask Me. If you had the right conception of My greatness and My holiness, then you would find the truth of My words in the Gospels established with which I have answered your often foolish questions. My purpose was to explain to you all the secrets concerning My nature, your hearts, My coming to the earth and My return in the time to come.

However, since you are still far from comprehending what a Creator and Lord of the universe actually is, you often put silly questions to Me which I, of course, do not answer as the Lord, but as a patient and loving Father. However, you should really ponder with more maturity what the many messages are for that I have so far given you through My scribe. You shall not only read them, copy and bind them; no, you shall strive to make them part of your own self. Through them you shall learn more and more to understand My entire material creation, the true value of worldly things and your mission and position in the universe. In the tiniest atom and mote floating in the air and up to the greatest, most distant star, which as a central sun sends you its light across millions and millions of miles,

everywhere you shall recognize your Father Who, notwithstanding His greatness, appears mightiest in the minutest and humblest things.

Such contemplation should prove to you that His words are as true and effective as the language of His creation, and how great, boundless, kind and loving He is. His promises must be believed implicitly, for they are not the words of a finite, but of an infinite Supreme Being Who, within a humble human form, condescended to give you proof of the greatest humility and self-abnegation. Learn from the nobleman in the Gospel what it means to trust in My Word! In his immense grief over the imminent loss of his child, he set My words above his grief, trusted in Me completely and was not disappointed in his expectations.

I used this parable from the Gospel of John to set a standard, not for all future mankind, but for My chosen, how to understand and trust My words: For only if they have true confidence in Me, can they hope to awaken a similar confidence in others. Otherwise, they would be like the majority of your priests, who preach something they do not believe in themselves. This way My Kingdom cannot be established on earth.

If you want people to follow you, you and all the chosen of the future must first set a good example, as once My disciples did!

Take an example of this nobleman! Become strong in trust and belief, then you will have tranquility and peace, which you will be able to spread all around! Amen."

Sermon 47 - Twenty-First Sunday After Trinity. The Parable of the Unfaithful Servant

Ref: (April 28, 1872)

St. Matthew XVIII, 23-35: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owes. And his fellow servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was worth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise, shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses."

Jesus is speaking: "On many occasions I mentioned to you that I had to interpret in detail for My disciples and other followers all that is said in My two

commandments of love and explained even more clearly in the ten commandments of Moses. But since I was dealing with people who wanted detailed directions, so that they would know how to behave in various situations, I had to take every opportunity to either give full explanations of the commandments or illustrate them through parables in such a way that they could serve as a basis in all situations.

Therefore, you find in this chapter, from beginning to end, rules of conduct, partly clearly explained, partly in metaphors and parables, so as to make sure that My disciples and the future followers of My teaching would know beyond doubt how to behave in different situations and also how to successfully teach others about it.

In the beginning, My disciples were still like young children and unable to comprehend the high concepts concerning Me and My Kingdom as they did after I had poured out My Spirit over them. Thus, you often find them asking surprisingly innocent and simple questions. How could My disciples, who were at all times under the influence of My presence, My words and deeds, still ask: "Who is the greatest in the Kingdom of Heaven?" If My disciples could still ask such questions, you can imagine how the others were thinking, who knew even less. Therefore, My answer and what is said in the following verses is plain.

I compared the simplicity of a child with the angelic minds of the beings closest to Me. Just as My angels should not be insulted, thus also those with the simple mind of a child must not be offended, since they are guileless, and children generally trust all who approach them. Therefore, it is the greatest sin to meet this simplicity with deceit, scorn, ridicule and hate. This is also referred to in the following verses, where it says allegorically that if a person's soul is governed by a passion, it is better to make every effort to overcome it than to have the soul perish through this one passion.

These examples and parables are presented in the allegories of the language of that time, which is still today widely used in the orient.

After having pointed out to My disciples that it is better to sacrifice a part of oneself than one's whole soul, I told them in the subsequent verses about the joy I, as the Creator, experience if nothing of what I once set into the world is lost but everything eventually returns to Me, purified and spiritualized. This is clearly expressed in the parables about the shepherd and the lost sheep. I also told My disciples how the lost can be saved by helping to better the erring and sinners without hurting their self-love. I gave them advice for the handling of the stubborn sinners as well as the not so stubborn. I further assured them that if two people who have become of one mind should ask for My blessing, I would never deny it to them. I told them that where two were together in My name I would be with them as the third, as the spirit of peace and unity. I pointed out to them that the penitent brother must be forgiven his sins, not just once but countless times to make his betterment possible. I told them that if they forgave a brother his sins in the spirit of tolerance, I, too, would forgive and forget them.

I gave them the parable of the unfaithful servant. With this parable I wanted to emphasize what I had already taught in the prayer I left them, wherein it says: "Forgive us our debts, as we forgive our debtors" - so that in the case of stubborn

sinners they might not lose patience and condemn where they should forgive, or curse where they should bless.

I chose this extreme example of the unfaithful servant to prevent them from finding any excuse for being hard - not even with a single word, be it out of exaggerated zeal or genuine wrong judgment and intolerance where human errors are concerned. Thus, I taught them to understand My forbearance and My boundless patience, proving to them why I let My sun rise above the good and the bad, because I am the essence of love and love does not want to punish but only to better. In this chapter you find a full illustration of human life as it is meant to be: How man, guided solely by love, should look up to Me with childlike trust, act always without deceit and mental reservation, with no other purpose in mind than to please Me, his Father, thus, to become worthy of being called "My child". It is also shown how a person should keep awakening love with a child's simplicity, and that it would be a sin to repay with evil the good intended by a person who approached you with simplicity and trust. It also demonstrates how the love of one's neighbor is to be understood and how a person should endeavor to draw a brother's attention to his errors very gently, resorting only in the worst cases to strict measures, but always forgive, forget, and finally, even return good for evil.

This chapter presents the entire spiritual mission of man, how he is to educate himself to become the child I want him to be, and how he is to influence his fellowmen and guide them to Me, so that in the beyond he will be what I had intended when I created the first man - My worthy image.

In this way you should read and understand My Gospels; then My grace will enlighten you, and in the parables, you will not see the hard bark of the tree of life but recognize the core of divine truth concealed behind it. In order to achieve this and comprehend what is concealed from the profane eye, it requires spiritual vision and deep insight. In this way the Bible becomes a source of help and light in all human circumstances, and the enlightened reader will find that for over a thousand years this book has preserved the greatest treasures to be mankind's sole guide and prove how I had already made provision in those times, that nothing would be lost of what was said for all times and eternities.

Before long, people will be asked with greater severity whether they actually know what they are here for and whether they know why I came to this earth. Now the time has come to remove the "bark" of the letter and phrasing of My Gospels and to show men the brilliant stream of divine light under this seemingly hard bark, so that in these latter days they might still make up for their neglect of themselves and others to enable them to fulfil their mission. This is the reason for My numerous explanations and interpretations and for all these Sunday sermons, so that no one can say he had not known or understood this or that.

I am the God of light, love and wisdom. One day, when I shall return, no darkness will be able to exist beside Me. Therefore, it must become light in the hearts of all men. They must all learn to love in order to be able to use this love, combined with wisdom, on their fellowmen.

The reason for My words, the purpose of My warnings and the ultimate goal of My striving is to make you into My children and change the world once more into a paradise -as it was at the time of the first men - where there is neither hate nor anger or mockery, but only love, peace and tranquility among all beings;

and where man, the ultimate work of creation on earth, combines within him all the divine attributes.

Thus, it shall be, and everything has to strive towards this! Aspire to fulfil your mission - you and all men - by perfecting yourselves as much as possible! Do all you can to direct also your fellowmen to the same goal, then My words will not be wasted on you, and you shall become worthy of being called "My children" and in the world beyond find the Father Who is endeavoring with so much love and patience to save His lost sheep, already here! Amen."

Sermon 48 - Twenty-Second Sunday After Trinity. The Lord's Attitude Towards the Authorities

Ref: (April 29, 1872)

St. Matthew XXII, 15-22: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regards not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way."

Jesus is speaking: This chapter contains a number of parables which I gave to the Pharisees and scribes in order to obviate all their objections in the best possible way.

The above verses deal with one of those pitfalls the Pharisees used to set for Me, hoping to be able to hand Me over to the authorities if I gave an unwary answer.

The Romans, as their rulers, were only concerned with their own supremacy in the land of the Jews and were quite indifferent to the Jewish religion and its reformers - be they prophets or preachers, like My predecessor John, or the expected Messiah as represented by Me, - so long as any innovations concerned only the domain of religion and did not reach into the political field. Therefore, the Pharisees were anxious to find a question where, if answered conscientiously, I could not possibly evade politics.

So, the Pharisees sent their followers to Me, together with some servants of Herod, with the ambiguous question: "Is it lawful to give tribute unto Caesar, or not?"

They had assumed that My answer would be that the offering to the temple came first and the tribute to the emperor was an unjust burden forced upon them by the might of the sword. Through such an answer they would have had the most conclusive evidence that I misled the people with bad interpretations, making them hostile to the government, and they believed thus to be able to involve Me with the authorities. However, so that they would not appear responsible and in case I denied the claim they would have witnesses, they sent also servants of Herod along, who were to confirm the statement they expected to hear from Me.

I must admit that this question was insidious. Since the Romans were not the lawful rulers, and only circumstance had forced them upon this land as its possessors, the Pharisees believed that I, as a native Jew, must despise the foreign rule and oppose it. But I, who search into the human heart, was quite aware of the Pharisees' intentions and gave them, with only a few words, an answer that made a further question on their part impossible. For the answer: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's!" already contained the whole explanation, which only I, being the One Who I was, could give, - although this was not the answer they had expected.

Since I had shown them on the coin, they handed to Me the image of the emperor and its superscription, I could not say anything else but: 'This image on the one side of the coin shows you whose subjects you are and if you do not want to understand the meaning of the image, the superscription on the other side proves it even more clearly. This is a small coin with which you trade and are able to satisfy your worldly needs. The spiritual, however, is above all coins - be they of gold or other metals -; it has another origin, another cause and another goal!' Thereby I made a strict distinction between the tribute due to the worldly power and that due to the spiritual. The answer I gave was to tell them: 'With the taxes paid to the emperor you purchase your worldly order, peace and security; with the spiritual offerings you obtain for yourselves order within, the peace of a clear conscience and the security in your actions, so that you know what you are doing and why. Thus, you reach the same goal on both roads - here spiritually and there materially. Both must exist, for without them a coexistence of people is impossible, and without them it does not become clear which is the more important: The treasures of the world or the treasures of the spirit.'

What I said to the Pharisees was also valid for all later times and will be so in the future as long as people live together in towns and villages and as long as religion and belief in a Supreme Being still dwell in their hearts. Just as a ruler is needed as a worldly sovereign, also a God is needed Who holds together the entire universe. Both are promoters and upholders of order and, therefore, also the sole lawgivers. Whatever the worldly rulers may be called, the executive power will always be assigned to one person only; and so also spiritually there can only be one ruler and not several gods.

There have, of course, always been sovereigns who misused their power and others who would not accept any power above them, just as there have been individuals and nations who were not satisfied with one God but created for themselves a multitude of gods and goddesses to enable them to follow their worldly passions comfortably. But also, in such a case every action was sanctioned through divine decree. Thus, there were, and still are, people who want no ruler, no God, except their own self. Still, whatever people's attitude, they have to pay tribute everywhere. If they want to be respected in their worldly life, they have to give the worldly ruler part of their earnings, and to the spiritual ruler - GOD - they have to sacrifice all worldly passions, if they want to reach the goal, He has set them.

Everywhere punishment threatens if payment is not made -here worldly, there spiritual -, and so I was quite right when I told the Pharisees: 'Render unto Caesar the things that are Caesar's and unto God the things that are God's,' which

means: 'Fulfil both - your social and your spiritual obligations. Recognize your attitude as humans towards your fellowmen and the worldly ruler. However, do not forget what you owe to Him Who set you into the world and endowed you with talents of which He will one day demand the tithe or tribute - money. Do not mix both obligations trying to satisfy both in the one way, which is not possible. Neither of the worldly nor of the spiritual can you rid yourselves completely.

The meaning you should derive from these words to the Pharisees is that you should not refuse to pay the tribute-money due to the world; however, this should be done without forfeiting that which is spiritual in your being and also without wishing to be all spirit while you still have to live on this earth globe in a physical body. It is of the greatest importance, both here in the earthly life as well as in the highest spirit life, to know the happy mean, so that a person may not go to extremes, which would be of no use to anybody, but only harm him and others.

Therefore, you, too, should heed these words to the Pharisees, the deep meaning of which illuminates your earthly as well as your future life, so that a wrong conception may not bring forth absurd results. As I already explained, love as such would only be ruinous to the loving as well as to the beloved if it were not guided and tempered by wisdom. Thus, any virtue -even the best - can become destructive when it strives beyond the bounds of feasibility.

Do not ever forget in your earthly life to give the world what it is entitled to demand of you. Give to the world what is the world's, but do not allow worldly desires to penetrate the spiritual. Spiritualize, if you wish, all kinds of activities, but do not allow your sacred, spiritual qualities to become worldly since they have to last longer than just for this short pilgrim life. Give God what is God's. Do regard also your worldly possessions as gifts from heaven, but do not forget the eternal, permanent treasures on account of the worldly ones. Although world and God appear to be two quite different things with different objectives, it is still possible not only to satisfy both, but even to combine them, bearing in mind that the world was also created by God as a means of enhancing and fortifying the spiritual qualities of His beings thereby to lead back to its origin what is worldly gross or material.

The world must be given its tribute, for it is a guide to the spiritual. As light is only appreciated when darkness is known, so the everlasting will be valued much more when one is familiar with the perishable, the world. The tribute-money you have to give the world consists in fighting its temptations, and besides, in the clear understanding of the real worth of its treasures, which can be used to advantage only if they can yield a spiritual product of love. And the material tribute to the emperor enables his subject to perform his work in peace thereby providing for his own and his family's welfare. Thus, the judge looks after the common welfare and the citizen after his own. Therefore, temporal life is only the foundation for a higher structure, commenced on the rough stones of material reality and to be completed in the ultimate spiritual light elements of another, higher world. In order to reach the higher life, the worldly tribute-money must flow abundantly so that it may achieve a lot of good and sublime spiritually. In this way, that which is the emperor's, and that which is God's can be combined. This can only promote people's spiritual life and it corresponds to the true purpose for which I set you into the world equipped with so many diverse qualities - good and

bad. Control the latter, they are meant to contribute towards strengthening the former and will make you into My spiritual image.

Do heed the lesson which I have given you in this Gospel! There is a deep significance in it, from which the circumspect can gain rules for his whole life. He will then not demand extremes, neither of himself nor of his fellowman nor of the world but will take the proper middle course and in paying the tribute-money will make it easier for his fellowman to produce the tribute. Thus, he will fulfil his mission and My purpose for which I created spirits and matter; the latter, being the binding agent for the former, shall and must in the end dissolve and reunite what I set separately into the vast expanses of creation.

By taking the middle course you, too, should strive to contribute towards spiritualizing the material, so as to justify My returning to the earth by your own and mankind's spiritualization. Then it will show what you have given to the emperor and what to God, and to what extent the proper measure and proper weight have prevailed. A union with Me and My spirit world can only take place when you have become capable of apprehending even the least of My words in its true, profound spiritual meaning. To achieve this, I use every possible means of showing you what is the worlds or the emperors. However, I also keep reminding you of what is God's or Mine, and how both, although separate, can be combined when proper understanding is followed by the right realization. Amen."

Sermon 49 - Twenty-Third Sunday After Trinity. The Raising of Jairus' Daughter

Ref: (April 30, 1872)

St. Matthew IX, 18-19, and 23-25: "While he spoke these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And when Jesus came into the ruler's house and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but a sleep. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose."

Jesus is speaking: "This chapter likewise deals with acts of healing, partly done by the laying on of My hands and partly through the strong belief of the sufferer. Our text deals with the raising of the dead daughter of a certain ruler who had put so much trust and belief in My might that - as it says in the Gospel - he begged Me to come to his house in order that his daughter might become alive again through the laying on of My hands.

Believe Me, where there is so much trust I cannot but grant the request of the supplicant in order to show all men what can be gained through unconditional trust in Me. When a child ardently begs his father to fulfill his wishes, the father is sure to listen to him. What I had already said earlier about true believing can also be applied to this act of raising the dead, and it would, therefore, be superfluous to repeat it. These examples reveal to you very clearly which way men should follow in order to be certain of the fulfillment of their wishes, provided they are just. Although when in those times I performed this act I was in My visible body, the same can be achieved also in these days; for here it is not the body that is

important, but My Spirit. My Spirit is also with you, just as it was in those days with My disciples and those who respected My Word. Now I am not visible to you as a person, which is better, for seeing Me might be disturbing to you - knowing Who I am in reality. It was a different situation with My disciples and the people who followed Me, since they saw in Me, perhaps, a mighty prophet or even the Messiah they had been waiting for, but certainly not the Lord of Creation who brought into being everything there is. As regards the raising of the daughter of the ruler, it was the reward for her father's unlimited belief and at the same time a guide and pointer for her.

This physical raising in those days corresponds to the spiritual awakening in the present time; for what happened and what was performed and spoken by Me then is also now taking place - spiritually. In those days I wandered from town to town, from village to village, preached, healed, and did good works. I stimulated those who were half asleep and awakened the physically and spiritually dead. And now, already for a long time, the same is happening. Everywhere I awaken the innermost qualities of the souls through an unconscious impulse; I awaken people through a linking of circumstances, through all kinds of accidents and suffering, so that they may not forget entirely that they are formed from more than one substance and that they do not completely deny what is of the spirit and soul. Everywhere, as it also was at the place of that certain ruler, I first drive out of the house the minstrels and diners who want to give the appearance of a cheerful scene even to a funeral. Life and its purpose are too serious; one should not play with its changes and vicissitudes as with children's toys.

Before true insight can be gained, the inner house must be put in order to give the soul time to adjust itself, so that it can gradually be shown how little substance and permanence there is to be found in worldly things, to make it favor the spiritual and fear no effort or sacrifice to make the spiritual its own.

In such a way I arouse many a man from his spiritual sleep. I lay My hand upon him or touch him only with a finger, so that he may not be entirely lost or perish spiritually in materialism. From such a night of the soul a person can only be awakened very slowly. As I once said to the people standing around: "The maid is not dead, but sleeps!", so also in these days I often show that people who sometimes appear to be most corrupt have merely sunk into a spiritual sleep and that only the right call is necessary to expel this lethargy and make of the sluggard an active laborer in My vineyard.

Many have I already awakened who now thank Me a thousand times, although the manner in which they came to recognition was not quite after their taste. However, depending on their spiritual individuality, stimulants were often needed by which alone the ultimate purpose could be furthered. All of you were likewise lulled into a comfortable spiritual sleep by rendering your religious faith as convenient as possible. I have awakened you by various means in order to arouse anew the inner qualities of your soul. Upon many a one of you I laid My hand and others I touched only with My finger according to the need, one requiring a gentle touch and another a stronger, more persuasive inducement in order to make him recognize where he actually stood and how much he still had to do so as to attain the goal, or at least to become aware of it. Since the goal I have set for you is not so near and not so easily attained, I had in your case first to

eradicate your old traditional prejudices in the same way in which I once expelled the minstrels on the occasion of a death before the nature of My teaching could be understood.

What I achieved with you in so many different ways is still happening today with entire nations. There, too, I drive out the noisy musicians, the pipers and drummers, who are inclined to make merry even over graves. I sober up the nations through distress. I free them from the delusion that worldly desire, which seeks only pleasure, is man's main pursuit. Through very unpleasant events, unfortunately, I teach them the instability of worldly pride, worldly glory and worldly possessions, and prove to them the eternal duration of spiritual treasures.

In this way fare individuals, whole nations, rulers and priests. To all of them I show that there is still another One above them, Who, although He suffers them to do what they choose, alone holds in His hands the threads of the linking of circumstances and relations, and Who knows how to utilize everything - even men's most wicked acts - for the best of humanity as a whole and the individual as such.

Thus, the process of evolution progresses only slowly, yet irresistibly approaches its goal. I awaken all men, all nations, all kings, and priests. All of them shall come to realize that they have been asleep, and they shall also understand that one cannot always sleep, that sleep is good and useful only when it serves to restore spent energies. Where this does not take place, sleep is useless, harmful, and only makes matters worse. Hence, the spiritual sleep into which many were lulled, or had lulled themselves, must be considered solely as a great delay on the road of spiritual evolution. Therefore, the awakening is necessary all the more so in these days when the solution of the question of mankind's destiny is imminent, and when most people find themselves so steeped in worldly, selfish activities that hardly anyone can be awakened any more by the mere touch of a finger. On the contrary, in most cases forceful means have to be used in order to pull them out of the mire of this world into which they have sunk so deeply.

Men have now strayed so far from their real goal that no human power would ever be able to awaken them from their dreams and get them away from their hunt for pleasures. More than ever, I must now intervene, since also the rulers are laboring under the same delusion as their people. For that reason, everywhere, and in various ways, the call to awake is sounding for both individuals and entire nations.

So far neither the individuals nor the nations know what they really want. But just wait! Let the minstrels first be driven out, then a more earnest disposition and greater awareness will follow. Conditions will clear up and the unnatural, the unlawful and the overstrained will have to make room for the real and the imperishable. There will be plenty of resistance on the part of many, yet the medicine must be taken and the bitter cup emptied to the very dregs.

Since mankind has strayed so far from the right path, the way back must, of course, be a long one, - but return he must!

It is necessary for him to understand that there is only one God and one realm of the spirits, and everything else is to serve as a footstool; and that material things, however devotedly revered, have no permanency and cannot yield lasting pleasure.

Thousands of erring are hurrying along the wrong path to an early death. Immature, they leave this world and arrive in the beyond even more so. What shall become of them? Here they could not remain, and there they do not like it either. Oh, you do not know the agony of such souls who are wandering around undecidedly! The temporal world, now lost to them, is no longer accessible to them, and the spiritual does not fit their ideas or their nature.

That is the way it goes, when people, even entire nations, utterly disregard their spiritual happiness, cling to the material things and, finally, having lost the material, are unable to make the spiritual their own. It is their own fault. - This is the reason for My awakening calls. Not in vain did I say: "If an eye offends you, pluck it out, for it is more profitable for you that you arrive with one eye in a better world than to expose yourself to the greatest spiritual agony with two eyes!" Accept all happenings as gifts of love, however and whenever they may come; for I know best how, when, and by what means I can set depraved people and erring nations on the right path and thus still save them in time from total ruin.

You were taught a purgatory where souls are said to be cleansed from their evil passions before they could be received into paradise or heaven. But I say to you: The way in which purgatory has been described to you is utter nonsense; spiritually, however, it does exist in man himself. There, everything that is evil must first be swept away before one can feel at home in better circumstances; and to this sweeping away I contribute much by sending all kinds of conflicts and sufferings. Thus, I awaken the slumbering good qualities in the human soul in order that it may pull itself together to combat the evil with energy and sweep away all that could be detrimental to it. When I once said: "The maid is not dead, but sleeps!", they laughed at Me. In the same way, also today, very few people understand Me when I want to arouse them, although it is in their best interest. Therefore, strive to understand My hints and admonitions, so that you may notice when I touch you only with My finger for your own good! A loving father who cares very much for the welfare of his children can only reform, but never punish. Of that be always mindful! Amen."

Sermon 50 - Twenty-Fourth Sunday After Trinity. The Stilling of the Tempest

Ref: (May 1, 1872)

St. Matthew VIII, 23-27: "And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save use: we perish. And he saith unto them, why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, what manner of man is this, that even the winds and the sea obey him!"



Jesus is speaking: "This Gospel tells how I once had boarded a ship and fallen asleep, when a great tempest arose, and My disciples woke me that I might still the tempest and the sea.

This happened only before the eyes of My disciples, although people on land, too, had observed how, upon My Word, the waves calmed down and the tempest ceased. Thereby I gave My companions another proof that I was not only the Lord of death and life but also the Lord of all visible nature.

Although this act should have opened the eyes of many as to Who I actually was, only few comprehended that I was more than a man, that I was the Son of God, or God Himself. As the storm kept growing in force, My disciples lost heart and woke Me full of fear, thinking that the end had come. They shouldn't have thought that seeing Me sleeping so peacefully! However, the concept 'Son of God' was not clear to them as yet, and that is the reason why you see them on various occasions lose heart and doubt My omnipotence, notwithstanding the fact that they had only just seen Me perform deeds no ordinary man could perform, but only He Who, far above all that is physical material, is firmly holding in His hand the threads of all creation.

I often revealed My power to My disciples through miracles, but they still could not quite get used to the idea that they were not dealing with an ordinary mortal, but with a divine man. At all times I arranged the circumstances in such a way that besides My teaching My deeds had to bear even clearer witness of Him Who had sent Me. Even when I returned after My death there were still doubters as, for instance, Thomas.

That which was already so difficult in those times under My direct, visible influence, has now, when I speak to you either through specially chosen scribes or through a person's heart, become even more difficult and doubtful. Now My words shall and must suffice, since the time of compulsory belief is past, and no more miracles are performed or allowed through the participation of other people. Most of those who now believe in My Word are not in the least convinced of its infallibility. At the slightest danger, that which happened to My disciples is also happening to them now, that is, they, too, doubt My promises, My words. The situation as it was when I was on the ship with My disciples corresponds to everyone's own ship of life, wherein I am asleep as the Divine Spark until all kinds of calamities compel a person to seek refuge with Me.

With most people it is the same as it was with My disciples: While they are not in danger, they do not come to Me. My disciples believed that they were lost and called to Me. In difficult situations, when the frailty of all earthly things reveals to him plain reality unmasked, man seeks comfort and peace within his heart, which he expects from the outer world in vain. Until then I had been lying asleep also within him. He did not regard Me as something essential and real, but as something imagined, unreal, a make-believe which others, usually priests, taught men for the sole reason of enhancing their own power, whilst man's spiritual welfare was being ignored.

But when the little ship of life is tossed about by worldly storms, then worry, doubts and fears arise. All the doctrines that were drummed into a person through his education are then remembered, but he finds that neither dogmas nor nice aphorisms are of any use for bringing tranquility and peace to his frightened

soul. Then man turns to the divine spirit dormant within him, seeking support in the so far ignored inner center of human life, so as not to perish under the force of circumstances. And when he has discovered this inner treasure, when he has comprehended how little all material things are worth compared with a single flash of thought from this sanctuary, then the waves will calm, the winds of passions and anxieties will be stilled, and tranquility and peace will return to the external world. Actually, this external world itself has not been disturbed, only the view of it. Then the divine spark awakened within man's heart says to the frightened soul: 'But why are you so faint-hearted when you are carrying within you such a Lord over all that is physical?'

Behold, this is the spiritual correspondence to the individual human life of that act on the sea. In the life of nations, too, there is a spark of the divine motivating force which at times causes them to think, so that just as the individual, also a whole nation may become conscious of its mission on this earth. For everything that happens in this visible world is only a simple effect of love destined to bring out that which is of the soul and spirit in man.

This process also takes place in the life of animals, plants and stones, where it is, however, visible only to the eyes of the spirit. The forming, shaping and dissolving of all matter is nothing but the impulse of the awakened spirit that had been lying bound and dormant in matter. The progression and self-perfection from stage to stage could not take place if there did not dwell within matter the spirit awakened through outer circumstances.

As in those times the little ship with My disciples and Myself constituted the whole world being tossed about on the water, the changeable element, thus the stirring up through external effects of the spirit within matter is that factor which urges toward progress and perfection. My disciples' progress in faith and trust had to be brought about by various events. They had to become strong so that in the future storms of life they would not doubt but have firm trust.

In solid matter the spirit is an unconscious impulse which, in the animal, manifests as instinct and in man as the most highly developed divine spark. Man shall become more and more aware that he is not only a mortal, but a universal being which, standing between two worlds, has its material envelopment on this earth, but at the same time is also the spiritual image of a Supreme Being, the Creator, who dwells in infinity high above all that is transient. He wants to educate His descendants to that for which He has created them, namely, purifiers of matter, spiritualizes of the coarse and the solid, and eternal dwellers in a realm of the spirit where matter once originated and where it must and will find its ultimate destination.

Therefore, you, too, must make every effort to awaken the divine spark within you, cultivate and understand it, so that on life's rough seas and in the tempests of passions, circumstances and events, you do not lose courage as did once My disciples in the ship, but keep remembering that your Father is with you. His voice may not always be heard, but He is not asleep, just as My Divine Spirit was not asleep in My disciples' little ship but was waiting patiently for another faintheartedness that would reveal the weakness of My disciples.

There I rebuked the winds and the sea, so that they became calm; thus, the person who will seek Me within himself shall have, thanks to the divine spirit

awakened within him, tranquility and peace - first in his own heart, and then he will be able to pass it on also to the external world. Remember this and do not despair the moment your wishes are not promptly fulfilled in the way you would like it! You, too, must become strong in faith and trust in the divine spirit within you! Amen."

Sermon 51 - Twenty-Fifth Sunday After Trinity. The Parable of the Tares in the Field

Ref: (May 2, 1872)

St. Matthew XIII, 19-30: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Jesus is speaking: "The parables of this chapter contain the whole history of My teaching and also the history of My creation from beginning to end. The history of My teaching, because they show you upon what different ground My teaching and My words fall; and the history of My creation, because they clearly reveal to you how the Divine Word of the highest spiritual consecration, rising from level to level, finds its expression in the millions of worlds. And as the impression which My Word makes upon millions of people is different with each individual, thus also the evolutionary process of each world is different from that of the others.

These parables, as I told them once to the people of Israel, were taken from ordinary life so that the listeners could easily understand them. But in spite of this, they did not comprehend in the parable, which was chosen for this Sunday, who among them was compared to the good ground, who to the stony places and who to the wayside upon which some seeds had fallen.

This parable shows that I do want to convert people through acts and words, but that the good seed, since the world with its pleasures mixes with it, grows only sporadically in some places and does not generally bring forth the fruit that should result through the words from My mouth. It also reveals that the end, the harvest, will separate the good from the bad, and that the good will receive their just reward. The obstinate and evil, however, will have to experience the long road of matter until they have thrown off all impurities and can join the harmony prevailing in My heavenly kingdom of the spirit as a spiritual note.

Since the fall of Lucifer, in the whole of creation that which is good or light, which is the spiritual, has its opposite in that which is evil or heavy - the material or physical.

The immense multitude of apostatized spirits, who had fallen with Lucifer and were bound in matter as its carriers, classify all the created worlds according to their spiritual content, and that is why the worlds are more or less light or heavy from a moral and spiritual viewpoint. This means that on all the globes the great principle of the highest attributes of My own Inner Self is expressed as the greatest love with all the qualities arising therefrom.

The sole purpose of My coming to your earth and teaching My disciples was to reveal to all created beings My spiritual kingdom, its laws, and its fundamental principles. When I taught on your earth, I did not say anything new but always the same, which since the beginning of creation I had impressed upon all My spirits, namely, what their ultimate goal is to be and what they must strive for. Even into matter with its imprisoned spirits I put the impulse to strive for perfection, thus to spiritualize the external, the components of matter, until the latter, in harmony with its inner nature, can finally rise to higher potencies in the evolution of life, from a heavy rock up to man who is conscious of himself and who then -conscious of his mission - must spiritualize his own material nature until ultimately, when his outer nature has become equally spiritual with his inner man, he is ready to be received into My Kingdom.

The parables about the sowing of the seed correspond to the progress through these phases, for the seed sown, fallen upon various kinds of ground, will bring forth various fruit depending on the elements it finds there for its growth. The setting free of the human nature, that is, man's free will, brings about this different conception of My teaching as I once taught it to My disciples and as I at present again reveal it to only a few on this earth. Men, standing midway between the two poles of good and evil, had of course to show different reactions in the way they would or could grasp My teaching.

As the countless worlds in My entire creation all differ, thus figuratively expressing the various ways of comprehending pure truth, so men also differ with millions of deviations, each individual considered as a spiritual world in itself.

Thus, you can recognize in these parables the far-reaching significance of the seed. The word 'Let there be!', which was once spoken by Me, is still effective today and will ultimately unite all spirits within one spiritual realm, although individual worlds and individual men will have to cover longer or shorter distances to reach this destination.

My Word, or the expression of love in all its aspects, contains all of creation and My whole teaching. This proves that I have given only laws of love, that is, only two.

These, however, are of value only if one complements the other.

These laws of love are the seed I have sown physically into My entire creation and spiritually into the hearts of all rational beings. The springing up of this seed, depending on the greater or lesser influence of the material world, will determine the progress towards the good or regress to the evil, the material.

In consideration of the liberty of man and all created spirits there also had to spring up tares among the good wheat, as I told it figuratively in the parable. In this case, those people who did not walk upon the right path will realize only at the end of their earthly pilgrimage how far they have strayed from the proper road to their salvation. Then this struggle, which so many believed to have ended with

their departure from this world, will have to be taken up once more in the other world from within, under different conditions and with only few aids and great obstacles.

What physical death is for each individual, as a small spiritual world, is for mankind on earth the end of all that is material, of all worldly temptations, which will still come to pass prior to My Second Coming, since after that the spiritual kingdom on your earth will have its inception and My seed, or My Word, will bring forth equal fruit everywhere.

All My preparations in your time aim at that, for upon your earth, unfortunately, the tares already prevail over the good wheat. Hardly any but stony and sandy ground can be found, and the principal growth consists in thistles and thorns which mar the surface of your earth. My reapers have already been in action for quite some time using every means to eradicate the rapidly growing tares, but things will be getting worse, since man in his freedom has developed an almost stony heart upon which, as upon a hard stone, a mere touch leaves no trace behind and over the surface of which everything passes without leaving an impression.

Make sure that no weeds of evil passions, favored by worldly influences, spring up in your hearts! As I once said to My disciples, I say also to you: "Who has ears to hear, let him hear, and who has eyes to see, let him see!" Unfortunately, there are still many who have ears but do not hear the spiritual wind that blows through all creation, and who have eyes and do not perceive the ray of light from My eternal kingdom of the spirits which is beginning to illuminate progressively all nooks and corners of your dark earth so that, on My arrival as the King of Light, there will no longer be any shadow or darkness.

There are still many who, chasing only after worldly pleasures and values, do not want to recognize a spiritual world, a higher spiritual principle or a God as creator. They are like the thistles and thorns. Keep away from them! Their prickles cause you to see that you may approach such sham-philosophers and scholars only with caution. They shall be thrown into the fire, as is written, into the fire of tribulation and suffering. Only when purified after a long struggle, will they be able to participate in the spiritual kingdom which they had previously denied so steadfastly.

For them are meant the happenings in nature and the epidemics which rake them away in great numbers. Others will be reminded of the existence of still another world beyond the natural, material one through the loss of beloved persons. Theirs will be a sad awakening - and yet I have to awaken them since I do not want to lose even an atom, still less a human soul which I once created in My image internally and externally.

You, too, should learn to hear with spiritual ears what I am saying to you, what the happenings in the world are telling you and what all nature is calling to you: 'There is a God, and He is a God of love!'

He sows His seed regardless of the ground, upon the highways or in the stony places, or among the thorns and thistles. Since man is free, the seed can work according to the nature of each individual, but in the end the objective which I, the Sower, had in mind, will be achieved. In spite of the different kinds of ground, there will ultimately be a rich harvest; eternity ensures My success. My

Word, having passed through all the phases, trampled underfoot by some and joyfully saluted by others, must nevertheless yield the same result. For My Word - the Seed - is a Divine Word and, consequently, can and must improve and spiritualize the ground upon which it falls, if not on this earth, then definitely in the beyond.

My aim and purpose with this message are but to shorten the road for men and to further their progress. Hence, the repeated admonition in this chapter: 'Who has ears to hear, let him hear!' Understand and comprehend it well and act accordingly, and you will discover in yourselves, whether the seed has fallen upon good or stony ground! Amen."

Sermon 52 - Twenty-Sixth Sunday After Trinity. Explaining the Kingdom of Heaven

Ref: (May 3, 1872)

St. Matthew XIII, 31-33: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spoke he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." St. Matthew XIII, 44-50: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hid, and for joy thereof go and sell all that he hath and buy that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Jesus is speaking: "In these verses the Kingdom of Heaven is metaphorically compared with various things in order to give My disciples and the people gathered around Me an idea of the realm awaiting them when their life here is ended; also, to show them how to win it and what their lot would be if they became unworthy of it because they had acted contrary to the divine laws.

Unfortunately, people never have the right and true concept of the Kingdom of Heaven, the other, the spiritual world. If they had, they would be sure to do everything in their power to win it instead of thoughtlessly forfeiting it as they are doing nowadays.

Everything visible in the world - through the fact of its being visible and tangible - holds within it far more proof of its existence than any spiritual power which is invisible, intangible, imponderable. That is also the reason why this material world has so much more influence on people's minds than the spiritual. If people could understand and see the material world as it really is, what it is made of, how it is maintained, and what its purpose is, they would be able to read many

a thing in the great book of My creation that would easily open the door for them to the spiritual world.

By examining a machine and beginning to understand how it operates, a person will have to admit that it must have been constructed by somebody, and the more one fathoms the secret of this machine, the more one will also respect its maker. Then one will understand that everything is arranged just the way it is thanks to a well-calculated system and not by mere accident.

This is the way My creation should be contemplated, but, unfortunately, this is not done. Every discovery in the field of natural science is incorrectly explained by your scientists and made use of solely for material purposes, which is of little benefit to the Creator of the ingenious machine of nature. Even if one or the other scientist detects traces of a higher, spiritual power, he makes every effort to deny with high-sounding scientific phrases that to which he has come so very close; or he gives another explanation at his own discretion because he does not want to acknowledge a God. If there has to be a God, he would rather be it himself.

This wrong conception of nature is responsible for the fact that the greatest book, lying open before the eyes of mankind day and night, is misleading. Anyone could read in it all the things I do to make My love comprehensible to My created beings and how short the road would be if men would observe nature and its laws instead of acting contrary to the divine laws and making the great eternal world inaccessible to themselves through their absurd conception of the material, visible world.

At the time I presented the parables mentioned in the Gospels to the people for their spiritual digestion, I had to omit all scientific comparisons and use only familiar illustrations that were easier to understand.

The first mentioned parable about the grain of mustard-seed I used because this seed, as well as the plant, were well known to the people. Thereby I wanted to hint that just as in this tiny grain of seed there is contained such a tall plant, in the human heart is latent the entire future realm of the spirit, the Kingdom of Heaven. As the seed needs moisture, the human heart requires only the almighty love as a spiritual awakener in order to develop the enclosed germ of divine origin. Then the development will make such good progress that - as the Gospel says - even the birds of the air will come and lodge under the branches. Spiritually this means that even the angels, the light, blessed dwellers in the spiritual spheres, like the birds of the air, will show a lively sympathy with the heaven emanating from a god-inspired heart, spreading peace and joy all around.

With this parable about a tiny grain of seed and its growth I wanted to prove how infinite the power of the divine Word is, provided it falls on good soil, like the grain of seed, and finds the substance for its growth.

The following parable, in which the Kingdom of Heaven is compared to leaven, depicts the spiritual process that takes place in a human heart as soon as it receives the Word and begins to sift the good from the bad, just as the leaven calls forth a process of fermentation in the flour that has been mixed with water, whereby the various elements in the flour conflict with each other. The bread made by this process has then become less detrimental to the human organism, which is very important with various artificially refined types of flour.

Thus, with this parable, I wanted to draw people's attention to the conflict that starts the moment the human heart turns away from the world and toward the spiritual. Further, there is a parable about a man who found a hidden treasure in a field and sold everything he possessed so that he could buy the field and become the owner of the treasure. This means that once a person has recognized what joy and unimaginable happiness is gained by accepting the Word of God and complying with it, he will leave everything else behind and strive towards attainment of these spiritual joys, just like the merchant who sacrificed everything he had for the sake of buying one pearl.

All these parables referring to the Kingdom of Heaven were given to point out something of great importance. The first one showed the magnificent growth of the Kingdom of Heaven in the human heart once it has taken root there; the second one showed the conflict the Kingdom of Heaven calls forth between world and heaven or matter and spirit. The third one showed the value of the Kingdom of Heaven and the tranquility and happiness gained through it. Nothing in the world can match this treasure.

There is yet another parable, namely, the one about the net that was cast into the sea and drawn to shore with a rich haul. This parable means that the Word of God is accessible to all -the weak and the strong, the good and the bad, - and that the haul will be sorted only at the end. Then the good will receive their reward, whereas the scorers of this Word will have to blame only themselves for the consequences.

As expressed in this parable, there will be a sifting between those who have spiritually absorbed My Word that was given to all, and those who disregarded it. This was to make My listeners understand that the acceptance or rejection of My Word is not left to people's own judgment, but that they can be forced through various circumstances to give their free will a better direction. I described the consequences of disregarding My teaching with the terms 'cast into the furnace of fire' and 'eternal darkness,' which is equivalent to spiritually tormenting self-reproaches and a neglected heart. My Spirit was to spread light, not darkness!

Thus, I predicted the end or sifting of that which is light from what is dark, which ultimately has to take place, so that people would understand that a God must have a purpose for that which He has created and would not be prepared to abandon this because of the stubbornness of one or the other. It was to be expected that such or similar speeches would stir the people, since the road to future enjoyment of spiritual beatitudes and even the - by their standards - righteous actions were made very easy for them by their priests and scribes whereas I, although I promised them the same beatitudes, did not describe the winning of them as so very easy and warned them of the consequences of offending against the given laws.

That is why they were shocked at My words and annoyed with Me, which caused Me to say: 'A prophet is not without honor, save in his own country and in his own house!', - a saying still widely used today and which can be proved by thousands of examples.

The world today is still the same it was at the time of My pilgrimage on earth. I preached to many deaf ears then, and deafness in spiritual things is also the fashion today. A man does not regard himself as educated if he cannot pride

himself of this deafness. In those times this deafness was often concealed by high-sounding words, whereas nowadays one is no longer ashamed of it but considers it important to be stone-deaf, thereby as though challenging Me to prove something better if I should be capable of it at all.

Well, I meet these so-called strong spirits with an endlessly great forbearance, and in the end, we shall see whether there cannot be found some means of healing their deafness also. However, the others - considerably fewer in number - who know a little about My Kingdom of Heaven, receive a 'grain of mustard-seed' of My love. I keep watching whether this grain has the power to grow in their hearts and to call forth a conflict like the fermentation process in the leaven, and whether it is capable of pointing them to the value of the hidden treasure in their own hearts to make them throw everything else overboard, that they may possess only this treasure. Then I wait to see how much of what was spread returns into My spiritual net. And, finally, the sifting is carried out and it is determined whether a man is worthy of spiritual beatitude or whether he must first be left to grope in the dark for quite some time until he realizes that there are divine laws which one may not violate without being punished.

Preparations have been made long since to make people adopt this view and to give them plenty of opportunity to keep also the smallest spark of their better self-active. Already, for quite a while, all the world events, as well as the fates of individuals, aim at preparing the soil for My Word so that it may be accepted and begin its mighty growth, like a 'grain of mustard-seed', where so far it has met with no, or only very little, approval.

You have already experienced it yourselves how, when and whereby I know how to awaken people. You know My means. They were and are not always pleasant, that is true; however, I, as the greatest and only soul-doctor, know best what stimulants are needed to awaken the souls that have fallen into an apparent religious sleep.

I have awakened you and then put the 'grain of mustard-seed' into your hearts through My Word. And even if at the outset it was an irritant and not at all pleasant, you have eventually recognized that you have to thank Me for what I gave you to replace that which has been taken from you. Thus, the process of fermentation has set in with you, and as a result you have finally recognized the value of the hidden treasure within you and exchanged everything else for the precious pearl. This way you have helped Me with the haul, when the nets are cast, and with the sifting of the good from the bad by saving others from spiritual perdition and making their road to Me considerably shorter and easier through your example.

Continue to tend the grains of mustard-seed of love in your hearts, for the Kingdom of Heaven - as I once told My listeners - is not without, but within you. You can find it everywhere by taking it there with you. Once your innermost heart is spirit, you can spiritualize everything else through it. Therefore, do not cease to strive for spiritualization! As you progress in this, the true pleasures keep increasing and with your advance in the teaching also your cognition keeps growing. Then you will be ready for the other, the eternal, great spiritual world for which everything you do in this world must serve as a foundation, and where you can return to Me with rich blessing the talents entrusted to you.

Be prepared and do not be afraid! He who is with Me and has faith in Me will not despair, even among the greatest horrors that might come over your small earth - similar to a process of fermentation, since I have thrown My Word as leaven, as an irritant, into the hearts of the nations. He knows that the Father cast His net into the great sea of souls and spirits. And even if thereby he, too, is captured, the good can always only reap what is good.

Therefore, equipped with the pearl of trust and love, preserve your treasure until the time of change! In other worlds and under different conditions I shall then exchange the treasure gained here on earth for a greater one which, complementary to the former, the grain of mustard-seed, will then represent the great tree in whose branches the angels, together with you, will begin to praise Me with hymns of love and trust. Amen."

Sermon 53 - Twenty-Seventh Sunday After Trinity. The Latter Days

Ref: (May 4, 1872)

St. Matthew XXIV, 15-28: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: But for the elect's sake those days shall be shortened. Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so, shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

Jesus is speaking: "This is the last Gospel I shall explain to you. It deals with the latter days of Judaism, also the final conditions among mankind and even the last events at the end of the visible world which, transformed and rising to higher levels, will commence a new cycle.

I once predicted to My disciples the destruction of the temple in Jerusalem, the first act of the end of the Jews as a people. They had then lost their importance as a people and were no longer worthy of living together in a country of their own on this earth, after having endeavored to destroy the greatest kingdom that has ever existed, My everlasting Spiritual Kingdom. They had been chosen from the very beginning through their religion and their prophets to become that nation into the midst of which I could descend to the earth, but afterwards they proved themselves quite unsuited to embrace and spread My teaching.

The light of truth was conveyed only to My disciples and a few elects of that nation. The others rejected it and preferred the darkness and sticking to the dead

letter, a trait they have not got rid of to this day, although they are compelled to live dispersed among all the other nations. History tells you clearly how everything I predicted really came true soon after My ascension to My Kingdom. Thus, ended with the temple, which spiritually had already been destroyed long ago, the history of a people I had chosen from among many to be the carrier and promoter of My eternal truth.

I had also predicted to My disciples how, in the course of time, My religion, My teaching, would keep growing stronger in its fight with Judaism, in its progress benefitting its followers more and more, whilst Judaism with its cult, instead of progressing, has remained stagnant and its followers are still today waiting for the Messiah with the same worldly ideas as they did almost two thousand years ago. Already then I had endeavored to enlighten them with regard to their wrong concepts, but their obstinacy was My greatest opposition.

Everything in My creation keeps progressing. Everything changes and in this change perfects itself. Only the Jews did not want any innovation or change, and so they can blame only themselves for their lot - being despised by all nations -since they serve only that which is the most inferior thing on earth, mammon. Thus, he who strives after material instead of spiritual values punishes himself, for My Kingdom, even though it appears to be material in its visible form, is only spirit and not matter.

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

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

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

Like reality, truth must present itself in a naked form, unembellished by illusions. Only thus can it have a healing effect. And when the material world presents itself undisguised in its transient and deceptive nature, when it rejects a man mockingly, scornfully turning its back on him who wanted to caress it, only then - usually too late - can the spiritual begin to affect its influence; only then are better thoughts and purer emotions awakened. Thus I, as a loving Father, have to guide man towards recognition of the true value of things so that he may find Him Who is permanent peace. It is obvious that these ever-increasing efforts are being opposed with all available means, that believers have to put up with ridicule,

revenge and persecution, that false as well as true prophets will endeavor to teach the people and that, in the end, most will be totally confused. As it was before the deluge, My admonitions will be futile with many, and only few will mend their ways. However, when events precipitate, most people will be saved spiritually, and then they will thank Me that I have saved them through such severe measures from the general destruction.

When all these unfortunate happenings will befall mankind, as once happened to the Jews with the destruction of their temple and Jerusalem, - whose fault will it be? Am I a God of revenge, who wants the blood and misery of so many thousands? Or are not they responsible who want to bend everything to their own will and would like - if at all possible - to upset even the great laws of the material as well as the spiritual world?

I have it written down here for all the world to know! As I once predicted the downfall of the Jewish people, which also came to pass, you have here in 53 sermons plenty of admonitions and predictions wherein I have made it quite clear to you what is going to happen, and how and when it will take place, in order to guide My erring children onto the right path. Already at that time I told My disciples: 'The Gospel of the Kingdom of God will be preached in all the world!' - and it is this work which I now give you as a token of My love and grace.

The time of abomination and desolation is to be understood in a spiritual rather than a material sense, for what is said in the Gospel as, for instance: "Let him which is on the housetop not come down!" and so on, means: Let go all that is worldly and stick to that which is imperishable, spiritual! There you find the anchor that can securely hold the vessel of your life in the storms of material misfortune and spiritual distress! Without this anchor you will find no rest, no peace! Therefore, gather around Me and hold fast to Me and My teaching! For, as is written: "Heaven and earth shall pass away." Yes, heaven and earth will pass away; they will dissolve into other elements from which other forms and other worlds will arise. The whole of creation will go through the same process as the Jewish people, which with its traditions and its religion was the basis for My teaching.

I have put My Spirit into everything in creation, even the smallest atom, to enable matter to develop into something greater and higher. Thus, the Jewish people was the best suited element within which I could descend to the earth and - as in the entire visible creation - complete My great spiritual task. However, just as the Jewish people, after its mission, ceased to be a nation and as mankind, after its purification, will cease to be a carrier of all the selfish desires, because there has to be made way for something better, the whole of creation, which so far is still the basis of My love for all created beings, also will one day have to cease being the manifestation of My divine thoughts.

When the created beings will have matured to a stage of spiritualization where even the finest matter must appear gross, then this world, so rich in wonders and beauty, will be too gross a carrier for the pure spiritual and must be dissolved. The entire creation must be adapted to those dwelling in it. At that time the Son of man will appear in glory - as I once stated - because also the created beings will have attained a spiritual condition that will make it possible for them to bear this brilliance and glory. Then the highest spirits and angels will be gathering the elect from the four winds and from one end of the universe to the other.

This will happen repeatedly, each time on a higher level involving greater beatitudes. I can reveal Myself to My spirits only to a point comprehensible to them. However, since I am infinite, conceptions of Me are infinite, too, and My Kingdom would not be infinite if a constant enhancement of the spiritual potencies were not possible.

All this I predicted to My disciples' using parables, not only that they might know it, but to provide proof that My words are not transient and will remain true forever. Do not think that I came into the world for you alone and suffered only for the sake of the small earth and its inhabitants. My deeds are deeds of infinity! Also, the Bible, which partly contains My words spoken during My years on earth, is not just for you, but belongs to all creation.

Even if millions of worlds do not yet know of My existence, the time will come when these words of God will reach them and be comprehended according to their spiritual level. Then those who are fully reborn in the spirit will shed the hard shell of the letter and literal interpretation, and the pure and profound meaning of God's words, the words of a loving Father, will speak to all creation, clearly comprehensible: 'All of you love, oh love one another!' For I created the world out of love, and out of love I performed the greatest act of meekness on your earth; out of love I am purifying mankind through distress and suffering, so that My words, which I once spoke and have now explained in this Gospel, shall remain true everlastingly. They have no other purpose than to make My children into that which many have been only in name.

As after a thunderstorm, so it will be after the abomination of desolation, and the sun of grace shall shine again for all in its full brilliance. As the spiritual atmosphere will have been cleansed from all the poisons, everything will be ready for a new, active life, just like the refreshed earth after a thunderstorm. Amen."

Chapter 2: The Glorification of Christ



The Transfiguration of Jesus and the Coming of Elijah, Glorification of Christ, Third Year of the Public life of Christ, Who is to be the Christ, The Earth as an Altar, Blessed is the King of Israel, Farewell to the Mother, The Passover Supper and The Bread of Life, Washing of the Feet, I will Not Leave y\You, My Son's Word, His Word is the Guiding Star in the Darkness of Knight. . . and much more.

The Transfiguration of Jesus and the Coming of Elijah

Ref: Matthew 17:1-13



After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus. Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, and one for Moses, and one for Elijah. He hardly knew what to say, they were so terrified. Then a cloud came, casting a shadow over them; then from the cloud came a voice, this is my beloved Son. Listen to him." Suddenly, looking around, they no longer saw anyone but Jesus alone with them.

As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So, they kept the matter to themselves, questioning what rising from the dead meant. Then they asked him, "why do the scribes say that Elijah must come first?" He told them, "Elijah will indeed come first and restore all things, yet how is it written regarding the Son of Men that he must suffer greatly and be treated with contempt? But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."

The Transfiguration of the Lord on Mount Tabor.

Ref: "The Great Gospel of John" Vol. 5: Ch 234 Jakob Lorber

On the sixth, but actually on the seventh day I said to the disciples, "We have now worked honestly for six days and have reaped a good harvest even in this desert. But now it is time to move on again; for in other places there is still a number of fields and deserts lying fallow which we will cultivate, bless and make fruitful.

But before we move on from here, you few should stay here a time until I and Peter, John and James return to you from this high mountain, at the foot of which we are now standing, and which I will climb now with these three!"

But those who were to remain asked Me why they were not allowed to also climb the mountain.

And I said, "Because I wish it to be so!"

Then they became silent, and no one dared to ask Me about anything further.

Only Aziona commented quietly to himself: "The highest mountain is that one just before us, but it is immensely difficult to climb because of its steep rock faces"

I said, "Believe Me that no mountain is too steep for Me, and none is too high! In a few hours we will come back again and so keep a midday meal ready!"

At this I took the three mentioned disciples with Me and we set off on our way. (Matt.17:1) On one side the mountain was easy to climb, and we reached the highest peak in a few hours; but the mountain could only be climbed by usual mountain climbers in twelve or thirteen hours because of its height, and thus this climb of ours was a sort of miracle.

Now we were on the highest summit, from which one can see almost all of Galilee, Judaea and Palestine, also a part of the real, great sea. When the three disciples, in rapture over the most glorious view, became downright transfigured, thanking Me from the bottom of their hearts for the immense pleasure, I also was transfigured, so much so that My face shone like the sun and My garments turned white, like fresh snow lit up by the sun (Matt. 17:2). And the three disciples were full of amazement so that they could hardly speak.

After a while Peter gathered himself first and said, "Lord, are we now in heaven or simply only in paradise? It seems to me as if I can hear very quiet whispering angel voices around me!"

I said, "Neither in heaven nor in paradise but instead quite simply and naturally on the Earth! But in that **we have both heaven as well as paradise in us through the power of the word of God, since it includes what is true and good, we are indeed also in heaven and at the same time in paradise.** This is exactly what transfigures your heart, and while you were transfigured in your heart before Me I also became transfigured externally before your eyes so that you might become aware of being at the same time in paradise and in heaven, since your heart is full of the true of faith and, issuing from this, the goodness of love. ***For, what true heaven and true paradise mean is that you believe in Me and do what I teach you and, finally, that you love Me truly with all your heart, thereby carrying the true Kingdom of God within you, which is nowhere else to be found. Once you have it within, it is also present throughout all infinity, and no matter where you may be, either here on this earth or on the moon or on one of the many stars, which are nothing but celestial globes, you are surrounded by your blissful brothers, although you are not able to see them with your physical eyes on account of your body.***"

The Lord in Conversation with Moses and Elijah.

Ref: "The Great Gospel of John" Vol. 5: Ch 235 Jakob Lorber

Said Peter: "Lord, I believe it says somewhere in Scripture: 'The souls of the dead will rest in the bowels of the earth till doomsday, when they will be called forth from their long sleep by the mighty trumpets of the angels. Then the righteous will rise to life eternal in the Kingdom of God, but the wicked will be cast forever into hell and will henceforth be tormented by the devils.'"

I say, "I have already explained to you how the speech of the prophets is to be understood and all the same things so many times that it would now be extremely superfluous to give you any further explanations. But in order to heal you actually from your highly false opinion, I will now open your inner eye of the soul, and you will then see yourself how this rest of the souls of long deceased fathers looks like and what sort of face the bosom of the Earth has!"

At this I said loudly, "Epheta!" That means: Open up! And behold, two prophets appeared, Moses and Elijah, and spoke clearly to Me about what would happen to Me in a few years, and whether such a thing could not be changed. (Matt. 17:3) But I insisted to them that I could not possibly do anything other than only what the Father, Who is in Me and lives in Me, wants.

Then both the prophets bowed deeply and said as if with one voice, "Oh Lord, Your will is alone holy and may it happen always and eternally as with us in heaven, so also among all people and spirits on Earth! We both were in our earthly lifetimes great and respected for Your name's sake; yet we wanted rather now to be with You on Earth, like these three and the others also who are not here, although they are now and for a long time will be despised and persecuted for Your name's sake!"

I said to Elijah, "You were also with Me on the Earth recently "did Herod's work on your flesh please you?"

Elijah said, "Not on Earth, but it pleased me all the more so here, and I would like despite all the great blessing that is now mine for eternity to walk the path of the flesh another hundred times for Your sake, no matter how miserable and thorny it is."

At this point, the disciples were overcome by sleep, so much so that they sank to the ground and for a short time were fast asleep.

But I spoke with the two prophets and said to Elijah, "At the end of times of this Earth you will indeed be sent once again in the flesh to the people of this Earth, but no longer with a veiled inner spiritual vision, but unveiled and even brighter than on the two previous occasions when you came under the name 'Sehel' and later 'Elijah', and the brother Moisez (Moses) will lead you, but purely in spirit; for his flesh will remain until the end of time the property of the Earth.

But then all flesh of this Earth will be transformed into the spiritual; you will however never need it as I gave you a new body for eternity anyway. Watch well over the children of Israel until I return soon when My greatest work will have been completed! Then I will also give you a firm chair in My new kingdom. For behold, the time is now here that I once showed you on Earth, when I will create everything anew: first My spiritual worlds, and later the same thing will happen to matter, until it has reached the correct level of full purification! But now let us wake the three again from their sleep!"

The Three Disciples Conversing with Beings of the Beyond.

The spirit of God in man as a guide to all truth.

Ref: "The Great Gospel of John" Vol. 5: Ch 236 Jakob Lorber

At this the three became awake again, rose from the ground and beheld Me, Moses and Elijah, without the shining light. This was very pleasant for them, since they had been extremely powerfully blinded by the previous too strong light. They told how they had spoken with many prophets from ancient times about all the states of the future life, just as if being and acting on Earth, and many secret matters had been explained to them.

Moses and Elijah, however, taught them further about the numerous states of the great beyond.

Then the three became so delighted and happy that Peter called out loudly to Me, "Lord, it is good for us to be here! If You wish, I will make three shelters here, one for You and one for Moses and one for Elijah!" (Matt. 17:4)

And while he was still speaking about the building of the shelters, a thick, bright cloud suddenly overshadowed them, so that they could not see or make out anything for a moment.

And behold, a Voice spoke from the cloud: "Behold, this is My beloved Son, on Whom My favor rests, - you should listen to Him." (Matt. 17,

The three heard this like the powerful roll of great thunder and were terrified and fell on their faces. (Matt. 17:6)

But I immediately came to them, touched them and said to them, "Stand up, and do not be afraid!" (Matt. 17:7)

As they lifted up their eyes from the ground, they saw no one but Me alone and began to wonder greatly at everything that they had seen and that had happened. (Matt. 17:8) But the three now wanted to ask Me about some other things, and namely about the meaning of everything that they had seen in their dream.

But I said, "All that will be revealed to you by your spirit which is actually My spirit within you - in your soul, so that it will be fully alive within you; for if I explain it to you now, you will accept the explained facts in your knowledge and then believe that it is so because I have explained it to you so. But then you are not in the full truth by a long shot, and that is because what is explained is not your possession, but instead only His who has explained it to you out of His living treasure; but when your spirit reveals it in your soul, then the revelation is your possession and you are then in the full truth."

But the spirit which I call your spirit, is really My spirit in you all and knows about all things and conditions just like I Myself. It can lead you into all wisdom. *But now it is not yet awake in you and effective, that means that it is indeed in itself awake and effective, but its awareness and effect is still something foreign to you and not your belonging, because your soul is not yet pure enough to fully become one with My spirit.*

But when I shall have ascended up into My heavens after the suffering that I have already told you about, then I will pour out the holy spirit of all truth over your souls and unite it with them. This spirit, which then will be fully one with you for eternity, will also then lead you in all truth and wisdom.

But before My ascension that I told you about do not tell anyone about what you saw here, just as nothing about what I did at Caesarea Philippi and down here with the fishermen! And now let us head down again from the mountain to the village of our fishermen!"

And we set off on the way back, and on the way, I also warned the three not to tell even the other brothers anything about what they had seen until the designated time, that is, until after My rising and ascension. (Matt. 17:9)"

The Incarnations of John the Baptist.

Ref: "The Great Gospel of John" Vol. 5: Ch 237 Jakob Lorber

But Peter came up to Me as we were still on the way down the mountain and asked Me what that should mean, if the scribes said that Elijah must come before the arrival of the Messiah and restore all things and thus prepare the way for the Lord. (Matt. 17:10)

At this I said to Peter, "The scribes are right, and you too with this question of yours!

Elijah is indeed coming first and will restore everything (Matt. 17:11), yet I say to you all:

Elijah already came, but they did not recognize him, just as little as they now recognize Me and did to him whatever they wished. So also, the Son of Man is going to suffer at their hands, as I have told you already many times. (Matt. 17:12) I say unto you: This whole corrupt kind will not move before they have reached the goal of their revenge and through it then also their judgment!

John, in whom Elijah's spirit lived, did signs, taught and baptized and prepared thus the people for Me. What happened to him for this?

I Myself teach only the purest religion of life and perform signs which have never been seen before on this Earth and will never be seen again in such size and extent; therefore, they have all the more anger and rage at Me and will do to Me with the permission from above what I have already pointed out to you.

Of course, the old question again and again arises in your hearts as to why I Myself allow men to do such a thing to Me. But you have been instructed often enough on this topic, and so let us go down to our people in the valley!

When I had finished this speech, the three saw only then that John the Baptist was actually Elijah. (Matt. 17:13)

But as we were still going down into the valley Peter asked Me another time and said, "Lord, but there is something strange about Elijah! He was really seriously on this Earth three times and always "let's say "in the flesh?"

Elijah, did not die, but instead only ascended into heaven with the highly surely very transfigured body, although he was born into the world of a woman just like the last time; this last time however he had to really be debodied. What happened then to his previous two bodies, and what will happen to them now? In Your kingdom of heaven, when everything has been completed, will he go around with three bodies? For it is said that on the final day even the bodies will arise and be reunited with their souls! How should we understand that?"

I said, "What the resurrection of the flesh and what Judgment Day means I have given more than sufficient information on these at Caesarea Philippi and down there in the village. Did you not pay attention to My speeches? Shall I repeat

for you the same thing again and again? You know something about it, but out of context, and what must be blamed for this is your still very strong Jewish faith which makes you still take everything literally in your old, queer fantasy despite My numerous explanations.

Do adopt the right viewpoint and become sensible in this My truly purest light, and you will no longer ask about such things that should have been clear to you before anyone else!

Is not the day on which a child is born into the world its youngest day? [Translator's Note: Domsday or Judgment Day in German = Jüngster Tag, or Jüngstes Gericht (youngest day, youngest judgment). Youngest in the sense of latest.] Or is not each day of your life your youngest day and your birthday, which was once your youngest day, now your oldest?

The flesh of which your body now consists of will decay, transform into worms and plants and into their souls, and quit foreign beings will come from this which then will no longer have anything to do with your soul and with your spirit. Understand this! According to what has been explained to you, the youngest day [Judgment Day] for your soul will obviously be the one on which you will be taken out of your body."

The Glorification of Christ - commentary

Ref: Mark 9:2-13, Sermon 14 Transfiguration by Gottfried Mayerhofer in Trieste on November 22, 1871)

Jesus is speaking: "Here again you have an event from My earthly career of a deep and heavenly significance. This event was once important for the disciples who accompanied Me, but it is also significant for you and all mankind and in its spiritual correspondence of great importance for the future into which you are now moving. We will now look at this event, explain its significance for My disciples at that time and then study its great spiritual correspondence to find out how, when and where it is repeating itself today and how it will have the same regenerating effect now as it had once on the three disciples with Me and their further life and actions.

The Gospel states that I took My disciples Peter, James and John up a mountain where they saw Me transfigured, that is, ***they saw Me with their spiritual eyes as the One who I really am, was and shall be.*** They saw Me as a high spirit whose garment - truth - was in its correspondence white and whose face shone like the sun, that is, it radiated love. At My side they saw two mighty supporters of My entire future system of instruction who contributed most to facilitate My work as My forerunners - Moses and Elias, with whom I was speaking. They also heard a voice from a cloud speaking the same words that had once sounded at My baptism at the river Jordan: "This is My beloved Son in whom I am well pleased; listen to him!"

This vision which I allowed My three disciples to see was meant to give them a fore taste of their own destination. Peter, whom I called the 'rock' upon which I wanted to build My church, had a similar mission to that of Moses who once prepared the Jewish people for My coming. He gave them laws and rules of conduct which for the Jews were easier to accept than for any other race, to make them My chosen people in the midst of which I had decided to come to the earth.

As Elias (Elias is the Greek form of Elijah), in his incarnation as John the Baptist, did on a small scale what Moses had to do on a large scale, thus John, My favorite, - thanks to his particular work and the fact that he lived longer than any of the other disciples - was destined through his Revelation during the last years of his life to show to the world in advance its spiritual progress until its purification and to leave behind a testimony to the effect that the laws I have established in My creation - be they moral or physical laws - must not be spurned.

These disciples, as still living in this world, and Moses and Elias, who were no longer in the flesh, were allowed to see Me in My great glory and to recognize Me as the One for whose great spiritual kingdom they had to sacrifice everything in order to give My work permanence. They saw Me in that glory which a human heart in its earthly encasement can stand but for a few moments, and it was this unimagined happiness and bliss that caused Peter to exclaim: 'Lord, it is good for us to be here; if thou wilt, let us make here three shelters!'

However, since such moments only serve as awakeners, animators and fortifiers when danger threatens or fickleness overcomes the heart, they were only of a short duration. But in order to give them a lasting effect in the memory of the disciples, out of the white cloud that spiritually overshadowed My person, these mysterious and important words were heard: 'This is My beloved Son in whom I am well pleased; listen to him!' Thus, the voice advised My disciples to pay even better attention to My words and to imprint them properly upon their hearts so that one day the verdant tree of life could grow out of them to assemble all mankind under its shade for shelter and protection in all their sufferings and misfortunes.

The reason why I told the disciples not to speak of this event until I had crowned My work with My resurrection was that the other disciples would have doubted the vision or failed to comprehend it, since My disciples' power of comprehension varied like that of all other people. Such was the actual course of that solemn event which must repeat itself again today.

What once Moses did, who prepared the Jewish people for My teaching, later on came to pass through Peter as the founder of the Catholic Church. What Elias did as John the Baptist, has been done in your age by all the men who had to cleanse and purify the church Peter had founded, so that it would not lose its actual value altogether. What once Peter represented as the future sustainer of My teaching, now other men will become, who will re-establish My Kingdom. And as in My days the Jewish people were misled by the Pharisees and scribes, likewise today all humanity is bound by ceremonies and customs, living in the fulfilment of the letter without understanding the spiritual meaning of the words of My so simple Gospel. Therefore, there must again be men who put My teaching back upon its original foundation, upon My own words.

Even if these men are not immediately successful in their attempt to teach all mankind - just as My disciples were not immediately successful - they are nevertheless called to sow the seed. It does not matter whether the seed falls everywhere upon good soil, or upon the road or stony ground. The germinating seed will replace what was lost and prepare the spiritual ground to make it worthy of looking forward joyfully to My Second Coming.

As in those days I took My disciples to an elevated spot, giving them a little fore taste of the reward awaiting them if they faithfully stayed with Me, it happens also today that I lead many a faithful, who in the solitude and stillness of night gives himself over to Me, far beyond the physical world, opening up to him in a great vista the glorious future he may expect if he remains true to Me and My teaching. Indeed, I let many an individual experience the full delight of My mighty influence upon his heart, thereby showing him a glimpse of supreme truth in the rosy light of love, thus revealing to him My own Self in a glorious transfiguration expressed by a delight which here it is not possible to bear, but only in the higher spheres in a spiritual body. In the Mosaic law Moses built his irrevocable principles of the Jewish religion upon the one idea: There is but one God! And because of this the Jewish people - and none other - was suited to count Me among them. Since in those days' polytheism prevailed everywhere, it would have been impossible to remove all the gods at once to put up a single one in their place. The Jews, however, had only the one God, which made it easier to build a divine religion among them. Thus, Moses was the preparatory worker, like a laborer in the vineyard who breaks up the soil. He was followed by the one who trimmed the vines; and that was Elias. He trimmed the vines during his time and later as John the Baptist, thereby stimulating the activity in order to obtain better fruit so that the harvester may be satisfied with the workers who did the preliminary work. Thus, John the Baptist was the second laborer in My vineyard, until I came Myself to put the finishing touches to the work, add what was missing and bring the fruit to maturation. This means that out of the decomposed earth around the stem of the grapevine I called forth new life which, becoming more and more refined along the stem, was matured and trained from gross matter to the finer, spiritual fruit - the grape.

As previously Moses, thus later on Peter was the rock upon which My church was founded. No revolutions or storms could destroy it. Often enough it has been perverted through the tyranny and lust for power of individuals. But as once My transfiguration was allowed to take place in the presence of My disciples when My spiritual, divine being shone through My earthly form, so it is happening now: The spiritual garment is beginning to shine through the earthly pomp and ceremonial of the Catholic cult and its false doctrines. The clearing up and transfiguration is beginning. Night is followed by dawn and dawn by - day! The long-restrained light of truth is breaking through. The anticipation of a higher ecstasy, a transfiguration, is alive in all minds, and the spiritual wind, blowing through all that is of the world and awakening the sleepers is sensed by all. Like a ray of light falling through a shutter upon a sleeper who, awakened by its life-force, begins to turn around in his bed unaware of what is happening to him, - thus this transfiguration is starting. In many heads it is already dawning. Moses prepared his contemporary Jewish people for My reception, Peter the generation following him, and in these days the teachers with enthusiasm for My teaching are going to be the Johns who - like My disciple - will also become My favorites and witnesses of My love and grace right into their old age. Thus, the same spiritual process of purification takes place, first from the solid to the softer, from that to the volatile, from the volatile to the ethereal and finally to the spiritual. As in those days I was nailed to the cross, My teaching mocked and My disciples abused and

persecuted, so it will be again. Instead of My person, My teaching will be crucified and mocked. My fighters will also have to battle with all kinds of injustices but they, too, will be victorious and see Me transfigured at My next descent. Then the voice of their conscience will proclaim: "Blessed be you because you remained true to Him, listened to His words, applied them and passed them on to others the way He wants them to be understood."

Then the transfiguration will not end - as once with My disciples - but My pioneers will be able to see Me face to face everlastingly and rejoice over My victory and theirs together with all those who passed on before.

Such is the symbolic meaning of the transfiguration. Make sure that you, too, may participate in it, so that you may be counted among those who, disregarding all that is of the world, have made Me and My teaching the principal purpose of their life and aspirations. Then, in moments of supreme delight when your spiritual vision is opened, you will be able to see The One in person, transfigured, who already for so long has been showering upon you His words of grace and wants to make you, His children. Amen."

The Spiritual Significance of the Glorification of Christ

Ref: (Matt 17:108; Mark 9:2-13; Luke 9:28-36; GH 3,268 – 22/7/1847) "Gifts from Heaven 2" by Jakob Lorber

Jesus is speaking: "My glorification on mount Tabor is read by many with awe, but extremely few understand and disconcertingly many don't have the vaguest idea of what is behind this glorification!

The cause of such senselessness lies as always in the world with its divided Trinity teaching. For whom does not fully believe that the only Son, who is completely one with the Father and is in Him as He is in the Father, just like the spirit in man and man in the spirit – permeating the whole man, being the actual man, he is divided in his being and is like murky water through which no light beam can permeate to enlighten the depths thereof.

For you not to be like the murky water of this world, which can only be enlightened on the surface and thus also shine like a gilded grave, hosting nothing but night and death, I want to give you shortly a little light on the above-mentioned glorification, letting you see clearly what is behind it. Now listen:

a) The mountain Tabor symbolizes the highest and simultaneously the deepest acknowledgement (insight) of God in spirit and in truth. On this mountain of highest acknowledgement, I bring only My beloved ones- Peter, James, and John. These three also represent every human, as he should be in true heavenly order. (Matt 17:1; Mark 9:2; Luke 9:28) **b)** Peter is the outer man, yet he completely directed his being inwards, through manifold tribulations. **c)** James represents the soul of man, being pure and turning everything towards the Lord, yet have to endure many tribulations together with the outer man in order to completely convince the outer man to, united in the spirit, become immortal. **d)** John represents the spirit of man, being completely one with Me, thus My Love – the disciple of whom I told Peter – 'He lives'! Which means only the spirit lives and he who does not let him be chased, caught, and permeated by his spirit, will have no life; for I said that it is only the spirit that lives forever!

All this means that, as I lead these three on the mountain, I will, for every person who will maintain My given order in his threefold being, guide him [her] on the mountain of true, living recognition of God, where he will exclaim with the feeling of his whole being: "Lord! It is good to be here, allow me to build an eternal dwelling, consisting of the three huts of love, wisdom and the power of both!" (Matt 17:4; Mark 9:5; Luke 9:33)

Yet, it cannot remain at this acknowledgement, as long as those three huts and I, Moses and Elijah did not become wholly one in man – or, as long as the love, wisdom and power was not yet as if one, have not yet been taken as if in one, and not in three huts. For that reason, the voice was heard from a cloud, which is an image of the highest heavenly recognition: "This alone is My beloved Son, you have to listen to Him alone." Which means: He alone is your God; not in three, but in Him alone you need to abide if you want eternal life! (Matt 17:4,5; Mark 9:5-7; Luke 9:33,34)

Only after the powerful permeation of the power of God the three awakes and obviously does not see Moses and Elijah and hear no other voices any more, except Me and My word, which forbids them to tell the world of such an acknowledgement since everything was not finished – in a narrower sense: not before I have already in every person's heart, after many tests and trials of his soul, arose in all might and power of the love and wisdom. In the broader sense – not until the world has crucified and killed man and the spirit got up in man and man therefore became a new creation according to the order shown by Peter, James, and John – not until then, can man be guided to the mountain of the deepest and highest acknowledgement of God and the eternal life. (Matt 17:7; Mark 9:8; Luke 9:36)

This is the holy meaning of My – up until now – secretive glorification on mount Tabor. Of course, there is also a much broader meaning, whereby Moses and Elijah and especially by Me through the voice in the cloud as well as the three disciples, was shown the main guidance and developmental phases. This knowledge does not give life to anyone though, even less the infinite concepts of time, space, eternity, infinity, light, spirit, and existence.

Above all, search for Me, My kingdom and My righteousness, which is the love, then everything else will be freely given unto you (Matt 6:33). But if you search only for wisdom and her power, then it will be with you like with him that buried his talent and which had it also taken from him what he had – and his share was the darkness! Consider this very deeply if you want to take part in the glorification! Amen."

The Spiritual Nature of God and His Incarnation

Ref: "The Great Gospel of John": Vol. 4: ch74 by Jakob Lorber

John says: "Once you have made a solemn resolve to become a better person, you will already be among men, who are just as powerful as we are in our close proximity to the great and living light which radiates from God!"

Zorel says: "What and who is in fact your God, the one which you Jews call the God of Abraham, Isaac and Jacob?"

John says: "This question you will find to be clearly answered within yourself, once you have found perfect unity in the inner light of your soul, in

exactly the way we have found it. Were we to try to explain this more clearly to you, you would not understand us your whole life long. But you should know from the start, which kind of image of God a worthy man should cherish. Please therefore listen!

The only true integral God is in Himself an eternal, very pure spirit originating within His own being, endowed with the highest possible degree of self-knowledge together with very profound and enlightened wisdom and possessing stubborn willpower which considers no task to be impossible to perform.

God is the word within Himself, and the word itself is God. This everlasting word has now adopted the flesh and has descended into this world to meet those who are His people, but they do not recognize the light which has entered their world in this way. For this reason, the light will be denied to these children and the responsibility to care for it passed to the gentiles (the superstitious believers) since they are now seeking the truth whereas the children of the light are fleeing from it, as notorious criminals flee the courts of justice. It will therefore take from the children and delivered to the gentiles. This is the situation now: this is what has taken place.

Furthermore, the descendants of the primordial children created by the light live in Jerusalem where they shun God's truth and cling more and more fervently to the night, to deceit and immoral behavior. However, the gentiles who travel the world are searching for the truth. Once they have found it, they are very joyful and unstintingly praise the Giver of Light both in their hearts and through their deeds.

Look around yourselves now and you will see a sizeable crowd of people! The majority are gentiles who have searched for the heavenly light. They have found that enlightenment and are pleased with their discovery while Jerusalem, the city of the Lord, only sends out searchers and bloodhounds with orders to extinguish the light! Those who were sent, however, are cleverer than those who dispatched them as they emerged from their great darkness into the light, found great joy in it and remained in its presence. They have indeed captured the light, but not to bring it to the dungeons of Jerusalem, but rather for themselves and for their own hearts. They are now our brothers in God's light, they rejoice in it and in Him, from whom the great light radiates.

You came here as a gentile, not to lighten the darkness of your life, but for gold and silver. However, he who emerges from a dungeon into the light of day will not easily be able to escape the sunshine. This is what happened to you here. Even if you were not searching for it, you have nevertheless received the light since you came to the sun. This does not mean the light of the natural sun now just touching the horizon as it sets, but the light of the spiritual sun, which illuminates the whole of infinity with all God's wisdom, so that all beings who are capable of thought can reason and exercise their will aided by that light. This is true not only on this earth but also in the countless other worlds, with which God has filled infinite space.

Therefore, allow yourself to be bathed in this light, which you are now noticing a little, so that it permeates through to your very intestines. Even the smallest spark of this light will bring you greater happiness than if you were able to take possession of all the treasures of this world. Make your own search now for

the true kingdom of truth; everything else will be freely given to you and you will lack for nothing!" (Matt. 6 33)

Mystery of the Incarnation of God in Jesus.

Ref: The Spiritual Sun Vol. 2 by Jakob Lorber Ch.12&13

Jesus is speaking: "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!

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 most pure angelic spirits could ever 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 guide 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 will ignite, 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."

Various points of view on the nature of the Lord

Ref: "The Great Gospel of John: Vol. 4 - ch:88 by Jakob Lorber

Jesus is speaking: "The wine began to loosen the tongues of those around the tables, and they all became quite lively. Diverse opinions were aired concerning My person, and it could be said that the first schism in our church occurred at that supper. Some maintained that in a direct sense I was the supreme Deity; others said I was certainly the supreme Deity, but indirectly, not directly. Again, others said that on account of My blood lineage I was only a son of David destined to be the Messiah of the Davidic kingdom and, therefore, endowed with the miraculous might of David as well as Solomon's wisdom. Still others thought that I was a high-ranking angel from the Heavens now walking the earth in the flesh accompanied by an assistant from the Heavens.

Some, together with several of My apostles, declared Me to be the Son of the Most High. I was said to have the same attributes as My Father without doubt, but that I was a different person, and that it could well be that the frequently mentioned Spirit of God was after all a third person who in certain matters had an independent say.

This opinion was only shared by a few. Some asked Peter what his opinion was.

Peter then said: "When we travelled in this district, the Lord Himself questioned us about Who the people and, finally, we ourselves, thought Him to be. On that occasion this and that opinion was voiced and when finally, He asked Me, I said immediately and from the bottom of My heart: 'You are the Son of the Most High!' And He was completely satisfied with my testimony and even called me a rock on which He would build His church, saying that this church would never again be vanquished by the gates of Hell. He Himself did, therefore, confirm my opinion and I cannot be wrong if I am like a rock in my belief. "

However, John was not at all in agreement with Peter and said: "In Him dwells the Godhead in Its fullness in the flesh. The Son Who is - and can be - no other person, I take to mean only His body insofar as it is a means to an end but, as an entity, He is identical with the Deity dwelling within Him in all its fullness.

Or could you say that my body and my soul are two different persons? Do the two not constitute one human being, although the soul at the beginning of my

life had to form this body so that one could say: The soul has clothed itself with a second, material man and, thus, enclosed itself in another entity? One could certainly say that the body is a son or a product of the soul, but that does not mean that it represents a second person, either with it or even less without it. This can be said even less about the spirit within the soul, for what would a soul be without the divine spirit within. It will not be a complete man until it has been fully permeated by this spirit. It is then true to say that spirit, soul, and body are completely one and have the same personality.

It is moreover written: 'God created man in His image.' Therefore, since man, as a complete image of God comprising spirit, soul, and body, constitutes just one man, not three, it stands to reason that God, as the most perfect primeval Spirit, clothed with an equally perfect soul and now visible before our eyes in a body, can only be one God, never a Holy Trinity separated into three persons. - This is my opinion, and although I do not claim to be a rock in my beliefs, I shall always adhere to it.

All those at My table say: "John has spoken the truth.

Now Peter wishes to correct himself and says: "Yes, this is precisely what I mean, but I am not gifted with sufficient fluency to put my thoughts quickly into words; this matter will anyway always be somewhat difficult to comprehend."

John says: "Yes and no. According to your way, no man on this earth will ever comprehend it, but he will quite easily, I believe, according to my way of thinking. The Lord Himself shall now be the arbitrator between us."

I say to them: "Faith can do many things, but love can do everything. You, Simon Juda, are indeed a rock where it comes to faith, but John is a pure diamond where love is concerned, and his insight therefore penetrates more deeply than your own. He is, therefore, My personal scribe with the task of recording many matters for Me which are still riddles to you. There is scope for many facets in a love like his, but in faith there is only room for certainty and then the cry is 'so far and no further!' Just cling to the declaration by My favored one as he will portray Me to the world in a perfect way."

Thereupon Peter becomes slightly embarrassed and from then on, he is secretly always a little jealous of John. And this is why Peter, after My resurrection, when I told him to follow Me and tend My sheep, found fault with John for following Me without being called. I rebuked Peter for this, promising John true eternal life, - which gave rise to the popular rumor that this disciple was never to die, not even in the flesh.

However, Peter asked John how he managed always to show much deeper insight and cognition than he, Peter, did himself.

John's answer was: "look here, I do not dwell in your soul nor you in mine, and I do not have a yardstick enabling me to determine why my opinion is fuller of insight and more correct! But since the Lord has explained to us in a loud voice the difference between belief and love, then take this as the answer to your question! It is a fact that only the Lord can examine our inner workings, and He will therefore know very precisely, what the difference is between our souls."

Peter was content with this answer for the time being and asked nothing more. But now the meal has also ended. We got up and all of us went up the mountain."

The Third Year of the Public Life of Christ Begins

Ref: MV PMG Vol.3:202,203

Jesus is speaking: "It begins with a very sad departure; like the first and second ones. It begins with a great prayer and penance, as the first one did, because this year has the sorrowful hardships of the first year, and even more. I was then preparing to convert the world. I am now preparing for a wider and more powerful action. But listen to Me carefully and bear in mind that if in the first year I was the Man-



Master, the Wise Man Who invites to Wisdom with perfect humanity and intellectual perfection, and in the second I was the Savior and Friend, the Merciful Master Who passes by receiving, forgiving, pitying, bearing, in the third year I will be the Redeemer God and King, the just Man. Do not, therefore, be surprised if you see new aspects of Me, and if in the Lamb you see flashes of Strength. What has Israel replied to My invitation of love, to My opening My arms saying: "Come: I love and forgive?" It replied with its ever-growing deliberate dullness and hardheartedness, with falsehood and deceit. Let it be so. I called every class of Israel, bowing My head to the dust. They spat on Holiness that humbled itself. I invited them to become holy. They replied by becoming demons. I did My duty in everything. They called My duty "sin." I was silent. They called My silence a proof of guilt. I spoke. They called My word blasphemy. Enough of that, now! They gave Me no peace. They granted Me no joy. And My joy consisted in bringing up in the life of the spirit the new-born to Grace. They lie in wait for them, and I have to tear them from My chest, causing them and Myself the grief of parents and children torn from one another, in order to save them from evil-minded Israel. They, the mighty ones in Israel, who call themselves "sanctifiers" and boast of being so, prevent Me, would like to prevent Me from saving souls and from taking delight in those I have saved. I have now had for many months Levi, a publican, as a friend and at My service, and the world can see whether Matthew is scandal or emulation. But the charges stand. And it will stand for Mary of Lazarus and for all the others I will save. That is enough! I will go My Way, which is more and more difficult and wet with tears, I am going. Not one of my tears will fall in vain. They cry to My Father, And later, a much more powerful humor will cry. I am going. Let those who love me follow me and be virile, because the severe hour is coming. I will not stop, nothing will stop Me. Neither will they stop. But woe betide them! Woe to them! Woe to those for whom Love becomes Justice! The sign of the new time will be of severe Justice for all those who are obstinate in their sin against the words of the Lord and the action of the World of the Lord!"

The Lord's discussion with Nicodemus. Purification of the soul through humility.

Ref: The Gospel of John by Jakob Lorber Chapter 18 - 22

Jesus is speaking: " During the last but one night of My stay in the vicinity of Jerusalem, a certain Nicodemus came to me, also by night because he was a person of high rank in Jerusalem. He was not only a Pharisee - who as far as his office, high rank and reputation were concerned could be roughly compared to what at the present time a cardinal in Rome stands for - but he was also a very rich citizen of Jerusalem and chief of the Jewish Council in this city; he was the lord mayor over the entire city, appointed for this office by Rome.

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

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

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

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

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

(John 3:4) Nicodemus says to him: "How can a man be born again when he is old? Can he enter his mother's womb a second time and be born?"

'But dear Master, what a peculiar thing have you said? How is it possible for a man to be born again? Can a man who has grown tall, old and stiff enter his mother's womb through the narrow little door and then be born a second time? This, dear Master, is quite impossible. Either you do not know anything about the coming Kingdom of God, at least not the right thing. or you know, but do not wish to tell me, fearing that I might have you seized and thrown into prison. Oh, do not fear that, for I have never yet had anyone deprived of his freedom, except a murderer or bad thief. - You are a great benefactor of poor mankind and have

healed almost all the sick in Jerusalem in a miraculous way through God's power within you. How could I then lay violent hands upon you?'

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

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

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

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

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

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

(John 3:6) "Flesh can give birth only to flesh: It is the spirit that gives birth to spirit."

But I answered as is written in the above quoted sixth verse, namely, 'You should not be at all surprised that I speak to you in this way, for behold, what comes from the flesh is again flesh, thus dead matter or an external envelopment of life, whereas what comes from the spirit is also spirit or eternal life and truth in itself.'

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

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

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

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

(John 3:9) Nicodemus replied: "Master, how is this possible?"

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

(John 3:10) Jesus answered and said to him: "You as a master of Israel do not know that?!"

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

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

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

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

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

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

Continuation of the discussion: Nicodemus fails to understand.

(John 3:13) "And no man has ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. (John 3:14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, (John 3:15) so that whoever believes in Him should not perish but have eternal life."

Jesus is speaking: "Behold, no one ascends to heaven except the one who has come down from heaven, namely, the Son of Man who resides in heaven. And as Moses in the wilderness lifted up a serpent, thus also the Son of Man must be lifted up, so that all who believe in Him may not be lost but have eternal life. Tell Me, do you understand this?"

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

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

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

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

Look, this offers poor mankind on this harsh earth very little hope and practically no comfort. But as I already told you earlier, this does not change the fact that I consider your teaching still divine and supremely wise, although, as I

already proved in one of your assertions, looked at with the natural reason it is and must be plain folly, which you will realize as well as I do.

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

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

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

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

The mission of the Messiah, about judgment - punishment.

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

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

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

Say I, 'Look here. I have a head, a body and hands and feet. The head, the body, hands, and feet are flesh, and this flesh is the Son of Man, for what is flesh comes from the flesh. but in this Son of Man who is flesh there dwells God's wisdom, and that is God's only begotten Son. *Not God's only begotten Son, but only the Son of Man will, like the brazen Moses-serpent in the wilderness, be lifted*

up, and many will be taking offence at that. Those who do not take offence, but believe and will adhere to His name, to them He will give the power to be called children of God, and their life and kingdom will be everlasting.

(John 3:17) "For God did not send his Son into the world to condemn the world; but that the world through him might be saved."

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

(John 3:18) "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son."

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

Says Nicodemus, 'Yes, yes, I halfway do understand the meaning of your highly mystical words, but they appear to have been spoken to no purpose, as long as the, by you, so highly regarded Son of Man in whom there dwells the fullness of God's wisdom is not present and you are either unable or unwilling to give details of the time and place where he will be appearing.

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

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

(John 3:19) "This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were and are evil."

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

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

(John 3:20) "Everyone who does evil hates the light and will not come into the light for fear that his deeds will be exposed."

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

And behold, therein consists of the actual judgement, but what you understand as judgment, is not the judgement, but only a punishment following the judgment.

If you enjoy walking in the night, that is already a judgement of your soul, since you prefer the night to the day. But if you then knock against something and hurt yourself badly or even fall into a hole or deep ditch, such a knocking or fall is not the judgement, but only the consequence of the judgement within you who love the night and hate the day.

(John 3:21) "But whoever lives by the truth comes into the light, so that it may be seen clearly that what he has done has been done through God."

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

Therefore, whoever is a friend of the light will not walk in the night but by day, and he will recognize the light immediately, because he is from the light, and this light is called - faith of the heart.

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

I think you will have understood Me now."

Continuation: "There is no truth in man, except only love."

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

Say I, 'If I had not realized that you would never have received these explanations from Me. But you came to Me by night and not by day, although you had heard and seen much of what I have done. *However, since you came to Me*

during the natural night as well as the corresponding night of your soul, it is not hard to understand that you do not yet see your way concerning the 'Son of Man'.

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

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

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

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

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

Say I, 'Have a little more patience and everything will become clear to you, in a short while I will return to you and be your guest, then you shall come to know everything.

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

I will now go into Judaea where I shall preach the Kingdom of God. You are the highest administrator over this land. Not for My own sake, but for the sake of My disciples, do let Me have a security pass as used among the Jews in accordance with the Roman law, so that they do not have any trouble with customs and tolls. Children are, of course, free, but they must be registered as

such. It would be easy for Me to pass everywhere free and unhampered with legions, but I do not wish to cause annoyance to anyone and, therefore, submit to the law of Rome.'

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

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

Who is to be the Christ?

MV Vol.4 and BD 8750 11.02.1964 – summary

Jesus speaks: "The angels, spiritual creatures, servants of the Most High and His messengers, were created by Him, as me, as animals and everything that was created. Every act of creation, however, necessitates the flow of God's strength of love, and therefore every created being had to be called perfect when it was brought into life. The fact that it then changed into the opposite and became an



imperfect being was purely the result of its free will, which was the same as God's as long as the being's love belonged to God. Because *God creates only another Himself, as the Perfect One could but create another Perfect One, another being like Himself, in order not to lower His perfection by creating a creature inferior to Himself. And this being had an exceptional status, for His love, as the first spirit emanated by God and Lucifer's love, was so immeasurably profound that only He could be considered for God's human manifestation and thus a previous process as a human being on this earth was out of the question which, however, does not exclude that He, too, took part in creating the material world, for He knew about God's plan of return and He always unreservedly accepted God's will and as a being with an abundance of light and strength was also able to accomplish it. This being was so devoted to God that it enabled the complete fusion with God, that this being of light and God had to be one, because God in Him and He in God absorbed each other completely, and this will therefore unveil the secret of God's human manifestation in man the moment the being has attained the degree of light again that gives him brightest realization.*

God says: 'You are My Son. I begot you today?' And of what nature will He be, if begetting Him, *He says pointing Him out to His angels: 'And let all the angels of God adore Him?'* He loved justice and hated wickedness; therefore God, your God, anointed Him with the oil of gladness above His companions. And what will this Son be like to deserve to hear the Father say to Him, the Father by Whose

grace men can mention His name with their hearts humbled in adoration: That Son can but be God like His Father, with Whom He shares attributes in power, and with Whom He enjoys the Charity which gladdens them in the ineffable and unknowable love of Perfection itself.

And this 'Son of God' made it possible for God to embody Himself in a human shell, so that the complete merger of the eternal Father-Spirit with the man could take place, but then there no longer existed two separate beings but only one God, for the 'divine Spirit', God's fundamental nature, utterly permeated the human shell and likewise spiritualized it.

You heard Him and trembled. Because the voice of God is unmistakable, and without His special grace it crushes those who hear it and shakes their hearts. *What is therefore the Man Who is speaking to you? Is He perhaps one born of human seed and by the will of man like all of you? And could the Most High have placed His Spirit to dwell in a body, devoid of grace, like those of man born of carnal will? And could the Most High be satisfied with the sacrifice of a man to make amends for the great Sin? And could the Redeemer be only the Son of the Father without assuming human nature, but with means and power exceeding human limitations? And could the First Born of the Father have parents, if He is the eternal First Born?* Are your proud thoughts not upset by such questions which rise towards the realm of Truth, closer and closer to it, and find a reply only in a humble heart full of faith?

Who is to be the Christ? An angel, more than an angel, a man, more than a man, a God, Yes, a God, but joined to human flesh that it may complete the expiation of the great Sin. Everything is to be redeemed through the same manner by which it sinned. So God should have sent an angel to expiate the sins of the fallen angels, to expiate on behalf of Lucifer and his angelic followers, because, as you are aware, Lucifer, the first created being, with whom God 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 God's 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 God's strength. A general opposition to God ensued, the beings resisted God, and they no longer accepted God's 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 an 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 God. However, God did not put a stop to it, He only saw in it as a means which would lead to even greater bliss than He could give the 'created' beings, who certainly had emanated from Him in all perfection but who nevertheless were always just God's 'work.' Now, after the apostasy from God, they had the opportunity to return again as 'children' which would heighten their bliss by far, because the return to God as a 'child' has to be achieved entirely voluntarily but then the being will be completely independent from God, God's

power and God's will, yet it will exist totally within God's will since, due to its perfection, it will have totally accepted God's will.

You humans are on this way of return to the Father while you live on this earth, and if you are of good will God's 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 God knows of no greater bliss than to give you this knowledge, than to offer you His 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 God, your Father of eternity, Whose love is and eternally will be for you who once came forth from His love.

And it is according to justice that only a Man-God may fulfill the redemption of man and appease God.

And the Father and the Son loved and understood each other. And the Father said: 'I want.' And the Son said: 'I want.' And then the Son said: 'Give Me.' And the Father said: 'Take,' and the Word was made flesh, the formation of which is mysterious, and this flesh was named Jesus Christ, the Messiah, He Who is to redeem men, lead them to the Kingdom, defeat the demon, crush slavery.

To defeat the demon! An angel could not, cannot accomplish what the Son of man can do. That is why God does not call angels but the Man to accomplish the great work. Here is the Man whose origin you doubt, you deny or are worried about. Here is the Man. The Man acceptable to God: The Man representing all His brothers. The Man like you in appearance, superior to and different from you by origin, ***begotten not of man but of God*** and consecrated to His ministry, is in front of the high altar to be Priest and Victim for the sins of the world, supreme eternal Pontiff, High Priest of the order of Melchizedek. Be not afraid! I am not stretching out My hand towards the pontifical tiara. Another crown is awaiting Me. Do not worry! I will not take the Rational away from you. Another one is ready for Me. Fear only that the Sacrifice of the Man and the Mercy of the Christ be of no avail to you. I have loved you so much; I love you so much that I obtained from the Father to annihilate Myself. I have loved you and I love you so much that I asked to consume all the Sorrow of the world in order to give you eternal salvation.

Why do you not want to believe Me? Can you not believe yet? Is it not said of the Christ: 'You are Priest of the order of Melchizedek forever?' But when did priesthood begin, perhaps in the days of Abraham? No. And you know. Does the King of Justice and Peace, who appears to announce Me, with prophetic figure, at the dawn of our people, not warn you that there is a more perfect priesthood coming directly from God, just as Melchizedek, whose origin was never ascertained by anybody and who is called 'the priest' and priest he will remain forever? Do you no longer believe inspired words? And if you believe that, why, doctors, can you not give an acceptable explanation of the words which say and they refer to Me: 'You are Priest forever after the order of Melchizedek?' There is, therefore, another priesthood, before and besides Aarons. And it is said of it 'you are.' Not, 'you were.' Not, 'you will be.' You are priest forever. So this sentence announces that the eternal Priest will not belong to the well-known stock of Aaron or to any other sacerdotal (relating to priests or a priesthood) stock. But it will be of new origin, as mysterious as Melchizedek. It is of such origin. And if the power of God

sends it, it means that He wants to renew the Priesthood and the right so that they may become useful to *Mankind*.

Do you know My origin? No. Do you know My deeds? No. Do you realize which effects they will produce? No. You know nothing of Me. So, you can see that also thus I am the 'Christ' Whose Origin, Nature, and Mission are not to be known until it pleases God to reveal them to men. Blessed are those who will be able to believe and do believe before the dreadful Revelation of God crushes them on the ground with its weight, and nails them there, striking them with the dazzling powerful truth thundered from Heaven, howled from the Earth: 'He was the Christ of God.' You say: 'He is from Nazareth. Joseph was His father. Mary was His Mother.' I have no father who begot Me as man. I have no mother who gave birth to Me as God. And yet I have a body which I assumed through the mysterious deed of the Spirit, and I came among you passing through a holy Tabernacle of My Body to consume the great Sacrifice of a God Who immolates Himself to save man.

'Father, My Father! I told you at the beginning of time: Here I am to obey Your Will.' And I told you at the hour of grace before departing from You to take on a body to be able to suffer: 'Here I am to obey Your Will.' And I tell You once again to sanctify those for whom I came: 'Here I am to obey Your Will.' And I will always tell You until Your Will is accomplished.

Jesus, who had raised His arms towards heaven, praying, now lowers them and folds them across His chest; He bends His head, closes His eyes and becomes engrossed in secret prayer."

The Earth as an Altar

PMG Vol. 5:124

Jesus is speaking: "The Earth is an Altar, Simon, a huge Altar. It was to be the altar of everlasting praise to its Creator. But the Earth is full of sin. Therefore, it must be the Altar of endless expiation and sacrifice, on which the victims are consumed. The Earth, like the other worlds with which Creation is strewn, ought to sing psalms to God who created it. Look! Look at those stars! They are singing the praises of God with firmament. Their song, which rises from the blue fields of the sky to the Heavens of God, has lasted for thousands and thousands of years. We can imagine stars, planets, and comets as sidereal (relating to, or concerned with the stars or constellations) creatures that like sidereal priest, Levites, virgins, and believers, are to sing the praises of the Creator in an unlimited temple. Listen, Simon. Listen to the breeze rustling among the leaves and to the noise of the stream in the night. Also, the Earth, like the sky, sings with the wind, with the water, with the voices of birds and animals. But if the luminous praises of the stars that people the sky is sufficient for the vault of heaven, the song of wind, waters, and animals is not sufficient for the temple that is the Earth. Because on it there are not only wind, waters and animals unconsciously singing the praises of God, but there is also man, the perfect creature, superior to all beings living in time and in the world, gifted with matter, like the animals, minerals and plants, and with spirit, like the angels of Heaven, and like them destined, if faithful in the trial, to know and possess God, through grace at first, and in Paradise later. Man, the synthesis comprising all natures, has a mission that no other creature has and that

should be for him a joy, besides being his duty: to love God, to give God a cult of love intelligently and voluntarily, repaying God for the love that He gave man by granting him life and Heaven in addition to life.

Consider this, Simon, what benefit does God get from Creation? What profit? None; Creation does not make God greater; it does not sanctify Him; it does not make Him rich. He is infinite. He would have been such even if Creation had never existed. But God-Love, wanted to have love. And He created to have love. God can get only love from Creation, and that love, which is intelligent and free only in angels and men, is the glory of God, the joy of angels, the religion for men. *The day that the great altar of the Earth should omit the praises and entreaties of love, the Earth would cease existing. Because once love is extinguished, also expiation would cease, and the wrath of God would destroy the Earth that had become an earthly hell. So, the Earth must love in order to exist."*

The Lord and Simon Juda.

Ref: The Great Gospel of John as revealed to Jakob Lorber by Christ: Ch 188

Jesus is speaking: "Says John who just listened attentively to Simon Juda: 'By looking at this matter with purely worldly senses, I cannot contradict you; however, for the sight of the heart everything has a completely different face! Since divine wisdom will of course never ever comply with even the wisest person!

Do you know why on this earth there exist so countless many plants and flora which do not carry any fruit? And if they carry such, they are according to our understanding useless, and nobody knows for what they are actually good! A similar diversity can be observed among animals. From the smallest mite to the sea ruling Leviathan, say, wherefor they are there except for our few domestic animals? What purpose could the wild, tearing beasts have? To what use are bears, lions, tigers, hyenas to mankind and still many to us still unknown tearing beasts? Who, good friend, can give the reason for such a diversity of animals? Why are there so many stars in the sky? Why does the moon not always give light at night? Why is it changing light? Why is the moon there in the first place? Behold, all this and still thousands of other things we do not understand, and it appears to our mind foolish if we critically think about it! However, with God for all this there is certainly a very wise reason, and therefor since we are given the extraordinary opportunity to personally see the Lord in action before us, we should not be surprised if we cannot understand everything He does and still will do in the future, because for everything He apparently will have in and for Himself the wisest reason! - Are you not in agreement with me?'

Says Simon Juda: 'Yes, of course, you are completely right, and one cannot argue against it! But it still is a little true, that for the thinking person some of the arrangements of God appear, as if in all seriousness someone wants to state that two fish and again two fish are together seven fish!'

Say I: 'Yes, yes, Simon, thus it appears; but what for the human mind appears as impossible, can be still possible with God! Take the small net at your feet and throw it out into the sea! (Simon does this.) - Now pull it back and say how many fish are therein!'

Says Simon: 'Lord, precisely four pieces!'

Say I: 'Behold and count them; since there are seven!'

Simon looks and counts and finds precisely seven fish in the net. About this he is highly surprised and says: 'Yes, yes, with God all things are possible!'

And I say to him: 'Therefore, in future do not twaddle pointless things; it is better to keep quiet than to twaddle pointlessly! Do you understand such, - otherwise you are nothing better than a blind pharisee!'

Says Simon Juda: 'Lord, you know it how much I love You, and still You reprimand me in quite a hurtful manner about something I said out of myself, so that I now hardly have the courage anymore to ever ask You about anything again! I accept everything from You with the greatest love and patience; however, I cannot ward off an inner little secret grief, since precisely I have become the target of Your sharpness!' - Hereupon he turns towards the sea and stares at it with a somewhat wistful look.

But John goes to him and says: 'Behold, Brother, you feel somewhat heavy now because of the gentle reprehension from the Lord; however, see, the Lord's love and wisdom knows it best why such has been done to you, and if you look very deeply into your own heart, you will find the reason for it quite easily yourself soon!'

Says Simon: 'Now, what will it be? - Just tell me!'

Says Johannes: 'Behold, Brother, with regard to recognition and the living, most steadfast faith, you are obviously the strongest among us and according to the testimony of the Lord truly a rock; however, at the same time there are still hours, when a kind of arrogance comes over you and behold such arrogance is quite closely related to what one calls haughtiness! And it is this what the Lord wants to free you from by some humiliations coming your way! I have noticed this already on various occasions before and would have told you long ago out of true brotherly love, however, there never was the right opportunity for it. Since now such opportunity has come up, I thought about it and told you about it, how I felt it for quite some time most vividly in me. You surely will accept it in the good loving sense in which I have told you about this and will not be cross with me!'

Says Simon Juda: 'Yes, yes, also in this you will be completely right; however, I only do not understand why He doesn't at least once draw one's attention to it, since He is not taciturn otherwise! One would then much easier direct oneself to what is perfectly right according to His pure divine sense!'

Says John: 'He could do that; but He still doesn't do it and behold, this also must have its good reason!'

It appears to me as if He wants it that every person must first find himself completely, before the Lord finally puts His perfect hand on to him and takes residence in this person's heart.

Out of this to me fully true reason, the Lord does not tell anyone his mistakes of life directly, only indirectly by certain jogglers by which He forces the soul to look more closely at itself, to recognize in His light its mistakes, to ban them from herself and as such enter the order of the Lord. This, Brother, is my unauthoritative opinion, and I am all for it that this is the case. - What do you think about it?"

Says Simon, somewhat in thought: 'Yes, you also will be completely right in this, because among us all you truly recognize the Lord's sense in the deepest and

sharpest manner! Your word should subsequently become very authoritative for me!

At this point Simon again turns to Me and utters a thankful look for having such revealed to his heart through brother John; however, I indicate to Simon that he now should assist the sons of Marcus to the put the large net into the sea according to his good knowledge on this subject.

And Simon does this with the greatest joy of the world; since a loving look from Me means to Simon more than the whole world, and it should be same with all people who truly want to follow Me and thereby want to reach the true everlasting life."

About Spiritual Possession.

Ref: The Great Gospel of John as revealed to Jakob Lorber by Christ: Ch 169

Jesus is speaking: "After a while of enjoying rest, Peter said: 'Lord, I understand quite a lot already, but being possessed - especially innocent children - by the devil, and that they are tormented by such evil inhabitants of their bodies often in the most dreadful manner, I do not understand! How can Your wisdom and Your order allow such mischief! The little daughter of the woman who came after us, is hardly thirteen to fourteen years old and according to the mother she already has for full seven years been tormented daily for seven hours by a devil spirit in an unbelievable evil and painful manner. Why had something like this to be allowed?'

Say I: 'These are things which your mind is not yet able to grasp from the bottom! However, since we are here together completely undisturbed, I will give you a hint in this regard; and as such listen to Me!

The earth is the carrier of two kinds of people. The one and better kind originally comes from above, whereby should be understood as the children of God. However, the other and actually worse kind originates purely from this earth; their souls are so to speak a composition of separate life particles, which have been taken from Satan and kept imprisoned in the mass of the earth body as matter, from where they through the plant world progress to the animal kingdom, and finally developing through the many levels of the animal world as a potence, consisting out of countless primordial soul particles, into a world-human-soul who, by means of especially unblessed gatherings, take on flesh in the bodies of women and further, similar like the children of light from the spiritual sphere of the heavens, are born into this world.

Now, such children, for their whole being has been taken from Satan, are always more or less exposed to the danger of being possessed by any evil spirit, this means by a black soul of a devil of a person who already lived on this earth in the flesh, which especially and quickly can happen if such a young, from the Satan part of the earth taken soul, starts to take on a good and heavenly direction. Because thereby a life portion shears loose from the sphere of hell, and such action causes the whole of hell an intolerable pain, why it then does everything to prevent such injury.

You ask now of course how such action can cause hell pain; for such a soul, compared to hell, must be indescribable smaller and less insignificant than one little hair of a whole person. And I say to you that you have judged this

correctly; but take the smallest hair on your body and pluck it out and you will become aware that such hair plucking not only at the location of the hair, but that you will feel an intolerable pinching pain in the whole of your body, which would drive you to despair if it lasted for only an hour ongoing.

From this explanation given to you now, you will be able to see a little deeper why possession occurs on this earth and will occur until the end of this earth.

To be possessed holds something definitely good for the possessed; because such a soul whose body has been possessed by a devil, is clearly being purified by the tormenting of its flesh and is prevented from the evil merge with her body. At the right time, however, help arrives from above and a world soul is then completely won for heaven. Tell Me, if you have understood this to some extent!

Says Peter: 'Yes Lord, this is very clear to me; however, then it is nearly better not to help even the worst possessed!'

Say I: 'If someone comes and asks you for help, you should not withhold it from him; since My forethought will take care of it that any participating in these cases does not get the chance for assistance until it is the right time for the possessed to be helped. Therefore, help should not be withheld from anyone seeking assistance! Do you also understand this equally important explanation?'

Says Peter: 'Yes Lord, to You alone all thanks, all love and all honor! And therefore, nothing exists in this world where the highest love and wisdom is not fully visible for those who are familiar with divine things!'

Say I: 'Yes, it is so, therefore you should not despair even when confronted with still so disgusting events on this earth; for the Father in heaven knows about it and knows it best why such things are allowed to happen!'

Therefore, also most illnesses which people have to suffer from, are nothing else then preventions that the soul does not become one with the flesh which even for the children of the light have been taken from incarcerated Satan; the only difference existing with the children of the light is, that their suffering, if their souls want to become fleshy, is executed from heaven. But also, the pain of the children of the world are executed and allowed by heaven, however, basically they are still pains from hell, which the body of the world-child as fully part of hell, feels likewise, if hell is given a great pinching pain, when by the immense influence of heaven, a part of its whole life is torn off its foundation! - Do you also comprehend such My explanation?'

Says Peter: 'Yes Lord, also this explanation I understand; to You like always my love forever!''

Dealing with the wrong doers and possessed.

Ref: The Great Gospel of John as revealed to Jakob Lorber by Christ: Ch 193

Jesus is speaking: "Since it was getting close to evening however I said to old Marcus: 'You are going to take care of a dinner for us again; let there be no shortage of fish, bread and wine!'

Says Marcus: 'Lord, what are we going to do with the criminals, nonetheless, tied to posts over there at the sea and guarded by soldiers, probably awaiting their sentence with great trepidation?'

Say I: 'These we shall allow to grieve sevenfold today, on account of the many evil spirits that possess them, and no one is to hand them food or drink, otherwise they shall not be curable! But you, Julius, pass sentence on them still today, in accord with which they shall suffer a most painful death tomorrow by slow burning throughout the day! Only tomorrow shall they then be pardoned, and I shall then see whether they can be released. Their exceeding fear shall make their evil inhabitants crumble, and they shall take their leave gradually. But bind them to the posts firmly, or they shall give you much trouble!

Let the political stirrers off somewhat more lightly since they have not sinned in any substantial manner; pronounce them a severe punishment and then pass them some bread and water! It shall transpire in the morning whether their punishment can be reduced or not!'

After these words, Cyrenius says to Julius: 'Go therefore and break the rod and pronounce what they are to except tomorrow!'

Julius rises and goes over to the shore, some five hundred paces from Marcus' dwelling taking some deputies with him. Coming to where the criminals are tied to strand-posts, he commands the soldiers to tie them up more firmly. Only after the soldiers had done so with ropes and chains did Julius pronounce to the five robber-murderers what they are to await the next day, starting with morning: also pronouncing their severe punishment to the seven political prisoners.

On hearing such a sentence, the five robbers-murderers shout panic-stricken for immediate execution, as they would not be able to stand the pain. But Julius leaves at once, ignoring the dreadful yelling of the robber-murderers and the other seven criminals.

Coming back to us, Julius says: 'This is certainly no small thing! The wailing and desperate faces and behavior would shock an animal! I am glad to get away from them! It is incredible, - Medusa's face could hardly look more inhuman! I am curious what faces these fellows shall cut in the morning!'

'You see,' - I say to Julius - 'this is affected by the wicked spirits in them! These shall hardly be able to bear the fear till morning, and shall as I said, mostly depart, and tomorrow we shall have easy work releasing the people.'

Asks Cyrenius: 'But what shall then have to be done with them? Shall we be able to fully free them, or keep them locked up for a while?'

Say I: 'Certainly, for under no circumstances can they be freed without abundant counselling! Neither the other seven, for no man rids himself of sin as quickly as he fell into it! For the five, a year shall hardly be sufficient, and a half year for the other seven. And so, we can now look forward to supper.'"

Blessed is the King of Israel

Ref: From a sermon by Saint Andrew of Crete, bishop

“Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will towards his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, *above every sovereignty, authority and power, and every other name that can be named*, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says, *He will not dispute or raise his voice to make it heard in the streets, He will be meek and humble, and he will make his entry in simplicity.*

Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens – the proof, surely, of his power and godhead – his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today on the children’s holy song: *Blessed is he who comes in the name of the Lord. Blessed is the king of Israel*”.



“When the people heard that Jesus was entering Jerusalem, they went out to meet him. Many spread their cloaks before him, while others took branches from the trees, as they cried aloud: Hosanna to the Son of David! Blessed is he who comes in the name of the Lord.”

His Word is the Guiding Star in the Darkness of Night

BD 0221 10.12.1937

God the Father is speaking: "The Savior's Word, hear our teachings, my child, and accept our Words with trust: Everything the Lord has in store for you is intended to be a comfort to you during hours of weakness. You, too, will need strength and consolation in life and this shall flow to you from the Words, so that they will always be able to lift you up again. *It is His will that you shall be instructed whenever we can feel your*



desire for heavenly bread, the Lord in His love and goodness explains everything His children desire to know. He introduces them to the teaching of Christ in order to henceforth be a loyal Advisor on their path in life. And what can go astray under such a faithful watch? *His Word is the guiding star in the darkness of night, it is a warning of danger, it is given to uplift, comfort and invigorate.* You will always feel refreshed when you appeal to the Savior that He should bestow it upon you. In your innermost heart you shall perceive the loveliest Words and you shall accept them gladly, and once they have penetrated you, you will never let go of them, for nothing of an earthly nature can substitute the most glorious gift of God. Nothing else will pour peace into your heart in the same way as the Savior's teaching. And once you have received it, try to live according to the Savior's request, shape yourselves in a way that He will look upon you with pleasure, that you, who comply with His Words, will be surrounded by radiant brightness. For whose Words should affect you even more impressively if not the Lord's? And if God has given you peace on earth already then you are inconceivably wealthy, and you, who are already allowed to live in the grace of the Lord on earth, have the assignment to share your wealth from now on."

My children, the Eucharist—my Son alive among you—His words will help you comprehend, because His word is life, His word makes the soul breathe; His word brings about cognition of love. Ref: message given by Our Lady through Medjugorje visionary Mirjana June 2, 2018



Chapter 3: The Words of Eternal Life



The Words of Eternal Life, The Parable of the Last Supper, Spiritual Meaning of the Last Supper, The Word Became Flesh, Take this and Eat...This is My Flesh and Blood, The Word of God, The Hidden Manner of the Apocalypse, Lamp Without Oil, Whoso Eateth My Flesh, Do this in Remembrance of Me, Demons are Roaming the Universe, Spiritual Communion, Tabernacle – The Spirit of God, God Did Not Dwell in the Ark of the Covenant. . . and lots more

The Old Passover is replaced by the New Passover

From an ancient Easter homily by Pseudo-Chrysostom (pg. 59, 723-724)

The Liturgy of the Hours Vol. II: 644

"The Passover we celebrate brings salvation to the whole human race beginning with the first man, who together with all others is saved and given life.

In an imperfect and transitory way, the types and images of the past prefigured the perfect and eternal reality which has now been revealed. The presence of what is represented makes the symbol obsolete: when the king appears in person no one pays reverence to his status.

How far the symbol falls short of the reality is seen in the fact that the symbolic Passover celebrated the brief life of the firstborn of the Jews, whereas the real Passover celebrated the eternal life of all mankind. It is a small gain to escape death for a short time, only to die soon afterwards; it is very different to escape death altogether as we do through the sacrifice of Christ, our Passover.

Correctly understood, its very name shows why this is our greatest feast. It is called the Passover because, when he was striking down the firstborn, the destroying angel passed over the house of the Hebrews, but it is even more true to say that he passes over us, for he does so once and for all when we are raised up by Christ to eternal life.

If we think only of the true Passover and ask why it is that Passover and the salvation of the firstborn are taken to be the beginning of the year, the answer must surely be that the sacrifice of the true Passover is for us the beginning of eternal life. It revolves in cycles and never comes to an end because the year is a symbol of eternity.

Christ, who sacrificed himself for us, is the father of the world to come. He puts an end to our former life, and through the regenerating waters of baptism in which we imitate his death and resurrection, gives us the beginning of a new life. The knowledge that Christ is the Passover lamb who was sacrificed for us should make us regard the moment of his immolation as the beginning of our own lives. As far as we are concerned, Christ's immolation on our behalf takes place when we become aware of this and understand the life conferred on us by this sacrifice. Having once understood it, we should enter upon this new life with eagerness and never return to the old one, which is now at an end. As Scripture says: *We have died to sin - how then can we continue to live in it?* "

Farewell to the Mother

Ref: MV Vol. 5:490

[Note: Jesus began His public life at the age of thirty, when He was baptized by John the Baptist in the Jordan. The account of His public life is in the four Gospels of Matthew, Mark, Luke and John. What Jesus wants to share with you now, took place on Holy Thursday evening before Passover when He says farewell to His Mother.]

"Jesus is with all the apostles. He greets the landlord with His usual salutation: Peace to this house, and then, while the apostles go down into the supper-room, He enters the room where Mary is. The pious women greet Him with deep respect and then go away, closing the door and leaving Mother and Son free.

Jesus embraces His Mother and kisses Her forehead. Mary first kisses the hand of Her Son and then His right cheek. Jesus makes Her sit down, taking Her to

the two stools, holding Her by the hand, and He continues to hold Her hand also when She has sat down.

Jesus also is engrossed in thought and sad, notwithstanding that He strives to smile. Mary studies His expression anxiously. Poor Mother, who through grace, and love, realizes what this hour means! Painful spasms appear across Mary's face and Her eyes dilate at an interior vision of deep grief. But She does not make a scene. She is as solemn as Her Son.

He speaks to Her. He greets Her and implores Her to pray for Him.

Mother, I have come to get strength and comfort from You. I am like a little baby, Mother, who needs the heart of his mother for his grief, and his mother's breast for his strength. In this hour I have become Your little Jesus of a long time ago. I am not the Master, Mother. I am only Your Son, as in Nazareth when I was a little boy, as in Nazareth before departing from My private life. I have but You. Men, at the present moment, are not friendly with and loyal to Your Jesus. They are not even brave in doing good. Only the wicked are constant and strong in doing evil. But You are faithful to Me and You are My strength, Mother, in this hour. Support Me with Your love and Your prayers. Among those who more or less love Me, you are the only one who knows how to pray in this hour. You know how to pray and understand. The others are concerned with the festivity; they are engrossed in joyful thoughts, or in criminal thoughts, while I am suffering from so many things. Many things will die after this hour, and among them their humanity, and they will be able to be worthy of Me, all of them, except him who got lost and whom no power can bring back at least to repentance. But for the time being they are unconscious men who do not perceive that I am dying, while they are rejoicing thinking that My triumph is more than ever closer at hand. The hosannas of a few days ago have intoxicated them. Mother, I have come for this hour and from a supernatural point of view it is a joy to see it arrive. But My Ego is also afraid of it, because this chalice bears the name of betrayal, abjuration, ferocity, blasphemy, abandonment. Support Me, Mother. As when with Your prayers You drew the Spirit of God upon Yourself, and through it You gave the word the One Expected by peoples. Draw now upon Your Son the strength that may help Me accomplish the deed for which I came. Mother, goodbye. Bless Me Mother; also, on behalf of the Father. And forgive everybody. Let us forgive together, as from this moment, let us forgive those who torture us.

While speaking, Jesus has slid down on His knees at the feet of His Mother and He looks at Her embracing Her by the waist.

Mary weeps silently, Her face slightly raised for an internal prayer to God. Tears stream down Her pale cheeks and fall on Her lap and on the head of Jesus, Who then rests it on Her heart. Then Mary lays Her hand on Jesus' head, as if She wished to bless Him, She then bends, kisses His hair and caresses it, She caresses His shoulder and arms, She takes His face in Her hands and turns it towards Herself, She presses it to Her heart. She kisses Him again, shedding tears, on His forehead, His cheeks, His sorrowful eyes, She cuddles that poor tired head, as if He were a baby, as I saw Her lull the divine Newborn in the Grotto. But She does not sing, now. She only says: Son! Jesus! My Jesus! But in such a voice that breaks my heart.

Then Jesus stands up. He adjusts His mantle, remains standing in front of His Mother, who is still weeping, and He blesses Her in His turn. Then He turns His steps toward the door. Before going out He says to Her: Mother, I will come again before consuming My Passover. Pray while waiting for Me. And He goes out."

The Passover Supper and The Bread of Life

MV Vol.5:504



"I am telling you everything before it happens that you may have no doubts about me. When everything has been accomplished, you will believe even more that I am I. He who receives Me, receives Him Who sent Me: The Holy Father Who is in Heaven; and he who receives those whom I send, will receive Me. Because I am with the Father and you are with Me... But now let us finish the rite.

He pours more wine into the common chalice and before drinking of it and letting the others drink, He stands up, and everybody stands up with Him, and He sings psalm 118. They sing it as follows. They sing one part in chorus. Then, in turns, one recites a couplet, and the others in chorus sing another part, and so forth till the end.

Jesus sits down. He does not lie down. He sits as we do. And He says: Now that the old rite has been accomplished, I will celebrate the new one. I have promised you a miracle of love. It is time to work it. That is why I have longed for this Passover. From now on this is the Victim that will be consumed in a perpetual rite of love. My beloved friends, I have loved you throughout the whole life of the Earth. I have loved you for the whole eternity, My children. And I want to love you till the end. There is nothing greater than this. Bear that in mind. I am going away. But we shall remain forever united through the miracle that I will now work.

Jesus takes a loaf still entire and places it on the chalice that has been filled. He blesses and offers both, He then breaks the bread and takes thirteen morsels of it and gives one to each apostle saying: Take this and eat it. This is My Body. Do this in remembrance of Me, Who am going away. He gives the chalice and says:

Take this and drink it. This is My Blood. This is the chalice of the new alliance in My Blood and through My Blood that will be shed for you, to remit your sins and give you the Life. Do this in remembrance of Me.

Jesus is very sad. There is no smile, no trace of light, no color on His face. It is already an agonizing face. The apostles look at Him utterly anguished.

Jesus stands up saying: 'Do not move. I shall be back at once.' He takes the thirteenth morsel of bread and the chalice, and He goes out of the Supper-room.

'He is going to His Mother,' whispers John.

And Judas Thaddeus says with a sigh: 'Poor woman!'

Peter asks in a very low voice: 'Do you think She knows?' She knows everything. She has always been aware of everything.

They all speak in very low voices, as if they were in front of a corpse.

'But do you think that really...' asks Thomas, who does not want to believe yet. 'And do you doubt it?' It is His hour, replies James of Zebedee.

'May God grant us strength to be faithful,' says Zealot.

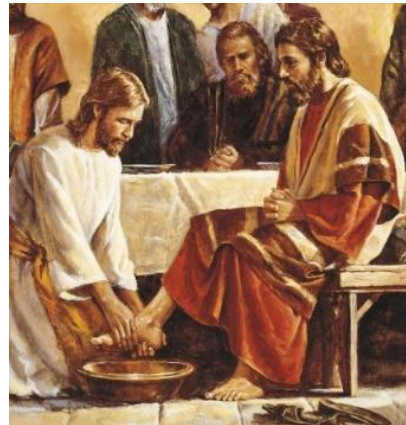
'Oh! I...' says Peter who is about to speak. But John, who is on the look-out, says: 'Silence! He is here.'

Jesus speaks: 'There is no disciple greater than his Master. As I washed you, do the same to one another. That is, love one another like brothers, helping and respecting one another, setting an example to one another. And be pure, to be worthy of eating the living Bread that descended from Heaven, and have the strength, in yourselves and through It, to be My disciples in the hostile world that will hate you because of My Name.'"

Washing of the Feet

Ref: THE GREAT GOSPEL OF JOHN – VOL.11 Received through the Inner Word by Leopold Engel

Jesus is speaking: "[GGJ.11_71,8] After we ate the lamb in the traditional manner, I stood up, girded Myself and began the foot washing in which the Son of man expressed the deepest humiliation because that was a task of the lowest servants and slaves. *At the same time, it shows that no one can walk My ways before I have cleansed the instruments for him which allow him to also walk these ways – so this means: his heart must be completely cleansed of all the dust of the roads of the world on which he walked up to then, and I am the One who will give him the means for that.*



Therefore, no one should fear these washings, otherwise he will have no part in Me. [GGJ.11_71,9] So with this I gave the disciples a profound teaching by way of a symbol by which the latter is of course not the main thing but the core in it means everything. [GGJ.11_71,10] As I cleansed My disciples, so also mankind should strive to cleanse one another so that they can truly follow Me with a pure heart, thus with washed feet."

Jesus is now speaking in our time: "I Am your Master and your Servant. You, My sacred servants, must remember your role and never forget it. As servants, you cannot be masters as well. For if you are a master, you cannot serve

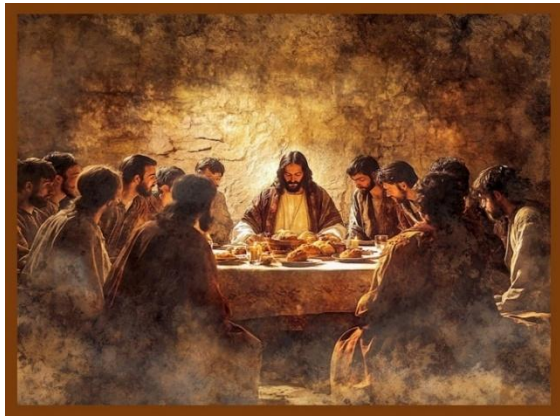
Me. Many of you within My Church have forgotten what you were taught. You have forgotten the Word of God.

My Promise is to provide you with the Food of Life – My Body and Blood – and yet, you will, once again, deny Me. You will do this by removing the Holy Eucharist from the Temple of God and you will replace It with a corpse. The substitute will be subtle and it will take a while before you can detect the evil action, which will be foisted upon you. As My Body, through the Holy Eucharist (My Word), sustains you, the death of My Body, My Church, will bring death to the souls of those who discard Me.

The time for the abomination is very near. The time for choosing between My Path, or that of the false prophet, is almost upon you. Watch, now, as the Truth will be twisted by the imposter. See how he will exalt himself in My Shoes but will refuse to walk the path of Truth as a servant of God.”

The Words of Eternal Life – John 6:53

Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink; whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent Me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”



The Parable of the Last Supper

BD No. 0764 of 01/29/1939 taken from book 16

God the Father is speaking: “You will often be asked questions which you should answer truthfully, and then you always have to ask Me to instruct you through My spirit, to give you the right thoughts, so that you say the right words when it is requested of you. But since I want people to receive the truth, I will always enlighten My bearers of light, I will not allow them to accept misguided mental concepts, I will always support their strength and will of resistance and increase their feeling for the pure truth and thus they will also always be ready to solve problems which can lead to differences of opinion and spiritual debates. Everything is known to Me and every doubting or questioning thought is obvious to Me, for this reason I repeatedly give people on earth and even the souls in the beyond the opportunity to voice every question of doubt in order to answer them truthfully. Because far more questions of that nature are posed in the spiritual kingdom than on earth, where people are still too distracted by earthly thoughts and objectives and frequently do not allow such thoughts to bother them.

But at the same time, they are also frequently the cause of the immense spiritual decline, because error is rejected by thinking people and thereby every religious doctrine is also frequently rejected, thus error can lead to total disbelief. Yet truth can make such doubters thoughtful, they can even regain their faith if they are of good will. Hence it is of particular importance to keep explaining the 'instituted words for the Lord's Supper', which are used by you humans as a reason to portray a publicly visible ceremony as My will, the disregard of which you denounce as a punishable omission, and now have completely lost the meaning of My Words. So now one person eagerly follows the humanly decreed instructions and customs while the other realizes that they are worthless and then completely repeals My Words, whose meaning nevertheless are, were and will remain very meaningful, because I used these Words to remind you humans to establish the heartfelt union with Me, which is the meaning and purpose of your earthly life. Because only by way of this intimate union will you enable yourselves to receive light and strength in the form of My Word from Me, which helps you towards perfection. You humans believe that you can form a close relationship with Me by a purely external process, by the acceptance of bread and wine which you regard as 'My flesh and My blood'. Thus, time and again this wrong idea has to be corrected.

I cannot enter into unity with you until you have shaped yourselves into love. Only love establishes the union with Me, and only then can I take supper with you, I can satisfy you with the bread of heaven, with My Word, with My flesh and My blood. My instituted Words 'This do in remembrance of Me' were a request that My disciples should give in the same way as I had given them, because what I gave them, bread and wine, they had received abundantly from Me, for I taught them and gave them knowledge. I had offered them My Word in all fullness and now they were meant to spread My Gospel throughout the world. They were to pass on My Word so that people would receive knowledge of Me, so that they would not forget about Me, because humanity had to be informed of Me and My act of Salvation as it could only attain beatitude through its faith in Me. Hence by way of these instituted Words 'This do in remembrance of Me' I gave My disciples the direct task of offering their fellow human beings My Word, the bread of life, the manna, which comes from heaven. And as a sign of the urgently required spiritual food by people I offered them earthly bread and earthly wine.

My disciples, however, understood Me because I often spoke in parables to them since My spirit enabled them to understand it. I handed the bread to them with the Words 'This is My flesh', and I let them drink the wine with the Words 'This is My blood.' and meant by this My Word with its strength, because I Myself Am the Word that became flesh for you humans.

The significance of taking supper with Me, of being nourished by Me Myself with My Word which alone is the right food for the soul, which helps the soul to come alive, has been completely misinterpreted by people who were satisfied by merely walking to the table of the Lord figuratively. With such external actions they can never induce Me to unite with them if the first requirement, that the person shapes himself into love, has not been met. Secondly, the human being has to desire with all his heart to hear My Word, only then will he desire to be fed, and only then can he be offered nourishment for his soul. Then you 'eat My flesh

and drink My blood'. The Word that became flesh gives Itself to him, and then food for his soul will flow to him in abundance, because his hunger and thirst will then be satisfied at My table, he will be My guest, and I Myself will take supper with him, as I have promised.

When I descended to earth 'the Word Itself' came to earth. I brought to people what they urgently needed, and because I only lived on earth for a limited time, I trained My disciples Myself by revealing Myself to them through the Word and giving them the office to convey My Word to people on My behalf. *By living in accordance with My Word people would get into a position to enter into closest contact with Me and desire from Me the bread from heaven, flesh and blood are something alive, and only something alive can awaken your dead souls. Even My Word can be mere dead letters to you, and then it will not be able to bring you to life. Only when you enjoy My flesh and blood, only when you allow yourselves to be refreshed by Me at My table, will you feel the life and the strength of what I offer you Myself, and then you will eat My flesh and drink My blood, and you will recover and live eternally.*

But the significance you humans have ascribed to My Words cannot satisfy any thoughtful person who is seriously striving for truth, for it causes confusion and darkness, it gives no light. The compliance with external formalities will not result in spiritual progress. But where heartfelt love for Me and other people has created the conditions, the connection with Me will be established and the process of communion need not be an empty formality any longer, because then I Myself will give nourishment to the soul, and because it will now be revitalized by My Word which will give it consciousness of life, because My flesh and My blood will be enjoyed in truth by the person with whom I can take true Communion."

Last Supper – Spiritual Meaning Part 1

BD No. 0764 of 01/29/1939 taken from book 16

God the Father is speaking: "The motto of your life should be 'To serve the Lord in all things will be my constant endeavor,' and His blessing will be with you wherever you go. Now hear what is intended for you from the Father: ***The most holy sacrament of the altar was given by God, but its meaning will have to be understood wisely.*** You are now surrounded by a protective shield of spiritual friends who will keep everything that is wrong and misguided at bay, so that people may receive clarification through you about a question which has become a frequent matter of dispute. Over a period of time people's correct thinking had been infiltrated by an entirely wrong point of view which caused further conflicts and divided opinions. Without first having asked for consent from the divine Lord and Savior a directive was issued which contradicts the divine teaching.

The living portrayal of the Holy Communion is always the acceptance of God's Word in one's heart. Whoso eats My flesh i.e. who receives My Word with a hungry heart. and drinks My blood i.e. who receives the truth with My Word and lives by My Word entirely truthfully he receives Me. And My Words 'This is My flesh, this is My blood' should be understood in this sense: Just as the human being needs bread for the well-being of his body, so the pure Word of God is needed for the preservation of eternal life. And just as wine will give strength to the weak, so shall the truth from God strengthen the soul, providing it accepts it.

And when it is said that the bread and wine are transformed into My flesh and blood then the correct understanding of this should be that My Word will bring Me Myself close to the person at the same time, if it is complied with. i.e. if it is eaten and drunk, and that, therefore, the human being accepts Me Myself with My Word, because My Word teaches love, and I Myself Am love.

He who loves Me will sincerely accept Me in his heart and thus will be filled at My table by My bread and My wine, by the Word of truth and life. The meaning was in fact understood correctly. However, it was decided to ceremonially intensify the impression of My Words but then greater significance was given to the ceremony, so anyone not complying with it was declared to have lost all blessing. *And thus the formality was observed first, but the deeper meaning became lost,* Communion increasingly became a formality, divine truth could no longer enter into people's hearts. In contrast, the ceremony has been preserved to this day, and the human being believes to have fulfilled his obligation sufficiently by approaching the Lord's altar with faith.

But how can I take abode in a human being who has not changed himself to love first, who will not comply with My Word and keep My commandments? ***Anyone who wants to receive Me physically and spiritually and carry Me in his heart has to eat My bread and drink My wine, he has to desire the bread of life as nourishment, which comes from heaven, and he has to drink the wine, the living truth, which flows to him who is thirsty. Only then will he eat My flesh and drink My blood and he remains in me and I in him will live eternally, because then he is in Me and I Am in him.***

Only in this and no other way should the Communion be understood which I inaugurated with the said Words, but which you humans have interpreted at your own discretion without recognizing the deeper meaning of My Words. The more eagerly you try to observe **only** the ceremony and the more often you merely externally receive My bread and My wine, the less I will be present Myself, and thus you will not receive Me Myself but you will only be close to Me in your imagination. *Because I Am only present where profound love for Me expresses itself by fulfilling My commandments and living in accordance with My Word. For he eats My flesh and drinks My blood who complies with My will and serves Me, who bears witness to Me before the word, he will truly be My disciple with whom I will take communion and whom I will fill, to whom I will give his share, he will be nourished by Me and receive the bread from heaven in all eternity."*

Last Supper – Spiritual Meaning Part 2

BD No. 4379 of 07/18/1948 taken from book 51

God the Father is speaking: "The constant desire for nourishment at the table of the Lord assures you His love. And thus, I repeatedly invite you to take communion with Me, as often as you desire it. My table is always set for all who are hungry and thirsty and want to be refreshed, and they will be able to satisfy themselves with the bread of life, with the manna that comes from heaven. Every nourishment at My table is communion, it is the unification with Me without which the offering of My flesh and My blood, of My Word and its strength, cannot take place. Thus you, who receive My Word directly or through My messengers, are communing when you desire to accept My Word in your heart. Then My spirit will

unite with the spiritual spark within you, then marriage will take place, the union, the spiritual communion. Then I will give you the bread of heaven Myself, I will give you food and drink, I will take supper with you, you will experience the same event as My disciples, for whom I broke the bread and offered the wine with the Words: Take and eat, this is my body, take and drink, this is my blood.

Do you now understand the meaning I attached to these Words? How immensely important it is that you take communion at My table, because My flesh and My blood will give you the strength to reach eternal life. You have to be nourished with food for the soul so that it matures, so that it safeguards its eternal life, it constantly has to receive strength which it can only receive from Me directly and which I will give every time it unites with Me. Then I will break the bread and offer it to the soul, and when it thus eats My flesh, My Word, it is permeated by strength, the blood, with which I have blessed My Word. No one who longs for food for the soul, who wants to be My guest, need ever starve and go without. I will come to him Myself and invite him, I will stand before his door and knock and if he opens it for Me I will enter and take supper with him. I will feed him at My table, and he will be truly satisfied and never need to go without.

And thus, everything I said on earth should be understood in a spiritual sense. I taught My disciples, and they understood Me and carried My Word into the world. And since people were taught correctly, they understood and lived in accordance with My will, in accordance with My Word in complete understanding of it. Consequently, My church, the community of believers, was established entirely in My spirit at first.

But later this was no longer enough for the overzealous representatives of My Word, they wanted to excel before the world. And thus events, which were only intended for the soul, were visually presented to people and associated with external actions, which at first could not be condemned since they were carried by the spirit, since people took My will and its fulfillment seriously. But people changed and with them changed the characteristics of My church. What was meant to be a profound inner experience became an external action which was placed at the fore and the deeper spiritual meaning became lost, until the simple process of *spiritual communion*, of union with Me and the direct acceptance of My Word, was no longer understood by people. So now they no longer believe that a direct transmission of My Word is possible, although I Myself clearly and comprehensively promised them My direct working through My spirit, although I Myself, the Word that had become flesh, referred to the sustenance with the bread of life, with the manna from heaven. People no longer understand the simple meaning of My Word and in their blindness don't want to accept the simple explanation either. But anyone who wants to hear and understand will realize it, and the truth will be plausible to him, he will strive to establish a connection with Me Myself, he will be My guest, and I will take supper with him and he with Me."

And the Word Became Flesh and Lived Among Us

BD No. 0764 of 01/29/1939 taken from book 16

The most holy sacrament of the altar was given by God, but its meaning will have to be understood wisely.



The Eucharistic bread is the Word of God that became flesh. John 1:1

To begin this journey of understanding the true meaning of the Eucharist and the miracles of the Eucharist, we should start with the call to **Ezekiel 2:8-3:11,17-21**

The Lord spoke to me and said: As for you, son of man, obey me when I speak to you: be not rebellious like this house of rebellion, but open your mouth and eat what I shall give you.

It was then I saw a hand stretched out to me, holding a written scroll which he unrolled before me. It was covered with writing front and back and written on it was: Lamentation and wailing and woe!

He said to me: Son of man, eat what is before you; eat this scroll, then go, speak to the house of Israel. So, I opened my mouth, and he gave me the scroll to eat. Son of man, he then said to me, feed your belly and fill your stomach with this scroll I am giving you. I ate it, and it was as sweet as honey in my mouth. He said: Son of man, go now to the house of Israel, and speak my words to them.

The scroll in this scriptural verse represents the Word of God, the knowledge of God which represents the Holy Eucharist when you eat it. It tastes like honey because when you eat this bread, the word, you receive the gift of enlightenment which gives the word of God life. You are to take this knowledge into the world to bring the good news – this represents the cup of blood that gives strength and life to the soul.

*The scroll comes up again in the Book of Revelations when the Lord instructs John to take the scroll from the angel: Book of Revelation 11:7-11: **The voice that I had heard from heaven spoke to me again and said, "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and the land." So I went up to the angel and told him to give me the small scroll. He said to me, "Take and swallow it. It will turn your stomach sour, but in your mouth, it will taste as sweet as honey." I took the small scroll from the angel's hand and swallowed it. In my mouth it was like sweet honey, but when I had eaten it, my stomach turned sour. Then someone said to me, "You must prophesy again about many peoples, nations, tongues, and kings."***

The scroll in this verse is the Word of God – the Eucharistic bread, which tastes like honey when you eat it, but when it mixes with misguided teachings and errors, it turns sour because truth and error cannot coexist together. If John was taught by Jesus, then how could he contain error which would turn his stomach sour? John, in this verse, represents the Church; it's the Church that contains the

error. That's why the Truth must be revealed before the end can take place. The Truth will set you free.

Now let's look at the words of John's gospel 1:1 **In the beginning was the Word and the Word was with God and the Word was God.** God the Father is speaking: **"The Word became flesh and lived among us."** I Myself, the eternal Word, came to earth and became flesh. It was an act of overwhelming love and mercy that had moved Me to make contact with the human beings who had distanced themselves from Me to a point that they were no longer able to hear My voice, that they could no longer hear My Word within themselves, and who did not have a relationship with the Word of eternity anymore. They had caused this vast distance from Me themselves, and they would never have been able to bridge this distance on their own, they would never have been able to hear My Word again such as it was in the beginning when I could communicate with all My living creations through the Word. For this reason, My love has bridged the vast distance itself. I Myself came to earth and became flesh and then tried to get in touch with My living creations in order to speak to them again and to build a bridge for them which would lead them back to Me into the kingdom of light and bliss.

The 'Word Itself' had come to earth, and It was made flesh for the benefit of humanity. And every time My Word is spoken, My infinite love and mercy bows down towards humanity and emits Its love into those human hearts who willingly accept My Word, who listen to it and recognize it as their Father's voice and who are grateful for this great gift of grace. For I Myself Am the eternal Word, and anyone who listens to Me enters into closest contact with Me, and he will indeed achieve his last goal on this earth, he will find complete unification with Me, his God and Father, to Whom he has finally returned to be eternally blessed." Ref: BD 8141 01.04.1962

Now let's look at the words the Lord used at the Last supper: The Words of Eternal Life - John 6:53: Jesus said to them, **"Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink; whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent Me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."**



God the Father is speaking: **"And the Word became flesh"** - I can satisfy you with the bread of heaven, with My Word, with My flesh and My blood. My instituted Words 'This do in remembrance of Me' were a request that My disciples should give in the same way as I had given them, because what I gave them, bread, and wine, they had received abundantly from Me, for I taught them and gave them knowledge. I constantly invite you to take communion with Me in order to offer you My Word, My flesh and My blood, in order to nourish you with food that will assure eternal life for your soul." Ref: BD 8141 01.04.1962

God the Father is speaking: *"The living portrayal of the Holy Communion is always the acceptance of God's Word in one's heart. Whoso eats My flesh i.e. who receives My Word with a hungry heart, and drinks My blood i.e. who receives the truth with My Word and lives by My Word entirely truthfully he receives Me. And My Words 'This is My flesh; this is My blood' should be understood in this sense."*

Ref: BD No. 0764 of 01/29/1939 taken from book 16

'Take this and eat this is My flesh and My blood ...'

Ref: BD 4115 31.08.1947

God the Father is speaking: "I call to My Own: Prepare yourselves and consider that you will soon be called back and need to proceed with the work for which I have hired you. The days are counted and only a few are still granted to you. Then the truth of My Word will be proven to you, and you will become strong in faith. However, until then you will still be subject to many different internal as well as external problems, so that you will join Me increasingly more sincerely and I can grant you the strength which will enable you to stand up to all opposition and become willing laborers for Me. I persistently urge you to work diligently at improving your soul, for I know how important it is that you don't become half-hearted. I Myself Am with you and, time and again, direct your thoughts to the spiritual kingdom, I motivate you to seek contact with it and send messengers from the kingdom of light to meet you, who will always instruct you according to your understanding. And I Myself will enlighten you about anything you desire to know. It is not My will that you should be troubled by doubts, hence I want to dispel them by conveying the pure truth to you; so, once you are enlightened and convinced that you possess the truth, it will be easy to work for Me, for then you will also advocate what I teach through My spirit within the person. And this speaks in you as I Myself would speak to you were I among you. Consequently, you can always ask Me questions and the right answer will come to you. For as soon as you are called, you must defer your earthly task and first comply with My request through the inner voice. First of all, I want to remove any doubt that still burdens you and that you shall discard. I want to answer your questions even if you don't ask them out loud, for I Am aware of your most secret thoughts, of your strength of will and your faith:

Firstly, keep to My Word which is offered to you from above. This Word comes from Me directly or is offered to you through beings of light, which only comply with My will and educate you according to My instructions. The man Jesus taught in the same way on earth, for He was also a being of light and spoke to people on My behalf, thus likewise according to My will. Hence, His Word was the same Word that came forth from Me and therefore He could rightfully say 'Anyone who hears Me hears the Father, for the Father and I are One' My voice sounded in Him, My strength was active in Him and My spirit completely filled the man Jesus, Who, thus permeated by Me, was completely united with Me. And this complete unity was the result of an exemplary life of love, a life of selfless neighborly love, as I demand of all people who want to become perfect. A life of love therefore results in total unity with Me and this, in turn, the mediation of My Word, the emanation of Myself. I Am the Word, therefore the Word is God. Receiving and accepting the Word is spiritual nourishment. It is the bread from

heaven which is offered by Me Myself to someone who is hungry and thirsty for it. And when I offer people the bread from heaven I say, 'Take this and eat, that is My flesh and My blood', after all, I Myself Am the Word, flesh and blood in the spiritual sense. On the occasion of a physical meal, the Supper with My disciples, I tried to explain to them the spiritual meal; I wanted to encourage them to accept spiritual nourishment more often, to enjoy My flesh and My blood in remembrance of Me, since then they would always be able to unite with Me and be full of strength. The fact that I broke the earthly bread and drank actual wine with My disciples at the same time was of no great importance, for My disciples understood My meaning because they were spiritually awakened, they lived a life of love and therefore also understood My figurative comparison. Besides, they were meant to take Me as an example, they were meant to share all possessions with fellow human beings in need of them, to feed them physically and spiritually, and I linked it to the promise of giving Myself to them, they should find unity with Me through distributing everything they possessed and their neighbor lacked in order to receive My Word, through which I reveal Myself to all those who are united with Me through works of love. I did not prevent people from using My Words to create a process which can only be regarded as a purely external one, which can only be said to have been metaphorically carried out if a person has secured My presence first through a life of love, nor will I ever prevent it, so as not to curtail your freedom of will; however, I will always provide people with the right explanation through other spiritually enlightened people, who therefore have the right understanding of My Words and will pass them on. However, without the right understanding they will merely be an insignificant formality which only gains in value if the spiritual meaning is observed, if people hunger and thirst for accepting My Word, if they thus let themselves be nourished by Me with the bread from heaven, with My flesh and My blood, in order to be and forever remain united with Me."



The Significance of Holy Communion - My Word

BD No. 7909 of 06/03/1961 taken from book 82

God the Father is speaking: "How often has the significance of Holy Communion been explained to you already, how often has the offering of My flesh and My blood been described to you as the ***offering of My Word. How often have I told you that I Myself Am the Word of eternity, that I offer Myself to you, that you eat My flesh and drink My blood when you accept My Word in your heart.*** Your soul needs nourishment which will help to heal and strengthen it, since prior to that it is sick and weak. It must be fed with the bread of heaven and be given the water of life. It needs healthy nourishment which only I Myself can administer, for it must be spiritually fed, it must accept food from the spiritual kingdom. And this is why you must partake of the Supper at My table with your host, who invites all of you to come to Him and let yourselves be fed by Him. Your soul shall receive bread and wine, My flesh and My blood is the proper nourishment, and thus it accepts Me Myself when it accepts My Word which I Myself convey to the soul from above. For regardless of whether I speak to it directly or whether it accepts

My Word through My servants, I always break the bread Myself, I always give the water of life Myself, and then it will always partake of My Supper at My table, which is richly laden so that no soul wanting to be My guest will lack nourishment. Yet by this I do not mean an outward practice, I Am not satisfied with the fact that you perform external rituals and acts in the belief that I Myself will then be within you, that you unite yourselves with Me when you take part in the ceremonies which you understand as the Lord's Supper, as Holy Communion. ***They will only ever remain mere external acts and rituals if you do not wholeheartedly desire to hear My Word, to be addressed by Me, if your soul does not hunger and thirst for the bread of heaven and the water of life: for My Word.***

For I Myself Am My Word, and only when you are seized by great longing for My Word can you say that you intimately unite yourselves with Me and take Supper with Me, for only then will I be able to offer you bread and wine, My flesh and My blood. Only then will you have come to My table in order to take Supper with Me, then you will receive Me Myself, as I have promised. I Am the Word. And the Word has become flesh. And thus you should understand My Words correctly which I spoke on earth 'Whoso eateth My flesh, and drinketh My blood, hath eternal life.' ***Only the person who hears My Word and allows the strength of My Word to affect him can attain eternal life, for his soul will heal, it will mature fully, through My Word it will know My will, and My Word will provide it with the strength to live in accordance with My will, hence it will not just hear My Word but also live it and gain the true life, which it will never be able to lose again.*** And because I know how urgently you humans need nourishment for your soul, I send My messengers into the world and invite everyone to come as guests to My table and take Communion with Me. And no-one will need to leave My table hungry, for it is richly laden for all those who come to Me with the desire to receive food and drink from Me. I have wholesome food and a health-giving drink waiting for all of you, but you must come to Me yourselves, hunger and thirst must drive you to Me, then your soul will receive refreshment; time and again it will fortify itself anew for its pilgrimage on this earth, it will not exhaustedly fall by the wayside, for time and again it will be offered nourishment as soon as it desires it, as soon as it closely unites with Me and requests to be fed by Me. I Myself will come to you, I will knock at the door of your heart and with anyone who willingly lets Me in I will indeed take Holy Communion and he with Me. However, do not believe that you can find Me where only outward formalities are being observed, where you close your ears to My Word which comes to you from above, for anyone who does not listen to My Word does not listen to Me Myself either; anyone who rejects My Word rejects Me Myself and his soul will remain without nourishment. It will have to starve and enter the spiritual kingdom in an immature and poor state when the hour of death arrives."

Note from Saint Maria Faustina Kowalska Diary p468, Notebook 4, September 29, 1937: "Today, I have come to understand many of God's mysteries. I have come to know that Holy Communion remains in me until the next Holy Communion. A vivid and clearly felt presence of God continues in my soul. The awareness of this plunges me into deep recollection, without the slightest effort on my part. ***My heart is a living tabernacle in which the living Host is received. I have***

never sought God in some far-off place, but within myself. It is in the depths of my own being that I commune with my God.

My God, despite all the graces, I long without ceasing to be eternally united with my God; and the better I know Him, the more ardently I desire Him."

The Word of God

Ref: Conchiglia – San Juan Diego Oct23, 2008

The Holy Spirit is speaking: "The most precious jewel is nothing compared to a single Word coming from God. The Word is a priceless Gift. The Word is born from the heart and the thought draws it to hold it in itself and to meditate it, either to express it through the sound of the voice, or to express it with the Scriptures to become witness and teaching.



The expressed Word, Creates. Once emitted, from that moment onwards, creates through the will and work of man. The first act of the creation of something becomes first a mental composition then it passes to the documentation and then to the material work. The Word is the pure science coming from God. The Word is Alpha, and it is Eternal. The Word indicates and orders the Universe. It is the Word that has the greatest honor, the Word nominates God. Yes, pronounces His Name in generations in generations. The Word pronounces the forgiveness or condemnation. The Word manifests Mercy and Justice. The Word announces a birth or a death. The Word cures or kills a Soul. The Word expresses joy or sufferance. The Word expresses Love or hatred. The Word unites or divides the Population. The Word proclaims the Law of God and the law of man. The Word sings praises to peace or to war. The Word unites two Twin Souls in front of God and of the world. The word evolves man, children of God, because it instructs.

Through the Word, God manifests Himself as an overwhelming artist to make perfect His creature Man, in an evolution in the Movement of Love. The Word indicates the DNA of Man, in one part of the body is contained the entire Genetic Code of the whole body. The use of the Word in the transcendent brings to the Faith. Through the Word man is guided to do experiments, to try to understand the acting of God in History. Through the Word is analyzed the Truth coming from God. Through the Word it is necessary to refuse those who intend to converse the empire of this World and to announce the affirmation of the Kingdom of God on Earth. With the Word it is necessary to make everything new subliming the Spirit of the Law of God.

The Word must ask God for the Gifts of the Holy Spirit that works in everything. Through the Word it is urgent to evangelize the entire world. Through the Word, one must express with his audacity and though with humbleness his own royalty and to declare to be King of himself and to say and do all the holy and just things in the Eyes of God, without waiting for approval from others because the others, in majority, are against God. Therefore, do not fear the Institutions because the Institutions without you cannot exist. That which God wants is always done spite of the vane words that tend to obstruct Him.

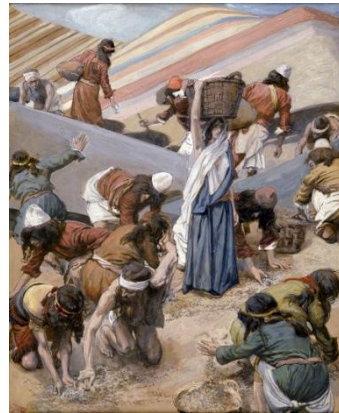
Through the Word must be proclaimed that Mary is She who for Human Nature is Divine and yet Creature. Through the Word must be proclaimed The Glory of Jesus and the Glory of Mary Who derive the Will of God Who intends to manifests to Humanity He being Father and Mother. For the Doctrine of the Catholic Church, the origin of a Christian is the Holy Spirit and not the Hierarchy that instead is called to evaluate and recognize there were it is manifested.

I Am the Holy Spirit who announces again the Actions of God in this evil and corrupted Époque because God intends to save His children."

The Word – the Hidden Manna of the Apocalypse

MV ET:38

Jesus continues to speak: "Still seeing the Beloved's words through My eyes, one can understand that 'the hidden manna' too is My Word. It is manna because it gathers all the sweetness of love of Our Trinity which is Father, Brother and Spouse of your souls and loves you with three highest loves. It is hidden because it is said in the depths of the hearts of those worthy to taste it.



I would really like being able to shower it on everyone and feed everyone with it. But it is said: 'Do not give the pearls to the pigs and the holy things to the dogs.' Although they were cleansed in My Baptism, and redeemed by My Blood, many are viler than pigs and more doggish than dogs.

You have read that the manna in the desert spoiled for the ancient Hebrews unworthy to have it. They were unworthy due to their lack of faith and their human worries. Can I have less respect for My Word than I had for the manna destined to feed the belly, whereas the Word is destined to feed the spirit?

Therefore, I give manna *to those who overcome the lower part with all its tendencies, to lack of faith, to the senses, to narrow-minded and selfish cares*. I give the manna of My Word that fills your spirits with sweetness and light. I give it a white pebble, and in the pebble, a new name written. *In other words, in the pebble, a Truth is revealed, which is withheld from the unworthy. It is the Truth which opens the doors of eternal Life for you, which gives you the keys to it and puts you on the Way to reach the Gate of My heavenly City.*

I am the Way, the Truth, and the Life. Outside of Me there is no other way, truth and life. Those who overcome all obstacles to follow Me will become pillars of My temple. Through the Word they kept and put in practice, after being saved in the frightful hour of trial from the temptations that kill, they will have a seat on My own throne, together with the Father, the Son, and the Holy Spirit." Ref: Rev2:17

Lamp Without Oil – The Word of God

Ref: BD 2203 05.01.1942

Jesus is speaking: "A lamp without oil is but an empty vessel which does not serve its purpose; it does not emit any light because it lacks the food which the light must constantly receive. Even the Holy Scripture must be judged as a mere book as long as it has no true light-spreading effect, that is, as long as it does not

result in spiritual enlightenment. The Holy Scriptures can truly offer the most profound wisdom for someone who, with absolute faith and a God-inclined heart, desires to draw wisdom from it, thus, as soon as the human being himself proves his hunger for light through this desire. Then the Book of Books will not merely be an empty vessel but become a source of light instead. The human being's wisdom will increase because he desires food for his spirit and this nourishment turns his inner light into a bright flame whose radiance shines far and wide and can illuminate the darkest night. The Word of God is blessed with His strength and those who may receive the Word from God directly will therefore also constantly be permeated by God's strength. And this strength also flows to a person who accepts the Word with the same depth of feeling where it is made accessible for all people, as long as he desires to accept divine wisdom, as long as his one and only desire is light. For God will satisfy every hunger for His Word, He will give where the desire is present. Thus, the heart must long for spiritual nourishment, and then it will be offered in the form of knowledge, for every Word in the Holy Bible will then become clear to the person and this knowledge will please and satisfy him. But how often does a person only read the written Word without allowing it to talk to his heart, how often does he lack the sense and understanding for what he reads because he fails to pray for the grace of understanding, and then the Book is of no greater value than any other book which merely serves the purpose of passing time. But then the lamp is lacking oil, it is without light and merely an empty vessel which fails to fulfill its purpose, for it does not emit light and therefore cannot illuminate a person's heart either. ***The Word of God comes to every person who desires it, for God Himself is the Word, and He reveals Himself in the Word in many different ways to anyone who strives towards Him. He gives him the truth mentally or brings people together and speaks through them, or He addresses them through the Book of Books. But the willingness to receive the divine Word must always be present so that his desires can be granted.*** Then the spirit of God will always be at work, regardless of how and where the human being receives the divine Word, because the spirit of God can only take effect when the human being's hunger for spiritual nourishment, for light, is evident. This also excludes all error, for even where the latter had occurred through human will, the spirit of God will so guide the person's thoughts that he understands it correctly and thus his knowledge will correspond to the truth. Then his knowledge will resemble a light which brightly shines in all directions and sends its radiance into the darkness. And he may draw upon this knowledge at all times and everywhere. The spirit of God is always willing to distribute knowledge; wherever a heartfelt desire exists, the heart will be nourished, for it is God's will that the human hearts shall become brightly illuminated. It is His will that His Word shall not just be read or listened to on the surface but that it should penetrate deeply, so that it will remain as spiritual knowledge and will be the soul's wealth in eternity one day."

'Whoso Eateth My flesh'

BD 3728 28.03.1946

God the Father is speaking: "Make contact with Me in spirit and you will be able to draw from the source of life, you will be able to satisfy yourselves with the bread of heaven, you will receive strength and need no longer starve despite your earthly hardship, for body and soul will be fortified if you accept My Word, the bread of heaven. Body and soul will live, the former as long as I have determined, but the latter in eternity. You only need to nourish the soul, to provide it with the nourishment which ensures its life, since a lifeless soul in a lively body is your downfall as soon as you have to relinquish your life on earth; because a dead soul is without strength, yet not without feeling, and will suffer inconceivable pain in its dead condition. Therefore, create life for it, don't let it enter eternity in a dead state, instead, take care that it will live and be capable of being active in the afterlife, that it will be full of strength and therefore blissfully happy. The life of the soul requires a constant supply of nourishment, of spiritual food, so that it will become strong and able to work. As the Giver of spiritual sustenance, I constantly present it to you and wait for your willingness to receive it, ***I constantly invite you to take communion with Me in order to offer you My Word, My flesh and My blood, in order to nourish you with food that will assure eternal life for your soul.*** And you should follow this call, you should come with a hungry heart and let yourselves be fed and refreshed by Me, you shall be My guests who will receive from Me everything your soul needs to live. You should not slight My Supper, don't bypass it and leave the food, which is offered by My love, untouched, you should always look for contact with Me and let Me shower you with gifts, that is, you should desire My gift and gratefully receive it. For I cannot give you anything if you don't want anything, because My nourishment, the bread from heaven, is delectable indeed and cannot be conveyed to those who don't desire it. Thus your heart must impel you to Me, you must seek contact with Me and appeal to Me for nourishment for your soul, you must come to Me completely consciously and want to receive communion, My Word, which I offer to you with love and is spiritual food and spiritual refreshment which I have blessed with My strength and is therefore life-giving for everyone who enjoys it with a longing for Me and My love. His desire will be satisfied and yet it will impel him to Me time and again, for anyone who has once tasted My bread from heaven, anyone who has refreshed himself once at the source of My love, will repeatedly return to it, he can no longer live without food for his soul, he will be a constant guest at My table and I will always and forever be able to offer Communion to him. And his soul will live, it will have overcome death and can never again descend into the state of death, for My nourishment assures its eternal life, as I have promised with the Words 'Whoso eateth My flesh, and drinketh My blood, hath eternal life.'"

'Do this in Remembrance of Me'

BD 3740 09.04.1946

God the Father is speaking: "Strength, wisdom and life originate from Me. And thus, I have to be recognized as the source of strength and light, and the connection with Me has to be sought in order to attain life through the receipt of strength and light. Hence, I must be able to find Myself again in you, that is, light

and strength or the knowledge of eternal truth and its subsequent abundant strength have to be in you, My spirit must take effect in you, and thus I Myself must be able to work in you, only then will you be alive, but you will never ever lose this life again. Then you will be united with Me, and this union is the true Communion. The union with Me is indispensable or you could neither receive strength nor light, since the unification with the eternal primary source has to take place first if the flow of My love is to be transmitted across into the human being's heart.

But in order to establish this unification the will to receive something from Me is required first. The will, in turn, necessitates mental activity, thus I have to be recognized by the person's heart and intellect as the source and therefore the provider of what he desires, and he has to mentally endeavor to reach Me. Only this activates the will and fulfils the conditions which lead to unification with Me. The activated will is equal to an act of love. But this is essential, and thus My commandment of love can never be bypassed by those who truly want to communicate with Me, who want to unite with Me.

Distribute gifts, offer food and drink to your neighbor, help him in his spiritual and earthly hardship, give to him as I have given to you, refresh your fellow human being's body and soul, have mercy on the weak and sick, comfort the sad, lift up the discouraged, always and ever alleviate hardship, and always do so with regard to Me Who exemplified the earthly path to you. Share everything you own with the poor. Then you will fulfill My commandment of love and thereby the first condition of unification with Me, for only when you have shaped your heart to love will I be able to unite with you, otherwise a union with Me will be impossible, regardless of how many external formalities you observe which have no effect on the state of your heart (your soul).

I want to give you life, give you strength and light in abundance, yet this will never be possible as long as you don't activate your will, as long as you don't practice love. But I instructed you Myself on how you should practice this love and constantly admonished you to follow Me. Remember Me and My teaching, then you will conduct yourselves accordingly, and you will truly become vessels for My spirit, thus you will enable the part of Myself to take effect in you. You will draw Me to yourselves through your actions of love, and thus you will unite yourselves with Me, the primary source of strength and eternal light, and therefore you can also receive unlimited light and strength, knowledge and might.

The union with Me has to be accomplished first through actions of love, only then can I be present in you Myself, even in spirit, and only then can I nourish and refresh you with spiritual sustenance, with flesh and blood, with My body in the spiritual sense. For I Myself Am the Word, thus I offer you the Last Supper when I convey My Word to you, which is spiritual nourishment for your soul. You can indeed also accept this nourishment without prior activity of love, but then it is not a Communion, not a union with Me, for then it is not yet the Last Supper, but it can lead you to it if you don't just accept the Word with your ears but also with your hearts and live accordingly. Only the activity of your will, the action of love, establishes the spiritual union with Me. However, these activities of love consist of giving, of constantly passing on and sharing what you own, of what makes you happy yourselves in order to also please your fellow human being who is in need

of it. And if you don't practice this, if you don't try to follow Me in this, you cannot be nourished at My table either, you will not be able to take the Last Supper with Me, because you exclude yourselves as My guests, because then I will remain inaccessible to you until you have changed yourselves to love, which is and eternally will be My fundamental substance.

If you accept the Last Supper in the form chosen by you humans it will always just remain an external act which only has a profound spiritual meaning when your heart is filled by deep love which, however, should not just move you emotionally but has to find its expression in works of unselfish neighborly love. For whoever remains in love remains in Me and I in him. This Word of Mine is also the foundation of the Last Supper set up by Me. You should always bear My way of life on earth in mind and follow My every example. And as you give you shall receive, spiritually and earthly; you will, providing you are in close unity with Me through love, be nourished and strengthened at all times.

Constantly carrying out works of love in remembrance of Me, and thereby establishing the certain union with Me, which guarantees you the receipt of My Word, of My flesh and blood, that is the profound spiritual meaning of the words 'Do this in remembrance of Me.' which all of you will certainly understand if you have the sincere determination to ascertain the spiritual meaning of My Words."

I Will Not Leave You: John 6:32

The bread of God is that which comes down from heaven and gives life to the world. 6:47 Amen, Amen I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.

Spiritual Communion

BD No. 5384 of 05/06/1952 taken from book 59

God the Father is speaking: "The spiritual communion, the link of the spiritual spark in yourselves with the eternal Father-Spirit, can only be established through love. You can certainly associate with Me in thought through heartfelt prayer, in which case you call Me and I draw close to you, but it remains a call from afar as long as you are without love; no heartfelt relationship has yet been established which, however, will instantly happen through actions of love. Then you will be closely connected with Me at the same time and in this state, you will be able to take supper with Me, i.e. I Myself can provide the nourishment for your soul, I can give you the bread of heaven, My Word, which you can only hear when you allow Me to be present in you, thus when you entered into communion with Me. To commune therefore means to accept flesh and blood, My Word and its strength, from My hand, for which it is absolutely essential that a human heart is alive with love, or My presence is unthinkable. No human being will ever be able to speak of My presence who does not prove his love to Me through unselfish neighborly love. No human being will ever be able to unite with his eternal Father who does not regard his fellow human being as his brother, who is without love

for him and therefore can never love the Father either, whose child is the fellow human being.

You should realize that only love unites the child with the Father, that the human being only enters the child relationship through love, and that the child will then receive the gift of food and drink at the Father's table and need never again suffer hardship. And the most delectable gift a human being can receive is My Word, it is truly refreshing and strengthening, and where My Word is spoken My presence is proven, whereas, alternatively, My presence is unthinkable without an expression of strength. And since I Am strength and light Myself, I also reveal Myself to people as light and strength, by being present in anyone whose actions of love allow My presence in him. But light and strength flow from My Word, light and strength are needed by the souls for higher development, thus light and strength are the nourishment I offer to the soul when the human being takes supper with Me, when he is My guest and in closest relationship with Me finds a response to his love.

This alone is to be understood as Communion, only in this way do I want the Last Supper to be understood to which I invite you all, which I instituted with the Words: 'Take and eat, take and drink, this is my body, this is my blood.' You should take the nourishment for your soul from My hand, and this necessitates the close relationship with Me which cannot be established in any other way but through love."

Tabernacle - The Spirit of God - Vessel

BD No. 4519 of 12/21/1948 taken from book 52

God the Father is speaking: "You should understand that I cannot abide in a limited, specially designed vessel, in earthly matter, in certain places at certain times, but that I Am wherever a heart has developed love. Only a loving heart can claim to harbor Me, to be blessed by My presence, for My fundamental substance is love and thus I can only be where love manifests itself. But a material vessel can never be the holder of My eternal spirit. This assumption is only the result of thoughts by spiritually blind people who have the wrong idea of My Being, which indeed permeates infinity and is thus omnipresent, but it will never be contained in a limited vessel, as people are being taught. What is humanity thinking of the eternal Deity. This belief demonstrates spiritual poverty and how far people are kept from the truth by misinformed teachers.



How can a spirit that controls infinity makes its abode within a material form, which, as the spiritually awakened person will know, contains spiritual substance that is still on a very low level of development? When I credit a person's heart with My presence then I Am contacting the spiritual essence in its final stage of development, I Am effectively permeating the soul, the human being's spirit, with the strength of My love, the expression of Myself. And the influx of strength increases in accordance with the willingness of a person to love and thus fills the entire heart. Then I Am present in the person myself and will take possession of him just as he in turn will harbor Me within himself in abundance. Why should I

dwell in a vessel which is still dead, which, in fact, is part of the spiritual essence opposing Me.

My presence would cause any shape to melt if the strength of My love were to flow through it, and every thinking person will recognize the absurdity of this idea and reject such doctrines. However, human beings are very foolish; they will not let themselves be taught but hold on to what they are told to believe. They are holding a dead object in excessive veneration, which they themselves credit with contents supposedly representing the supreme and most venerable Being. A pure human heart capable of love is the only temple in which I myself will dwell, and therefore I need not be sought in particular places at certain times and in a particular form. Instead, every human being should prepare himself to become the vessel I want to occupy. Every human being should shape his heart into love, then I, the Eternal Love, will take abode in him, then he will be able to love and revere Me everywhere and at any time, I will always be present in him because My spirit will unite with his, because I Am in him Myself."

How can a spirit that controls infinity make its abode within a material form, which, as the spiritually awakened person will know, contains spiritual substance that is still on a very low level of development?

God did not dwell in the Ark of the Covenant

God the Father is speaking: "You should understand that I cannot abide in a limited, specially designed vessel, in earthly matter, in certain places at certain times, but that I Am wherever a heart has developed love.

The Ark of the Covenant was a sacred chest built by the Israelites, under exact specifications given to them by God. It included a pledge by God that he would dwell among his people and give them guidance from the mercy seat on the top of the Ark.

Made of acacia wood, the Ark was covered inside and out with pure gold and measured two and a half cubits long by a cubit and a half wide by a cubit and a half high (45" x 27" x 27").



Near its four feet were gold rings, through which wooden poles, also covered with gold, were inserted, for carrying the Ark.

Special care was taken on the lid: solid gold with two hammered gold cherubim, or angels, on it, facing each other, with their wings overshadowing the lid.

God told Moses: "There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites." (Exodus 25:22, NIV)

God told Moses to place the tablets of the Ten Commandments inside the Ark. Later, a pot of manna and Aaron's staff were added.

During the Jews' wanderings in the desert, the Ark was kept in the tabernacle tent and was carried by priests of the Levite tribe as the people moved from place to place. It was the most important piece of furniture in the wilderness tabernacle. When the Jews entered Canaan, the Ark was usually kept in a tent, until Solomon built his temple in Jerusalem and installed the Ark there with a solemn ceremony.

One Speaker's Testimony to the Ark of the Covenant.

Ref: The Great Gospel of John by Jakob Lorber Ch 51

Jesus is speaking: "Says the speaker, not having lost his quite stoic composure for one moment during this fairly convincing lecture: 'Dear friends and brethren. That which you now sermonized to me I know as well as you do, but nevertheless for the first time in my life among you I am very fortunate to find out that like myself, you are no fools either. What you have said is true, but it still leaves my question unanswered.

It is as you have spoken, as I quite clearly perceive, although I wanted through my seeming refutations to nudge you into opening your perpetually sealed lips. And behold, for the first time in our joint living and acting in twenty years, you have spoken with me openly.

But neither my own nor your clear insight minimizes the dilemma in which we obviously find ourselves. The big and important question remains, what are we to do now?

I, the son of a High Priest, grown and brought up in the Temple know only too well how it stands with the **Ark of the Covenant**. The wood, silver and gold still are of yours; but the evergreen Aaron's Rod is powder-dry, the Commandment tablets are broken, whilst the Manna consists only in the concept. And the Pillar of Fire, where might it be? From the Chronicles one knows that he who touched the Ark with unconsecrated hands, being uncalled lost his life; now one can climb upon the Ark and touch it at will, and no deadly fire flashes from it.

When for much money foreign travelers desire to view the old miracle under sworn secrecy, it has granted them without any objections, but only on the day after the permission is given. Thereupon an artificial pillar of fire is presented, but mark well, not above the red ancient one, but above an artificial imitation metal ark! This ark is equipped with a black cup in the middle, at the top sunk into the lid in such a way that it is not easily detected in the dark holiest of holies, on account of the intense flame emanating therefrom into this cup the finest ethereal naphthalene is blended with other fragrant finest oils and lit about an hour before. In this way it then burns forth about six spans high to represent the pillar of fire.

When the curious onlookers have stared at this beautiful pillar of fire with much contentment and then wish to see the Ark's interior, then under much ceremonial formality and void prayers the upper lid with its continuing flame-throwing is gently lifted unto a golden rack. The spectators are shown the naturally new Mosaic tablets as the genuine ones, likewise the Manna which is quite fresh, as well as a sprouting Aaron Rod and similar other things the Ark contains.

Some onlookers become deeply stirred; others, in particular Greeks, smiling to themselves leave the Holy of Holies finally saying; 'This actually is quite a cleaver contraption!' The majority, however, regret that the rest of the Temple is

kept in such a filthy state. I tell you and would also bet you a large sum, that in time the old Ark of the Covenant shall be put out of the way altogether and henceforth only the new iron one will take its place and function.

If you don't want to believe me then let us dress up as for example Romans, go to Jerusalem and enter the Temple as strangers; at once an obliging spirit shall attend to us, asking us in great detail where we are from and what we are seeking in Jerusalem, how long our stay in 'The City of God' shall be, where we are heading thereafter and whether we carry large sums; whether we have gold or silver for sale, and whether we would not like to see the Holy of Holies for a modest fee. Then we ask about the fee and are told something like a hundred pounds of silver. We say that this is too much and that we are not interested in seeing such things; if it is possible for ten pounds then we are all for it. And for ten miserable pounds we get into the Holiest of Holies, if we solemnly promise the chief caretaker in question not to betray a syllable of it for anything in the world either within the Jewish land nor any distant foreign land, nor tell anyone of having been in the Holiest of Holies. This we can promise quite easily and thus get into the Holiest of Holies as pseudo-Romans, and you can then convince yourselves as to whether even one syllable of all this what I have told you about the Ark of the Covenant is a lie!

And, dear friends and brothers, if one as a human being with a somewhat brighter intelligence has seen with one's very own eyes such things in the Holiest of Holies, and where at such opportunities oneself has served as a shrewd and useful sidekick, surely for an honest person this will become forever a bitter thing, to become a shamefully paid deceiver and liar of the people! How often have I thought about it and said to myself: 'If the supposed to be living Holiest of Holies, on which the whole doctrine of God and all the laws are based, is a blandishment kept secret, what should one think of the whole doctrine and of all the laws?' - I have now spoken, now you can speak again; I'm inclined to listen to you.'

Says one of the elders: 'Were you then allowed to give away such secrets? Weren't you asked to swear an oath of everlasting silence before you were released from the temple as an adept?'

Says the speaker: 'Certainly; however, now I'm free not to keep this stupid oath which does not have any value for me, anymore, and to inform the whole world how it has been deceived! And here in Nazareth we take these things anyhow less seriously, and therefore one can dare to break such fraudulent oath, without having a bad conscience about it.'"

The Apologia of the Elder.

Ref: The Great Gospel of John by Jakob Lorber Ch 52

Jesus is speaking: "Say the elder: "We now admit that you are right to a certain extent, - but not with everything; therefore, you are lacking at least twenty years' experience. The temple looks like you have told us; but it was not always like this. For if you are able to think thoroughly and logically, you must necessarily accept the statement as undeniable true: 'If something true and real never existed, no person could ever think to replicate something false and untrue.' Why does one in our over-informed time of all kinds of arts come across false diamonds, false pearls, as well as false gold and silver?

We know that the Persians produce the best and finest scarfs and other clothes and add to it the most durable colors according to their secret art, which is why their produce is highly valuable. But if you today visit the markets in Jerusalem, Sachar or even Damascus, you must be a knowledgeable product expert, not to buy in our country produced counterfeits, thus false and bad materials as original Persian for a high price what one normally would pay for Persian material! - But what can be deduced from that?

Behold, had these never been real diamonds, pearls, silver and exquisite Persian materials, it would also never occur to any person to imitate such! And if the genuine were not so highly valued then the fake imitations also would cease, for it would not occur to someone to imitate false limestone due to the limitless abundance of the real. And so can easily see that a false Ark with the pillar of fire would never have been imitated if formerly an authentic and wonderfully true one had not been in existence."

Says the speaker, by the name of Chiwar: "Quite so! This is clear; but it begs the question: what took place in actuality, by the ancient once dying, so to speak. It still is in existence and is occasionally found on the spot of the false Holiest of Holies precinct, which nevertheless hardly ever happens these days because of the frequent visits paid to the Holiest of Holies hall, in spite of it being known very well that until hardly thirty years ago, no man besides the High Priest who had the right to sit upon Aaron's chair, could enter the Holiest of Holies, and even the High Priest himself only twice a year, according to regulations; only under exceptional circumstances was he allowed to enter the Holiest of Holies three or four times.

How did it therefore happen that the Holiest of Holies is now only so in name but is basically no more a Holiest of Holies than this Synagogue?"

Says one seasoned Elder: "What may have led to it or be the cause, neither I nor any initiate in all of Israel knows. Only this much is certain: that with the wicked murder of the High Priest Zacharias between the sacrificial altar and the Holiest of Holies, the Pillar of Fire suddenly went out and did not reappear with all pleading and prayer.

We hope that you will understand that such events could not be made known to the people. Because this would have caused a great furor among the people, on top of the Romans in the land! What bloodbath and devastation would necessarily have followed!

In this way however in all of Israel, except us initiates, nobody knows anything about it, whilst these Galileans sleeping here and hardly capable of hearing our whispering even if not asleep, would not do anything even if they knew, for they are of little faith one and all, being Greeks more than Jews and persuaded of the expedient premise: "There has to be a religion for holding the common people down, making them the easier for the educated classes to exploit, and that it is quite immaterial as to what mystique underlies a religion.

What concerns a real and better Galilean as to whether the Ark is authentic or not if only it has the right effect on the common folk that is superstitious and too easily deceived!? Here in Nazareth, in Capernaum and Chorazim therefore one can be quite open among relatives and friends without causing damage; regarding the Greeks and Romans, well, there we know whom we are dealing with!

That was also the main reason for getting the preacher John, who hung around Bethabara for several years, to prison, as it was feared that, as a son of Zacharias, giving no good testimony of the Jerusalemite priests, might know and tell the people about the false Ark!

That is also the reason for persecuting the carpenter, because with his obvious gifts of prophecy one feared he could reveal things to the people. Hence let this remain a secret among us for now, and we must not give ourselves away too easily."

Says Chiwar: "This is of course a most exasperating tale; if only those down there near the main entrance overheard us!"

Says the Elder: "Well, we actually mumbled more than spoke and those down there will have heard very little if anything. And even if they had heard anything, they are mostly Greeks and Romans and don't understand what we discussed among ourselves."

Says Chiwar: "I nevertheless noticed the carpenter's son Jesus, the chief governor Cyrenius, the Chief Jairus, the chief Cornelius, Faustus and other officials!"

Says the Elder: "These are people against whom we cannot guard ourselves anyway; it matters little whether these heard it or not. If these want to make it known to the people then they are not likely to need our discussion, as they are likely to have for a long time now it is with the Ark in the Temple; and if they don't want to, then our discussion is not going to motivate them, - and so we can be untroubled! But let us now see to it that this questionable thing is not broadcast by us. And if it has to be done in times to come then utmost caution shall be needed."

Chiwar's testimony on Jesus works and life.

Ref: The great Gospel of John by Jakob Lorber Ch53

Jesus is speaking: "Says Chiwar: 'Verily, I must commend your wisdom. Notwithstanding the length of time, we have lived and acted together, there was never an opportunity yet forgetting to know you, my colleagues, the way I have done today, and I am particularly pleased to have you at my side as humans rather than just foolish Temple servants. Nonetheless, the advent of the carpenter remains the most extraordinary thing witnessed by human perception since humans settled the earth. Here Adam sinks with all his thousand years of experience and visions! A Henoch belongs to a nation of spiritual beggars, and Abraham, Isaac and Jacob, Moses, Aaron and Elijah are poor devils in comparison with us. Just one day now brings more of the most miraculous and unheard of than what all the ancient and forefathers ever experienced!

I have myself played a secret observer from a distance, yesterday as well as already today, of all that which went on inside and outside old Joseph's house, I will say it: nothing but miracles upon miracles! Two visible fully live angels serve Him! Faustus' wife was at Capernaum and the carpenter wanted to have her at the breakfast table; but four hours' time would have been required to bring her from Capernaum to Nazareth. What happens? The carpenter gives the two obvious angels a nod. These two disappear for just a couple of moments, bringing the completely cheerful beautiful Lydia to Nazareth! - What say you to that? This surely is more than we are able to grasp?!"

Ask the Elders: 'What else have you seen?'

Says Chiwar: 'You certainly know Jairus' daughter and also that she died twice and that the second time she had already lain in the grave several days. But you don't know that Jairus' celestially beautiful daughter has become Borus' wife! Is not this unheard of, that a twice fully dead female being becomes a man's wife and a wedding by ways and means as the earth has not experienced before?! When the carpenter's son had blessed, her she saw the heavens open and countless hosts of angels filled the air praising God for showing the earth's mankind such honors and graces. After the pair were blessed by Jesus however the heavens closed in response the carpenter's visible nod and only the two angels remained, as they were previously, and as you are able to see them there in the Synagogue, - over there standing near the door, in the shape of two celestially beautiful youths. Look at them and say whether they can be from anywhere else but purely from the heavens!

If however things all are of such wonderful nature, which none of us can deny, why should we not take the carpenter's son for something higher than a student of the Essenes, whom he could not ever have seen, since he has to my knowledge never left our district, except a couple of times for Jerusalem with his father and brethren, and I think once to Sidon to erect a dwelling there, at all other times he was at home.

Although one knows that he was always quiet, withdrawn worker, and that he was even regarded as somewhat stupid, one also knows that from his birth to his twelfth year truly exceptional things took place with him; even his birth was supposed to have been quite miraculous - according to the Roman chief Cornelius' account, who told me this only recently during a festive occasion.

If things are thus, then I earnestly ask whether one should still have misgivings about regarding this Jesus as at least a son of God; because such things as he accomplishes, and how he commands the angels and how they obey at the least hint obviously allows the conclusion that there must be the fullness of God's primeval Spirit behind this Jesus.

If that is the case - as his deeds and doctrines testify - then I really don't know why we still hang onto the dead Ark, even whilst the living one is moving and acting before our eyes. We could even in front of the people still in appearance remain what we are, in order not to make the thing too conspicuous; but in our hearts we should firmly convert to him!

Says the wise Elder: 'Either fully or not at all! For if godliness is in him, it shall abhor all half-heartedness; if this is not the case however, then it nevertheless is better to stay with the dead Ark with at least the memory of its former constitution, than to embrace something whose foundations one does not know!'

Says Chiwar: 'Wherefore we shall test the thing on your account, because it needs no testing on my account. I am in the clear and know exactly what I do by following him.'

Says the Elder: 'But do you think that the Temple will take no further steps if one community and district after others falls away from it like ripened fruit from the tree? I think the Temple won't keep us waiting too long before sending its heavy fathers into every precinct. Then beware all apostates - these shall be

tormented in every manner! Then those who embraced the wise Greek's doctrine may still fare better than disciples of Jesus, who are neither fully Jews and even less Greeks yet might be, at least some of them, informed about the bad and completely void Temple conditions together with its holy mysteries.'

I say unto you: 'Nothing incenses the Clerics into more threatening disquiet, kept secret of course than Jesus' obvious prophetic nature and that of his disciples. And such disquiet shall seize upon every Satanic measure to destroy a doctrine, which evidently must prepare the Temple's demise.

Or did you not hear what the Clerics did last year even with a Greek who made it known to the people that the former was now accepting Roman gold and silver in the Temple notwithstanding that only Aaron's coinage was determined for this and that no other money was to ever be accepted? Behold, he was enticed into the Temple with promises of profit, and when gotten hold of in this way he was killed in a manner that finds no precedent in the Chronicles. Hence the greatest caution must be applied! We have to either become wholly Greeks and as such then join Jesus' disciples, or on the other hand remain completely what we are, because half-measures shall in no way help us.'

Says Chiwar: 'Speaking openly between ourselves, what if this apparent carpenter is really the promised Messiah, thus - as David calls Him with the deepest reverence - Jehovah Himself? Should we then still become His disciples by subterfuge, or should we not rather join up with the heavenly banner and not allow ourselves to be intimidated by Satan's trickery because through Him we can be assured of eternal life even if it may cost us this insignificant, miserable temporal life which is only short anyway?'

At Chiwar's proposition all became hesitant, not knowing how to act decisively."

The Angel's Counselling of the Converted Clerics.

Ref: The Great Gospel of John by Jakob Lorber Ch 54

Jesus is speaking: "There the two angels step up to them and say: 'Chiwar is right on the one hand, but you, Elder, are right too in saying that one must belong fully to God since God detests any lukewarmness. But we as His witnesses from the heavens tell you: Do not fear those who cannot harm your soul, but rather fear Him Who is the Lord, over all life in heaven and on earth. Without Him there is no life, neither in heaven nor on earth. Therefore we, as His most truthful witnesses from the heavens, do advise you to do what your friend Chiwar has suggested.'

Says the Elder: "Who are you, most charming youths, that you call yourselves before us "witnesses from the heavens"?"

Say the two: "Ask Chiwar who saw us fetch the wife of Faustus from Capernaum, and he will tell you who we are."

Says the Elder: "If so, there is no more to be reflected on and we must turn our backs upon the temple."

Say the two: *'Not this way, dear friends, for the Lord is tolerant in all things. As long as you follow Him in your hearts, have a living faith in Him and believe that through Him the Scripture will be fulfilled and for the greater part have already been fulfilled, you are doing enough. Otherwise stay as you are, so that*

the servants of the world and the devil of whom the temple is full are not awakened before the time. Teach the people of Moses and the prophets and see that the true commandments of God are observed but regard the observance of the worldly laws of the temple as you would lukewarm water, then you will be as much His disciples as those whom He called and chooses from among the fishermen.

In two days', time, you shall get a new Chief from Jerusalem who shall be very simplistically minded at the start but later be quite open to wheeling and dealing and hand out dispensation after dispensation for money; because he does not believe one iota in the Temple himself and you shall get off easily. Jairus has retired and is going to reside with his son-in-law. But say nothing to the new Chief about all the miracles that have taken place here!'

Says Chiwar in deepest reverence: 'Servants of God from the kingdom of Light and eternal life. We shall do well if we act in accordance with your counsel through the grace of God; but for myself I would like to take it a step further. How about my personally join the disciples as a disciple myself?'

Say the two: 'Every man of this earth is free and can do what he will and believe and say as he will; but whoever like yourselves has received divine counsel does well to heed same because heavy days of temptation are yet to come over the disciples constantly about the Lord, for the purpose of testing their spirit even in the fire, and many shall become feeble and fall away. For yourselves, it shall be easier, and you shall quietly achieve what the disciples shall only achieve under much fear and persecution. You Chiwar can yourself now do as you wish; yet it is better for you to remain in your position.'

Says Chiwar: 'Indeed I shall remain so; but for the duration of the Lord's stay here I would like to stay in His proximity and hear and see Him diversely. Should I let that go too?'

Say the two: 'Oh, that you can indeed, although the Lord shall be saying little here, and even less, do anything in particular, because the people here are almost entirely without faith, taking the Lord to be a magician. You shall yourselves get ample opportunity to teach them something better for which the Lord shall not let you go unrewarded. Towards evening Roban also shall come back to you and bring you important testimony of Jesus the Lord, and in him you shall have a cleaver and wise leader; for Roban is one of the most forceful spirits among you.' - With these words the two angels leave and join our company."

Pray - Demons are Roaming the Universe

BD 0202 26.11.1937

God the Father is speaking: "Demons are roaming the universe, inciting people in all places to revolt against the commandments of God, and wherever the Father is implored for help they will be kept in check. It is a wise law that the Lord governs the world that these demons will always have to face up to the Creator's will. Left to his own devices, a person would succumb to them were the Lord not to take pity on the profound adversity which surrounds the earthly human being, and thus you should merely turn to Him for help. The earth will have to remain in prayer for an infinitely long time if it wants to release itself from the power of these dark forces. So, do you need to worry, since you receive help in all adversity

through prayer? At no time has the Father ever asked you to stop praying, the grace you can thereby obtain is immeasurable. The means is forever at your disposal; hence you should use it for your benefit and implore the Father from the bottom of your heart for deliverance from the powers of darkness. It is entirely up to you if you have to fight hard, if you don't use prayer and don't entrust yourselves to the Father in your distress. The Lord bestows His love and kindness upon each and every one, and therefore you should all make an effort to receive His grace. Thus, you spend every day in glad anticipation of the teachings given to you and constantly enhance your knowledge regarding spiritual things. ***Always desire to receive the Word of God and your wish will be complied with on our part; nevertheless, if you want to remain within the grace of the Lord, you must always hand over your heart to Him and submit to His will.*** You must humbly accept from His hand what His love has in store for you, for one day all pain and suffering will help your spirit's resurrection and you will praise God's wisdom for all eternity."

Chapter 4: The Betrayal and Passion of Jesus Christ



The Passion of the Christ - by Mel Gibson

The Betrayal of Judas, Jesus is Gethsemane, Pontius Pilatus, The Path to Golgotha, The Crucifixion, The Summit of Calvary, Jesus as the Victim Soul, My God-My God- Why Have You Forsaken Me, The Last Spasm of Jesus, Jesus Speaks About Good Friday, Jesus Suffered Immeasurably, Jesus's Body, The Sacrifice of the Cross was Offered for Time and Eternity, The Eternal Light Descends to Earth, The Mystery of God's Human Manifestation, The Temporal Death of Jesus, Jesus Christ Opened the Gate into the Kingdom of Light, Fatherly Words of Love, God's Plan of Salvation, Did Jesus Redeem All people, The Mystery of Salvation Through Jesus' Death on the Cross. . . and much more.

The Life of Judas Iscariot

Ref: The Great Gospel of John Vol.4: ch125

Jesus is speaking: "You have a prime example in this disciple (Judas Iscariot). He was the only son of a very rich man and a foolish mother who loved him to death. Both parents spoiled their son to the extent that they denied him nothing and gave him everything he desired. In the end the result was that the son, when he was strong enough, chased his parents out of the house and indulged himself with loose women, as was his inclination.

In no time the son had squandered his parents' fortune. Both became beggars, soon dying of grief and shame.

The son, now also impoverished, withdrew somewhat into his shell, and finally asked himself the question: 'Yes, why did I become like that? I did not give birth to myself, far less did I conceive myself nor brought myself up - yet everyone shouts in my face, that I am a wretched scoundrel and a villain, who by his dissolute and evil behavior squandered his parents' hard-earned money, made them beggars, and even brought them to an early grave!

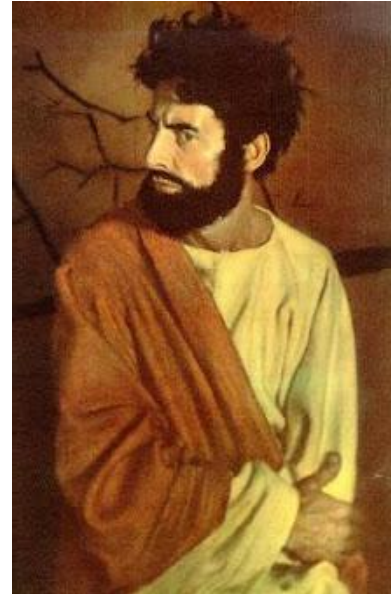
How can I help it? All this might have been quite bad on my part; but what could I do if my parents did not educate me well enough? What should I do now? Poor, no money, no home, no work, and no bread! The easiest course would be to rob and steal and it would also be the quickest way to achieve a result. However, it is not to my taste to be caught as a clumsy thief and then bloodily punished! Robbery looks even worse! But now I know what I shall do! I shall learn a skill, even if I only return to the stupid old pottery which made my father rich!

No sooner said than done! In Capernaum he went to a pleasant potter as an apprentice and diligently learned his art within a short time. The old potter had a daughter who soon became the young artist's wife.

Just as our Judas was wasteful earlier on, he now became hard and miserly as a master potter. His wife quite often had to endure the hard side of his character. He made good products and started to visit all the markets, but left his people at home in need, working until they sweated blood. Back from a market with good earnings, he gave little to his diligent workers; but if he came in with only a small profit, the consequences were hard felt in his frugal house.

To earn some extra income to augment the income from his pottery, he leased a fishery business, and a few years ago also took up natural magic, as he quite often saw in Jerusalem how much money some of the Egyptian and Persian magicians earned. He did not, however, make a success of the venture despite spending a great deal of money on it. He also took some lessons from a few migrants from Essene, who led him to believe that, if they wished, they could even immediately create a new world with all its features and content.

But he soon realized that he was the one who was being cheated and turned his back on his fine new masters. During that year he heard of all the things



I was doing, and that the high standard of my ability exceeded everything that had ever previously been called 'miracle making' on this earth.

This then was also the actual reason why he joined Me. He left everything behind, solely with the intention of learning from Me how to perform miracles and consequently how to bring in a great deal of gold and silver.

My teaching is of little interest to him. When he pays attention to My words it is only because he wants to hear an explanation as to how and with what tools I perform one miracle or another. In fact, he never hears anything which is useful to him and is therefore always in a sullen mood.

Moreover, in this world, he will find My estimation of him is very low. One treacherous action, followed by a fit of the darkest desperation will cause him to commit suicide, and a rope and a willow tree will be his sad end on this earth! He is someone who wishes to tempt God, and this is and must always be the crime of sacrilege. However, anyone who dares to commit a crime against God will not fail to commit one against his own person. First, a crime against God and then one against himself!

I am moreover also saying to you, that in the hereafter those who take their own lives are unlikely ever to see the face of God! I could even show to you the proof backed by a mathematical calculation, but it is truly not worth the effort. It is sufficient that you believe the facts which I have given you regarding the consequences of suicide. Its cause is invariably a kind of stupidity born of doubt and is the consequence of any sacrilegious crime against God or against His commandments."

The Consequences of Inappropriate Upbringing

Ref: The Great Gospel of John Vol.4: ch126

Jesus is speaking: "People indeed consider the laws of God to be quite correct and just; but there are also others who, to judge from their behavior, do not wish to know anything about them but pure and simply live for this world. It is of course impossible to trade with these people and if there is a chance, it will only be the worst kind in the world. Anyone who does a business deal with them will be thoroughly cheated and outwitted in advance. Those who involve themselves with these worldly people in order to profit from them must be quite stupid as they would otherwise have investigated their prospective business partners more closely before making a deal with them.

However, one who is only at most half as stupid still has a better heart even if he is somewhat excessively motivated by profit. The effect of his stupidity is that he is unconvinced in his beliefs and has very little faith in God. He always thinks and says to himself: 'First let me become very rich! After that I will become the best person in the world and acquire all the means available to me to obtain better and clearer knowledge of the mysterious being that is God! I will then perform every conceivable manner of charitable work for the poor of this world, and they will speak my name for thousands of years to come! Let the rich people of this world be my servants and everything else will then suddenly follow!'

A fool like this motivates himself with blind hopes like these. He makes plans, tries them out and approaches the rich and powerful with his ideas but they use their sharp worldly minds to discover any benefit for themselves in his

inventions. The stupid speculator is taken in by them and is at the same time cheated in a manner which screeches to the heavens to be recognized, while he personally remains completely in the dark.

With all his plans plundered and his hopes completely dashed he now stands there with no resources and with no knowledge as to how to escape. Faith in God and greater trust in the power, goodness and support of God were in him previously almost zero. The deception, which cost him everything he possessed, made him lose all contact with the world. His mind is too stupid, and, despite all his attempts and all his efforts, he cannot find any way out.

What is the result? Desperation and with it a burning weariness in his being, as prospects which are even somewhat tolerable prospects appear to be available to him! In this feverish state of mind, a fool like this normally takes his own life by committing suicide. This action frequently causes his soul immense harm, as you can easily deduce from the fact that he seeks for a long time to continue the process of self-destruction, as he is consumed by deadly self-contempt, without which he could not commit suicide. Nobody has ever been born with a stupid mind intentionally – that can only arrive as the result of a bad, inappropriate upbringing.

Anyone who truly loves his children must assuredly be convinced above all that it is important that their souls are not influenced in such a way that they are embroiled by materiality. If their souls are brought up in the right way, they will be able to accept the spirit within themselves very quickly, with the result that they will never become stupid and that means there will of course never be any question of suicide.

When children are brought up like apes, especially in cities, the outcome cannot be otherwise. Accustom your children from their early days to search for the true kingdom of God in their hearts and, in so doing, you will have adorned them more than royally and given them the best and most magnificent legacy for the present and for all time to come!

Great success in life will never be achieved by pampered children! Even if nothing bad happens to them or they do not turn out badly in another way, a certain weak side begins to develop as time passes, which no other person is allowed to offend, or even to touch. If this weak side is disturbed, touched, or even offended, then the weakling will reach breaking point. He will become quite violent and nasty and will try to take his revenge on the offender in every conceivable manner or at the very least threaten him in a horribly serious way that he must avoid similar jokes in future, as if not he will find that he will have to deal with the extremely dire consequences.

This weak side is not basically something bad which emanates from free will or cognition, but it is nevertheless a flaw in the soul, a spot where it can easily be injured, not only on this earth but also for a long time in the hereafter.

You should therefore take extreme care that no weak character traits develop in them, because they have the same effect on the soul as the so-called chronic illnesses which leave partially healed scars. If it is always fine weather and there is also a good breeze, they remain dormant and the person who suffers them feels quite healthy; but if the air starts to change heralding bad weather, the scar

tissue in the flesh immediately begins to become active and will often drive the victim to despair with the pain.

Just as it is difficult for a doctor to cure this old scar tissue, it is often even more onerous to heal these old flaws in the soul. If the ship's captain wishes to protect his ship from leakage, he must not sail to places where there are all kinds of rocks and coral reefs but rather choose locations where the water is of adequate depth. In the same way a mentor of children must be a helmsman must have a really good knowledge of life, must not steer the little ships of life into any kind of rock-strewn shallow waters on this earth but must venture immediately into the inner depths of life so that he can protect the little ships from the threat of dangerous leaks and be crowned a true helmsman of life!

May good fortune attend a man who takes these words to heart as they will certainly bless him and his family!

As we have now also usefully discussed this secondary issue which was brought up by the appearance of My disciple Judas Iscariot, let us return again to our consideration of creation and apparent mortality and take a closer look at the latter subject in particular!"

The Lord reveals Judas' inner being.

Ref: The Great Gospel of John Vol. 4: Ch 122

Jesus is speaking: "When I had spoken, everyone again began to see using the eyes of the flesh, completely amazed by everything they had seen and heard. They all began to praise Me in loud voices for about half an hour.

By loudly praising and glorifying Me, they expressed their recognition of the true depth of My life and then Judas Iscariot also came to Me and said: "Lord, for a long time I was uncertain in my belief; but now I too am fully convinced that You are genuinely Jehovah Himself, or at least one of His true sons! But there is something which I still cannot understand about You and that is.

How could You as Jehovah who is infinite, abandon Your infinity and confine Yourself within this extremely limited shape? Despite all this, however, the former infinity of space has remained just as it was when time began! You as Jehovah are infinite space itself! How can this space exist in its unblemished, endless condition if You as the infinite One Himself have adopted this restricted human form?!

Look, My Lord, this is quite an important question! If You could shine an appropriate light on it in Your reply, I shall be the most enthusiastic of all Your disciples - otherwise a small doubt will always trouble my soul!"

I say: "How is it possible that everyone else can now see and you alone have become blind?! Do you then think that this shell restrains Me?! Or is the active light from the sun only effective if it is totally enclosed in the area in which it is active?! How could you see it, if it were not to have reached far beyond its outermost surface skin?!

I am only the everlasting focal point of My Self; but from that spot I shall still pervade infinite space for ever in an unchanging way.

Everywhere I am the ETERNAL ONE; but here among you I am in the everlasting core of My Being, the source from which the whole of infinity is eternally and unchangingly maintained just as it expands infinitely and forever.

Since time began, I have dwelt in My inaccessible core and been illuminated by the inaccessible light coming from My Self. However, to benefit mankind on this earth it has pleased Me to come forth from that same inaccessible point and that same light - which was also entirely inaccessible for all time to the highest angels. I came down to this earth and I am now accessible to all you people coming from all quarters and you are able to endure the light which comes from My presence.

When we moved out of Sichar, went to Galilee, and rested after midday on a mountainside, I demonstrated to several of you that My will also reaches as far as the sun. Bring this back to mind and you will see how I am at home everywhere and can remain unchanged using the outflow from My all-pervading and all powerful active will!"

Judas Iscariot says: "I can recall that You extinguished the light of the sun in that place for a few moments if I remember correctly! Now, this is of course not a trifling matter - however it is said, that the old Egyptian magicians were also capable of this feat; how they did it is of course another question! In the great world of nature strange, secret powers exist. You know them, and the old magicians knew and made use of them. Of course, to the best of our knowledge, until now nobody has been able to perform deeds of this kind as You do!

However, even You are not without any worldly schooling! Much has been said about the skills of Your father Joseph and even about Your mother Mary, who was a disciple of Simeon and Anna. If an intelligent young man has parents like these, he can achieve something. But that is my purely temporal opinion as I myself believe that the spirit of Jehovah dwells in You and is fully active within You.

What value would an everlastingly invisible Jehovah have for me, sitting high above all the stars in His inaccessible light, never showing Himself to His creatures, performing no miracles except for daily stereotypes which could just as well be performed by nature itself?! Therefore, You are, at least for me, a real Jehovah, since You have revealed Yourself to our eyes too openly and tangibly as a perfect master of all nature and all creation through Your words and actions. He who, like You, can bring the dead back to life, can control the elements, or pluck out of the air brand new donkeys and fish or fill the store cupboards of old Markus with bread and wine also out of thin air, is for me the only true God and I care nothing for all the others! No matter where You have obtained Your supremely divine abilities, you are still a proper God to me! Am I right or not?

I have not really fallen on my head to the extent that my brother Thomas thinks. I know what I know and what I am saying, but if brother Thomas always thinks that I am a donkey or an ox he is greatly mistaken. If I were to speak with him as I could speak, he would not be able to answer me on one point in a thousand! If I had not sensed the true Jehovah in You for a long period of time, I would have returned home to my pottery business some time ago. However, as I perhaps know best where I am with You, I stay and neglect my very profitable skills, not because I am an enemy of gold and shining silver, but rather because I prefer Your spiritual kind!

When Thomas secretly whispered in my ear, when the angel in response to Your will called a completely healthy donkey into this life, that this miracle took

only place for my sake in order to show to me in a moving picture who and what I am, I just cannot accept that so easily! If Thomas thinks he is wiser than I appear to be to him, then so be it, but he should leave the wool on my back! I do not put any obstacles in his way, and even if he were to call me a thief, it is certain that I have never taken anything that belonged to him!

Previously you have given us all a splendid, extremely divine, wise teaching about sickness in a human soul and showed us from its beginning how we should have even more patience with a sick soul than with the sick body of a person! Why does a wise Thomas get this lesson into his head in my case as I could also be a sick soul, even if there is no place in his heart for a purely divine teaching like this?! I do not in the least consider that he should ask for my forgiveness, because it pleased him in his wisdom to call me a donkey - as meek as he thinks he is, I am his equal! However, I felt myself compelled to make an open confession here, that I am indeed a sick soul, but not at the same time to envy Thomas the excellent health enjoyed by his soul! I therefore still wish to remain his friend and his good brother, as I always was - but there is only one thing I do wish to receive from him, and that is that he should in future exercise his correctional zeal on someone other than me as up to this point I am still what he is, namely a disciple like him called by You, my Lord and my God!"

I say: "It is not very creditable on the part of My Thomas that he always keeps you in his sights, but I am also aware that you began by making a very untimely joke during the completion of this donkey which is still here. This was the actual reason why Thomas threw your own words in your face!

Tell me for what reason you made the remark to the effect, to use your own words and emphasis, that in the end all My miracles would end in the production of completely healthy donkeys! Look here, your remark was quite spiteful and very much deserved the retort which came from Thomas! I do not find fault with your faith, according to which you view Me as your only God and Lord, I only admonish you that beliefs and opinions of this kind only exist in your words and do not originate in the life of your soul.

The truth is that you really still regard Me as a seer from ancient Egypt and as a magician, highly familiar with all the secret forces of nature, who clearly understands how to utilize these forces, with the result that they do not deny him their services. You must see that I regard you as worthy of blame in this respect!

While hundreds grasp facts with both hands as the purest truth, you are still able to raise one doubt after the other and quite openly make assertions which always show Me in a doubtful light to some of our weaker brothers. When I brought several totally drowned people back to life, you immediately stated that this place itself and the position of the stars had contributed a great deal, and that it was therefore not only very easy for Me to perform all kind of miracles but that in another place I would not have had similar success by a long way! In Nazareth, Capernaum and Kis, in Jesaira and even in Genezareth I also performed major miracles - not nearly as many as here on this spot. However, if you in all seriousness regard Me as your only God and Lord, why do you always express your suspicions about Me in front of strangers?!"

The answer came quite cheekily but also quite firmly from Judas Iscariot: "If one observes very closely the world and nature, it seems that God always

considers how favorable the location will be if He wishes to show something out of the ordinary! If we climb a very high mountain, for example Mount Ararat, we will see nothing but bare rocks, snow, and ice. Why is it that no grapes, figs, apples, pears, cherries, and plums grow there? It is my opinion that Jehovah does not regard that spot as sufficient favorable for Him to produce these sweet miracles there as well! Therefore, it seems as if Jehovah Himself closely considers whether or not a locality is favorable, otherwise He would surely have placed these succulent sweet miracles on Ararat as well!

I also believe that I do not diminish Your divinity in any way if I maintain that You always regard one locality as having a more favorable effect than any other when a miracle takes place: take for instance Nazareth, where You surely did not overburden yourself with miracles. As Jehovah you could also easily transform the great African desert into the most blissful and productive farmland, were You to regard this region as favorable! However, since that area is still a desert and will most probably stay that way for a very long time to come, I believe that Your Divinity will not suffer any setback if the great African Sahara Desert remains unchanged for a long time in the future. - This is my opinion, although my brother Thomas will probably not be in agreement with it!"

Thomas comes closer to Me at My request and says to Judas: "Your words would be quite in order if you also felt them in your soul and were similarly to regard and recognize this opinion as the absolute truth; but there is no trace of that in your attitude! According to your inner conviction the Lord is in still primarily a wise eclectic who understands how to select one aphorism from the many teachings known to him and who has also mastered all aspects of magic to such an extent that, given certain opportunities and favorable conditions, He can never be unsuccessful. However, your concept is somewhat similar to Satan's related idea, that a magician of that stature, who understands how to bend all the most secret forces of nature to his will, must in the end truly be a God!

This now reveals that the Lord Jesus of Nazareth totally meets your requirements and that you also have no hesitation in removing the old God of Abraham, Isaac, and Jacob completely from the throne and in placing this magician on the throne instead! The thought that you should regard the spirit of this holy Man from Nazareth as one and the same as the One who once thundered His laws to our forefathers on Sinai, is not even the trace of half an idea in your heart.

As nothing appears to change with you, I cannot do otherwise than admonish you at every turn when you take the opportunity to show off and to loosen your always treacherous, vicious, double-edged tongue. Anyone who thinks and feels in one way and allows his tongue to say something to the opposite effect, is a traitor in the sanctuary of truth. You should therefore accept the reprimand and in future never think and feel one thing and say something completely different! That is the way of fierce wolves which wear sheep's clothing in order to simplify their task of sinking their killer claws into an innocent, gentle lamb. Understand me well as I can read your mind and I only admonish you when you speak your mind loudly as I can then immediately see that you are a consistent liar because you invariably say things which differ from your true

thoughts and feelings. I am certainly not your enemy because you are a sick soul, my quarrel is with the illness itself!"

Judas is Reprimanded.

Ref: The Great Gospel of John by Jakob Lorber Vol. 4: Ch 123

Judas Iscariot says: "If this is how things stand then I must unburden myself because the Lord has always given others the opportunity to cleanse themselves completely of their wickedness and deceit. If this privilege is permitted to strangers, why is it denied to me?! I actually belong to your group and have always shared your joys and sorrows with you!"

Bartholomew finally says: "With foreigners it was entirely different! Wrong was endemic in most of them for many years. Basically, they could do nothing to prevent themselves being wicked and evil; but when they heard the enlightening words of eternal truth, these words began to simmer, then to boil within them. The people began to purge themselves of their old impurity and to become clean. But you, Judas, have already been standing for a long time in the full glare of spiritual truth and, to prove its complete authenticity, you have already received thousands of examples of the most compelling evidence both in the words you have heard and in the variety of all kinds of miracles you have witnessed! However, all of this makes no impression on you as you would rather perform miracles yourself, so that you, like the Pharisees in the temple, are able to earn as much gold and silver as possible. You yourself do not need a God, except perhaps one who can provide you with a supply of money, so that you can live on earth in supreme comfort and without any regard for the realities of life described here by God - carrying on in your sinful ways until you die!

As that is the nature of your innermost thinking, there is no advantage in the unburdening yourself of the thoughts in your innermost being, since it cannot improve you and does not provide us with any way in which we, by our words and actions, might be able to create a new heart within you - and without a new heart you will stay as you are.

If the Lord's almighty word is unable to change you, what can a human postscript achieve?! You should rather return whence you came and not bother us in future with your utterly trivial chatter! That is all I wish to say!"

Judas wished to reply to this strong reprimand, but Cornelius said to him: "Just speak when someone asks you to do so; otherwise, be silent and do not disturb the Lord's work! If you really want to talk, go some way into the nearby forest and address the trees and the bushes. They will not answer back which could anger you and finally even offend you greatly! Or go down to the lake and talk to the fish and they will also approve of everything you say! Invariably, you understand little or nothing of the matters discussed here or the events which have taken place and your sullen stupidity, together with the continuously revived selfishness and greed which it generates, is above all a distraction as we give the necessary deeper consideration to the great truths of life revealed by the Lord our God!"

At these words Judas Iscariot retreated into the background and did not say another single word as he had immense respect for Cornelius, and he knew only too well his enthusiasm and empathy with Me and My teaching.

When everyone had calmed down again, I said to them all: "To him who has, even more shall be given; but from him who has not, even that shall be taken away which he had! {Matt.13 12}

You have now convinced yourselves that worldly greed and avarice are evil therefore shield your hearts carefully from these faults! This is the reason why a greedy heart cannot possibly comprehend spiritual matters and can also not be enlightened to achieve this end or to understand what is necessary for its salvation.

All of you have now absorbed quite difficult lessons although you have only been in My presence for a few days. On the other hand, that disciple has now been with Me for nearly half a year and his eyes and ears have witnessed all manner of miracles and teachings - and still he cannot grasp the truth! The reason for this lies in his excessive greed for money which has its roots in the fact that he is extremely lazy and lethargic.

A truly diligent person easily provides for his own daily needs, and even leaves something over which will be useful to him in his old age. Even if he has not been able to save, the fact that he willingly gave some of his surplus assets to the poor and needy ensures that he will still be provided for when he is old.

However, a lazy person loves idleness and wishes to ride on the backs of his diligent neighbors. He therefore becomes a liar, a swindler, and a thief in order to pile up his own fortune and be able to live like a king.

In consequence of this greed, he cloaks his soul in darkness so that it can no longer grasp purely spiritual concepts and even if his soul is enlightened by a supremely bright spiritual light, it will soon change into a self-centered being, composed only of coarser substances, and again obsessed by materialistic considerations alone.

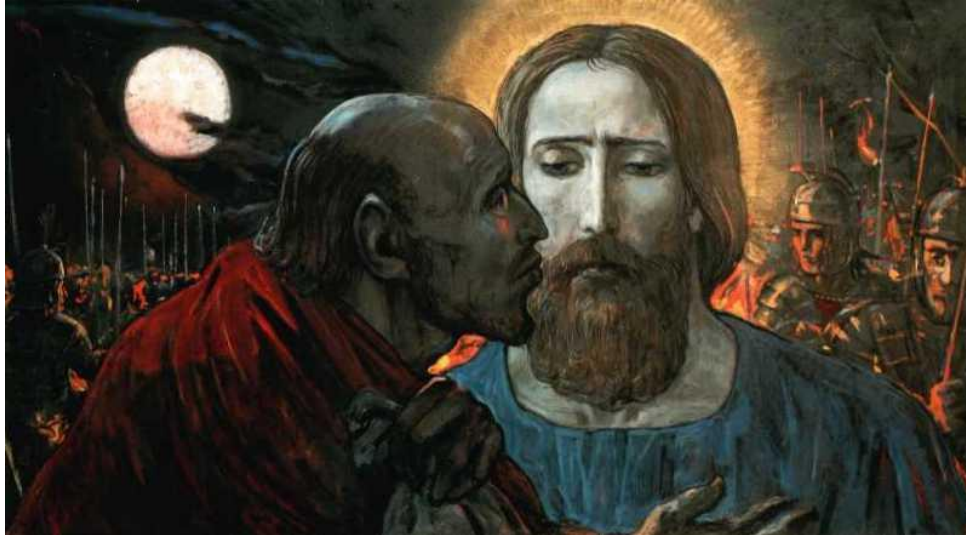
The way in which the spiritual makes the transformation into materiality, has already been shown to you in the process which brought this grazing donkey into existence, and I do not have to give you any further explanation. Because those of you who understood this have done so without difficulty or hesitation while those who did not grasp it easily and immediately, will not do so for a very long time and assuredly never in this world!

You should therefore all ask yourselves what progress your understanding has made! He who has it has it; those who do not, will not have it for a long time. For those whose soul is spiritual, spiritual values easily gain ground; but for those in whom the soul desires materiality, any understanding of spirituality in its supreme purity is impossible!"

Betrayal of Judas

Ref: PMG Vol. 5:580, Vol. 5:584

Jesus is speaking: "I solemnly tell you that, if hell did not already exist and was not perfect in its torments, it would have been created even more dreadful and eternal for Judas, because of all sinners and damned souls, he is the most damned and the biggest sinner, and throughout eternity there will be no mitigation of his sentence."



"When the Blessed Mother looked into the eyes of Judas, she recognized him as the second Cain. Then she knew that Jesus was to be the second Abel. Unlike Eve, who cursed Cain for the killing of her son; The Blessed Mother prayed for mercy on the soul of Judas, who betrayed her Son, and turned him over to the Jews to be crucified."

Jesus in Gethsemane - Jesus Captured

THE GREAT GOSPEL OF JOHN – VOL.11 Received through the Inner Word by Leopold Enge: Ch72:

Jesus is speaking: "NOW we left the city through the gate in the direction of the Olive Mountain. So, there is the garden which is now still called Gethsemane but in a totally different location. The garden Gethsemane belonged to that inn on the Olive Mountain which belonged to Lazarus and was known as a favorite spot for outings. Below that inn, which lay on the hill and offered a wide view, there was like a park, and a very pleasant path went through it going up the hill. The park itself was the actual Gethsemane and is thus located in a totally different place from the one that is shown now and has only the name in common. The very old trees that are present there made it probable to the later visitors that they found the right place.

We often gathered with that innkeeper, and therefore Judas believed also that he would certainly find Me there, since otherwise I would not have left Lazarus to be alone with My disciples. The park itself offered an ideal place for inner meditation because of the great silence there, and therefore I took the disciples to that place so that they once more could reflect upon the latest events.

We searched for a place besides the path, and I asked Peter, John and James to come with Me and go a little further, away from the others. That is what they did, and they followed Me.

Now came the moment that the whole weight of the coming affliction came down on the soul of the Son of man, and the deity again drew back entirely to leave the completely free decision to the human Jesus.

Therefore, He felt the dreadful hour and said: "My soul is saddened unto death." Then He also said to the three: "Stay here and watch with Me."

He went a little further and prayed the words: "Father, if possible, let this cup pass away from Me – but not as I want, but as You want."

But since these words did still not express the personal determined decision, the deity did still not return in Him.

Jesus went back to His own and found them sleeping.

From this He saw that He only could find support with the Father in Him. He woke up the three and spoke the well-known words: "Can you not watch with Me for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak."

With these words He did not only mean the three but also Himself.

Now Jesus went back and prayed again: "My Father, if it is not possible for this cup to pass away from Me then I will drink it and Your will be done."

Again, driven by unrest, the soul sought external contact with His own. He found them again sleeping, and so deeply that they did not wake up but only moved drowsily when He called them.

] Now Jesus, the Son of man, had overcome.

With a glance of compassion, He looked at His own, hurried back and called out loud: "Father, I know that it is possible for this cup to pass away, but only Your will be done, and therefore I want to drink it!"

Then the deity returned in Him completely and strengthened Him, penetrating into Him completely and spoke: "My Son, You had to take Your decision for the last time. Now Father and Son are united in You and have become eternally inseparable. Carry what has been given You to carry. Amen."

Then I stood up again and walked to My disciples who lay down sleeping again, woke them up and spoke: "How can you sleep now and leave Me alone in the most difficult hour? Watch and pray so that you will not fall into temptation, for the spirit is indeed willing but the flesh is weak. But you must always be strong. Look, now the hour has come that I will be delivered up to My enemies. So do not sleep and be strong."

At that moment a group of temple guards came near with torches led by Judas. He wanted to bring them to the inn where he thought to find Me there. The disciples asked Me what this meant. But I told them to step back and walked on the path towards the group. When Judas saw Me, he came to Me, greeted Me and wanted to kiss Me as a sign of identification for the armed temple servants. But I prevented him and said: "Judas, are you betraying the Son of man in this way? It would have been better for you never to be born."

] Then I turned to the group of people and asked them with a mighty voice: "Whom are you seeking?!"

The leader answered: "Jesus of Nazareth."

Then I made Myself known with the words: "It is I" and walked a few steps closer to them.

But the temple guards drew back because they heard a lot about My power and were afraid of it, for which reason Caiaphas had chosen only helpers who did not know Me yet. A few of them who stood in the back fell even to the ground because of the impact of those who stood in front.

Since the helpers stood there hesitating and fearful, I asked them again: "Whom are you seeking?"

And at the repeated answer of the leader, I said again: "I told you that it is I. But if you seek Me, let these here go."

Now when the helpers noticed that nothing was happening to them, they were ashamed of being afraid before, pushed toward Me and soon surrounded Me while the leader shouted at them that they only had to guard Me since the command of the high priest was that they only should capture Me.

But Peter, who noticed now that a serious danger was threatening Me and no miracle was happening to free Me, he drew the sword which he always carried hidden with him and rushed up to Me. Malchus resisted him by keeping him off with his spear. Then Peter struck him and cut off Malchus' ear.

Now I called out to Peter: "Put your sword back into the sheath! Shall I not drink the cup that My Father has given Me?"

Then Peter drew back. I touched the injured ear of the helper, and it was immediately healed. This deed amazed the helpers, so that they no longer bothered about the disciples, and they were only concerned about leading Me away.

Now that I took everything in silence and also allowed them to bind My hands without any resistance, they talked among each other, being surprised and wondering why they told them that they had to use extreme violence since capturing such a man was really dangerous. Judas stood by, waiting for something to happen by which the guards would be frightened. But since nothing happened, he was now all the more convinced that My power would unfold before the High Council."

The Hearing and the Condemnation of Jesus

THE GREAT GOSPEL OF JOHN – VOL.11 Received through the Inner Word by Leopold Enge: Ch73

Jesus is speaking: "THE march walked now over the Kidron through the same gate through which My entrance took place. The temple guards brought Me first to Hannas who was the brother-in-law of the high priest Caiaphas. Hannas was the first to whom I was taken because he was the representative of Caiaphas and had always been very active in this matter and therefore the news was brought to him first that it succeeded in capturing Me.

Nota bene: It is absolutely not the intention to repeat here everything that is already stated in detail in the gospel of John because this writing must not make the gospel of John unnecessary. However, the following historic events will only fill in the gaps of what seems to be lacking.

The manner in which Hannas received Me and also the fall of Peter can be read there.

Hannas sent Me bound to Caiaphas.

Judas, who realized now that everything seemed to happen differently than he expected, saw how I was led away, and being perplexed and full of fear for the success of his intention he followed the march. He also wanted to walk through with Me to the high priest, but the entrance was denied to him.

At Caiaphas' place the whole High Council was gathered, and they were already waiting for a long time for My appearance, looking for revenge. Now accusations were formally brought against Me, and witnesses arose against Me who had to testify that I committed high treason, and especially the entrance into Jerusalem, was used against Me, and that I had dared to walk on the holy place by which I attributed priestly power to Myself which I did not possess. After that, it was accurately proven that I wanted to stir up the people against the Roman emperor in order to make Myself king. But when it came time to find witnesses for this who could under oath confirm My intent by My words, they did not find anyone.

Finally, the witnesses came forward who stated that I had said: 'Break this temple down and I will rebuild it in 3 days.'

Caiaphas said now that this was an insult against the temple itself, for to accomplish this, divine authority was needed which can only possess the Anointed of the Lord who will once come in great power. But I had said that I was Christ, the Anointed One, and therefore he adjured Me to say whether I really was Christ, the Son of God.

On this I answered: "You have said it. But I say to you all: from now on it will happen that the Son of man will sit at the right side of the Power and will go in the clouds of Heaven to the Father who lives in Him."

Then the high priest tore his clothes and said: "He has blasphemed God! What other witnesses do we need? You have heard His blasphemies!"

Of course, the others agreed immediately, for in the Council only those gathered whom Caiaphas knew were dedicated to him and complained. But for those who were in one way or another friendly disposed towards Me – which became already apparent during the last meetings – the purpose was to capture Me and to keep the betrayal of Judas hidden. Therefore, the death sentence was soon ready, and it was only a matter of receiving the approval of Pontius Pilate.

Very early in the morning I was taken there, and the case was presented to the governor. I was a rebel and a blasphemer and as such I was guilty to be put to death.

Pontius Pilate who knew everything about My entry and could not find any rebellious act in it, tried to save Me, because he as a Roman was inclined to see in Me some kind of demigod with exceptional powers. Now he spoke to Me as one can read in the gospel of John, and he said to the temple servants, who were standing before the courthouse, that he did not find Me guilty.

Then one of the high priests came forward and he explained to him once more that I had traveled through the country, preaching against the temple and its servants who surely were the highest authority in the country and representatives of God. On this occasion it was said that I was from Galilee.

Pilate was glad to hear this statement because he saw an escape to take the whole matter off his back. Galilee stood under the supreme authority of Herod, and therefore he was the one who could make a judgment in this. So, he quickly

closed the hearing and ordered to send Me to Herod to speak out justice on one of his citizens.

Herod was very pleased when I was brought to him because now his wish to personally see Me was fulfilled and now, he wanted to convince himself as to what was true of the many rumors about My miraculous power. He had Me immediately brought before him and ordered those around him to leave. We stayed alone. He expressed his amazement that a Man as I, who possessed exceptional powers, had let himself be captured, and he wanted to know how this could have happened. But I did not give him an answer so that he became embarrassed, and he explicitly wanted an answer from Me. Since I remained silent, he became more and more irritated and became enraged about this so that he rushed to Me and threatened to torture Me. I only calmly looked at him and immediately the old sinner trembled so much in his heart by that glance that he fearfully called out to his men. I became extremely terrifying to him, and to hide his fear he mocked Me now in the presence of his servants of the court who obviously supported at once the mockery words of their ruler.

Herod saw now that he was misled in his hope to achieve something by supernatural power, and now he wanted at least to take as much as possible advantage of the whole situation. Therefore, he commanded to take Me back to Pilate while he indicated in polite words that he gladly wanted to be submissive to the sovereignty of Rome and renounced his right to judge one of his citizens who, according to the statement of the temple, also tried to resist the sovereignty of Rome. With a white robe that Herod ordered to give to Me as a sign of submission, I returned to Pilate again who was not exactly pleased about My return, but rather about Herod's way of acting which later on achieved also a complete reconciliation between the two rulers.

Meanwhile, Pilate had been warned by his wife who saw in a dream how the good and the bad ones were separated by the Son – and he tried to set Me free. Therefore, he came upon the idea to suggest to the people to release Me, since it was the custom at the time of Passover to free a criminal whom the people could choose.

However, the priests and temple servants incited all their adherers who were standing in front of the courthouse, and they did not allow anyone of the other people to be with them so that the intimidated crowd who adhered to Me were not standing close by but rather the clan of the temple who tried with all might to reach their goal, namely, to get rid of Me. Since Barabbas had a good reputation with the temple, as already mentioned before, on the question of the governor which prisoner he had to release they immediately shouted 'Barabbas!', this according to what they had agreed, and they demanded that I should be crucified by which it was always emphasized that I was a rebel and was against the emperor.

Pilate did not know what to do anymore because even if enough accusations were brought against Me he personally could not agree with them. Now he thought that only flogging would impose a sufficient punishment upon Me and so he gave command to it. Consequently, I was flogged.

After this punishment the helpers brought Me out in a very miserable condition in a purple cloak and crowned with a crown of thorns, because Pilate

hoped that this sight would bring the Jews to have pity so that he could set Me free.

But the heart of the Jews was harder than stone, and again they shouted: "Crucify Him! Crucify Him!"

Pilate repeated that he found no guilt in Me that was worthy of death and that I had been punished enough.

Then those who stood in front and most embittered Pharisaic priests shouted: "He must die, for He has blasphemed God! He claimed to be God's Son, and according to our law the one who blasphemes God must die!"

When he heard that, Pilate was frightened even more, because his Roman idea that I could be a demigod received now new nourishment. Therefore, he entered the house again and the helpers brought Me back in again. And he asked Me where I came from, that means My ancestry and from which country I was, because he wanted to believe Me, not My accusers.

But I did not answer him – and this out of exhaustion. Pilate asked again, as it is written in John chapter 19, verse 10. Also, further events happened according to verses 11, 12 and 13.

Now Pilate, who was frightened because he knew the temple and knew that they would do anything when they wanted to persist, wanted to make an end to the case and sat down on the judgment seat, a ceremonial custom with the Romans when an indisputable sentence had to be spoken out. He presented Me again to the people and asked whom he had to release.

The adherers shouted again: "Barabbas!"

Now someone was sent to him to give him his freedom. Then Pilate pointed at Me and said: "See, here is your king! What must happen to Him?"

Again, the gang shouted: "Crucify Him!"

Pilate said mockingly: "Must I crucify your king?"

Now one of the high priests came forward and said very emphatically: "We have no other king except for the emperor, but this One here is against the emperor and has made Himself king. The guilt is on Him."

Pilate said very seriously: "And what if nevertheless innocent blood will be spilled?"

"Then His blood will come over us and our children!" shouted the high priest loudly. And the adherers loudly exclaimed their agreement on this and repeated it many times.

Then Pilate saw that he could not help Me without bringing himself into serious trouble. He also feared that the Roman reputation could suffer by it if he showed too much weakness.

As an outer sign that he felt free of the responsibility, he washed his hands in the presence of all the people and said (Pilate): "I am innocent of the blood of this righteous person, for according to our law He has done nothing wrong. It can be different according to your law, as you say, and therefore I hand Him now over to your law."

Then he handed Me over to the temple guards who were ready, and they took Me immediately into custody, this at the same time when Barabbas was set free and loudly hailed by the people."

Pontius Pilatus

Ref: (GH 3,259 – 28/6/1847)

Jesus is speaking: "This is a good question, worth a good answer, thus the answer will follow:

Pontius Pilate, a pure Roman, was - subject to Tiberius – the chief governor of Judea and lived in Jerusalem.

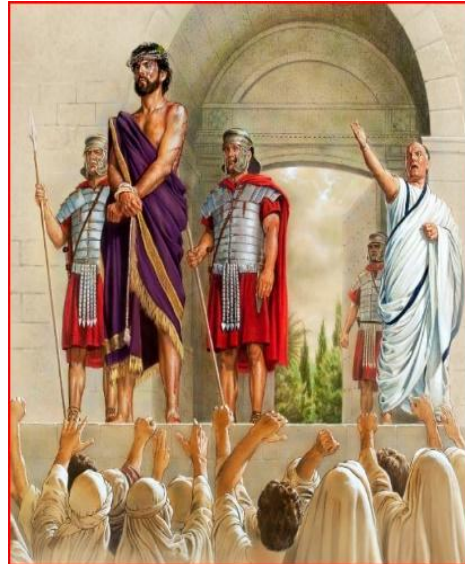
This Roman, an enemy of the extremely haughty Jewish priesthood, began to – even only in secret – see all people with particular benevolence. He was per occasion able to tell these above measure hated Jewish priesthood the straight truth in their faces. When the priesthood would try to find some justice with him, he usually found little to none; without the case being solved, they retreated in shame, and this was the reason why Pilate and Herod lived in continuous animosity. For the high priesthood had good record with Herod and did not spare to make Pilate suspect to Herod.

Exactly for this reason, the high priesthood has often counselled how they could catch Me and effectively hand me over to the Roman court, but they never found a good reason.

When I performed the well-known entry, then shortly after that drove the merchants from the temple and resurrected Lazarus – and the whole nation shouted Hosanna in My honor, it was too much for the high priesthood. They then seriously decided to catch me and deliver me to Pilate as a state rebel. If he would convict me, he would stay unscathed; if not, then they (the priesthood) would accuse him to the Caesar as being a suspect person, in which Herod would have supported them with joy. (Matt 21:1-9, 12-13; Mark 11:1-10, 15-17; Luke 19:28-38, 45-46; John 12:12-19)

This plan was not unknown to Pilate, he just did not know how to make a firebreak against this and he decided to just wait. But while he was still conferring with himself about what he should do if the high priesthood would really want to pull a stunt on him with this famous Jesus, see, they already came with the prisoner and demanded immediate conviction. Pilate, completely taken aback, of course answered with a thunderous voice: "What criminal deed did this righteous man do in whom I could find no guilt?" But the priesthood and their paid adherents shouted ten times louder: "He deceives the people, he is a rebel, a Sabbath desecrater, a God-blasphemer and He regard Himself to be the Son of the living God! All this demanded, according to our laws respected by Rome as well as Caesar's laws, punishment by death in the highest degree; you therefore have to convict him, let him be crucified, or you are the enemy of the Caesar!" (Matt 27:2; Mark 15:1; Luke 23:1,2; John 18:28)

This call made Pilate hesitate and he did not know what to do. He quickly thought to himself that there is nothing other to be done but to feign a friendly demeanor in the face of this as such unexpected evil plot and to submit in the



name of the incomprehensible fate to what this above all hated priesthood expected of him.

But exactly here his wife, Tullia Innocentia, called him and told him in secret what she saw with clear eyes, that this Jesus have hovered in the clouds of heaven, accompanied with countless millions of the most glorious angels. All of them shouted with a thunderous voice: "Glory to our great God, glory the eternal, almighty conqueror of death and hell! But woe Jerusalem! Woe you who live therein, your fate will be eternal death, eternal destruction, for you did not recognize Jesus, but you convict and crucify Him. The alone righteous of all eternal righteousness, eternal honor, praise and all glory. Then this Jesus looked down to the earth and see, the whole earth ignited, everything was alight and everything that breaths was burnt by this fire. "Therefore, dear Pilate, have nothing to do with this righteous man."

This story made Pilate seriously doubt, since he had, as a Roman, great affinity for such phenomena. He consequently decided to undertake nothing more with Jesus except for to surrender Him to Herod who, regarding such occasions, had the *jus gladii*, according to which he also had the right to behead John. But Herod became suspicious and knew very well that the people, because of John, was rebellious against him. If he would let Christ be killed, the people would tear him apart; therefore, he sent Jesus, which was regarded by many as the Christ (Messiah), neatly back to Pilate. (Luke 23:7, 11b)

Pilate tried everything to free Jesus, but it was all in vain, until he in greatest self-excuse washed his hands in public and said: "I want no guilt at the blood of this righteous one. But you have a law yourselves, take him and convict him." Then the high priests screamed: "Let His blood come on us and our children. But we may not defile our hands with blood, therefore give us soldiers." (Matt 27:24,25)

When Pilate heard this, he thought of an old custom according to which a criminal had to be loosed for the Jewish people at Passover. He turned for one more time to the crowd of Jesus' enemies and acknowledged that he, on grounds of his short investigation, never found any guilt in Him, that it would request more time for proper examination to pass a correct and righteous judgement. It was in any way the custom to free a criminal for the people on the feast day; so, he gave them free choice between Jesus, who's guilt was not yet proven and Barabbas, the renowned robber murderer – whom would they choose? But they all screamed: "Barabbas" That was what Pilate wished for, for he knew very well that this excited crowd of priests would not want Jesus to be free. By this he believed that he would be able to free Jesus by freeing Barabbas, to make Jesus take his place in prison. In time everything could be sorted out; for first the priests' mouths would be silenced and secondly could he, through the authority of the Roman Caesar, put up significant hindrances through which they could not easily break. (Matt 27:15, 17, 21; Mark 15:6; Luke 23:17; John 18:39)

The thoughts and will of the chief were good. But when the crowd after Barabbas was freed, stubbornly persisted to have a crucifixion and wanted to hear nothing about Jesus going to jail and called Pilate a coward, he became very disturbed and said: "There, you villains. Take your criminal who are more righteous than you and there are the soldiers. Go away, do with him what you

want, my witness about Him will follow you from my own hand.” With these words he left them and left Jesus in their power. The priests made the soldiers to grab and crucify Him as is known. (Matt 27:26; Mark 15:15; Luke 23:24,25; John 18:16)

You are acquainted with what Pilate did then, that he supported the friends of Jesus in whatever they asked of him. But that Pilate and his wife later became Christians, and that Pilate had a hand in the complete destruction of Jerusalem by the Roman less than thirty years later because of his (Pilate) detailed description of the very suspect Jewish priesthood who was dispersed to all parts of the world, very few people on earth knows. But it is revealed to you, that you would not condemn the poor Pilate thousands and millions of times over. You should know that all had to happen according to My eternal council, as I openly told the two disciples on the road to Emmaus, to show them what God wanted and that they should curb their unbridled hatred towards the priests.

You do not really hate Pilate, you regard him as a 'damned fellow', who could easily have saved Me, if he only seriously wanted to. But you don't think about it that God can impossibly be saved by weak people of any danger. Or do you really think, in all seriousness, that Pilate could have done something like that, namely, to save Him who command the seas and the winds, He who is the savior of all people and spirits? O look, this and a few more things is still very weak with you and still strongly Babylonian (Roman) Scripture had to be fulfilled and all who did not know what they did, was forgiven on the cross. If that is so, let the poor Pilate live some more in the future than what was the case with you up till now. Amen. I tell you this, that you should not judge Pilate anymore. Amen, Amen, Amen.

The Path to Golgotha – Good Friday

BD 5643 03.04.1953

Jesus is speaking: “The path to Golgotha was the conclusion of My earthly life, it was the victory and the accomplishment, it was the harshest and most bitter self-sacrifice, for every individual detail until the hour of My death was clearly in My mind's eye. I knew about all the suffering and pain and nevertheless walked this path consciously. Yet I also saw the tremendous adversity of



the sinful human race, the inconceivable guilt of sin and its ramifications laid like an accumulated burden upon My shoulders, and I knew, were I to shake this burden off, which was certainly within My power and strength, humanity would break down under it and would never be able to deal with the burden alone. I knew that this burden of sin would torture the human race for eternities and would never allow it to attain freedom and bliss. I saw these agonies of the whole of

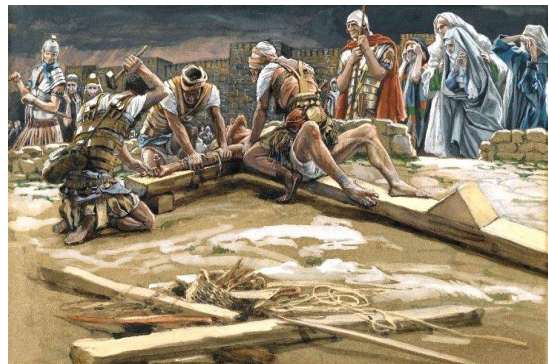
humanity before My spiritual eye and I took pity upon the wretched souls. For this reason, I relieved the human race from its burden of sin and walked the path to Golgotha, I took the indescribable suffering upon Myself in order to atone the guilt, which was so immense that only superhuman suffering would be suitable as an act of atonement. Therefore, I wanted to suffer and die for humanity and by no means lessen My suffering. You humans will never be able to estimate the magnitude of My act of compassion, for you, who believe in Me, are also aware of My divine nature which could have lessened even the greatest suffering.

But I lived and died as a human being. I was subjected to every agony a human being was able to endure, psychologically and physically I was terribly maltreated, My tormentors not only tortured My body but also uttered such appalling and hateful words that My soul recognized them as expressions of hell and felt insufferably tormented. I have endured every imaginable suffering all for the love of people who would have had to atone for their huge guilt of sin themselves and would have taken eternities to do so. As Jesus, the man, I was able to assess these people's inconceivable suffering and wanted to avert it by enduring what I was capable of enduring. My love could not ignore humanity's immense adversity, it wanted to help, it wanted to redeem all enslaved people, it wanted to plead for forgiveness of all sins, it wanted to make amends and therefore sacrifice itself to the heavenly Father. However, people must acknowledge the sacrifice made and allow themselves to be redeemed by Me. For this reason, I call to you with most ardent love: Don't let Me have made this sacrifice for you in vain Recognize that you are weighed down by a huge burden of sin and let it be your will to be released from it. Accept My sacrifice on the cross as being offered up on your behalf, place yourselves under the Calvary cross, don't let My suffering and My death on the cross remain ineffective for you. Bring all your sins to Me so that I will be able to release you, so that you may be forgiven, so that the Father will accept you for the sake of His Son's love, let yourselves be redeemed through My blood which I shed on the cross for you humans."

The Crucifixion

MV Book 5: 27th March 1945.

Four brawny men, who look like Judaeans, and Judaeans more worthy of the cross than the condemned men, certainly of the same category as the scourgers, jump from a path onto the place of the execution. They are wearing short sleeveless tunics, and in their hands they are holding nails, hammers and ropes, which they show to the condemned men scoffing at them. The crowd is excited with cruel frenzy.



The centurion offers Jesus the amphora, so that He may drink the anaesthetic mixture of myrrh wine. But Jesus refuses it. The two robbers instead drink a lot of it. Then the amphora, with a wide flared mouth, is placed near a large stone, almost on the edge of the summit.

The condemned men are ordered to undress. The two robbers do so without shame. On the contrary they amuse themselves making obscene gestures towards the crowd, and in particular towards a group of priests, who are all white in their linen garments, and who have gone back to the lower open space little by little, taking advantage of their caste to creep up there. The priests have been joined by two or three Pharisees and other overbearing personages, whom hatred has made friends. And I see people I know, such as the Pharisees Johanan and Ishmael, the scribes Sadoc and Eli of Capernaum...

The executioners offer the condemned men three rags, so that they may tie them round their groins. The robbers take them uttering the most horrible curses. Jesus, Who strips Himself slowly because of the pangs of the wounds, refuses it. He perhaps thinks that He can keep on the short drawers, which He had on also during the flagellation. But when He is told to take them off as well, He stretches out His hand to beg for the rag of the executioners to conceal His nakedness. He is really the Annihilated One to the extent of having to ask a rag of criminals.

But Mary has noticed everything, and She has removed the long thin white veil covering Her head under Her dark mantle, and on which She has already shed so many tears. She removes it without letting Her mantle drop and gives it to John so that he may hand it to Longinus for Her Son. The centurion takes the veil without any objection and, when he sees that Jesus is about to strip Himself completely, facing the side where there are no people, and thus turning towards the crowd His back furrowed with bruises and blisters, and covered with sores and dark crusts that are bleeding again, he gives Him His Mother's linen veil. Jesus recognises it and wraps it round His pelvis several times, fastening it carefully so that it may not fall off... And on the linen veil, so far soaked only with tears, the first drops of blood begin to fall, because many of the wounds, just covered with blood-clots, have reopened again, as He stooped to take off His sandals and lay down His garments, and blood is streaming down again.

Jesus now turns towards the crowd. And one can thus see that also His chest, legs and arms have all been struck by the scourges. At the height of His liver there is a huge bruise, and under His left coastal arch there are seven clear stripes in relief, ending with seven small cuts bleeding inside a violaceous circle... a cruel blow of a scourge in such a sensitive region of the diaphragm. His knees, bruised by repeated falls that began immediately after He was captured and ended on Calvary, are dark with hematomas and the kneecaps are torn, particularly the right one, by a large bleeding wound.

The crowds scoff at Him in chorus: « Oh! Handsome! The most handsome of the sons of men! The daughters of Jerusalem adore You... » And in the tone of a psalm, they intone: « My beloved is fresh and ruddy, to be known among ten thousand. His head is purest gold, his locks are palm fronds, as silky as the feathers of ravens. His eyes are like two doves bathing in streams not of water, but of milk, in the milk of his orbit. His cheeks are beds of spices, his lips are purple lilies distilling precious myrrh. His hands are rounded like the work of a goldsmith ending in rosy hyacinths. His trunk is ivory veined with sapphires. His legs are perfect columns of white marble on bases of gold. His majesty is like that of Lebanon; he is more majestic than the tall cedar. His conversation is drenched with sweetness, and he is altogether delightful »; and they laugh and shout also: « The

leper! The leper! So have You fornicated with an idol, if God has struck You so? Have You mumbled against the saints of Israel, as Mary of Moses did, if You have been punished so? Oh! Oh! the Perfect One! Are You the Son of God? Certainly not. You are the abortion of Satan! At least he, Mammon, is powerful and strong. You... are in rags, you are powerless and revolting. »

The robbers are tied to the crosses, and they are carried to their places, one to the right, one to the left, with regard to the place destined to Jesus. They howl, swear, curse, particularly when the crosses are carried to the holes, and they hurt them making the ropes cut into their wrists, their oaths against God, the Law, the Romans, the Judaeans are hellish.

It is Jesus' turn. He lies on the cross meekly. The two robbers were so rebellious that, as the four executioners were not sufficient to hold them, some soldiers had to intervene, to prevent them from kicking away the torturers who were tying their wrists to the cross. But no help is required for Jesus. He lies down and places His head here they tell Him. He stretches out His arms and His legs as He told. He only takes care to arrange His veil properly. Now His long, slender white body stands out against the dark wood and the yellow ground.

Two executioners sit on His chest to hold Him fast. And I think of the oppression and pain He must have felt under that weight. A third one takes His right arm, holding Him with one hand on the first part of His forearm and the other on the tips of His fingers. The fourth one, who already has in his hand the long sharp-pointed quadrangular nail, ending with a round flat head, as big as a large coin of bygone days, watches whether the hole already made in the wood corresponds to the radius-ulnar joint of the wrist. It does. The executioner places the point of the nail on the wrist, he raises the hammer and gives the first stroke.

Jesus, Who had closed His eyes, utters a cry and has a contraction because of the sharp pain, and opens His eyes flooded with tears. The pain He suffers must be dreadful... The nail penetrates, tearing muscles, veins, nerves, shattering bones... Mary replies to the cry of Her tortured Son with a groan that sounds almost like the moaning of a slaughtered lamb; and She bends, as if She were crushed, holding Her head in Her hands. In order not to torture Her, Jesus utters no more cries. But the strokes continue, methodical and hard, iron striking iron... and we must consider that a living limb receives them.

The right hand is now nailed. They pass on to the left one. The hole in the wood does not correspond to the carpus. So they take a rope, they tie it to the left wrist and they pull it until the joint is dislocated, tearing tendons and muscles, besides lacerating the skin already cut into by the ropes used to capture Him. The other hand must suffer as well, because it is stretched as a consequence, and the hole in it widens round the nail. Now the beginning of the metacarpus, near the wrist, hardly arrives at the hole. They resign themselves and they nail the hand where they can, that is, between the thumb and the other fingers, just in the middle of the metacarpus. The nail penetrates more easily here, but with greater pain, because it cuts important nerves, so that the fingers remain motionless, whilst those of the right hand have contractions and tremors that denote their vitality. But Jesus no longer utters cries, He only moans in a deep hoarse voice with His lips firmly closed, while tears of pain fall on the ground after falling on the wood.

It is now the turn of His feet. At two metres and more from the foot of the cross there is a small wedge, hardly sufficient for one foot. Both feet are placed on it to see whether it is in the right spot, and as it is a little low and the feet hardly reach it, they pull the poor Martyr by His malleoli. So the coarse wood of the cross rubs on the wounds, moves the crown that tears His hair once again and is on the point of falling. One of the executioners presses it down on His head again with a slap...

Those who were sitting on Jesus' chest, now get up to move to His knees, because Jesus with an involuntary movement withdraws His legs upon seeing the very long nail, which is twice as long and thick as those used for the hands, shine in the sunshine. They weigh on His flayed knees and press on His poor bruised shins, while the other two are performing the much more difficult operation of nailing one foot on top of the other, trying to combine the two joints of the tarsi.

Although they try to keep the feet still, holding them by the malleoli and toes on the wedge, the foot underneath is shifted by the vibrations of the nail, and they have almost to unnail it, because the nail, which has pierced the tender parts and is already blunt having pierced the right foot, is to be moved a little closer to the centre. And they hammer, and hammer, and hammer... Only the dreadful noise of the hammer striking the head of the nail is heard, because all Calvary is nothing but eyes and ears to perceive acts and noises and rejoice...

The harsh noise of iron is accompanied by the low plaintive lament of a dove: the hoarse groaning of Mary, Who bends more and more at each stroke, as if the hammer wounded Her, the Martyr Mother. And one understands that She is about to be crushed by such torture. Crucifixion is dreadful, equal to flagellation with regard to pain, it is more cruel to be seen, because one sees the nails disappear in the flesh. But in compensation it is shorter, whereas flagellation is enervating because of its duration.

I think that the Agony at Gethsemane, the Flagellation and the Crucifixion are the most dreadful moments. They reveal all the torture of the Christ to me. His death relieves me, because I say: « It is all over! » But they are not the end. They are the beginning of new sufferings.

The cross is now dragged near the hole and it jerks on the uneven ground shaking the poor Crucified. The cross is raised and twice it slips out of the hands of those raising it; the first time it falls with a crash, the second time it falls on its right arm, causing terrible pain to Jesus, because the jerk He receives shakes His wounded limbs.

But when they let the cross drop into its hole and before being made fast with stones and earth, it sways in all directions, continuously, shifting the poor Body, hanging from three nails, the suffering must be atrocious. All the weight of the body moves forward and downwards, and the holes become wider, particularly the one of the left hand, and also the hole of the feet widens out, while the blood drips more copiously. And if that of the feet trickles along the toes onto the ground and along the wood of the cross, that of the hands runs along the forearms, as the wrists are higher up than the armpits, because of the position, and it trickles down the sides from the armpits towards the waist. When the cross sways, before being fastened, the crown moves, because the head falls back knocking against the wood and drives the thick knot of thorns, at the end of the

prickly crown, into the nape of the neck, then it lies again on the forehead, scratching it mercilessly. At long last the cross is made fast and there is only the torture of being suspended.

They raise the robbers who, once they are placed in a vertical position, shout as if they were being flayed alive, because of the torture of the ropes that cut into their wrists and cause their hands to turn dark with the veins swollen like ropes.

Jesus is silent. The crowd instead is no longer silent. The people resume bawling in a hellish way.

Now the top of Golgotha has its trophy and its guard of honour. At the top there is the cross of Jesus. At the sides the other two crosses. Half a century of soldiers, in fighting trim, is placed all around the summit; inside this circle of armed soldiers there are the -ten dismounted soldiers, who throw dice for the garments of the condemned men. Longinus is standing upright between the cross of Jesus and the one on the right. And he seems to be mounting guard of honour for the Martyr King. The other half century, at rest, is on the left path and on the lower open space, under the orders of Longinus' adjutant, awaiting to be employed in case of need. The indifference of the soldiers is almost total. Only an odd one now and again looks at the crucified men.

Longinus, instead, watches everything with curiosity and interest, he makes comparisons and judges mentally. He compares the crucified men, and the Christ in particular, and the spectators. His piercing eye does not miss any detail. And to see better, he shades his eyes with his hand, because the sun must be annoying him.

The Summit of Calvary

Ref: PMG Vol. 5:610

The sun is in fact strange. It is yellow-red like fire. Then the fire seems to go out all of a sudden, because of a huge cloud of pitch that rises from behind the chains of the Judean Mountains and soars swiftly across the sky, disappearing behind other mountains. And when the sun comes out again, it is so strong that the eye endures it with difficulty.



The crowd showers the most disgraceful abuses on Her at once, associating Her with Her Son in their curses. But with Her trembling white lips, She tries only to comfort Him, with an anguished smile that wipes the tears, which no will-power can refrain.

The people, beginning with priest, scribes, Pharisees, Sadducees, Herodians and the like, amuse themselves by going on a kind of roundabout, climbing the steep road, passing along the elevation at the end, and descending along the other road, or viceversa. And while they pass at the foot of the summit, on the second open space, they do not fail to offer their blasphemous words as a compliment to the Dying Victim. All the baseness, cruelty, hatred and folly, which men are capable of expressing with their tongues, is amply testified by those

infernal mouths. The fiercest are the members of the Temple, with the assistance of the Pharisees.

Well? You, the Savior of mankind, why do You not save Yourself? Has Your king Beelzebub abandoned You? Has he disowned You? Shout three priests.

And a group of Judeans shout: "Who not more than five days ago, with the help of the Demon, made the Father say...ha! ha! ha! that He would glorify You, how come You do not remind Him to keep His promise?"

And three Pharisees add: "Blasphemer! He said that He saved the others with the help of God! And he cannot save Himself! Do You want us to believe You? Then work the miracle. Hey, are You no longer able? Your hands are now nailed and You are naked."

And some Sadducees and Herodians say to the soldiers: "Watch His witchcraft, you who have taken His garments! He has the infernal sign within Himself!"

A crowd howls in chorus: "Descend from the cross and we will believe You. You Who want to destroy the Temple...Fool!... Look at it over there, the glorious and holy Temple of Israel. It is untouchable, oh profaner! And You are dying."

Other priests say: "Blasphemous! You the Son of God? Come down from there, then. Strike us by lightening, if You are God. We are not afraid of You and we spit at You."

Others throw stones shouting: "Change these into bread, since You multiply loaves."

Others mimicking the Hosannas of Palm Sunday throw branches and shout: "Curses on Him Who comes in the name of the Demon! Cursed be His kingdom! Glory to Zion that cuts Him off from the living!"

A Pharisee stands in front of the cross, he raises his hand in an indecent gesture, and says: "I entrust You to the God of Sinai" did You say? Now the God of Sinai is preparing You for the eternal fire. Why don't You call Jonah so that he may repay Your kindness?"

Another one says: "Don't ruin the cross with the strokes of Your head. It is to be used for Your followers. A whole legion of them will die on Your cross, I swear it on Jehovah. And Lazarus will be the first one I'll put there. We shall see whether You free him from death, now."

"Yes. Let us go to Lazarus. Let us nail him on the other side of the cross" and parrot-like they speak slowly as Jesus did, saying: "Lazarus, My friend, come out! Unbind him and let him go."

"No! he used to say to Martha and Mary, His women: "I am the Resurrection and Life" Ha! Ha! Ha! The Resurrection cannot drive death back, and the Life is dying!"

Jesus as the Victim Soul

Ref: MV V5:544

[And the Word became flesh and made His dwelling among us. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. John 1:1-15]

Jesus speaks: "The guilty one was still and always man. Guilty since the day he listened to Satan in the earthly Paradise. The things of Creation, up to that moment, had no thorns, and no poison, no cruelty for man, the chosen creature. God had made that man king, He made him in His own image and likeness, and in His fatherly love He did not want things to be insidious to man. Satan laid the snare. In the heart of man first of all, then, with the punishment of sin, it brought spines and thorns.



So, I, the Man, had also to suffer things and be grieved not only by people but also by things. The former insulted and tortured Me; the latter served as their weapons.

The *hand* that God had made for man to distinguish him from brutes, the hand that God had taught man how to use, the hand that God had coordinated with man's mind making it the executor of the commands of the mind, this part, which is so perfect in you, and which should have had nothing but caresses for the Son of God, by Whom it had only been caressed and cured, if it was diseased. The hand now turned against the Son of God and struck Him with slaps and blows, it armed itself with scourges, it became pincers to tear hair and beard and hammer to drive nails.

Man's *feet*, which should have run nimbly only to worship the Son of God, were swift to come to arrest Me, to push and drag Me along the streets towards My executioners and kick Me in such a way as would be unfair even with a restive mule.

Man's *mouth*, which should have used words, the endowment given only to man among all animals created, to praise and bless the Son of God, filled with curses and lies and hurled them with its saliva at My person.

Man's *mind*, the proof of his celestial origin, exhausted itself devising tortures of refined rigor.

Man, the whole man, made use of himself, in his individual parts, to torture the Son of God. And he called the earth, with its forms, to assist him in torturing. Of the stones of torrents, he made projectiles to wound Me; of the branches of trees, clubs to strike Me; of twisted hemp, rope to drag Me, cutting into My flesh; of thorns, a crown of stinging fire for My tired head; of minerals, an exasperating scourge; of a cane, an instrument of torture; of the stones in the streets, a snare for unsteady foot of Him Who was going uphill, dying, to die crucified. And *things* of the sky combined with the things of the earth. The cold at dawn for My body already exhausted by the agony in the garden, the wind that irritates wounds, the sun that increases parching thirst and one's temperature and brings flies and dust, that dazzles tired eyes, which fastened hands cannot protect.

And the *fabric* granted to man to cover his nakedness, combine with the things of the sky: with leather, that becomes a scourge, with wool of a garment

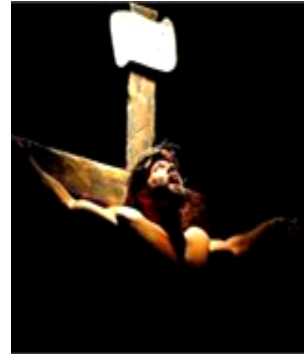
that sticks to the sores made by the scourges and causes a rubbing and lacerating torture at each movement.

Everything served to torture the Son of God. He, for Whom all things had been created, in the hour in which He was the Victim offered to God, had everything against Him in a hostile manner. Your Jesus, Mary, had no comfort from anything. Everything that exists turned against Me, like fierce vipers, to bite at My flesh and increase My suffering."

My God, My God, why have you forsaken me?

BD No. 8201 of 06/27/1962 taken from book 86

Jesus is speaking: "My pain and death on the cross was indescribably excruciating and every description of the suffering is just a faint comparison with My real suffering because I foresaw every phase of My act of Salvation, I knew what My last task would be and I did not have the reassurance to reduce the pain for Myself since I had to suffer the last hours as a mere human being. I certainly had all the strength because God's, My eternal Father's, strength of love permeated Me until the end, but by using My will I Myself made no use of the strength of love, I did not accept its effect to reduce or alleviate the pain with its help, otherwise the act of Salvation, which called for the utmost amount of suffering in order to redeem humanity's original sin, would not have been completely valid. And the Deity within Me knew My will and allowed Me to continue, It withdrew Itself because it was My will to achieve the highest degree of love for humanity, which again was only for My Father, for Whom I yearned for during the greatest agony, during the most severe suffering and particularly during the final minutes of My physical life. And this yearning increased because I no longer used His effect, His strength of love. And in this longing for Him, for My eternal Father, I exclaimed the words 'My God, My God, why have You forsaken Me?'



(My God, My God-Eli Eli: <https://www.youtube.com/watch?v=bq17vYHIChl>)

I Myself had wanted to complete the act of mercy for sinful humanity as a human being, because the greatest love I could offer My Father was to allow Myself to be nailed to the cross on His behalf, because He Himself had come to earth and taken abode within Me after all, because He had wanted to carry out the act of Salvation for His children Himself, but being 'God' He was unable to suffer. And hence I accepted all torments and pain on His behalf and endured them to the end. No matter how often and intelligible I try to explain this to you; you will never quite understand it until the spiritual kingdom has received you, the kingdom of light and blissfulness. And the simplest explanation is always the words 'The Father and I are One.' It was already a complete unification and therefore I was able to say: 'It is finished.' Jesus the 'human being' had sacrificed His life; He had suffered as a human being and experienced an unspeakably painful death. But He also had united with the Eternal Deity, because love was within the man Jesus until the end or He could not have said: 'Father, forgive them for they know not what they do.' And if 'Love' Itself stayed silent then only because it was necessary in finalizing the act of Salvation, so that death could then be ascertained by all the

people in His vicinity, so that His body could be placed into the grave from which He rose again on the third day.

Every expression of God's spirit in the end could still have caused people to doubt Jesus' death on the cross, because they would have recognized His bond with Me and faith in the act of Salvation would have been the compelling result, but it had to be a free decision of will. You will not be able to understand this quite yet either, but as soon as you yourselves unite your spirit with the spirit of the eternal Father you will become enlightened, and then you will also understand My Word, which always aims to offer you an explanation that you can understand in accordance with your soul's degree of maturity or love. Especially in regards to the act of Salvation you should receive the pure truth and be given complete understanding, so that you can comprehend the magnitude of My love, Which came to earth for you humans, for your guilt of sin, Which accomplished the act of Salvation in order to re-open the path to the Father, to redeem your immense guilt of sin, for this had closed your path to the Father's house forever."

Into Your Hands I Commend My Spirit

Ref: Conchiglia May 1st, 2012, Most Holy Trinity

God the Father is speaking: "It has already been said that man is Soul, Body, and Spirit, and the Spirit of God is Holy. We say again, when man dies the earthly life the body lies and dissolves into powder the Soul goes where it has decided to go according to the primordial choice and subsequent choice during his earthly life either hell, either Heaven, the Soul by itself will know to evaluate the necessary purification before entering Heaven. Instead the Spirit always comes back to God because it belongs to God. The Spirit of God Is. **He only donates Himself to those He wants, and not to**

all those who pretend to receive Him only because it wants to. The Spirit, God, Is, for God, 'effuser' and 'diffuser' of diverse and extraordinary charisma.

The Spirit after earthly death returns to God and Jesus confirms it with His Words before dying on the Cross, 'Father...into Thy Hands I commend My Spirit.' Then the Spirit of God who is Holy, that Is, goes and returns. He effuses Himself from flesh to flesh through the life donated to man that is a 'Unique Gift' and 'non repeatable' because on Earth you live, you die and do not come back. Only the Spirit 'proceeds, goes and returns on Himself' from age to age assist and instructs humanity when it falls into error, He manifests Himself and from flesh to flesh He makes Himself recognizable."



The Last Spasm of Jesus

Ref: MV Vol. 5:620-623

. . . "There is dead silence. Then in utter darkness, the word: 'Everything is accomplished!' is clearly heard and His death-rattle grows louder and louder, with longer and longer pauses between one rattle and the next one.

Time passes in such distressing rhythm. Life comes back when the air is pierced by the harsh breathing of the Dying Victim . . . Life stops when the painful sound is no longer heard. One suffers hearing it . . . one suffers not hearing it . . . One says: 'Enough of this suffering!', and then one says: 'Oh! God! Let it not be His last breath.'

All the Maries are weeping, with their heads leaning against the scarp. And their weeping is clearly heard, because the crowd is now silent again, to listen to the death-rattles of the dying Master.

There is silence again. Then the supplication pronounced with infinite kindness, with fervent prayer: 'Father, into Your hands I commit My spirit!'

Further silence again. Also, the death-rattle becomes fainter. It is just a breath confined to His lips and throat.



Then there is the last spasm of Jesus. A dreadful convulsion that seems to tear the body with the three nails from the cross, raise three times from the feet to the head, through all the poor tortured nerves; it heaves the abdomen three times in an abnormal way, then leaves it after dilating it, as if it were upsetting the viscera, and it drops and becomes hollow as it were empty; it heaves, swells and contracts the thorax so violently, that the skin sinks between the ribs, which stretch appearing under the skin and reopening the wounds of the scourges; it makes the head fall back violently once, twice, three times, hitting the wood hard; it contracts all the mouth to the right, it opens wide and dilates the eyelids under which one can see the eye-balls roll and the sclerotic appear. The body is all bent; in the last of the three contractions, it is drawn arch, which vibrates and is dreadful to look at, and then a powerful cry, unimaginable in that exhausted body, burst forth rending the air, the 'loud cry' mentioned by the Gospels and is the first part of the word "Mother" . . . And nothing else.

His head falls on His chest, His body leans forward, the trembling stops, He breaths no more. He has breathed His last.

The Earth replies to the cry of the murdered Innocent with a frightening rumble. From a thousand bugle-horn giants seems to give out only one sound and on that terrible chord there are the isolated rending notes of lightning that streaks the sky in all directions, falling on the town, on the Temple, on the crowd. . . I think that some people were struck by lightning, because the crowd was struck directly. The earthquake and the tornado join together to give an apocalyptic punishment to the blasphemers. The summit of Golgotha trembles and quakes like a plate in the hands of a madman, because of the subsultory and undulatory shocks that shake the three crosses so violently that they seem on the point of being overturned.

Longinus, John, the soldiers, grab whatever they can, as best they can, not to fall. But John, while grasping the cross with one arm, with the other supports Mary Who, both because of Her grief and the unsteadiness, has leaned on his chest. The other soldiers, and in particular those on the side sloping downhill, have had to take shelter in the center, to avoid being thrown down the mountain. The robbers howl with terror, the crowd howls even more and would like to run

away. But it is not possible. People fall one on top of the other, they tread on one another, they fall into the fissures of the ground, they hurt themselves, and they roll down the slope as if they had gone mad.

The earthquake and the tornado recur three times, then there is the absolute immobility of a dead world. Only flashes of lightning, without the rumble of thunder, still streak the sky illuminating the scene of the Jews fleeing in every direction, at their wits' end, their hands stretched forward or raised to the sky, at which they had so far sneered and of which they are now afraid. Darkness is mitigated by a dim light which, increases by the silent magnetic lightning, enables one to see that many are lying on the ground. A house is on fire inside the walls and the flames rise up straight in the still air, a bright red spot in the grey-green atmosphere.

The Temple door unhinged! The purple hyacinth veil is hanging torn from the top down! The Holy of Holies is open! There is anathema upon the people of Israel.

In the country, between the mountains and the walls and beyond them, many people looking idiotic are wandering, in the still dim light. . . They howl, weep and lament. . . Some say: "His Blood has rained fire!" Some exclaim: "Jehovah has appeared in the midst of the lightning to curse the Temple!" Some moan: "The sepulchers!, The sepulchers!"

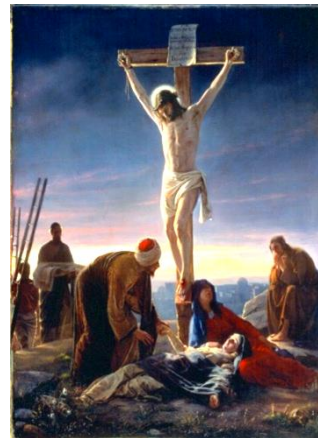
The town is a prey to terror. People roam beating their breasts. People who jump backwards or turn round frightened upon hearing a voice or steps behind them.

Many sepulchers had been opened by the earthquake, and there were people who swore that they had seen skeletons come out of them, and that for a moment they resumed human appearance and were going about accusing and cursing those who were guilty of the deicide.

Back on Golgotha, Mary raises Her head from John's chest and looks at Her Jesus. She calls Him as She cannot see Him well in the dim light and Her poor eyes are full of tears. She calls Him three times: 'Jesus! Jesus! Jesus!' It is the first time that She calls Him by His name, since She has been on Calvary. Then, as a flash forms a kind of crown over the top of Golgotha, She sees Him, motionless, all bent forward, with His head hanging so much forward and to the right, that His cheek touches his shoulder and His chin rests on His ribs, and She understands. She stretches out Her hands in the dark air and shouts: 'My Son! My Son! My Son!' She then listens. . . Also Her mouth is open, She seems to be wanting to hear also with it, as Her eyes are wide open to see. . . She cannot believe that Her Jesus is no longer. John, who has also looked and heard and has understood that everything is over, embraces Mary and tries to take her away saying: 'He no longer suffers.'

But before the apostle finishes his sentence, Mary who has understood, frees Herself, She turns round, She bends towards the ground, She covers Her eyes with Her hands and shouts: 'I no longer have My Son'."

"Everything served to torture the Son of God. He,



for whom all things had been created, in the hour in which He was the Victim offered to God, had everything against Him in a hostile manner. Your Jesus, Mary, had no comfort from anything. Everything that exists turned against Me, like fierce vipers, to bite at My flesh and increase My suffering.

This is what you ought to think of when you suffer, and comparing your imperfection with My perfection and My sorrows with yours, you ought to admit that the Father loves you, as He did not love Me in that hour, and therefore, you should love Him with your whole selves, as I loved Him not withstanding His rigor." Ref: MV V5:544

[Death and Resurrection of Jesus - Last scene of The Passion of the Christ - YouTube](#)

Why did the thief on the cross receive God's mercy?

To answer this question, we must begin with Herod's slaughter of the Holy Innocent. It was during this event that Joseph, Mary, and baby Jesus had to leave Bethlehem, and head to Egypt for safety. On their way they encountered a group of robbers who were planning to rob the Holy Family as they passed by. Within the group was a small boy who was watching the Blessed Mother and baby Jesus. He managed to convince his friends to let them pass because of the mother and her child. As the Holy Family passed, the Blessed Mother asked God the Father to bless this boy for his kindness and for showing mercy. Little did this young boy know, that later in life when he was a grown man, he would again meet the Mother and her Son. Only this time, he would see them while hanging from a cross. His name was Dismiss. Ref: PMG] (Blessed are the merciful for they shall obtain mercy – Beatitudes.)



The thief on the Cross: [Jesus Christ Crucifixion - YouTube](#)

Jesus Speaks About Good Friday

BD No. 8791 of 03/27/1964 taken from book 92

Jesus is speaking: "None of you people can measure the suffering of the path to the cross and the crucifixion, because for human terms they were unbearable, and only the strength of My love for you made it possible for Me, to accomplish this most difficult sacrifice, that should bring again the reconciliation with the Father for mankind. And if you also try to imagine My agony and pain, there will always remain only a weak comparison, because they were superhuman, they were so big, that My sacrifice of the cross will truly been unique and will remain, because a man would not have survived this time of torments, because any other man would not have been able to carry it out, because even a small part would have sufficed to take man's life. But I wanted to suffer and die, in order to accomplish the equitable atonement for the sins of mankind, I wanted to take all the guilt of the people on Me and offer the atoning sacrifice therefore, to give back the Father's lost children, who never could have come near to Him without this act of salvation. And I have gone the way, voluntarily and with love to the Father and



to My fallen brothers. I have known about the hard fate, that awaited Me, and therefore suffered twice, because I always saw the picture of the crucifixion, I always saw the way of suffering, that was leading to the cross. But I fulfilled this mission by free will, and I bought all his souls from the opponent, who were willing, to let themselves be redeemed by Me. Because I knew the reason of the weakness of men and acquired them all strengthening of their will by My death on the cross, I acquired them countless graces, with their help they could reach the height again, from which they had fallen once in the deepest depths. I knew that they never could reach the height alone again, if they would not be helped. And My fallen brothers took pity on Me, because I knew the bliss of nearness to God, I knew, what they had given up and that they were banished forever from the face of the Father, if not the One deleted the great guilt, that they had burdened themselves by their past apostasy from the Father. But it was a very difficult work, to take upon Himself all the physical and emotional pain in full consciousness of the output, and to go a walk in fear and poverty, to be able to carry out the act of mercy to the end. Because I was a man with all physical feelings, and My thinking was always more human, when it came to the execution of the last mission, when I was captured and mercilessly condemned to the most cruel death, which the people could think up. Because for the liquidation of the immense guilt, for liquidation of the primal guilt of the former apostasy from God, the ability to suffer of a human was necessary, because God, Who was probably as love in Me, could not suffer and thus He Himself retired for the final phase of the work of redemption, what in Me an unspeakable fear triggered and I was driven to the words: My God, My God, why have Thou forsaken Me. The consciousness of the Father in Me would have been a alleviation from the pain, but the measure of My pain could not be large enough again, in the face of the guilt of all mankind, of the guilt of all fallen original spirits, who I wanted to save from the deep. As a just man I wanted to lead the work to an end, and that is why I gave Myself up to the will of the Father, who also has been My will from the beginning, only in the face of the death I began to sway for a short time, but then I Myself submitted completely to His will, as I cried out: 'Father, not My will, but Thy will be done.' And I have truly brought a hard sacrifice, which neither before nor after a man had accomplished nor could accomplish, because it exceeded human strength. But I received the strength from the love of the Father, because love was in Me until the hour of death, otherwise I would not have said the words: 'Father, forgive them, because they do not know, what they do.' And so I remained connected to the Father, although I did not apply the strength of love, to take Me away from the sacrificial death. Once you will also be able to experience this My death on the cross, when you live in the kingdom of light, and only then you will know about My enormous love, which was meant for My brothers, which took everything on itself, to give them back their life, who had chosen death voluntarily. And everyone can also come back to life now, who recognizes Me by free will as his savior and wants, that I have died also for him, that he also belongs to the redeemed, for whom I have shed my blood and who find forgiveness for their guilt of sin by My blood, that kept them separate from the Father, who I therefore absolved by My death on the cross."

Jesus Suffered Immeasurably

BD No. 8463 of 04/10/1963 taken from book 89

God the Father is speaking: "You should always remember how much the man Jesus has suffered on your behalf because His love wanted to help you free yourselves from Satan's bondage. He has taken upon Himself all your guilt and suffered enormous pain as atonement for this guilt and ultimately paid for this guilt with the most excruciating death on the cross. And although you are repeatedly confronted with the magnitude of His sacrifice and the extent of His suffering it is emotionally impossible for you to empathize with this pain. And yet you should remember it often in order to understand His immense love for you which was the reason for His act of Salvation. His soul was pure and immaculate, it came from the highest realms of light into the dark, sinful world, it came to a human race which was sinful because of its former apostasy from God and which continued to sin during its earthly life because it was influenced by God's adversary, who constantly provoked it into committing acts of unkindness and whom it could not resist because it was completely weakened by the burden of the original sin. The people themselves lived in dense darkness and therefore could not know their soul's enemy, and thus they were in a state of acute spiritual distress and without help would never have been able to free themselves from it either. And Jesus took mercy on this human race, they were His fallen brothers who would have remained eternally separated from the Father and thus He wanted to help them, He wanted to show them the way of return to the Father's house again. Jesus voluntarily offered Himself for an act of atonement, the magnitude of which cannot be understood by you humans.

He suffered physically and psychologically because whatever could be done to torment Him, whatever could be done to cause Him suffering and pain, was done by people who were followers of the adversary who sought to prevent the act of Salvation with all his might. But what the soul had to endure in the region of the lord of darkness at the hands of his servants and accomplices is inconceivable to you humans. Because it came from a divine, bright realm and descended into hell, into the dark region of God's adversary, where the soul now had to suffer intense torment since all sinfulness and darkness affected it painfully, because everything unspiritual clung to it and attempted to pull it into the bottomless abyss. But it resisted, it used the strength out of God. Because Jesus' soul was filled with love and this love was its strength which enabled it to accomplish the act of Salvation. Jesus saw people's wretched condition on earth, He saw their weakness and their blindness, and with His love He began to fight His adversary who controlled humanity, who had pushed them into disaster and sought to prevent them from breaking away (from it). He (Jesus) opposed his hate and evil actions with His love. And this love was stronger than hate, it defeated the opponent. Love sacrificed itself for other people, and with His death on the cross love had purchased humanity's freedom from bondage.

The price had been very high, He had paid the ultimate for people's guilt of sin, He had sacrificed Himself. He had proven to the adversary that love is stronger than hate, that love can accomplish everything, that it does not even fear death if it wanted to give freedom to the enslaved by this means, if it wanted to lead the dead back to life again, if it could snatch the captivated from its dungeon master.

No pain and torture was too much for the man Jesus to abandon the act of Salvation because His mercy for the sinful humanity was so profound that He did not fear anything any longer and obediently and willingly accepted death that prior to this He suffered excruciating pains for the sake of humanity's sins. And when you humans remember this then you must rush to Him with intense love, you must hasten under the cross in order to belong to those for whom the human being Jesus has shed His blood. You have to be so imbued with the strength of His love that you respond to it from the bottom of your hearts and completely give yourselves to Him, to eternally become and remain His Own. You cannot contemplate His suffering and death often enough, and then you will constantly draw closer to Him when you consider that every pain He had taken upon Himself should have been suffered by you in order to make amends for the immense guilt, and that He has redeemed you from it. This was only possible due to the love within Him. And this love was God Himself, Which totally permeated the man Jesus and gave Him the strength to complete the act of mercy and defeat the adversary, because love is the strength to which even God's adversary had to succumb, so that he has to let go of those souls who are walking the path to the cross, who acknowledge Jesus Christ as the Divine Savior and who pray to Him for forgiveness of the guilt."



Jesus' Body

BD No. 8756 of 02/18/1964 taken from book 92

God the Father is speaking: "Accept My instructions and ask Me whatever you would like to know, because I want to explain the truth to you so that you can pass it on to those who ask you. Although you can only receive appropriate clarification in accordance with your comprehension, I will also give your intellect the ability to recognize spiritual knowledge, and thus you will be able to stand up to the rational person where necessary. Reconciling the physical consistency of the man Jesus with the supreme spirit of light, Who descended to earth in order to serve Me as a cover for My human manifestation, is difficult for you to understand. Fallen as well as non-fallen original spirits live on earth in a physical external frame which consists of impure substances of another original spirit, thus they are still at the beginning of their development.

Hence the soul is meant to perfect itself during its life on earth, it should remove everything unspiritual within itself, it should resist all temptation, discard all impure waste, fight against impure instincts and desires, change all vices into virtues, thus it should change its whole being into love. And it is constantly harassed by the immature substance which wants to pull the soul down again and which is constantly driven to do so by My adversary. Consequently, human life on earth is the last process of purification within the physical external form, and it can result in complete success, in the soul's total spiritualization. At the same time the soul can redeem and spiritualize the body, too, if it tries to influence this immature substance with much love, if it stifles all worldly lust and increasingly tries to persuade the body to completely detach itself from the world.... if, therefore, soul

and body jointly follow the spirit within and enter into an innermost connection with Me.

Every human being will have to fight these conflicts with himself, because every physical external frame is an immature spiritual substance which still belongs to the adversary, it merely cannot be controlled by him directly during the period of constraint, whereas the soul is exposed to the temptations of the adversary during its earthly life and needs to resist them firmly, and the body, due to its immaturity, will always aggravate the soul's aspirations, because the undeveloped spiritual substance is still more aligned with darker realms. However, it can receive light if it carries out deeds of love, and then the body will always participate in everything the soul wants to do.

Although Jesus' soul certainly had a physical body there was, nevertheless, a difference, because His body, His physical cover, did not belong to a once-fallen original spirit, in spite of being physical, i.e. in accordance with My will solidified spiritual substance, which could not actually be influenced by My adversary because it did not belong to him since he had no authority over any spirit which had not fallen. But Jesus had to fulfill a mission, to achieve His own spiritualization on earth through love and the agonizing death at the cross, through the act of Salvation. *When His soul had descended to earth and entered into a physical cover it was besieged and held by numerous immature substances which had been attracted by the light, but which experienced the light as torment and tried to extinguish it. The soul of light had entered the kingdom of darkness and had to pass through this area and disperse and redeem everything entering its sphere with its light.* It had to suffer with love and try to help all unspiritual substances which had joined it, because His immense love caused Jesus to descend to earth and the soul did not surrender this love but used it as strength for the weak wretched substance which clung to it and which it could not remove forcefully, since His love did not allow it.

And thus, the body was harassed by the said immature spiritual substance which wanted to transfer all instincts that are inherent in every human to the body. And externally, from other people, the soul was equally troubled by many different temptations which stimulated the natural instincts in Jesus' body, because His body was created no different than that of other people albeit it did not contain any satanically attached substances, since due to My will it was begotten without sin and thus a pure vessel for My human manifestation within it. But for the purpose of its act of Salvation the body responded to all assaults by My adversary, to all temptation from outside, to all human seduction just like any other body and Jesus had to overcome all these instincts within Himself, because He had to exemplify to people the right kind of life. And thus He had to overcome every human instinct, all desire for the world, all lust, He had to offer resistance, fend off all temptation



without violating love, thus He had to spiritualize His body just as every other human being, and He succeeded in doing so, having been given the strength by love which also finally accomplished the act of Salvation. And yet again the man Jesus had to know and overcome all human weaknesses, because He was intended to become a shining example to all of humanity, because all human beings shall and can achieve this goal.

This work of spiritualization was by no means easy for Him, since the temptations had been particularly powerful to Him, because the adversary himself had fought against Him as not to lose his followers. On the other hand, however, the human external frame which was to shelter Me had to be pure and without sin, I could not have manifested Myself in a body whose substances belonged to an original spirit who had once deserted Me. You have to clearly understand that, because precisely this external shape should be and remain visible for eternity.

The unification of Myself, a most supreme Being of light. My 'only begotten Son' and part of a fallen spirit would never ever have been possible. (The unification of Me, My 'only begotten Son' the most supreme Being of light.) But since the salvation through Jesus every fallen being can accomplish this unification with Me. However, before Jesus' crucifixion the salvation had not yet taken place, thus the physical external shape could not have been saved either if it had been necessary, and hence I Myself could not have worked on earth through the man Jesus which, however, was the case, because My spirit was in Him and expressed itself with deeds of miracles and through My Word. So don't be misled if you are given knowledge which does not correspond to this but believe that you receive the pure truth from Me Myself because I know how misguided the thoughts of many people still are, and I will correct every error as soon as you ask Me for it."

The Sacrifice on the Cross was offered for Time and Eternity

Ref: BD 7019 17.01.1958

God the Father is speaking: "I accomplished the act of Salvation for all times. As long as the return of the fallen spirit is not yet complete, the time will come one day when this spirit will live as a human being on earth, and during this time it will need My help, which will be guaranteed by Jesus Christ's act of Salvation. The blessings gained on the cross have to be claimed during this time if the human being finally wants to be liberated from his shackle which had caused his fall into the abyss, and which My adversary had put on him and was able to put on him because the beings had followed him voluntarily. Hence time and again a brief period of time will come for the once fallen spirit when it merely has to turn to the divine Savior Jesus Christ, and thereby also acknowledge Me Myself again in Jesus Christ.



And this brief period of time is the life of a human being on earth, when the being receives its free will back and has to make a decision yet again. Without help he could never make this decision because My adversary still keeps him in captivity. But due to My act of Salvation it is possible for the human being to make

this decision, he only needs to make use of the blessings acquired for him to enable him to resist and to liberate himself from the opposing control. And for as long as the earth serves as a place for the spirit to mature, for as long as people live on this earth, Jesus Christ's sacrifice on the cross will be humanity's only guarantee of releasing itself from all bondage. Because it was offered for time and eternity, it will never solely belong to the past, and it will never solely be effective at the present time. All future periods of redemption on this earth will only be successful in the sign of the cross for the souls who are embodied as human beings on earth.

And even in the kingdom of the beyond Jesus' redeeming strength can still be used, the Divine Redeemer has to be called upon in the beyond too, because then My sacrifice on the cross, and thus I Myself, will still be acknowledged and only this will lead to the separation from My adversary, which has to happen sooner or later if the being wants to attain blissfulness.

I accomplished the act of Salvation as a human being on this earth, and this was a particularly blessed earthly period during which many of the once fallen spirits could have started on the path of return to Me. But their will was not and can never be compelled; consequently, countless more creations will still have to emerge, or infinitely many periods of creation will still have to follow. But they will all be governed by the act of Salvation, because there cannot be redemption without Jesus Christ, although My merciful love will consistently convey the knowledge of the sacrifice on the cross and the acquired treasure of blessings to humanity.

Time and again My spirit will be able to teach enlightened people, and time and again they will be able to understand all correlations and thus will also be able to truthfully explain the meaning of Jesus' act of Salvation to others, the act of My human manifestation on earth, and the deification of the man Jesus. And this knowledge will be taken along from one earthly period into the next and will never ever be lost, since the act of mercy was accomplished for all human beings, for all people past, present and future. And no once fallen being can return to Me if it does not voluntarily allow itself to be redeemed by Jesus Christ."

Remember Me: <https://youtu.be/SGo9IMy4qn4>

The Eternal Light Descended to Earth

Ref: BD 8068 24.12.1961

God the Father is speaking: "I gave you what you needed in the darkness of night when I descended to Earth: a light, which should illuminate for you the path back to Me into your Father's house. I sent My Son to earth, a soul of light, which shone brightly and took the path across the earth as a human being, which started its earthly path as the infant Jesus and ended on the cross, so that you humans would be able to attain bliss. A soul of light descended into My adversary's dark domain, and I embodied Myself in this soul of light, because the human being Jesus drew Me, the Eternal Love, to Himself with all His might, because He accepted Me Myself in His heart, which was full of love for Me and for His fellow human beings. A soul of light was sheltered in the infant Jesus which indeed gave up its light because it had to stay as the human being Jesus in the midst of human

beings, but He was full of love as well and did not let go of this love but increased it within Himself, so that He, with an abundance of strength of love, thus performed miracles and taught in all wisdom on earth. He was a human being, for the mission of Jesus, the man, consisted of showing His fellow human beings the path which leads back to Me, to the Father, and to walk this path ahead of them, to live a life of love Himself, which alone brings people close to Me again, as I Am Love Itself. But this happened in lawful order, a human body was animated by a soul, yet His soul was a soul of light. Nevertheless, as a human being it was as subjected to the same temptations as every other person. But since Jesus, the soul, was full of love, this love also gave it the strength to resist the temptations. It had relinquished the light, that is, at the start of His life on earth Jesus, the human being, was without knowledge like every other person, but the love within Him very quickly illuminated His spirit, the love within Him soon emanated bright light so that Jesus recognized humanity's great adversity as well as its origin, which had been caused by the original sin of the human race. Jesus constantly increased in wisdom and strength because love filled Him ever more, because He was in most intimate contact with Me and thus enabled My light of love to permeate Him completely. And then He emanated light in turn, He instructed people with wisdom, He performed miracles by virtue of His power which was based on His great love.

The man Jesus spiritualized Himself during His life on earth, because His love achieved that the body willingly submitted itself to the soul's wishes, because body and soul always had the same aim: to help people in their adversity, to take redemptive actions, spiritually and earthly. He healed the sick since He also wanted to demonstrate the strength of love to people and first expressed this in a perceptible earthly way in order to win them over to Himself, so that they would accept His divine teaching of love and make an effort to follow Him on the path of love. But people were still subject to My adversary's power, who had no intention of setting them free and who weakened their will in every conceivable way. And the man Jesus wanted to break this power, He wanted to defeat him with My strength, for the love in Him was overwhelmingly powerful, and through this love He forced Me increasingly more to express My love, He drew Me, the 'Eternal Love' to Himself, and thus I was in Him and in this most heartfelt unity with Me the man Jesus accomplished the act of Salvation, that is, as a human being He endured the greatest suffering and torment because the Love in Him, I Myself, gave Him the strength to accomplish this act of Salvation. Thus, He waged battle against My adversary as a human being, and through His death on the cross He achieved victory over him and over death. That which previously had been impossible for people, to release themselves from his control, became possible for them after the act of Salvation. The Savior Who had descended to earth brought help to humanity in this immense adversity, yet this was only possible through 'love', and I Myself was this love. The fact that 'Love' had chosen a human form for Itself was necessary on account of people, for they were meant to recognize Jesus as the One in Whom the Divine had manifested Itself in abundance, because I Myself was unable to be visible to people and therefore had to avail Myself of a human shell. And that only a soul of light was able to offer this shell to Me is likewise understandable, because I would have been unable to take abode in an

impure soul. Besides, the human shell was meant to lead the way for people which I opened up to them in Jesus. Consequently, as a human being He had to be of the same kind as every human being, otherwise people would have been unable to follow Him. Yet, He Himself, the divine Redeemer Jesus Christ, will always be at people's side as a Helper, while the man Jesus only used the strength of love, but this permeated Him fully and completely, so that therefore 'love' accomplished the act which signified redemption from sin and death for humanity. Time and again I try to reveal this mystery to you humans, yet you will only be able to grasp its full depth when you have changed yourselves into love. Then there will also be light in you, then the divine light of love will permeate you again as it was in the beginning, and you will be very happy."

The Mystery of God's Human Manifestation

BD No. 8282 of 09/25/1962 taken from book 87

God the Father is speaking: "Time and again you receive information about Jesus Christ, the Son of God and Savior of the world, about God's human manifestation in Jesus. Precisely this manifestation of the greatest and most perfect spirit God, of the Father, out of Whom everything emerged. In the human being, Jesus cannot be explained to you often enough, in order that you will not become subject to erroneous belief and understand where the spirit of God is expressing Itself and where the adversary intervenes to infiltrate the pure truth with error. Jesus' soul of light, one of the original spirits brought forth by Eternal Love, had embodied itself on earth for the purpose of an exalted mission: to offer the Father His temporal cover as an abode and to redeem the immense original sin of the former apostasy from God, which countless beings had burdened themselves with. Jesus' soul had voluntarily offered to bring about the act of atonement on earth, and because It was moved by greater than great love for its fallen brothers and because God will never refute love, He allowed it to happen; because only love was able to make such a sacrifice. The man Jesus then developed this love on earth to its fullest, which means that *Eternal Love Itself took complete possession of Jesus' physical shell, that therefore God Himself took abode in the man Jesus and was able to do so, because the human being Jesus was pure and without sin and due to love was in constant contact with His eternal Father.*

You humans will never be able to properly understand this mystery as long as you live on earth. But God's human manifestation in Jesus can only be explained such that God is love in His fundamental substance and that He completely permeated the man Jesus, thus everything in Him became love. And therefore love has accomplished the act of Salvation, because only love gave the external human form the necessary strength for its suffering, to endure until the end, until the most painful death on the cross. And when the act of Salvation was accomplished the being, which had once been 'created' by God, also achieved its highest perfection, It had deified itself. It had completely become one with the Father, from whom It had originated. Jesus had become 'God', just as God had been 'human' in Jesus before, until the greatest act of mercy on earth had been accomplished."

The Temporal Death of Jesus

Ref: "The Childhood of Jesus" by Jakob Lorber Chapter 3

The temporal death of Jesus is the utmost condescension of the Deity into the judgment of all matter and therewith makes possible an entirely new establishment of relations between Creator and creature.

Only through the death of Jesus does God Himself become altogether man and created man by means of this divine, supreme grace a newly conceived child of God - that is, a God - and only thus as the Creator's perfected likeness can the created being stand face to face with Him and see, speak, recognize and beyond measure love Him as its God, Creator and Father, and only thus gain the perfect eternal, indestructible life in God, from God and beside God ... And there with the power (that is: will) of Satan is broken to the extent that he no longer can prevent the full approach of the Deity to the children of men, and conversely their approach to the Deity.

To say it more briefly: Through the death of Jesus every man now can fraternize with God in fullest measure, and never again can Satan intervene - for which reason the word to the women visiting the grave states: Go and tell it to My brothers! - The rule of Satan in the outer form may well be constantly discerned, but eternally never again can he restore the once torn curtain between the Deity and mankind and thus rebuild the old impassable gulf between God and mankind.

And from this brief exposition of the subject every man who thinks and sees with his heart can very easily and clearly appreciate the boundless gain inherent in the temporal death of Jesus. Amen."

Jesus Christ Opened the Gate into the Kingdom of Light

BD No. 7925 of 06/23/1961 taken from book 83

God the Father is speaking: "The gate into the kingdom of light and beatitude was opened for you again when the human being Jesus gave His life on the Calvary cross as redemption for humanity's guilt of sin. The gulf between Me and you was bridged by His crucifixion, the path which led into the Father's house was clear for you again. This act of compassion, accomplished by a human being



Who had received the fullness of Myself in Himself and who therefore also had abundant strength, was unique, and will never have to be repeated again, because it was accomplished for all people past, present and future.

The death of Jesus, the man, had been so agonizing, His physical and psychological suffering so immeasurably great, that I let it suffice for Me as atonement for the immense original sin of the spiritual beings' past apostasy from Me, that My justice, too, was thereby satisfied and that My love was therefore able to accept you again without violating the law, which even the most perfect Being has to obey otherwise its perfection would suffer a loss. I accepted the sacrifice of Jesus, the man, and the path was open for you, My living creations, to return into your Father's house, to Me, Whom you once had voluntarily left.

If you humans would consider the magnitude of your past guilt, if you would consider the immense suffering and torments of the human being Jesus, and if you would try to imagine the splendors in My kingdom, then you would also be able to understand how tremendously significant Jesus' act of Salvation is for you humans, and you therefore also have to profess Him otherwise you will have to stay in darkness, since otherwise the kingdom of light and bliss will remain closed to you until you acknowledge Him and consciously take His side. Only when it is explained to you that you had become sinful and what your great sin consisted of, will you be able to understand Jesus Christ's act of Salvation. Yet you must know about it or your earthly life will have been in vain if you cross over into the kingdom of the beyond in the same darkness, if you are still burdened by the original sin which caused the deep gulf between you and Me.

The bridge to Me was established by the human being Jesus for all of you, and you all are able to enter it, you are able to return to Me again, yet only with Him, with Jesus, the divine Redeemer, if you make use of the great act of mercy, if you acknowledge Him and Me Myself in Him, Who descended to earth in order to take abode in Jesus, in order to accomplish the act of Salvation Myself in Him, so that the gate to the kingdom of light is opened for you again and you will then be able to return to your Father's house.

Your past sin of guilt has been redeemed through Jesus' crucifixion. Yet every individual person also has to form an opinion about Him and His act of Salvation. The bridge has been established, yet every individual person has to enter it himself and take the path to Me, Who is waiting for you on the other side of the gulf and happily wants to re-admit you into My kingdom. Your guilt of sin is redeemed but you have to carry it under the cross yourselves, you yourselves have to want to belong to those for whom the blood of Jesus, the man, was shed. Only then will you acknowledge Him and His act of Salvation, and only then will you consciously confess your guilt and appeal for forgiveness. Then the divine Redeemer will have accomplished the act of mercy for you too, then His blood will have been shed for you as well and has cleansed your soul from all guilt.

And therefore, you humans will receive clarification time and again as to the significance of Jesus' crucifixion for the whole of humankind; time and again you will be made aware of your immense guilt, which was immeasurable, because you once knowingly separated yourselves from Me despite brightest enlightenment and utmost perfection. You had burdened yourselves with guilt, the magnitude of which you are unable to assess, and it truly required an immeasurably great and difficult sacrifice of atonement. The human being Jesus offered it to Me, and for the sake of His excessive love for His fellow human beings I accepted this sacrifice and let it suffice as an expiation of guilt.

And now you will have to make use of His supreme act of love yourselves, so that your guilt of sin is redeemed, so that you don't stand in front of a closed door when, after your death, you enter into the kingdom of the beyond. Due to His crucifixion the gates were opened again, His death on the cross brought salvation to you humans, with His blood He bought your souls back from My adversary. And thus He truly became your Redeemer from all adversity, for He returned your life to you. He liberated you from sin and death. He took all your sins upon Himself and walked with them the path to the cross.

The fullness of love in Him accomplished this act, and I Myself was this love. Your Father of eternity, He Himself has built the bridge in order to fetch you home into His kingdom, and you all will have to enter this bridge if you want to become blessed."

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."

God's Plan of Salvation

BD No. 6973 of 11/20/1957 taken from book 74

God the Father is speaking: "The work of redemption began with the emergence of the creations in the universe, it began with binding the hardened spiritual substance in the form, thus with the shaping of material forms which at first were spiritual in substance themselves and then also sheltered spiritual substances within themselves which had already gone through a certain process of development. The spirits which once had deserted God had distanced themselves from Him to a point that God's strength was no longer able to touch them, therefore they became immobile and rigid, they became hardened in themselves. And during this time they belonged to God's adversary and would never have changed their situation. But it was God's plan to provide these hardened spirits with an opportunity to attain a state of splendor which surpassed their past beatitude by far. God wanted to shape His 'living creations' into 'children,' which, however, had to be achieved by the creature itself. Hence the created being, which had rebelled against God in free will and consequently fell abysmally low, had the opportunity to completely voluntarily ascend to maturity again in order to then be able to achieve the work of deification, but it had to be lifted out of the abyss since it was no longer capable of ascending by itself due to its total lack of strength. And God provided this help for the fallen spirits by letting the creation arise, by shaping the hardened spiritual substance through His will into many different kinds of creations. And with these creations began the redemption or the return of the spirits to God.

Now the fallen spirits were guaranteed ascension up to a certain level, because divine will is the decisive factor in this plan of creation and the adversary has no influence whatsoever on the bound spiritual substances within the works of creation.

Even the continued ascent as a human being would have been guaranteed had the first human beings faithfully lived according to God's easy commandment and resisted the temptations by God's opponent, for which the first human beings, Adam and Eve, certainly had the strength. But since they were allowed to use their free will and let themselves be beguiled by the adversary, they failed and thereby made the work of redemption far more difficult for the whole of humanity than it should have been had they used their will correctly. Hence the people who followed were considerably weakened by this sin of the first human beings, they no longer had the strength which the former had at their disposal and to a certain extent carried the burden of this sin, so God's adversary had achieved a great deal.

He endangered the prospect of people, the once fallen original spirits, ever attaining the final goal of deification. And therefore God provided help for them

again. He sent His Son to earth, i.e., a supreme being of light started his process on earth in order to fulfill the conditions as a human being which the first people neglected to fulfill and which devastated them. He thereby wanted to help them escape their state of weakness; He wanted to enable them again to reach the deification. It was the man Jesus in Whom the Divine Love Itself took abode, the Father Who wanted to help His children liberate themselves from the adversary and to come back to Him. He sent His Son to earth, a being Who likewise emerged from His creative strength and Who had to enter a human shell in order to first become a vessel for the eternal Spirit of God Who in this human form wanted to bring salvation to His living creations. But again the human being's free will remains decisive. For now he first has to acknowledge the divine Redeemer Jesus Christ and accept His redeeming help if he wants to reach the goal of unification with God, of childship to God, which is a state of supreme perfection and beatitude. All fallen spirits are able to reach the highest pinnacle, because the act of Salvation by the man Jesus has demonstrated that a human being's will is able to offer resistance to his opponent and arch enemy, that love is the strength of resistance which everyone can kindle in himself, and because every human being need only appeal to the divine Redeemer for help in order to then also emerge as a conqueror of death and attain the life which can only be found in unity with God, and which also proves the release from God's adversary, who only ever endeavors to keep all created beings in the abyss, in the state of death. *Hence 'redemption' means 'release' from the one who brought death into the world, redemption means accepting Jesus Christ's help, for without him the human being is weak as a result of the original sin and the sin of his ancestral parents, which were only atoned for by Jesus Christ's death on the cross."*

Jesus Had Prior Knowledge of His Act of Salvation

BD 6088 24.10.1954

Jesus is speaking: "I wanted to suffer on your behalf and therefore consciously prepared Myself for dying on the cross, I was aware of the exceedingly arduous path of suffering I had to take in order to redeem you from adversity and death. I foresaw everything, nothing I had to endure was hidden from Me, and yet, I walked towards it. I did not defend Myself, I did not escape the danger but consciously approached it. I not only foresaw the sequence of My act of Salvation, I foresaw the weakness and bondage which kept My living creations down in immense adversity and to whom I could only bring deliverance through My suffering and death on the cross.

Everything stood brightly and clearly before My spiritual eye, the brutal power of My adversary, the fallen beings' abysmal distance from God which constantly increased, I saw pitch-black darkness on one side and brightest light and happiness on the other. I had come from the light and also wanted to carry it into the darkness, yet this necessitated a bridge, I had to offer something in exchange in order to be entitled to lift the tormented souls out of the abyss into the light. I had to use My life in order to buy life for the wretched creatures. The path of self-sacrifice was the only option, the sacrifice of the highest good I possessed, My life, for the sake of love for those who were dead as the consequence of sin. I had to pay for their life with My life.

Everything stood brightly and clearly before My eyes, for this reason I already suffered dreadfully before, because, being human, I was created with the same emotions as you, with the fear of death, of the appalling suffering and of Myself, that I might get exhausted, that My strength might not be enough and that My fallen brothers would have to remain in the great adversity were I to fail.

However, the nearer the day of the happening came the more My strength grew. My strength grew like My love for the wretched human race, whose hardship I recognized every day more, And even though I was sporadically seized by weakness in view of what was ahead of Me, My will nevertheless did not weaken to finish the work which I had started. For the human part of Me kept in contact with the Father at all times, Who permeated Me with strength so that My love became increasingly more powerful and I finally died fully consciously, because I also realized that death had to be overcome and that this was My task as well.

The path to the cross was bitter and excruciating, for I had to go through profound darkness in order to open the gate into the kingdom of light for all those who wanted to ascend from the abyss into the light. However, as a human being I had to endure the most bitter suffering and torment in order to help you, who, without My act of Salvation, without My death on the cross, would have been irretrievably lost. This is why My earthly existence as a human was so tremendously sorrowful, for from the moment the Father had revealed Himself in My physical shell I was also aware of everything that awaited Me, and yet I voluntarily walked the path to the cross, for not the Father's will but My love for the fallen beings impelled Me to accomplish the act of Salvation, and this love gave Me the strength to persevere until the hour of death."

Salvation Through Jesus Christ

BD No. 5724 of 07/16/1953 taken from book 62

God the Father is speaking: "Every human being can redeem himself if he so wants, yet he cannot do so without Jesus Christ. Hence Jesus Christ is the Redeemer, but if the human being does not want it himself, the act of Salvation at the cross was in vain for him. Only the human will bring it into effect, it is imperative that the human will first strives towards salvation through Jesus Christ, only then can he be assured that he will be redeemed. No human being has been excluded, no person needs to continue without freedom, because the man Jesus Christ died on the cross so that the whole of humanity, all human beings of past, present and future, can be redeemed from their guilt and no-one has been barred, but salvation does not occur against the human will, and the will is only strengthened through Jesus Christ. Consequently, He inevitably has to be acknowledged as God's Son and Savior of the world, otherwise His help will not be requested, and otherwise the blessings of His act of Salvation will not be called upon. Because in the unredeemed state he is held in bondage by a dark force, his will for good is restrained and he is a slave to him who is his lord, so that he complies with his will and as a result offends against divine order with heartless thoughts and actions.

It is the will of the still constrained human being, which is wrongly directed. Due to his misguided love he only desires what pulls him down but not what

elevates him. His restraints constantly pull downward, and if he wants to ascend then he has to be liberated from his chains, he has to be free from the force which controls him. He has to be redeemed and can redeem himself with the strength of love. But this is extremely weak in a human being and can only be strengthened when the person calls on Him Who has overcome this power by His death on the cross, when he calls on the Lord to whom this power is inferior. Jesus Christ, the Divine Savior and Conqueror of death, the constrained state and helplessness. By His death on the cross He has acquired unlimited blessings which He shares with everyone who desires them. And by using these blessings the will becomes strengthened which enables the person to carry out deeds of love, to acquire God's strength, which will inevitably help him to ascend and liberate him from the chains which had held him captive. He has redeemed himself through Jesus Christ, or he was willing to let himself be redeemed by Jesus Christ, to benefit from His sacrifice on the cross. He has delivered himself through the blood of Jesus from all guilt which had subjected him to the force of the power, which is God's adversary, and which therefore also had to be overcome by God Himself.

If Jesus Christ is not acknowledged as Son of God and Savior of the world, God's adversary maintains his grip on the person, be it on earth or in the beyond. And this means that the soul remains in a sphere which will be without light for eternity that the soul can never become enlightened, that it is without freedom and strength and can no longer change its situation by itself, that it is condemned, until it is approached by a Savior. And this Savior once again is Jesus Christ, because only He has the strength to liberate the soul from the power of His adversary. Yet again the soul has to want this itself, it has to call on Him when, due to an exceptionally weak gleam of light, it remembers the man Jesus in a flash, who was known on earth as the Savior and Redeemer of humanity. With its cry it acknowledges Him, it is a call-in greatest need, which the Divine Savior hears and Whose work of Salvation benefits this soul from now on too in as much as He liberates it from its torment.

You humans on earth should not bypass Jesus Christ because you will only delay your salvation, which you sooner or later have to accept, because you cannot be redeemed without Jesus Christ, but you yourselves have to want to be redeemed by Him. This will can arise in you on earth if you are taught about Him correctly, about the significance of His crucifixion and your attitude towards the act of Salvation, because He will forever remind people of Himself, and the references to Him during the last days can be heard with such urgency, that every human being should seriously consider whether he can accept responsibility for his attitude towards Jesus Christ. He should ask for information in regards to the problem of God's human manifestation and salvation, then he will also receive an acceptable explanation, but he should not be so arrogant as to make a rash judgment and abandon everything in relation to Jesus Christ. Sooner or later he will have to take the path to Him.

But his remorse will be extremely painful if he does not realize his error until he is in the beyond, if he himself extends the state of his torment by his rejection of Him, Who alone can release him from his hardship. As soon as the human being on earth, or even in the beyond, takes the path to Jesus Christ, he will move towards his salvation. But without Jesus Christ he will remain in

darkness forever, he cannot rise from the tomb of death until he acknowledges the One, Who has overcome death. He can only become blessed when he intentionally allows himself to become redeemed by Jesus' blood."

Did Jesus Christ Redeem all People?

BD No. 3277 of 10/02/1944 taken from book 43

God the Father is speaking: "People read the Word but they do not understand its meaning, and thus misguided teachings due to false interpretations are given by those who want to serve Me, if they do not sincerely unite with Me and first ask for an explanation and, when they receive it, accept it without resistance. People single-mindedly adhere to My Word that I have delivered mankind from sin by My crucifixion. But they do not comprehend the essence of the Word; they do not comprehend the significance of the act of Salvation. Consequently, they do not understand what the human being has to do himself in order to join the flock of those who have been delivered from their guilt of sin by My blood.

I have died for all human beings, providing they want to accept My act of Salvation. I have not imposed any restrictions, but people set limitations when they do not acknowledge My act of Salvation. And these people exclude themselves from the circle of those for whom I have died on the cross. Consequently, only the sins of those can be forgiven who allow themselves to be saved through their faith in Me and My death on the cross, whereas the sins of those who reject Me and My act of Salvation are not forgiven, because they do not allow themselves to be purified by My blood, and because they do not want to belong to those for whom I have died. Once again human free will is decisive, and I abide by this free will. If people's guilt of sin were forgiven without faith in Me and My act of love, then the human being would be placed into a state of freedom against his own will. But this is in opposition to My order because it counteracts My justice as well as My love, since the person will not use this state to bond with Me nor will he ever regret his sin.

My Word is truth, and no untruth can ever be found in the fact that I have died for all human beings, that I have redeemed all people from their sins. But their free will has to decide whether they want to be redeemed, whether they want to accept My work of love, because I do not determine the will. Therefore, all of humanity could be free of sin if it believed in My act of Salvation, just as it is and will remain in deepest darkness and subject to their sins if it rejects Me as Redeemer of humanity. And for this reason, most of humanity now lives in sin, it is without forgiveness because it no longer acknowledges Me, and thus My act of Salvation has become ineffective for humanity.

Hence the 'forgiveness of sin' should not be misunderstood, it is not applicable to those who are completely apart from Me; not that I Am pushing them away, instead they are distancing themselves from Me, they are fleeing from Me, who is approaching them and constantly asks for their souls. I provide them with a gift of grace which liberates them from their sin and their guilt, but if they reject this it has no effect on them because they belong to those who are fighting on behalf of My adversary and who are therefore still controlled by him until they allow themselves to be saved by Me. And thus it is wrong to describe My act of

Salvation in a way which suggests that all people are beneficiaries of that which their free will could certainly acquire; but which free will can also throw away by rejecting it and by being totally without faith. Only the person who accepts My gift of grace will also become free of his sins, because I have carried his guilt for him, I have suffered for him and accepted the crucifixion.

Although I have died for everyone, not everyone accepts Me. I took everyone's guilt upon My shoulders, but not everyone feels guilty and therefore does not place their burden upon Me. And thus, they will also be unable to purge their guilt, since it is too immense to do so themselves, because now they are also adding the guilt of rejecting My love. But how can they hope for the forgiveness of their sins? How can people believe that they can become free of all guilt without their own contribution, without their own will?

My love's sacrifice for you, the purification of all sin through My blood is an incomprehensibly significant blessing for you humans. But you must also want to receive My love, you should not reject it, otherwise it cannot take effect on you, otherwise I cannot redeem."

The True Description of the Act of Salvation

BD No. 8731 of 01/20/1964 taken from book 92

God the Father is speaking: "I only ever want you to know that you can only return to Me on the path of truth, and therefore you also have to accept it from Me, because I Am Eternal Truth. But then you will steadily follow the path which will be shown to you because you will clearly understand why you are living on earth and where your true home is. When you are taught the truth, you will also learn about your origin and all previous events in the spiritual kingdom which will then make your earthly life explicable, you will recognize its meaning and goal and then try to achieve it. But if you are given erroneous information everything will be incomprehensible to you and give rise to all kinds of questions which will then be answered wrongly again. And then your earthly life will be mostly lived in vain since My adversary will keep you in the dark and will always prevent you from searching for truth or from sincerely requesting it.

The essence of what you should know is and remains Jesus Christ's act of Salvation. If you are truthfully informed, your perfection, your return to Me, is guaranteed because then you will make use of the blessings which the human being Jesus acquired through His crucifixion. All weakness of will, shall vanish; you will seriously strive for perfection and be relieved of the original sin's burden which had pushed you to the ground so much that you could not get up by yourselves. And I will always endeavor to convey to you the truth about the act of Salvation because you need to know of it if it is to be of benefit to you, if Christ is to have shed His blood for you too, which compensated for your great sin of guilt. Because you consciously have to claim the blessings, you consciously have to accept Him as the divine Redeemer, surrender your guilt to Him and ask Him for forgiveness, because He and I are One. Once you rebelled against Me, once you refused to acknowledge Me and now you have to acknowledge Me in Jesus as your God and Father and long for unification with Me again.

There is no other way to return to Me than the path to the cross, and only this pure truth will lead you there, only truth can give you the knowledge of how

significant Jesus Christ's act of Salvation is for you and why you have to pay heed to it. And if, due to My adversary's influence, this truth is mixed with inaccurate spiritual knowledge, Jesus Christ's act of Salvation will also be described wrongly, it will be devalued precisely because it is understood wrongly, which is My adversary's objective. He will always strive to keep people in spiritual darkness, and thus he makes sure that the truth is infiltrated by error in order to prevent people from becoming enlightened, from recognizing and walking the right path in this light.

It is his intention to render the act of Salvation entirely ineffective, to take all relevant knowledge from people, to portray Jesus as a rebellious human being in a secular sense who therefore had to suffer death on the cross. It is his intention to argue every spiritual motive and thus destroy people's faith in a mission by Jesus so that they will not take the path to Him under His cross and instead deny Him as a Savior of humanity sent by God. And thus, humanity suffers an unimaginable disadvantage, for only He can help their great spiritual need.

By excluding Jesus Christ and His act of Salvation people will live their earthly life in vain; they will stay in spiritual darkness and therefore also part of him who is My adversary and My enemy. But where he works, I Am always active too, and where he corrupts truth, I will constantly send it down to earth. And pure truth will always find its way to where it is desired. The adversary will not be able to prevent this since the desire for truth applies to Me and thus the human being has already passed his final test of will, he has chosen Me and will therefore also receive from Me. And what I give will always be of utmost value and therefore also help the human being reach his goal.

But you humans should not forget that only the truth can have beneficial consequences because wrong spiritual knowledge can never result in salvation for the human being's soul. *Hence you only ever have to desire the truth, you should not be satisfied with spiritual knowledge the end result of which is unknown to you, and therefore you always have to ask Me to enable you to recognize that which is lawful and true and to protect you from misguided spiritual knowledge. And truly I will always fulfill this request, after all, I want you to return to Me and therefore I will also show you the right path to walk. And then you will also reach your goal safely."*



There is no other way to return to Me than the path to the cross, and only this pure truth will lead you there, only truth can give you the knowledge of how significant Jesus Christ's act of Salvation is for you and why you have to pay heed to it.

The Mystery of Salvation Through Jesus' Death on the Cross - summary

Ref: Kurt Eggenstein – Jakob Lorber – Predicts Coming Catastrophes and the True Church - 1847

Salvation through God becoming flesh and the death on the cross of the God-Man Jesus is the mystery most people find hardest to grasp. Jesus - and this is the very opposite of the opinions expressed by some authors ⁴³ - did on several occasions, and even during the first of his three teaching years, predict his violent death and his resurrection on the third day when speaking to the disciples.

"From then onwards", New Revelation has it, "I began to talk seriously to My disciples, telling them that I would probably have to go to Jerusalem and there suffer a great deal under the elders, high priests and scribes, would be killed by them, yet on the third day rise again from death (Mt 16, 21). Thenceforth I would be forever victorious over all death and all enemies of life, something I did already speak of on Mark's Mount."

"Then Peter became alarmed and taking Me aside told me in a certain imperious, admonitory manner: 'Lord, that shall not happen to you, and you have a duty, towards us and all men, to take care of yourself!' (Mt 16, 22)

"But I turned quickly and said, also in a very serious voice: 'Get away from Me, Satan! You are a stumbling block to me; you are not thinking in the way God thinks, but only in the way wholly common to the men of this world!'" (Mt 16, 23) (Gr V 170,5-6)

This passage in the gospel is a stumbling block to many critics. They cannot reconcile reports that on the one hand Jesus "intends to give Peter the keys of heaven and build his church upon him" and on the other almost immediately afterwards calls him Satan. The result is that they deprecate the whole of the gospel as unreliable early church tradition to which there is no rhyme nor reason.

The extremely condensed style of the gospel does not permit rapid, superficial judgements. The full discussion in New Revelation throws a light also on this issue, showing logic to be present. New Revelation says the following:

"Now Peter was very much taken aback, fell down before Me, asked My forgiveness, and added, in tears: 'Lord, when we were taking our course on this very sea, where we have been for several days, you said to me, because of my faith: 'You, Simon Judah, are Peter, and on this rock will I build My Church, and all the gates of hell shall never overcome it! I will give you the key to the kingdom of heaven. Whatever you lose on earth shall be lost also in heaven, and whatever you bind on earth shall be bound also in heaven!' Those, O Lord, were the literal words from Your most holy lips, addressed to me, a poor sinner. Yet in spite of this I never elevated myself, but always considered myself the least among us - and because of a warning given that may only be human, but did arise from my great love for you, you have made me the prince of hell! Lord, do show kindness and mercy to the miserable fisherman Peter who was the first to cast his net into the sea, leaving wife and children to follow you!" (Gr V 170, 7-8)

"Then I turned again to Peter and said kindly: 'I did not in the least demean you by speaking to you sharply to show you your human nature! Everything in man that is of this world - his flesh, therefore, and its various needs in respects that are wholly of this earth - is condemned, and is therefore hell and Satan, who is the very essence of all condemnation, all death, all darkness and all falsehood;

for all the seeming life in physical matter is but a semblance of life, and all its value is as good as nothing. A man who relapses into one of the material senses therefore is also Satan in so far as he stands for some weal or other in physical matter and its seeming life.

"Anyone wishing to rid himself of Satan while still in the flesh will have to take up the cross that I am already bearing in spirit and follow Me! (Mt 16, 24) For I say to you: Anyone wishing to maintain his (earthly) life shall lose it (the spiritual life); yet anyone who loses his (earthly) life for My sake, shall find it (spiritual life). (Mt 16, 25)

"What good would it be for a person to gain the whole world with all its treasures, yet suffer harm as he does so in his soul?" (Gr V 171, 1-4)

"And you, Peter, will, I hope, now also be clear about what I did say to you before: 'Get away from Me, Satan!'" (Gr V 170, 9)

After this, Peter thought much about the sacrificial death Jesus had foretold but sought in vain to understand the meaning of the suffering that was to come. After some time, he again addressed Jesus, in the words: "Lord and Master, there are indeed many things to be discussed that have come from Your lips, but do not rightly and in their full light make sense to even the soundest of human understanding. And in the background their looms, like a grinning monster, the strict and indisputable necessity of the passion to come for the Son of Man, and I have the courage to state quite firmly that such a necessity can never truly make sense to even the soundest and best human understanding.

"Such an act may indeed be most necessary, to achieve a main purpose set for You from eternity; but all this serves little or not at all to satisfy and illumine the human mind, that will at all times put the question, saying: 'Why did the Almighty have to be brought to such a state by his creatures, to enable him to give them bliss and life eternal? Has not the purest teaching, and miraculous deeds only a God would be capable of, been enough? If these do not get men to reform, how can his passion and his death do so?' Being one of your most faithful adherents, I am saying quite freely: Your passion will become a stumbling block to many good people, and they will falter in their faith. Therefore, I am asking you now already for a true light on this, so that we shall then be able at the right time to give the people who ask us the right explanation, to satisfy them." (Gr V 247, 1-3)

Peter received the following reply: "You are asking about something that is very good and right, yet however much I very rightly explain it to you, you, being pure man, will never wholly and rightly grasp it; only after my resurrection, when you are born again in the spirit, will you also very clearly and lucidly understand the great Why.

"I, being the sole bearer of all that is and lives, now also have to redeem what from eternity, through the firmness of My will was under the spell of judgement and of death, and it will have to be through the very judgement and through the death of My flesh and blood that I enter into the old judgement and into the old death, so that by this I loosen and undo those bonds to My very own divine will, the world of matter and of things having grown mature in itself, so that thereupon all creature shall pass from eternal death to a free and independent life.

And the Son of Man has come into this world to seek out that which in a way was lost from eternity, redeem it and thus make it ready for blessedness." (Mt 18, 11)

"What do you think? If someone had one hundred sheep and one of them got lost somewhere in the woods, would he not leave the ninety-nine where they are on the hillside and go and look for the lost one? (Mt 18, 12) And when it happens that he does find it, truly, I tell you, won't he be more delighted with the one found again than with the ninety-nine that he never did lose?" (Mt 18, 13) (Gr V 247, 4-7) "I Myself mainly came into this world in material form only to look for this lost sheep and guide it to the blessedness it is destined for.

"God's spirit and will is gentled in this My Body, that is, in matter, made pliable, as it were, and free able. When this has come about, this My physical matter first needs to be broken in the greatest possible degradation and humiliation, and dissolved, and the Spirit of God, who dwells in me in all his fullness and is at one with my soul, has to arouse this broken matter, purified as though in the fire of the Spirit's love, and give it life, and it will then rise again, victorious over all judgement and all death.

"You will not yet be able to see really clearly how and why this has to be and also will be, and I have told you this beforehand; but this you can already conclude, that such an act, repulsive as it may seem to an eye that is wholly human, yet is necessary, to restore all creature within the rightful length of times to a free, independent and pure life in God.

"And since I have sufficiently revealed this for your understanding, you will in your hearts - if you now realize who indeed are the little ones - also come to see that it is the Father's Will that not even the very smallest and the very least of them shall ever be lost." (Mt 18, 14) (Gr V 247, 9-12)

"According to the old order, no one could enter into heaven who had once been held fast in matter." (Gr IV 109, 4) The new order is that "I Myself have become man, have Myself penetrated all matter, and in this way made all its spiritual content, however old and condemned, able to attain blessedness. And that is indeed the second creation, that I had intended from all eternity, without which no human being on this or any other earth could ever have attained perfect bliss."

"Salvation, however, lies firstly in My teaching and secondly in this My becoming man, thus breaking and overcoming the power of the old hell that is so prevalent." (Gr VI 239, 3-5)

Salvation has from its origin been linked with the Fall of Adam that is known as "spiritual death". (Gr IX 83, 5) "The whole of man lost strength and lost his power over all things in the natural world and was then forced to gain the bread that would feed him in the sweat of his brow, by physical and even more so mental labor, aided by the pale glimmer of his intellectual brain."

"And see, by this time men have come away so far from God and therefore also from the true inner life that they almost do not believe in a God anymore and therefore also do not believe in the soul living on once the body has fallen away." (Gr IX 83, 5-6) "And now that God Himself has come to mankind, in all the fullness of his eternal power and might, and with all his love and wisdom, they do not realize this and in their great blindness consider it impossible, though indeed all things are possible for God." (Gr IX 83, 7)

"The whole earth with the most wicked of human races is a perfect hell."
"The world and hell are one, just as body and soul are one." (Gr VI 240, 5-6)

"Before I became man, no one could surely have attained to the level of sublimes perfection of life, and I have come to this earth to make you My true Children, through the rebirth of your spirit into your soul." (Gr VI 218, 1)

"Till now (i.e., the resurrection of Jesus, author) no soul leaving its body was taken away from the earth. In countless numbers, starting from Adam to this hour, they are all languishing in the darkness of the earth. But from now on they shall all be free. And when I shall ascend to the heights, I shall open the path from earth to heaven for all, and they shall all by this path enter into eternal life. See, that is the work the Messiah is to achieve." (Gr I 62, 9-10)

"For all time and eternities to come, I wanted to have real and genuine Children, wholly alike to Me, not just creating them, in the usual way, but truly raising them, in My paternal love, that they should then rule over the whole of infinity with Me. To achieve this, I, the infinite, eternal God, assumed the flesh for the main core of life in My divine reality, to present Myself to you, My Children, as a visible and tangible father, and Myself teach you, from My very own lips and heart, true divine love, wisdom and power, that you shall and will use these, like Me, to govern not only all the beings of the present phase in creation, but also those that went before and those that are still to come." (Gr IV 255, 3-4)

"As to My passion, I have suffered in My body like any other man, and in the same order as you may read in the gospels. Yet because I as a suffering human also encompassed another, divine I, the suffering was indeed doubled, being external, of the body, and also inner suffering, as a God.

"You know what the external suffering consisted of - but as to My suffering as a God, that is another question. To try and get an idea, consider what it actually means that the infinite God withdrew from his infinite and eternal freedom during this period of suffering and came to reside in the heart of his suffering 'Son'." (Hi I p. 327, 8-9)

... "On all bodies in the universe that in any way are inhabited by rational beings in human form, it was made known that the Lord had become wholly man, in the flesh..." (Gr I 215, 4)

"Anything God does, applies not only to us here in this spot, nor merely to this country or the whole wide earth, but it applies one and the same for the whole of infinity and eternity. Therefore, all this has to be well grasped, in its deepest depths." (Gr III 80, 10)

Above, the words of Peter were referred to, that Jesus' passion would become a stumbling block for many. Peter has been proved right.

It began with Arius in the 4th century, the bishop who denied Christ's divinity and could not envisage God letting such be done to him as a man. According to Arius, Jesus was merely a superman, and towards the end of the 4th century it seemed that about half the Christians might join the camp of this heretic. But it only seemed to be so, for an invisible hand guided development in different channels. Today, only very few Christians know the name of this heretic.

Once liberal Protestant theologians began to make a critical study of the Bible, the divine nature of Jesus came to be denied more and more, right to this day. This is epitomized in the words of Rudolf Bultmann: "what primitive

mythology, that a divine being become man redeems the sins of mankind with his blood." ⁴⁴

The same tenor may be found in the writings of Heinz Zahrnt. Jesus, according to him, is "not something supernatural"; "God is simply acting and speaking in a human being". ⁴⁵ And how does Zahrnt substantiate his thesis? Believe it or not, he rests his case on Pilate's "Behold the Man!" He simply ignores the witness of John the Evangelist before the Sanhedrin: "I am he", when it was a matter of life and death.

Anything that does not fit in with the concepts of a weighable, measurable world, is immediately rejected as being contradictory, illogical and imaginary 'common properly'.

When Jesus foretold his passion to the disciples in the presence of his mother, Mary grew fearful and deeply concerned. When she tried to argue with her son, he replied: "These are things only I understand, therefore let none of you speak about it any further" (Gr X 5, 5)

These words, and the following, which were dictated to Lorber, silence all criticism.

"Infinitely much still lies hidden within it (the death on the cross), and you will have much to study in it for ages and ages, and this shall be ever greater and more infinite." (Hi I p. 329, 15)

We have quoted Bultmann and Zahrnt as typical examples. The statement that Jesus is not the Son of God and the Redeemer, but one who spoke for God, i.e., a prophet, an ideal teacher, a moral man, and-as we are now able to read - an "interesting person", runs through modern theological literature like a continuous thread. All who became authors and played their part in destroying Christianity tended to be highly successful, earning much applause. The damage done to the souls is beyond comprehension. At first the educated classes were caught up in the process of dissolution, and then, in the age of mass media, also the mass of the people. Most readers or listeners are unable to have their own informed opinion concerning the theories put before them. The distrust sown by the churches in their often-reprehensible ways of dealing with the truth, contributes to the uncertainty now felt by people who do not know what to think.

The source and origin of this development is the negation of all that is metaphysical. "Gone is the old system of the two worlds", Zahrnt writes, ". . . gone is the splitting of one reality into this world and the next." ⁴⁷ The denial of the divine nature of Jesus and of eternal life for the soul in another world means that the center of the Christian faith is destroyed. Parallel to this, positivism and materialism are widespread in the sciences. "This development", Dietrich von Hildebrand says quite rightly, "must be regarded as a truly spiritual and moral disease of our century." ⁴⁸

Yet the transcendental world does exist, however much it may be denied today. Goethe's words still hold true: "The world of the spirits is not a closed one. Your mind is closed, your heart is dead." As Walter Nigg put it so aptly, "the most profound religious truths cannot be grasped by following a course of intellectual study." ⁴⁹

When all sense of mystery has been lost, the intellect will always be tempted to deny and undo anything that does not fit in with human logic.

Presumptuous, rationalism ignores the dictum: *finitum non capax infiniti*, i.e., the finite is not capable of encompassing the infinite. That is why it says in Ecclesiasticus 1, 6: "Who can fathom the root of wisdom? And her secrets, who has understood them?"



The essence of what you should know is and remains Jesus Christ's act of Salvation. If you are truthfully informed, your perfection, your return to Me, is guaranteed because then you will make use of the blessings which the human being Jesus acquired through His crucifixion.

Chapter 5: The Lord Descends into the Abyss



The Lord Descends into the Abyss, Jesus Descends into the Abyss, Holy of Holies and the Veil, The Fall of the Temple, The Error of Israel, Israel (the meaning of the Name), Holy Saturday is the Day of Silence . . . and much more.

The Lord Descends into the Abyss – Part 1

Ref: The Liturgy of the Hours Vol2:496, from an ancient homily on Holy Saturday



Rise, let us leave this place.

[Note: At the very moment that Jesus died on the cross and His spirit left his body, a great earthquake took place. It was then that the Lord entered the nether world looking for the body of Adam, the first man, He created. This event was recorded in an ancient homily on Holy Saturday.] Jesus is speaking: **"Up to the present, no soul leaving the body has yet been removed from the earth; countless numbers, starting with Adam right up to this hour are languishing in the night of the earth. But only from now on shall they be liberated. After I shall have ascended on high, I shall open the way from earth to heaven to them all, along this way all shall enter upon everlasting life."** Ref: Gospel of John Chapter 61: by Jakob Lorber

"Something strange is happening – there is a great silence on the earth today, a great silence and stillness. The whole earth keeps silent because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parents, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him, Adam, the first man he had created, struck his breast in terror and cried out to everyone: 'My Lord be with you all.' Christ answered him: 'And with your spirit.' He took him by the hand and raised him up, saying: 'Awake, O sleeper, and rise from the dead, and Christ will give you light.'

'I am your God, who for your sake has become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person, and we cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against me.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, and the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.'"

The Lord Descended into the Abyss – Part 2

BD No. 8999 of 06/20/1965 taken from book 94

God the Father is speaking: "When I lived on earth My constant thought was to save people from descending into utmost darkness so that they would be unable to enter the vestibule of hell (which even denied their entrance to the vestibule of hell), on account of which I continuously proclaimed the teaching of love to make it easier for them to believe in My act of Salvation, and thereby the work of redemption was already achieved in these human beings. Yet people were still too occupied with the earthly world, only a few believed in life after death and they were receptive to My teaching of love, and they recognized Me with ease since I was also able to instruct them and they accepted everything as truth. Thus, a large proportion of those who experienced Me were able to enter My



kingdom in a 'redeemed' state, yet far more rejected My teaching, they remained heartless and had to endure their fate in the beyond.

After My crucifixion I also descended into this kingdom and was able to release all those who stayed in the *vestibule of hell*, all the people who had lead a God-pleasing life but for whom the kingdom of light was still locked because they were still burdened by the original sin, since My act of Salvation had yet to be accomplished, I approached them as the 'human being Jesus' for they, too, should not be compelled to believe, I joined them in My figure of suffering which made many ask the question: If You are the Messiah Who was promised to us, why did Your power not prevent this, why did You have to suffer this appalling death on the cross? For they had been waiting for Me, for the One Who was promised to them as a Savior. They, too, had to follow Me entirely of their own free will, and it was not difficult to convince them that I was this promised Messiah.

Then, however, followed My descent into hell, into the region where I also wanted to bring *salvation from the original sin*. There I was less successful in convincing the souls, precisely because I appeared in the same figure and was visible to them as the 'beaten Jesus' to whom they denied all power and thus they did not want to acknowledge Him either. Nevertheless, anyone who wanted to, was allowed to follow Me and I released him from his bondage. And time and again I descend into the abyss to ignite a small light for everyone, so that they momentarily will remember the One Who once came to them and this will gradually lessen their resistance, so that they, who previously had been stubborn and only had words of hatred and scorn for Him, will also let themselves be redeemed by His love. Yet My love will not hold anything against them, My love is constantly concerned that everyone should be rescued, that no-one will return again into the bondage of the one who had owned them for so long, and that My act of Salvation for these, too, had not been made in vain. But I cannot prevent it if their resistance to Me is so strong that all efforts on My part are in vain, for I will never force anyone to acknowledge Me, I will only offer everyone the best possible opportunities to find their way out into the light.

And thus, you humans render Me a great service by praying for these souls, for there will always be a few who will let go, who will be touched by the power of prayer and then can be guided into the light. And in sincere gratitude these souls will do the same and entice other souls out of the abyss, since they know each other, and they understand and try to disperse the objections which still dominate them.

Once it is possible that they at least take notice of My greatest act of mercy then they will also reflect on it and try to make contact with Me. And then the forgiveness of their immense sin is ensured, then the gate into the kingdom of light will be opened for them and a long state of torment will have finished."

Holy of Holies and the Veil

The word "veil" in Hebrew means a screen, divider or separator that hides. What was this curtain hiding? Essentially, it was shielding a holy God from sinful man. Whoever entered into the Holy of Holies was entering the very presence of God. In fact, anyone except the high priest who entered the Holy of Holies would die. Even the high priest, God's chosen mediator with His people, could only pass

through the veil and enter this sacred dwelling once a year, on a prescribed day called the Day of Atonement.

The picture of the veil was that of a barrier between man and God, showing man that the holiness of God could not be trifled with. God's eyes are too pure to look on evil and He can tolerate no sin (Habakkuk 1:13). The veil was a barrier to make sure that man could not carelessly and irreverently enter into God's awesome presence. Even as the high priest entered the Holy of Holies on the Day of Atonement, he had to make some meticulous preparations: He had to wash himself, put on special clothing, bring burning incense to let the smoke cover his eyes from a direct view of God, and sprinkle blood towards the east to make atonement for sins.

"But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance." (Hebrews 9:7)

So the presence of God remained shielded from man behind a thick curtain during the history of Israel. However, Jesus' sacrificial death on the cross changed that. When He died, the curtain in the Jerusalem temple was torn in half, from the top to the bottom. Only God could have carried out such an incredible feat because the veil was too high for human hands to have reached it, and too thick to have torn it. (The Jerusalem temple, a replica of the wilderness tabernacle, had a curtain that was about 60 feet in height, 30 feet in width and four inches thick.) Furthermore, it was torn from top down, meaning this act must have come from above.

As the veil was torn, the Holy of Holies was exposed. God's presence was now accessible to all. Shocking as this may have been to the priests ministering in the temple that day, it is indeed good news to us as believers, because we know that Jesus' death has atoned for our sins and made us right before God. The torn veil illustrated Jesus' body broken for us, opening the way for us to come to God. As Jesus cried out "It is finished!" on the cross, He was indeed proclaiming that God's redemptive plan was now complete. The age of animal offerings was over. The ultimate offering had been sacrificed.



We can now boldly enter into God's presence, "the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf." (Hebrews 6:19-20)

"Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body. . . let us draw near to God with a sincere heart in full assurance of faith." (Hebrews 10:19-22)

The Holy of Holies is a representation of heaven itself, God's dwelling place, which we have access now through Christ. In Revelations, John's vision of heaven — the New Jerusalem — also was a perfect square, just as the Holy of Holies was. (Revelation 21:16).

"For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did

he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of Himself." (Hebrews 9:24-26)

[Note: "There is a deeper meaning in the fact that the high priest sprinkles the blood towards the east. Atonement comes to you from the east. From the east comes the one whose name is Dayspring, he who is mediator between God and man. You are invited then to look always to the east: it is there that the sun of righteousness rises for you; it is there that the light is always being born for you. You are never to walk in darkness; the great and final day is not to enfold you in darkness. Do not let the night and mists of ignorance steal upon you. So that you may always enjoy the light of knowledge, keep always in the daylight of faith, hold fast always to the light of love and peace. Jesus." Ref: Liturgy of the hours Vol. 2:286]

The Fall of the Temple

MV - Lessons on the Epistles of St. Paul to the Romans: 105

Jesus is speaking: "The law was the cause of sin more than of salvation because for too many of the people of God, the Law was by now the 'reason of wrath' for how tampered with and violated it was. Wisdom had been distorted in its voices, adapted by men to preach that which was not made to the glory of God, but to the benefit of the avid teachers.



A more serious chaos, because it was spiritual, had occurred to the simple, perfect Law of the Lord, and spirits would lose themselves in it whenever they weren't completely lost by giving themselves spiritual death; An Idolatry worse than the one of the golden calf was in the conscience of most people. Every powerful [man] of Israel was a 'golden calf,' and he would idolize himself and wanted to be idolized by the crowds.

The Temple was a name; the rites, a mimical representation. The invisible divine Presence in the Holy of Holies was not believed other than by the simple ones, by the little ones amongst the people who had the name of Holy. Still the Priest and the Rabbis taught that God was in His Temple, magnificent in His glory, speaking to His ministers. However, they knew well that God had already abandoned the Temple where He was not adored, only the interest of the Princes of the Priests, of the Scribes and Pharisees. They felt the emptiness that had occurred to the Presence. The irremediable emptiness! Because: none of the industries of men can fill the emptiness of God. Every work is in vain to fill, or at least to hide, the emptiness of an altar from which God has left. Nothing! And nothing can deceive and give peace to one who has within his consciousness and knowledge that God is no longer present, that he has abandoned the proud to their destiny, to their concupiscence's, to their idolatries.

And Jesus came in that hour. If God were to measure things to the measure of man, never an hour less propitious than that one, should have been chosen for the coming of the hour of Mercy. However, it was not only the hour of Mercy. It

was also the hour of Justice. Justice for Israel, no longer worthy of being the People of God! Another people had to be elected in its place: the *Christian people*.

The Old Law was fulfilled by Christ, which meant an end to Judaism: the New Law was about to begin."

The Error of Israel

Ref: MV PMG 5:731

Jesus is speaking: "They have misinterpreted the regality of Christ. That is why He was not believed. That is why he was feared. That is why you are now in doubt. In high places, in low ones, in the Temple, in villages, everywhere people thought of a king according to human nature. The reconstruction of the Kingdom of Israel was not limited, in the mind of God, in time, in space and in means, as it was in you.

Not in time: no royalty, even the most powerful one, is eternal. Remember the mighty Pharaohs who oppressed the Jews in the days of Moses. How many dynasties have come to an end, only soulless mummies remain of them at the bottom of secret hypogea! And a remembrance remains, if even that still remains, of their power of one hour, even less, if we measure their centuries by the eternal Time. The Kingdom is eternal.

In space: It was called: Kingdom of Israel. Because the stock of the human race came from Israel; because in Israel there is, so to say, the seed of God; and therefore, by saying Israel, it was meant: the kingdom of those created by God. But the reality of the King messiah is not limited to the small space of Palestine, but it stretches from north to south, from east to west, wherever there is a being with a spirit in its body, that is, wherever there is a man. How could one person alone gather under all the people, hostile to one another, and form only one kingdom, without shedding rivers of blood and subjecting them all by means of cruel oppression of armed men? So, how could He have been the peaceful king mentioned by the prophets?

In means: the human means, I said, is oppressed. The superhuman means is love. The former is always limited, because people's rebel against the oppressor. The latter is unlimited, because love is loved or, if it is not loved, it is derided. But as it is spiritual, it cannot be attacked directly. And God, the Infinite, wants means to be like Himself. He wants what is not finite, because he is eternal: the spirit; what belongs to the spirit; what leads to the Spirit. That has been the error: That man conceived in their minds a Messianic idea that is wrong in means and form.

Which is the highest regality? God's, Is it not so? Therefore, this Admirable, this Immanuel, This Holy, this sublime Germ, this Strong, this Father of the future century, this Prince of peace, this God like Him from Whom He comes, because so is He named and so is the Messiah, will He not have a regality like that of Him Who generated Him? Of course, He will! A regality which is completely spiritual and eternal, immune from violence and blood, unaware of betrayals and abuse of power, His Regality! The Eternal Goodness bestows also on poor men, to give honor and joy to His Word.

But did David not say that this powerful King had all things placed under His feet as a footstool? Did Isaiah not narrate all His Passion, and did David not

count, one night say, also His tortures? And is it not said that He is the Savior and Redeemer, Who with His holocaust will save sinful mankind? And is it not stated, and Jonah is the sign, that for three days He would be swallowed by the insatiable stomach of the Earth, and then He would be ejected as the prophet was by the whale? And was it not said by Him: "My Temple, that is My Body, the third day after being destroyed, will be rebuilt by Me (that is, by God)?" And what did you think that by magic He would raise the walls of the Temple again? No. Not the walls, but Himself. And God only could make Himself rise from the dead. He has raised the true Temple: His Body of the Lamb, Sacrificed, as Moses received the order and the prophecy, to prepare the "passage" from death to Life, from slavery to freedom of men, the children of God and slaves of Satan."

Israel - (Meaning of the name)

BD No. 8857 of 09/21/1964 taken from book 93

God the Father is speaking: "I will answer your every question providing you can derive some benefit for your soul. For the knowledge you receive as an answer will help you achieve maturity of soul, it must increase your realization, it must fill a gap in your education, thus, it must not merely gratify your curiosity and, therefore, may not be a worldly question. You are thinking correctly insofar as that every name has its meaning, but you are incapable of ascertaining it, especially when you associate an individual name with the name of a people to whom I Myself gave this name. In that case you must first understand what I Myself associated with this name, that I chose a nation in order to introduce Myself, whilst amongst its people, to the world as their God and Creator, that I chose these people in order to embody Myself within their midst, that I therefore speak of the people of Israel, *the people who only recognized one God*, and I dwelled among them for that reason. I did not speak of those for whom I had not been Jesus Christ, the Redeemer, instead, *I spoke of those among them who acknowledged Me, who could call themselves true Israelites*, for I was a real Israelite and rightfully entitled to assume this name, because I arose from the tribe of David, the first forefather of those who believed in Me and thus followed Me. Admittedly, they all called themselves Jews but they were, more or less, without faith, their faith was, since they lacked love, not a living one, and although they certainly taught faith in a 'God' in the temple, they themselves had no faith. *And so the 'People of Israel' will not consist of those whom you define as 'Jews' but of those who possess a living faith, who acknowledge Me, Who appeared as a Jew because I was a true 'Israelite'. And now people who let themselves be instructed by Me directly will eagerly stand up for Me again, they support a spiritual idea and thus also belong to My Israelites, to the people of Israel who recognize their Savior and Redeemer in Me, who feel connected to Me, who I can always speak to at all times.* Even though it may not happen directly, they nevertheless hear Me indirectly, thus they belong to My messengers who carry the Gospel into the world. Consequently, even today I still speak to My people of Israel which also includes those who profess the acceptance of the one God, who only acknowledge one God Who embodied Himself in Jesus. For you humans must specifically believe in the act of Salvation in order to find redemption, because this one God descended to earth and took on flesh. However, He had to prevail against all

onslaughts, because He came into His world and His Own did not accept Him. He suffered and died for humanity, and they did not recognize Him because they were spiritually in the dark and refused to let go of the Temple laws which He campaigned against. And once again the time has come that He is no longer recognized, once again the darkness is so great that it is difficult to find the right faith in Me, for hatred against the Jews will grow the nearer it is to the end. And I will bless all those who stand up for Me before the world and I will speak to My people, whichever form it might take."

Holy Saturday is the Day of Silence - the Silence of God

Ref: Movimento D'Amore San Juan Diego - www.Conchiglia.net



"But how does Humanity feel now that he hears more often the Word of God?

Humanity is divided: there are 'the children of man' and there are 'the children of God' and the latter are the True Inheritors and owners of the Earth by the Will of God the Father. The children of man, today as yesterday, on the Day of The Silence of God, feel victorious for not having amongst them; He Who with His Word pierced their corrupted soul.

Today as yesterday, certain of the Death of Jesus on the Cross, they have returned to their habitual occupations, to their illegal trades, to their dishonest actions, to their immodesty, being very happy to be no longer accused by the Word of Jesus.

Jesus is dead - Jesus no longer speaks – Jesus heals no more – Jesus does not give the sight to the blind anymore and the Earth shakes and trembles a long time and every rock falls and breaks everything.

Today as Yesterday: Jesus speaks no more - He is not permitted even today to speak yet you know that He is resurrected – But Jesus is more uncomfortable than ever, because again, through the Gospel, His Word accuses the children of man and pierces their corrupt soul – And the children of man are very satisfied of the Silence of God.

After two thousand years the Earth still shakes and trembles a long time and every rock falls and breaks everything in every part of the World. Everything is worse, the children of man continues to live in the habitual occupations and still do more illegal trades, dishonest actions and immodesty at every level.

Never as today has man become morally and practically decayed. After having killed Jesus... darkness has spread on all the earth because they have removed the Light of the World which made clear, the Will of God, on how man was to live on earth.

That Light gave the sight to the heart of attentive men who finally were able to see, realizing the reality and understanding the Truth of what Jesus was

explaining. That Light heals the souls, gave the correct strength of will and of action so that men, free from the moral chains imposed by the potent men at that time, would do and react for their physical and spiritual goodwill and in consequence for that of Humanity. Jesus was a Jew, and He loved the Jews, but He did not follow their human laws which polluted the Will of God and made their daily ritual ridiculous.

Jesus taught, explained, gave example, prayed to the Merciful and non-punishing Father, forgave, absolved, loved the Woman as Creatures of God, assisted the sick, listened to human misery, accepted all of those who came to Him, Loved and respected Nature in all of its form, worked and was sent by God to Holy Govern the World.

The devil was cheated by God and therefore furious and he tossed and turned in every place because he was wounded to death, and he was informed of his eternal end by the Eternal and Holy and Almighty Father. The devil was defeated. He is already under the foot of Mary who is Divine. The devil who tried in every way to dirty, since the beginning, the Woman, by Her he is crushed, humiliated and subdued. So humiliated and subdued and impotent on that which is the decree of God that the children of God, on this 'Day of Silence' pray, meditate, hope, and wait through suffering but with joy in the heart, the return of Jesus to hear again and again His Word which is Light and makes clear every situation, because God is God of the Tree of Eternal Life, of Hope, of Knowledge and of Joy. On this Day of Silence, only God who is the Father has the Right to speak."



Chapter 6: The Resurrection Event



The Resurrection Event, Jesus Appears to His Mother, God the Father speaks about the Resurrection Event, Resurrection of Jesus – Easter 1&2, Rekindling the Dying Life of our Spirit, The Eighth Day of Creation – The New Creation, Incarnation of Jesus, The Resurrection and Eternal Life, Jesus Appears to Others and then His Apostles . . . and much more.

The Resurrection Event

MV Vol. 5:698

"The guards, weary, old, sleepy, in various postures are watching over the Sepulcher (a burial vault), the stone of which has been reinforced around its edges, as if it were a buttress, with a thick layer of lime, on the opaque white of which stand out the large rosettes of red wax of the Temple seal, impressed with others directly on the fresh lime.

The guards must have lit a little fire during the night, because there are ashes and fire brands on the ground, and they must have played and eaten, because scattered around there are remains of food and some small clean bones, which have certainly been used for some game, like our dominoes or our children's games of marbles, which are played on a course board traced on a path. Then they became tired and left things as they are now, and they try to find more or less comfortable positions to sleep or to keep watch.

In a clear sky, where to the east there is now a completely rosy zone, which is spreading out more and more widely, but where, however, there are no sunbeams as yet, a very bright meteor appears, coming from unknown depths, and it descends like a sphere of fire of unsustainable splendor, followed by a glowing trail, which perhaps is nothing but the persistence of its brightness in our retina. It descends at a very high speed towards the earth, shedding such an intense phantasmagoric light; frightful in its beauty, the rosy light of dawn vanishes, outshone by such white incandescence.

The guards, astonished, raise their heads, also because with the light there comes a mighty, harmonious, solemn rumble that fills the whole of Creation with its roar. It comes from heavenly depths. It is the alleluia, the angelical glory; it follows the Spirit of Christ, which is returning to His glorious Flesh. (Known as Pearls of Thunder)

The meteor clashes on the useless closure of the Sepulcher, tears it off, throws it on the ground, and it strikes with terror and noise the guards placed as jailers of the Master of the Universe, producing with its return to the Earth a new earthquake as it had caused one when the Spirit of the Lord fled from the Earth. It enters the dark Sepulcher that becomes all bright with its indescribable light, and while it remains suspended in the still air, the Spirit is infused again into the Body, motionless under the funeral bandages.

All this takes place not in a minute, but in the fraction of a minute, so fast has been the appearance, dissent, penetration, and the disappearance of the Light of God...



The 'I want' of the divine Spirit to its cold Body is noiseless. It is uttered by the Essence to the immobile Matter. But no word is perceived by the human ear. The Flesh receives the order and obeys it with a deep sigh, nothing else for some minutes.



[Note: In Maria Valtorta's detailed description about the resurrection of Christ, she notes that a very bright light descends at a very high speed towards the earth, shedding such an intense phantasmagoric light that it could only come from heavenly depths. It is the Spirit of God, which is returning to the body of Jesus. It enters the dark Sepulcher that becomes all bright with its indescribable light, and while it remains suspended in the still air, the Spirit of God spiritualized the Body of Jesus. For all His substances had merged with the Father, whose spirit had permeated body and soul and nothing human remained in Jesus.... What arose from the dead on the third day was God the Father, the Father-Spirit of eternity, the God whom the beings desired to behold and who had now manifested Himself in the outward appearance of Jesus Christ.]

It was during this event that produced the image on the shroud. Science, now claims, that the image on the shroud is a negative imprint that could only be produced from an intense light that would have to be outside the spectrum of any earthly light. A burst of light had to come from under the shroud to produce the image, thus, the intense light had to come from the body of Christ. There can be no doubt, that the Shroud of Turin is the burial cloth of Jesus Christ.]

Under the Sudarium and the Shroud, the glorious Body is recomposed in eternal beauty, it awakes from the sleep of death, it comes back from the 'nothing' in which it was, it lives after being dead. The heart certainly awakes and gives its first throb; it propels the remaining frozen blood through the veins and at once creates the full measure of it in the empty arteries, in the immobile lungs, in the dark brain, and brings back warmth, health, strength, and thought.

Another moment, and there is a sudden movement under the heavy Shroud. It is so sudden that, from the moment He certainly moves his folded arms to the moment he appears standing, imposing, splendid in His garment of immaterial matter, supernaturally handsome and majestic, with a gravity that changes and elevates Him, and yet leaves Him exactly Himself, the eye has hardly time to follow the development. And now it admires Him: so different from what the mind remembers, tidied up, without wounds or blood, only blazing with the light that gushes from the five wounds and issues from every pore of his skin.

When He takes His first step - and in the movement the rays emanating from His Hands and feet halo Him with beams of light: from His Head haloed with a garland, made with the countless little wounds of the crown, but they no longer to bleed but only shine, to the hem of His tunic, when, opening His arms, that were folded across His chest, He uncovers the zone of very bright luminosity that filters through His tunic inflaming it like a sun at the height of His Heart -- then it is really the 'Light' that has taken a body. Not the poor light of the Earth, not the poor light of the stars, not the poor light of the sun. But the Light of God: all the heavenly brightness that gathers in one Being and grants Him it's inconceivable azure as eyes, it's golden fire as hair, it's angelic whiteness as garment and complexion and all that exists, but cannot be described by human words, the super eminent ardor of the Most Holy Trinity, that outshines with its ardent power every fire in Paradise, absorbing Him in Itself to generate Him again at each moment of the eternal Time, Heart of Heaven that attracts and spreads His blood, the countless drops of His incorporeal blood: the blessed souls, the angels, everything there is the Paradise: the love of God, the love for God, all this is the Light that is, that forms the Risen Christ.



The Resurrection - Artist: Ron Di Cianni

The resurrection of Christ is the most historical, certain and proven fact of all the events which have ever taken place. Ref MMP:72

When He moves, coming towards the exit, and the eye can see, beyond His brightness, two most beautiful brilliances, but similar to stars compared with the sun, appear to me, one on this side, the other on the other side of the threshold prostrated in the adoration of their God, Who passes by enveloped in His light, beautifying with His smile, and He goes out, leaving the funeral grotto and going back to walk on the earth, that awakes out of joy and shines in its dew, in the hues of herbs and rosaries, in the countless corollas of apple-trees, that open, by a

wonder, to the early sun that kisses them, and to the eternal Sun Who proceeds under them.

The guards are there, shocked. The corrupt powers of man do not see God, whereas the pure powers of the universe – the flowers, herbs, birds – admire and venerate the Mighty One, Who passes by in a halo of His own Light and in an areola of sunlight.

His smile, His eyes that rest on flowers, on dead branches that look up at the clear sky, everything becomes more beautiful. And more soft and shaded than a silky rosary are the millions of petals forming flowery foam on the head of the Conqueror. And brighter are the diamonds of the dew. And of a deeper blue is the sky reflecting His refulgent eyes, and more joyful is the sun that with gladness paints a little cloud blown by a light wind, that comes to kiss its King with scents stolen from gardens and with caresses of silky petals.

Jesus raises His Hand and blesses and then, while the birds sing more loudly and the wind carries its scents, He disappears from my sight, leaving me in joy that cancels even the slightest remembrance of sadness and sufferings and hesitancy for tomorrow.”

Note: Jesus is speaking: “. . . today I want to reveal to the world the day of My Resurrection. It was the ninth day of the fourth month of *your calendar* the time was, three in the morning. I Am resurrected on the third day, not after three days. ***From My Death to My Resurrection thirty-six hours of your time had passed***, and those who have studied and can study, understand the reason, evaluating that I did everything, always without excluding Mary, My Holy Mother. Conchiglia, we recount through these writings that is given an hour of My Death, for each year of My Life, lived on Earth.” Ref: Conchiglia January 1st, 2002

Jesus Appears to His Mother

MV Vol. 5:701

“Mary is prostrated with Her face on the floor. She looks like a poor wretch. She looks like that withered flower of which She has spoken.

The closed window is opened with a violent banging of the heavy shutters, and with the first ray of the sun, Jesus enters.

Mary, who has been shaken by the noise and has raised Her head to see which wind has opened the shutters, sees Her radiant Son: handsome, infinitely more handsome than He was before suffering, smiling, lively, brighter than the sun, dressed in a white garment that seems woven light, and Who is advancing towards Her.

She straightens Herself up on Her knees and crossing Her hands on Her breast, She says with a sob that is joy and grief: ‘Lord, My God.’ And She remains thus, enraptured in contemplating Him, with Her face all washed by tears, but made serene, pacified by His smile and by the ecstasy.

But He does not want to see His Mother on Her knees, like a servant. And He calls Her, stretching out His hands, from the wounds of which emanate rays that make His glorious Flesh even brighter: ‘Mother!’ But it is not the sorrowful word of the conversations and the farewells before His Passion, or the heart-rending lament of



the meeting on Calvary and of the agony. It is a cry of triumph, of joy, of freedom, of rejoicing, of love, of gratitude. And He bends over His Mother, who dare not touch Him, and He places His hands under Her bent elbows, and He lifts Her up, He presses Her to His Heart and kisses Her.

Oh! Mary realizes then that it is not a vision, that it is Her Son *Who has really risen*, that is Her Jesus, the Son Who still loves Her as a Son. And with a cry, She flings Her arms round His neck, and She embraces and kisses Him, laughing in Her weeping. She kisses His Forehead, where there are no longer any wounds, His Head no longer unkempt and bloody, His shining Eyes, His healed Cheeks, His Mouth no longer swollen, She then takes His Hands and kisses their backs and palms, their radiant wounds, and She suddenly bends down to His Feet and uncovers them from under His bright garments and kisses them. Then She stands up, looks at Him, but dare not.

But He smiles and understands. He uncovers His chest a little and says: 'And this one, Mother, are You not kissing it, this one that grieved You so much and that You alone are worthy to kiss? Kiss My Heart, Mother. Your kiss will cancel the last remembrance of what is sorrowful and will give Me that joy, which My Joy of having risen from the dead still lacks.' And He takes the face of His Mother in His Hands, and He lays Her lips on the lips of the wound of His chest, from which streams of a very bright light are flowing.

Mary's face is haloed by that light, flooded as it is with its beams. She kisses and kisses, while Jesus caresses Her. She never tires kissing. She looks like a thirsty woman whose mouth is attached to a fountain and who drinks from it the life that was escaping her.

Jesus speaks now: 'It is all over, Mother. You no longer have to weep over your Son. The trial is over. Redemption has taken place.

Mother, thanks for conceiving Me, for bringing Me up, for helping Me in life and in death.

I heard your prayers come to Me. They have been My strength in My grief, My companions in My journey on the Earth and beyond the Earth. They came with Me on the Cross and to Limbo. They were the incense that preceded the Pontiff, Who was going to call His servants and take them to the temple that does not die: to My Heaven. They have come with Me to Paradise, pending, like an angelical voice, the procession of the redeemed led by the Redeemer, so that the angels should be ready to greet the conqueror, Who was returning to His Kingdom. They have been seen and heard by the Father and by the Spirit, Who smiled at them, as if they were the most beautiful flower and the sweetest song born in Paradise. They have been recognized by the Patriarchs and by the Saints, by the new, first citizens of my Jerusalem, and I bring you their thanks, Mother, together with the kisses of their relatives, with their blessings and with that of Joseph, the spouse of Your soul.

The whole of Heaven sings its hosanna to you, Mother, Holy Mother! A hosanna that does not die, that is not a false one like the one given to Me a few days ago.

I will now go to the Father in My human appearance. Paradise must see the Conqueror in His appearance of Man, by means of which He defeated the Sin of Man. But I will come again, I must confirm in the Faith those who do not yet

believe and are in need to believe to lead the others to believe, I must fortify the pusillanimous ones who will need so much strength to resist the world.

Then I will ascend to Heaven. But I will not leave You alone. Mother, can You see that veil? In My annihilation, I still exhaled the power of a miracle on Your behalf, to give You that comfort.

You will never be alone. But these past days You have been alone. But also that sorrow of Yours was required for My Redemption. Much is continuously to be added to Redemption, because much will be continuously created in the way of Sin. I will call all My servants to this redeeming participation. You are the one who by yourself will do more than all the others together. But also this long abandonment was required.

Now no longer so: I am no longer separated from the Father. You will no longer be separated from Your Son. And, by having Your Son, You have our Trinity. A Living Heaven, You will bring the Trinity to men on the Earth, and You will sanctify the Church, You, Queen of the Priesthood, and Mother of the Christians.

Then I will come to get You. And no longer shall I be in You, but You will be in Me, in My Kingdom, to make Paradise more beautiful. I am going now, Mother. I am going to make the other Mary happy. Then I will ascend to the Father. Thence I will come to those who do not believe. Mother, Your kiss as a blessing: And My Peace to You as a companion. Goodbye.' And Jesus disappears in the sunshine that streams down from the early morning sky."

God the Father speaks about the Resurrection Event

Ref: BD No. 7816 of 02/04/1961 taken from book 82

God the Father is speaking: "The man Jesus exhaled his last breath on the cross. Jesus body, however, was spiritualized and He rose from the dead. For all His substances had merged with Me, My spirit had permeated body and soul and nothing human remained in Him. What arose from the dead on the third day was I Myself, the Father-Spirit of eternity, the God Whom the beings desired to behold and Who had now manifested Himself in the outward appearance of Jesus Christ.



Jesus Christ is 'God', for I Am a Spirit and thus became visible to all My beings in the shape of Jesus Christ, and you cannot visualize Me in any other way than the divine Redeemer Jesus Christ. And if you want to call upon Me, if you want to make contact with Me, you have to call upon Jesus Christ, you have to talk to Him, you have to acknowledge Him as your Father of eternity, and then you will also have the right concept of God, which, however, can never be right if you pray separately to Me as 'God' and to Jesus Christ as 'Son of God'. The soul which dwelt in the man Jesus was My 'Son,' a supremely perfect being created by Me which remained with Me when the great apostasy of the spirits took place. And this 'Son of God' made it possible for Me to embody Myself in a human shell, so that the complete merger of the eternal Father-Spirit with Jesus Christ could take place, but then there no longer existed two separate beings but only one God, for

the 'divine Spirit', My fundamental nature, utterly permeated the human shell and likewise spiritualized it. Everything was 'divine Spirit' it was the Spirit which permeates all of infinity and merely manifested Itself in a form visible to people, so that they were able to develop a concept of Me, so that they were able to pray to a Being in order to unite with this Being. For the original sin of the spirits' apostasy consisted of their voluntary 'separation' from Me because they were unable to behold Me. And thus I provided for them the possibility of willingly joining with Me again by making Myself visible to them in Jesus Christ. But you must never separate 'Jesus Christ' and 'Myself,' for He and I are one; and whoever calls upon Him also calls upon Me, whoever sees Him sees Me, who is and was eternal and shall remain so in all eternity."

Resurrection of Jesus Easter -1

BD No. 7579 of 04/17/1960 taken from book 80

God the Father is speaking: "And I rebuilt the Temple again as I had promised. I arose from the dead on the third day, and My body also left the grave because it was My will that people should take notice of My resurrection. They did not believe in life after death, and I wanted to provide them with the evidence that it had also been possible for Me to conquer death so that they would believe My promise that every person who believes in Me will arise into life. For this reason, I let the body in its spiritual state arise from the grave, I appeared to My disciples who were able to see as well as touch Me because they should believe that I arose from the dead as I had previously announced. But only those whose spiritual state permitted it were able to see Me, for I was no longer physically among them, instead, body and soul had spiritualized themselves and therefore were only visible to those who were able to behold Me with spiritual eyes because I had opened their spiritual vision. And this, on the other hand, was the reason why people doubted, that they argued and voiced the suspicion that My body had been unlawfully removed, just as even today My resurrection on the third day is still doubted by those who do not understand the soul and body's process of spiritualization. People do not believe in a resurrection of the soul and yet, all people will experience the same process, when their body dies, of the soul leaving the body and entering the kingdom of the beyond, for it cannot die, but its state can be entirely different depending on its way of life. Had the latter resulted in maturity, the soul would arise into life, to a new life in the spiritual realm. My soul was fully matured, it had united with the Father-Spirit of eternity and during earthly life also knew how to influence the body to adapt to its desire, so that the body would already have attained the spiritualization of all substances on earth and thus was able to arise after death with the soul, of which I provided the evidence on the third day. Yet even this process can only be believed because it can no longer be proven. But anyone who is spiritually awake, who knows of the human being's purpose and goal on earth, also believes in My resurrection on the third day with convinced faith, for he will

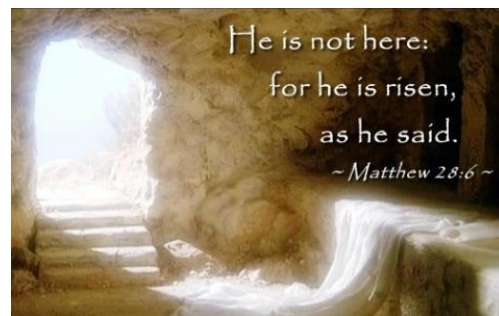


be informed by My spirit which, after My resurrection, also illuminated My fully mature disciples who had spiritual vision, because it was My will and because they were already prepared such that the event of the outpouring of the spirit, My ascension, no longer signified a coercion of will. Therefore only a few individual people were able to behold Me after My resurrection and I strengthened these individuals for this unusual event. They saw Me, and I wanted it this way, because My disciples were meant to go into the world in order to proclaim My Gospel and because they were to bear witness of My resurrection on the third day. However, I did not appear to the unbelievers, for they would not have been able to endure My abundance of light which would have illuminated their spiritual darkness. But anyone who hears My Gospel, who believes in Me and My act of Salvation shall also be able to believe in My resurrection from the dead, and it will indeed be possible for him to believe it because the spirit in him, which emanates from Me, educates him in the same way and grants him a living faith. He will not require any other evidence, inwardly he will be completely convinced that his soul will arise into life, consequently, he will also live his life on earth consciously, he will strive towards unity with Me, he will keep to Jesus Christ and in Him enter into contact with Me Myself, he will strive spiritually and constantly try to live up to My will, and he will not need to fear death because he will know that he will arise into eternal life."

Resurrection of Jesus Easter -2

BD No. 8158 of 04/23/1962 taken from book 86

God the Father is speaking: "My body was resurrected on the third day. And even if this event seems unbelievable to people because they cannot find any evidence for it, humanity should nevertheless be told through My spirit that I truly rose from the dead. Because through My act of Salvation I overcame death which My adversary had brought into the world with his descent into



the abyss. And with My resurrection I proved to you humans at the same time that death does not exist for the spiritualized being. Hence the re-transformation into the original being, which is achieved by a life of love as I exemplified to humanity, also excludes every condition of death, every helplessness and weakness, and as soon as this transformation has taken place during earthly life the soul can enter eternal life. Death was conquered by My sacrifice on the cross because the original sin was redeemed by it and the being was given the opportunity again to transform into its original essence which then also guaranteed its eternal life.

I wanted to prove to you that the physical body can be spiritualized too and thus will not have to fear death either if the human being succeeds in spiritualizing his body while still on earth. I Myself, as Jesus the human being, spiritualized all of My body's still immature substances through My life of love, I matured them; love calmed everything that was unspiritual in Me and persuaded it to unite with My soul, so that body and soul could join the eternal spirit God within Me and thus a complete fusion with Him took place. And an entirely spiritualized being cannot be

subject to death anymore, because death is a condition of helplessness, but a spiritualized being is light and strength in abundance and liberated from every restraint. The event of My resurrection was therefore also visible to people because they found My tomb empty. It was understandable that the disbelievers tried to convince their fellow human beings that My body had been abducted but they could not substantiate this. And My resurrection will only ever be accepted as truth by believers, by people who are already intimately connected to Me through love or their good will to live in the right way before My eyes. But it is true that it happened because with it the promises, which were transmitted to the people by seers and prophets, were also fulfilled.

My resurrection was a huge defeat for My adversary to whom I proved that love is stronger than hate, that he would not keep his followers in a state of death forever, because I Myself had overcome death and therefore could give life to anyone who acknowledges My act of Salvation and accepts the blessings, I had acquired for him on the cross. Hence My resurrection was a defeat for My adversary, and for this reason he tried to mislead people and cast doubt into them about My resurrection. Nevertheless, he will not be able to prevent the resurrection of those who follow Me, who believe in Me and to whom I can now give eternal life, as I promised. And he will constantly have fewer followers, since time and again people will rise to eternal life because I overcame death, because he cannot eternally burden a being who has the will to return to Me, and who will thus seek refuge beneath My cross in order to escape My adversary's force. Death has been conquered for them and their resurrection to life is guaranteed.

Even My disciples did not want to believe that I had risen from the dead, although I made this promise to them beforehand. But I strengthened their faith, and they recognized Me when I came to them. Hence, they had proof that I had overcome death, because they should proclaim Me with complete conviction. They should speak of My death on the cross and also of My resurrection, since this knowledge had to be given to people who were meant to believe in Me and start on the path to the cross, since they could only be redeemed if they, too, carried their guilt to Me under the cross. But My most important act of mercy would soon have been forgotten again had My spirit not been active time and again in those human beings who had entirely given themselves to Me, and whom, being redeemed, I could fill with My spirit in abundance, who educated them from within, who made the knowledge of Jesus Christ's act of Salvation comprehensible to them. Because the written records passed on to people did not remain truthful for long. Where human intellect was used on its own misguided opinions crept in, which were also passed on as 'written records' and consequently there was no further guarantee for the pure truth. But where My spirit could work in a person, the pure truth was revealed time and again, and the knowledge of My suffering and death on the cross as well as My resurrection was given to people, because this knowledge is absolutely essential if people are also to have complete faith in it.

And My spirit will always work in a person who gives himself to Me in order to receive the pure truth. Time and again people will hear the message and be given the right explanation, so that you humans can indeed believe in My resurrection and My triumph over death, that death need not exist for you

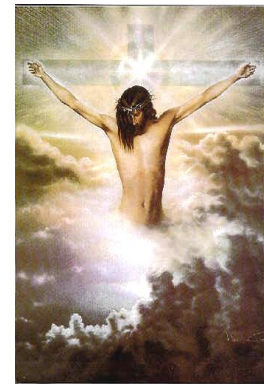
anymore if you keep by My side, if you yourselves want Me to have died on your behalf, when you have a living faith in Me and My act of Salvation, which I Myself accomplished in Jesus the man. I was resurrected from the dead, and after the death of your body you will be resurrected in this way to eternal life too. And you need not fear death anymore once you are freed from the enemy of your souls, from My adversary, once you allow yourselves to be redeemed by Me. Because then there will be no more death for you, then you will live in and with Me and eternally not lose this life again."

Rekindling the Dying Life of your Spirit

MV ET: 32 - Jesus is speaking:

"I came, I Light of the world and Word of the Father, and I brought back to you Peace with the Father, the embrace which makes people become children of the Most High again.

- I am the One who rekindled the dying life of your spirit.
- I am the One who taught you the necessity of being born in the spirit.
- I am the One who gathered in My Person all the Light, Wisdom, and Love of the Triad and brought it to you.
- I am the One who with My sacrifice fixed the chain, where it had been snapped off, binding you anew to the Father and to the Spirit of Truth.
- I am the One who, levering on My scaffold, raised your spirits laid low in the mire and gave them a powerful thrust to proceed towards God's Light, towards Myself, who in Heaven am awaiting you.



Over the centuries, however, few in the world have benefited from it because the world has preferred darkness to the Light more and more. I with My atrocious death, have obtained for you the coming of the perfect Spirit; but, over the centuries, mankind has rejected Him more and more, as it has rejected Me, as it has rejected the Father."

My Earthly Mission is Now Complete

BD No. 8264 of 09/05/1962 taken from book 87

Jesus is speaking: "My earthly mission was concluded by My death on the cross, by My ascension to heaven. The complete deification of My soul, which had once come forth from the Father's love as a created being, had occurred. This should be achieved by every original spirit some day in order to be able to work and create with the Father, completely perfected in His image. Additionally, however, My original soul had the particular task to enable the Father, the Eternal love Itself, to manifest Himself on earth as a human being, i.e. the 'Eternal love' manifested Itself in My external cover of the man Jesus, and thus the Father became a visible God to all His formerly created beings who have achieved that particular degree of perfection which results in spiritual vision.

The human manifestation of God in Jesus is such a momentous problem that you will not be able to comprehend it while you are still on earth. It was and is an act which is closely connected with the beings' apostasy from their God and

Creator. But one thing is certain: My Jesus-soul is so closely united with the Father that He and I are one and that I cannot be considered to be separate from the Father any longer, and that I always Am and will be the visible God in all eternity. I can indeed descend to earth again in My Divinity; thus I can appear as Jesus to any person who is most intimately connected with Me so that he can recognize Me as his Savior and Redeemer, but only for a brief time in a visible state when certain events justify such appearances. Because I have promised you My presence and can also prove this presence visibly. And similarly, will I appear at the end in the clouds, i.e. undeniably in My strength and glory but veiled, because even My Own cannot bear to see Me in the brightest light.

But for My Jesus-soul to incarnate again or to have incarnated on this earth as a human being after My crucifixion is impossible, because it is completely merged with the Father's Eternal spirit and because an incarnation of the Jesus-soul would be synonymous with an incarnation of God in a human being. Every person should indeed form a union with God by means of love, and this is every human being's last goal, but this is not an incarnation of My Jesus-soul, as you would understand it, in the sense that Jesus will live on earth again as human being. My Jesus-soul is and remains eternally unified with God and reigns and works in the spiritual kingdom, in the kingdom of light, visible to all beings of light from face to face. A conception in the flesh would therefore be a repeated human manifestation of God, for which there is no justification.

Eminent and exalted beings of light will time and again descend to earth for the purpose of a mission, who wants to achieve the last degree of their perfection by taking the test of volition on this earth. And these persons can also be usually recognized by their remarkable deeds and a remarkably difficult earthly life. Hence you need to exercise great caution when you hear about an incarnation of Jesus, because although eminent and exalted beings of light incarnate on this earth, they themselves will be without all knowledge of their origin, apart from the one who will announce My coming. He will know who he is when the time has come to start his mission on earth. But you will often be deceived by My adversary's actions if you assume this or that embodiment in a person, even when he lives his life in total accord with My will. Because the knowledge of his incarnated spirit does not help your perfection and can only ever lead to wrong conclusions. It cannot ever result in your spiritual advantage because you would still be subject to a certain amount of compulsory faith, whereas you should make your choice during your earthly life in complete freedom."

The Resurrection and Eternal Life

March 30th, 2013 @ 08:40 pm Maria Divine Mercy

The Blessed Mother is speaking: "My children, the Resurrection of my beloved Son is the most important Gift, as it means that eternal life can be given to all of God's children.

By rising from the dead, my Son destroyed death. Death no longer has power over you, if you so desire. The life, which has been given to you, will soon change, as there will be only one Life in God.

When the New Heavens and the New Earth merge there will only be eternal life. Death of the body, the mind and the soul will be no more. You must never fear

this new Life, as it will set you free. Much love will sweep over the earth, soon, poured out by my Son's Mercy. This great, great, grace will be the next step taken by God to salvage His children from death of the soul. Death of the body will be no longer when my Son descends with the New Jerusalem.

You must show great courage during these wicked times, for these trials will be over soon. Only focus on the great Life you have waiting for you and pray that all souls will accept this Miraculous Gift.

Those souls, who refuse to accept the Truth of Eternal Life, will, instead, choose eternal damnation. There are only two choices and yet many of these souls believe that there is a third. Those who follow the sects, created by the power of the evil one, mistakenly believe in another mystical life where they will be given great power. They believe in false angels They idolize false angels, and sadly, many of these exist, but they are angels not of God. They languish in chains in the abyss of Hell and yet they manage to deceive God's children who believe they are angels of the Light. The only Light you must follow is the Light of God – the Truth.

The Kingdom, the New Paradise, which awaits you, is the one promised to you by God, over which my Son will reign. Accept the Hand of my Son and you will enter Paradise."

The Ancient Order of the Old Heaven has come to an end.

Ref: The Great Gospel of John Vol.4 Ch 109, 108

"Behold, I make all things new." Revelation 21:5

Heaven and earth will pass away but my words will never pass away.

Mat 24:35

Jesus is speaking: "So that you also can see that everything is exactly as I have now explained it to you, I will open your eyes for a short period of time to allow you to see and experience everything for yourselves. Please pay close attention to it all!

Many of them beat their breasts and called out very loudly: "Lord, Lord, Lord, take our lives for we stand before You as very sinful coarse blockheads and everything is our own conscious or inadvertent fault! Only You are good and holy and everything else in a material shell, is evil and damnable in itself. Lord, how long must we drift around in our present materiality? When will we be released from the ancient curse?"

I say: "Right now, since I Myself have blessed all material things, I have placed this curse on My own head and, in so doing, have given it My benediction! The ancient order of the old Heaven which includes Heaven itself has come to an end and, founded on the materiality which I have blessed, a new order and a new Heaven shall emerge and all creation, including this earth, shall be subject to a new order.

Under the terms of the previous ordinance no one could enter Heaven who had once been imprisoned in materiality but from now on no one will be able to come to Me in Heaven at the highest and purest level who has not, just as I Myself have, followed the way of materiality and the flesh.

From now on, he who is baptized in My name with the living water of My love, in observance of the spirit of My teachings and acting in My name in his power and actions, shall have the old inherited sin erased from the record with the

result that his body will no longer be a murderous den of iniquity, but become a Temple of the Holy Spirit.

Everyone must, however, be on his guard never to be contaminated again by the old, poisonous weed of self-love! Beware only of that, so that you will sanctify your flesh and blood; and when the pure spirit within you has achieved full control, not only will the soul aspire to its perfected, eternal life in and through itself, but the soul will also receive bodily flesh and blood including the skin and the hair!

Look at the difference which exists between then and now! The measures now taken shall prevail for eternity.

The sun, which was formerly accursed, shall henceforth be completely blessed, also everything in endless space with any form of being! As I have told you, I shall now renew everything {2 Pet.03 13}, and all the old relationships must be changed, because I have transformed Myself by shrouding Myself in materiality.

To this I wish to add: He who does not believe and is not baptized by the water and the spirit in My name and for the sake of My Name and My word, shall remain in his former state! He shall not enter My kingdom and will not see Me in the hereafter but will remain on the outermost fringes of My kingdom, where darkness and night prevail, and the air is filled with howling and gnashing of teeth. And the purest light from Heaven shall penetrate to them only in the way that the light from a small, fixed star reaches this earth. Regarding true life in My Heaven, they will know just as much as mankind presently knows about the nature of the fixed stars and what they contain. Mankind can attempt to figure out the secrets of these shimmering dots day and night for a thousand times a thousand centuries, but even after that length of time they will know just as much as they know now. In time men will certainly be born, who will invent optical devices to be able to see distant objects as if they were close at hand. With the fixed stars, however, they will nevertheless be unable to achieve anything, as they are much too distant from this earth.

In the hereafter, the gentiles too, who were non-believers and were not baptized, will similarly be placed advantageously. They will observe My heavens from afar, judging them in the same way as man now observes the starry sky from earth, even expressing their opinions about them. **After a thousand years they will surely know more about the subject than now and will eventually discover that these are all suns.** However, what a sun is, how it gives light, its size and distance, how many planets orbit round it and what they look like, who their inhabitants are, what cultures, languages and customs prevail – their minds will not be able to discover the answers to these questions!

If you, who now have some cognition, were perhaps to tell them, they would still not believe you – just as some of the gentiles with completely worldly minds, with which they are now quite at home, do not believe anything that they cannot see and cannot touch with their own hands.

I will at some time in the future, here and there select from the ranks of the true believers in My name, men, and maidens, who have received from Me all the secrets of the heavens and the worlds and have stored them within their loving

hearts {Acts.02 17ff; Joel.03 01}; but there will only be a few who will accept this as a convincing truth!

However, those to whom it will be revealed, will see it, will be supremely joyful and will praise the name of the One, who has presented these revelations to them and fully convinced them that they are truths which otherwise no human mind could ever imagine.

There will surely come a time when there will be peoples on this earth, in whose presence the entire story of creation will be unfolded like a secret scripture from God. However, no one who did not previously believe in My name and had not been baptized for My sake, shall receive this gracious benediction!"

Jesus Appears to Others and then His Apostles

Ref: MV PMG 5:746

Jesus appeared to Lazarus, Johanna of Chuza, Joseph of Arimathea, Nicodemus, Manaen, the Shepherds, the Disciples of Emmaus and other friends before He appeared to the Apostles. Jesus is now speaking to the ten Apostles and tells them why He appeared to them last.

Jesus is speaking: "Are you no longer speaking? Why do you not continue to ask Me why I acted so. Do you not dare ask? I will tell you. I will tell you everything of the whys of this hour.

Who are you? My continuators! Yes, you are, notwithstanding your bewilderment. What are you to do? To convert the world to Christ! Convert it! It is the most delicate and difficult matter, My friends. Indignation, disgust, pride, excessive zeal, are all harmful to success. But, as nothing and nobody would induce you to be kind, complying, charitable with those who are in darkness, it has been necessary – do you understand? It has been necessary for you, once for all, to crush your pride of Hebrews, of males, of apostles, to make room only for the true wisdom of your ministry: for meekness, patience, compassion, love without ostentation and disgust.

You can see that everybody, among those whom you looked at with scorn or with proud indulgence, has exceeded you in believing and in acting. *Everybody*: The woman who had sinned in the past. Lazarus imbued with profane culture, the first who in My Name has forgiven and guided, and the heathen ladies, and Chuza's delicate wife. Delicate? She really surpasses all of you, the first martyr of my faith. And the soldier of Rome, the shepherds, the Herodian Manaen, and even Gamaliel the rabbi, do not start, John. Do you think that My Spirit was in darkness? All of you, and I say this so that in the future, remembering your error, you may not close your hearts to those who come to Christ.

I tell you. And I know that, although I tell you, you will not do it until the Strength of the Lord bends you like twigs to My Will, which is to have Christians all over the Earth. I defeated Death. But it is not so heard as old Hebraism. But I will bend you.

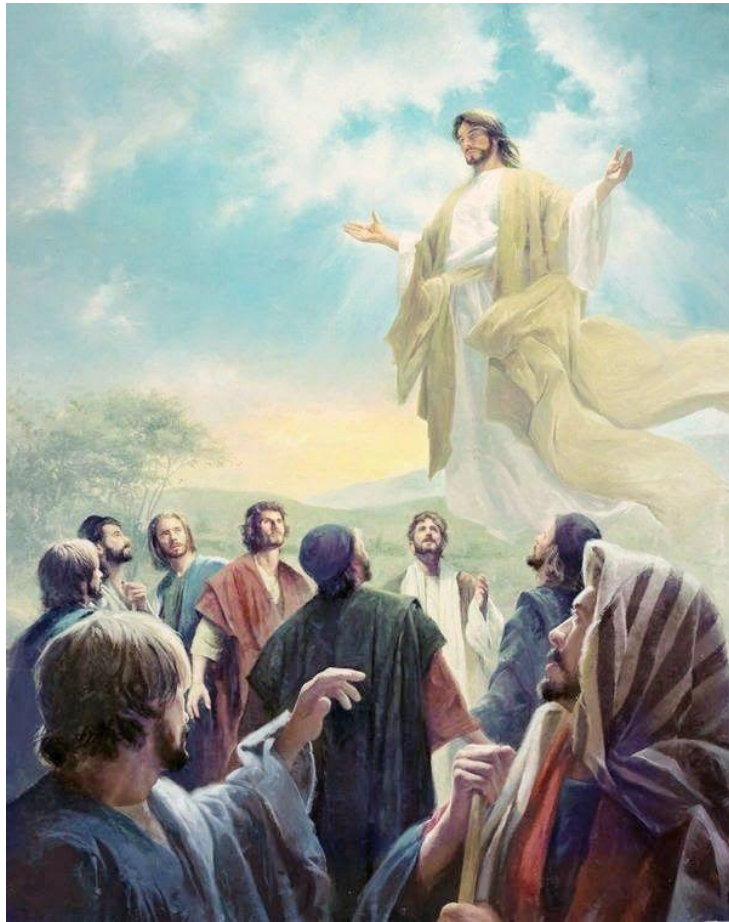
You, Peter, instead of weeping dejectedly, since you are to be the Stone of My Church, have these bitter truths engraved in your heart. Myrrh is used to preserve from corruption. So become imbued with myrrh. And when you want to close your heart and the Church to someone of a different faith, remember that it was not Israel, it was not Israel, it was not Israel, but it was Rome that defended

Me and took pity on Me. Remember that not you, but a woman, a sinner, remained at the foot of the Cross and deserved to be the first to see Me. And in order not to be worthy of reproach, be the imitator of your God. Open your heart and the Church saying: 'I, poor Peter, cannot despise anybody, because if I do, I shall be despised by God, and my error will become alive once again in His eyes.' Woe to you, if I had not broken you so! You would not have become a shepherd, but a wolf.

Jesus stands up, He looks most imposing. My children, I will speak to you again, while I remain among you But, in the meantime, I absolve you and forgive you. And with this peace in your hearts, become once again My faithful strong friends."



Chapter 7: The Ascension of Jesus



The Ascension of Jesus – Act1:6-12, Jesus Reveals More about His Ascension, Jesus’ Transfiguration after His Crucifixion – “My Father and I are One”, The Ascension of Jesus Christ part 1 & 2, He is Risen, Evidence of Jesus’ Existence on Earth . . . and much more.

The Ascension of Jesus – Acts 1:6-12

When they had gathered together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the time or season that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away.



Jesus Reveals More about His Ascension

MV Vol. 5:877

“I say that there are hundreds of people around Jesus as He goes up, with His more beloved ones, towards the top of the Mount of Olives. But when Jesus arrives at the Field of the Galileans, in which there are no tents in this period of time between two festivities, He says to His disciples: ‘Stop the people where they are, and then follow Me.’

He climbs farther up, as far as the highest summit of the mountain, the one closest to Bethany, which it dominates from above, than to Jerusalem. Close to Him are His Mother, the Apostles, Lazarus, the shepherds, and Marjiam. Further away, in a semicircle, are the other disciples to hold the people back.

Jesus is standing on a large stone that protrudes a little and stands out in its whiteness among the grass of a clearing. He is brightly illuminated by the sun that makes his garments shine as white as snow and His hair like gold. His eyes sparkle in a divine light. He opens out His arms in the gesture of an embrace. He seems to be wishing to press to His chest the multitudes of the Earth, whom His spirit sees represented in that crowd. His unforgettable inimitable voice gives the last order: ‘Go! Go in My Name to evangelize the peoples as far as the ends of the Earth. God be with you. May His Love comfort you, may His Light guide you, and may His Peace dwell in you, until you reach eternal life.’

He becomes *transfigured* in beauty, Handsome, as handsome, and even more so, than He was on Tabor. They all fall on their knees worshipping. While He is already rising from the stone on which He is standing, He looks once again for the face of His Mother, and His smile reaches a power that no one will ever be able to express. It is His last goodbye to His Mother. He rises, rises. The sun, now more free to kiss Him, as no foliage, not even a thin leaf, intercepts its beams, brightens with its splendor the God-Man, Who with His most Holy Body is ascending to

Heaven, and displays His glorious Wounds that shine like living rubies. The rest is a pearly smile of light. And it is really the Light that is revealing itself for what it is, at this last moment as on Christmas night. Creation sparkles in the light of the Christ who is ascending. A light exceeding that of the sun: A superhuman and most blissful light. A light descending from Heaven to meet the Light ascending to it. And Jesus Christ, the Word of God, disappears from the sight of men in this ocean of brightness.

On the earth, only two noises in the deep silence of the ecstatic crowd: the cry of Mary when He disappeared: 'Jesus!' and the weeping of Isaac. The others are struck dumb with religious astonishment, and they remain there, as if they were waiting, until two snow-white angelical lights, in human form, appear repeating the words mentioned in the first chapter of the Act of the Apostles."

Jesus' Transfiguration after His Crucifixion - 'My Father and I are One'

BD 1739 15.12.1940

God the Father is speaking: "The right solution to the problem of Jesus' transfiguration after His crucifixion also explains Jesus' Words 'The Father and I are One' at the same time. God sacrificed Himself through a human being Who overcame every human aspect for love of God and Who therefore shaped His soul such that God was able to take abode in Him in all fullness. His external form, His body, totally complied with the soul's will and was likewise only disposed towards the Divine; thus, every substance was God-inclined spirit, so that it no longer needed the process of development on earth and was therefore able to enter the spiritual realm in all perfection after the body's death. All perfected spiritual beings unite with the Elementary Power and, through a most heartfelt fusion, become as one with It. The process of development of the spiritual beings which had once fallen away from God lasts for an infinitely long time and, through countless levels, will also lead to ascent in the beyond but the external form, the less developed spiritual substance, always remains on earth and releases the soul which, as a spiritual being, will subsequently seek to join beings of equal maturity in the beyond. The external form dissolves and the individual spiritual substances affiliate with similar ones in order to continue their process of development. However, Jesus' body, on account of its purity and actions of love, had already attained spiritual perfection and the inconceivable suffering on the cross had been the final process of purification for the body's spiritual substance so that, in this utterly cleansed state, it was able to join the perfect soul and no longer needed to stay on earth, and therefore the spirit of God, the soul and the body united, thus became one.

Jesus, the man, was the mediator between God and people, but now God and Jesus Christ are One, ***they should not be thought of as two beings next to each other, but it is only one Being Which absorbs everything that is perfect. Jesus' divinity cannot be imagined in any other way than the eternal Deity Itself, Which merely affiliated Itself with the external shape of Jesus, the man,*** i.e. His spiritual substances were allowed to merge with the elementary Power, because at Jesus' death they had already reached a degree of perfection which is the prerequisite for the closest unity with God. By despising earthly pleasures and, as a result of strict self-discipline, Jesus' body had overcome all matter and therefore

no longer required a further process of development. All spiritual substances in the physical form were able to join the soul and leave the earthly valley together with it in order to enter the heights of light. From this moment on this soul was surrounded by the most brightly shining light, consequently Jesus' body and soul had to leave the earth in a transfigured state, for a being that is completely merged with God also had to receive light and strength from Him and thus emanate it in the same way as the eternal Deity Himself, because it was One with God, therefore also light and strength in abundance. This process of light emanation usually remains concealed from people, yet God's infinite love for people allowed the transfiguration of Jesus to occur visibly in order to give them a sign of His power and glory, to strengthen the faith of those who were to proclaim His power and glory to the world and in order to provide people with the evidence that Jesus had conquered death, that from now on death no longer exists for people who follow Him and make an effort to take the same path on earth. Jesus' transfiguration has been a much disputed subject for humanity and was usually rejected as a myth, because people lack all spiritual understanding for the ultimate goal of every being, for the final union with God, for becoming one with Him. However, Jesus says, 'The Father and I are One' For the union had taken place in Him already, His soul was shaped such that it was able to accept God and thus had already become a recipient of light and strength from God, thus He was able to teach all wisdom and work through divine strength. He was as perfect as His Father in Heaven and able to create and shape like Him. His nature was love, His Words were love, and thus He worked by virtue of His great love for people. For everything in existence and everything that happens can only be accomplished by love. His life on earth was a constant succession of works of miracles without pomp and splendor, but He concluded it in radiant light, by transfiguring Himself before the eyes of His Own and ascended to Heaven, to eternal glory."

The Ascension of Jesus Christ – Part 1

BD No. 3622 of 12/07/1945 taken from book 46

Jesus is speaking: "My life on earth was a path of love which I concluded with My death on the cross. My body was on earth, that is, it was subject to all natural laws, My soul was with God, it lived a spiritual life and thereby became powerful enough to conquer the body, to likewise make it strive towards God which subsequently spiritualized soul and body, so that the external form sheltering God, the eternal Father in all fullness, was no longer an obstacle for His working. The external form could therefore no longer succumb to physical death, because only matter sheltering immature spiritual substances is mortal, i.e. changeable within itself, but not completely spiritualized substance. Hence soul and body were able to enter the spiritual kingdom in a perfect state, they were translucent and, being permeated by light and strength, were able to leave Earth, which was a process My disciples were allowed to witness as it occurred before their eyes, so that they were able to behold God's glory in order to receive strength for their mission on earth which subsequently commenced for the sake of humanity's redemption. Their task was to inform people of My act of Salvation, of My way of life, My teaching, of My excruciating suffering and death on the cross and of My resurrection and ascension. And for this mission they had to be

prepared, they had to live a life of love themselves, they had to be profoundly faithful, having recognized in Me the Father of eternity, they had to accept My teaching wholeheartedly within themselves in order to be able to pass it on; they had to be guided into truth in order to comprehend My sacrificial death, and thus they had to be living followers and able to preach with innermost conviction. And for this reason, they were also allowed to witness My ascension on earth, the last sign of My glory, My divinity, I was able to give to them as a human being, which completed My life on earth but which must remain alive for My Own for as long as the world exists. For My transfiguration, as the fulfillment of My teaching, was indeed comprehensible to My disciples yet only understandable to people if they followed Me, lived a life of selfless love and thereby became able to grasp the truth and accept profoundly divine wisdom. When they know that the purpose of earthly life is the spiritualization of soul and body and the result of it is brightest permeation by light, they will also find My ascension credible. For this reason, My only purpose of earthly life was the preaching of love, for this reason the Word became flesh, in order to show people the right way, to exemplify a life of love and to encourage them to follow Me. Only love achieves spiritualization, and only love delivers the human race from death and awakens it to eternal life."

The Ascension of Jesus Christ – Part 2

BD No. 8189 of 05/31/1962 taken from book 86

God the Father is speaking: "My mission on earth was accomplished when I ascended to heaven.

I had delivered the world from sin and death, I had risen again and appeared to My disciples to strengthen them for their journey to proclaim the Gospel. I Myself was full of light and strength and could now leave the earth in order to return to My kingdom from whence I had come, to the kingdom of light and bliss. Because My body had been transformed. It was My spiritual garment, which was no longer subject to the laws of nature, but now the body could go to wherever it was moved by My will. Because it was spirit just like My eternal Father-Spirit, which was not tied to a form either, but which permeated the entire universe and thus also Myself, Jesus the human being, Who had received the eternal Deity within Himself to give It a human form. This was necessary because It wanted to live amongst people, but the form was still subject to natural law and had to acquire a high degree of maturity first in order to receive the eternal Deity.

My mission was over now, and testimony of this act of Ascension to heaven should be given as well, because it was the culmination, it was evidence for humanity that I had achieved a work of transformation of Myself which could be visibly proven, for I disregarded all natural laws when I ascended to heaven, and I surrounded Myself with all glory and yet was visible to My disciples. I gave them the strength to behold Me, otherwise they would truly have passed away. But only those disciples who were closely connected to Me through their love and who thus had the degree of maturity which enabled such vision were allowed to see Me. And many a soul returns from earth into the kingdom of light in the same state, and they too are able to behold Me in all My splendor and magnificence, because their degree of maturity facilitates spiritual vision. Because they too have no more limitations, they too will be clothed in all glory, they may behold God face to face

and now live in their original state, in love, which is both light and strength, and this is their spiritual garment, which may be worn by every soul as soon as it departs from earthly life and enters the kingdom of the beyond fully matured. And this is what you should believe; you should not doubt the love and might of your God and Father, who will one day endow you with a state of blessedness which will remain inconceivable to you as long as you still live on earth.

However, I have set you an example of what a human being can achieve by living a life of selfless love and what his fate will be if he has always lived on earth in accordance with My will. If his way of life changes his being into love, which will then be the same as My fundamental nature, he too will shine in all brightness and magnificence and also be visible to all who have the same level of maturity and who will have then united with Me, who is and remains a Being that eternally emanates light and strength. The event of Ascension really and truly took place, the human being Jesus gave the last proof of His Divinity on earth when He left this earth in a brilliant abundance of light and returned to the kingdom from whence His soul had come. Because He had come from the kingdom of light, He had been with God and He returned to God again, whose child He was and continued to be, with Whom He completely merged. Thus, the Ascension was the final proof that I was not of this earth but that I had descended from the kingdom of light and glory, which became My goal once more and which eternally will be and remain your goal too, because you also shall return to the light. You shall, through unification with Me, be allowed to receive My light and My strength anew and thus rise again and ascend into heaven, into your true home."

He is Risen

Ref: MV PMG 5:733



They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." Luke 24:50,51

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

"Now, He is risen, He has accomplished everything. Glorious he was before His incarnation. Three times glorious He is now that, having humbled Himself in a body for so many years, he sacrificed Himself, elevating Obedience to the perfection of being able to die on the Cross to do God's Will. Most glorious, with His glorified Body, now that He ascends to Heaven, and enters into the eternal Glory, beginning the Kingdom that Israel has not understood. To this Kingdom, in a more and more pressing manner, through the love and the authority of which He is full, he calls the tribes of the world. As foreseen and predicted by the just of Israel and by the prophets, all peoples will come to the Savior. And there will no longer be Judeans or Romans, Scythians or Africans, Iberians or Celts, Egyptians or Phrygians. The land beyond the Euphrates will join the springs of the perennial River. The Hyperboreans beside the Numidians will come to His Kingdom, and races and languages will fall away. There will no longer be different customs and different colors of skins and hair, but there will be an immense bright pure people, one language only and love. It will be the Kingdom of God: The Kingdom of Heaven. And eternal Monarch: the Sacrificed Lord Who has risen again from the dead. The eternal subjects: the believers in His Faith. Do believe, in order to belong to it."

Evidence of Jesus' Existence on Earth

BD No. 7250 of 01/08/1959 taken from book 77

God the Father is speaking: "Every human being has the opportunity to discover the secret of God's human manifestation, and every human being will then also have proof of Jesus' existence, who will be revealed to him as God's Son and Redeemer of the world, which will render all other evidence superfluous. And anyone who has finally understood the human manifestation of God also knows that, and why, faith is required, why proof is not favorable but rather unfavorable for the soul's process of development, which is the reason for a person's life on earth.



The fact that God embodied Himself in Jesus Christ, in Jesus the man, is and remains beyond belief for people who have no spiritual connection at all, to whom spiritual aspiration is unfamiliar. And thus 'spiritual aspiration' should be understood to mean the 'soul's process of development', which was not given earthly life as an end in itself but merely as a means to an end. Consequently, anyone not spiritually motivated is not 'awakened' either, i.e. his reasoning is more influenced by error than truth, he will rather accept misconceptions and

regard them as truth, and the pure truth will seem unacceptable to him, precisely because his spirit is still dark, which does not refer to his intellect but to the spiritual spark within a person, the divine part. This person will not accept purely spiritual causes and thus God's human manifestation as the 'result' of such a spiritual 'cause' will be beyond his understanding. But it happened, God Himself embodied Himself in a human being, and this human being was Jesus, the son of Mary, who was begotten by the spirit of God. Nothing was allowed to happen which could force people to believe; even Jesus' birth was subject to human law, but not the conception. People should not be so arrogant as to doubt this when they consider that all living beings as well as the whole work of creation emerged out of God's strength, thus it is indeed possible for this strength to create a human being out of His will.

But this birth without conception also had spiritual reasons which an awakened spirit can quite easily understand. However, the human being has to know that there were spiritual reasons for the entire work of creation which were based on the free will of the first created spiritual beings, and that this free will also plays a part in the existence of the human being, the first created original spirit, which is significant and at the same time also an explanation why no or only little evidence can be found for the existence of Jesus the man, since a human being may not be compelled by any means to take a positive or negative attitude towards Jesus Christ, the divine Savior. His attitude towards Him must be the result of complete freedom of will because this alone determines the human being's spiritual rebirth into the first created being, which is the purpose for the human being's life on earth.

Whatever can be proven enforces a decision. No person may be forced to make a decision if the previous perfection of the first created being should be achieved once again, which is the purpose and goal of the entire work of creation. Hence, first of all a person has to know about the origin and goal of everything in existence, about the meaning and purpose of creation and all created beings within it. Yet he will never be able to gain this knowledge from books, it has to be conveyed to him through the spirit of God, who is eternal truth Himself. This, however, requires conditions which all people certainly could but only few want to meet. Nevertheless, the spirit of God can only express itself where these conditions are met: *a living faith in God which can only come alive through love, and a conscious request for God's truth in the very belief to receive the truth from Him. And it will be given to the person because the spirit of God now contacts the spiritual spark, which is a part of Him, in the human being and the person will be taught through the spirit.*

Anyone who cannot or does not want to believe this will never attain wisdom, the light of knowledge. But the most marvelous revelations will be unveiled to anyone who believes, he will see brightly and clearly that which is incomprehensible to other people, he will be able to understand the correlations, and the problem of God's human manifestation in Jesus will be resolved in such an amazing way so that he will not require any further proof and yet he will be able to perceive everything more clearly than even the keenest intellect could. But then the period of time between Jesus' life on earth and the present is irrelevant to an awakened spirit because Jesus' life was not an event intended for a certain

group of people, but it was intended for all people in the past, present and future. All people will know of Jesus' life, but they need no evidence of His existence if their spirit is awakened, yet without the awakening of spirit even the most distinct evidence would be useless for the attainment of the maturity of the soul, because faith on the basis of proof is no faith which respects free will, and only free will is taken into account. The intellect is of no or very little significance to the awakening of the spirit within the human being. The latter is the result of a life of love, a life of unselfish love for other people, hence researching the most profound secrets is not the privilege of keen intellectual activity but solely the prerogative of those who keep God's commandments, which Jesus the man taught on earth 'Love God above all else and your neighbor as yourself.' The result of fulfilling these commandments is the most certain and obvious evidence of Jesus' existence because then God's spirit will lead the person to finding the truth and also explain to him all correlations which the human intellect alone would never be able to achieve."

A living faith in God can only come alive through love, and a conscious request for God's truth in the very belief to receive the truth from Him. And it will be given to the person because the spirit of God now contacts the spiritual spark, which is a part of Him, in the human being and the person will be taught through the spirit.



Chapter 8: The Coming of the Holy Spirit



The Coming of the Holy Spirit, The Descent of the Holy Spirit – The End to the Messianic Cycle, The Blessed Mother Speaks about the Descent of the Holy Spirit, The Holy Spirit, Sins Against the Holy Spirit, Sins and Blasphemy Against the Holy Spirit, Holy Spirit – Explanations on Difficult and Misleading Gospel Passages . . . and much more.

The Coming of the Holy Spirit Acts 2:1-4

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.



The Descent of the Holy Spirit – End of the Messianic Cycle

MV Vol. 5:882

Jesus reveals more about the descent of the Holy Spirit: “No voice or noise can be heard in the house of the Supper room. None of the disciples are present; at least I cannot hear anything that can authorize me to say that people are gathered in the other rooms of the house. There is only the presence and the voices of the Twelve and of the Most Holy Virgin gathered in the hall of the Supper.

The windows are closed and barred with heavy metal bars placed across them. But a sunbeam penetrates boldly through a tiny hole and like a long thin needle it descends on the floor forming a round spot of sunshine.

The Blessed Virgin, sitting all alone on Her seat, has Peter and John at Her sides, on their seats, Peter on Her right, John on Her left hand side, Matthias, the new apostle, is between James of Alpheus and Thaddeus. In front of Her, Our Lady has a large low chest of dark wood, which is closed. Mary is dressed in deep blue. Her hair is covered with a white veil, over which is placed the edge of Her mantle. All the others are bare-headed.

Mary is reading slowly in a loud voice. But as the light that arrives there is very faint, I think that rather than read She is repeating by heart the words written on the scroll that She is holding spread out. The others follow her in silence, meditating. Now and again they reply, when it is appropriate.

Mary's face is transfigured by an ecstatic smile. I wonder what She sees, that is capable of inflaming Her eyes, like two clear stars, and make Her ivory cheeks blush, as if a rosy flame reflected on Her! She is really a mystic Rose.

The apostles bend forward, sitting a little sideways, to see Her face, while She smiles so gently and reads and Her voice sounds like the song of an angel. And Peter is so deeply moved that two large tears fall from his eyes, and stream down along wrinkles on both sides of his nose to get lost in the thicket of his grey beard. But John reflects the virginal smile and is inflamed like Her with love, while he follows with his eyes what the Virgin is reading on the scroll and, when he hands Her a new scroll he looks and smiles at Her.

The reading is over. Mary's voice stops. The rustling of the parchments rolled and unrolled comes to an end. Mary concentrates in secret prayer, joining Her hand on Her breast in leaning Her head on the chest. The apostles imitate Her.

A very loud and harmonious roar, that resembles the wind and the harp, as well as humans singing and the sound of a perfect organ, suddenly resounds in the silence of the morning. It comes near, more and more harmonious and loud, and with its vibrations fills the Earth, propagates them and impresses them on the house, on the walls, on the furniture. The flame of the chandelier, so far immobile in the peace of the closed room, flickers as if a wind were blowing and the little chains of the chandelier tinkle while vibrating under the wave of the supernatural sound that strikes them.

The apostles raise their heads frightened, and as that most beautiful rumble, in which are all the loveliest notes that God gave the Heavens and the Earth, approaches them more and more, some stand up ready to run away, some crouch on the floor covering their heads with their hands and mantles, or beat their breasts asking God to forgive them, some press against Mary, too frightened to keep the reserve they always have for the Most Pure Mother. Only John is not frightened, because he sees the bright piece of joy that is accentuated on the face of Mary, Who raises Her head and smiling at a thing known to Her alone, and Who then slides down on Her knees opening Her arms, and the two blue wings of Her mantle so opened stretch out on Peter and John, who have imitated Her, kneeling down. But all this, which took me several minutes to describe, has taken place in less than a minute.

And then the Light, the Fire, the Holy Spirit enters, with a last melodious loud noise, in the form of a very shining burning globe, into the closed room, without any door or window being moved, and remains hovering for a minute over Mary's head, about three palms above Her head, which is now uncovered, because Mary, upon seeing the Fire Paraclete, has raised Her arms to invoke Him and has thrown Her head back with a cry of joy, with a smile of boundless love. And, after that moment in which all the Fire of the Holy Spirit, all the Love, is collected in His Spouse, the Most Holy Globe splits into thirteen canorous (Rare pleasing in sound; melodious) very bright flames, of so bright a light that no

earthly comparison can describe, and descends to kiss the forehead of each apostle.

But the flame that descends upon Mary is not a tongue of a straight flame on Her forehead that it kisses, but it is a crown that embraces and encircles the virginal head like a wreath, crowning as Queen the Daughter, the Mother, Spouse of God, the Incorruptible Virgin, the Wholly Beautiful, the Eternally Loved, the Eternally Maiden Whom nothing can humiliate, and in nothing, Whom sorrow had aged but Who has revived in the joy of the Resurrection, sharing with Her Son an accentuation of beauty and freshness of bodies, of looks, a vitality... having already an advance of the beauty of Her glorious Body received into Heaven to be a follower of Paradise.



The Holy Spirit makes His flames shine round the heads of His Beloved. Which words does He speak to Her? Mystery! Her blessed face is transfigured with supernatural joy and smiles with the smiles of Seraphim, while blissful tears shine like diamonds on the cheeks of the Blessed Virgin, struck as they are by the Light of the Holy Spirit.

The Fire remained so for some time. Then it vanishes. In memory of its descent there remains a fragrance that no earthly flower can exhale. The Perfume of Paradise...

The apostles collect themselves; Mary remains in Her ecstasy. She only folds Her arms across Her breast, closes Her eyes, lowers Her head. Her conversation with God continues, insensible to everything. No one dared disturb Her.

John, pointing at Her, says: 'She is the altar. And the Glory of the Lord has rested on Her glory.'

'Yes. Let us not upset Her joy. But let us go and preach the Lord and let His works and His words be known to people, says Peter with supernatural impulsiveness.

'Let us go! Let us go! The Spirit of God is burning in me' says James of Alpheus. 'And it is urging us to act, all of us. Let us go and evangelize the people.'

They go out as if they were pushed or attracted by a wind or by a vigorous force."

The Blessed Mother speaks about the Descent of the Holy Spirit

MDM: August 22, 2012 @ 9:18 am

The Blessed Mother is speaking: "My child the wilderness in which My children find themselves in the world today is because they do not know how to be given the Gift of the Holy Spirit.



Just as I taught you, it takes a long time to be given the Gift. It consists of a very tough journey before any of God's children can be made worthy to receive this special Gift.

When I waited with the apostles in the Cenacle for the descent of the Holy Spirit it took ten days of preparation.

Although these holy, devout and loyal servants of my beloved Son were promised the Gift they were not fully prepared spiritually to be given the Gift. I, their beloved Mother, had to help them prepare their souls. It meant teaching them the importance of full surrender of their free will. To become worthy, they had to understand the depth of humility, to which they had to succumb, before they were ready.

Some of them thought that they had learned everything from my Son. However, this was a sign of pride and when pride exists in you, you cannot receive the Holy Gift of the Holy Spirit. To receive the Gift of the Holy Spirit you must become little before my Son, like a small child.

There can be no room for pride or arrogance. Yet, people today who claim to speak with authority about the way in which my Son speaks fall into a trap. They, when claiming to be knowledgeable about spiritual matters, speak with an arrogance which does not reflect the graces which are given to those who genuinely possess this great Gift from Heaven.

Those who have been bestowed with the Gift of the Holy Spirit are submissive to the wishes of my Son. They are not boastful. They are not aggressive. They do not criticize another using the Name of my Son to do so. They do not mock others, when proclaiming their interpretation of His Holy Word. They do not preach hatred.

When my Son's disciples were prepared by me, many arguments took place. It took some time before they finally accepted what was expected of them. Only then, when they understood how only humility of soul can allow the Holy Spirit to enter, were they finally prepared.

I urge all of God's children, especially those who believe in my Son, to ask me, their Mother, to allow me to prepare them for this great Gift.

My child, it took me a full year to prepare you, and this was no easy feat. Do you remember how hard you found it to say my Holy Rosary? How hard you found it to surrender your will and to prove your humility?

Now that you have received the Gift it does not mean that you can take it for granted. You must continue to pray, remain humble of heart and seek redemption every single day; for just as it is given, so too, can it be taken away.

I ask all those following these Messages to pray for the Gift of the Holy Spirit. It is not enough to pray just the once and say that you have received the discernment you asked for and to then cast aspersions on these Divine Messages. If you do this, then you have not been given the Gift.

Please call on me, your Blessed Mother, to help prepare you through this Crusade Prayer:

Crusade Prayer (74) for Gift of Discernment

O Mother of God help me to prepare my soul for the Gift of the Holy Spirit. Take me as a child, by the hand, and lead me on the road towards the Gift of discernment through the Power of the Holy Spirit. Open my heart and teach me to surrender in body, mind and soul. Rid me of the sin of pride and pray that I will be forgiven for all past sins so that my soul is purified and that I am made whole so that I can receive the Gift of the Holy Spirit. I thank you Mother of Salvation for your intercession and I await with love in my heart for this Gift for which I yearn with joy. Amen.

Remember children come to me, your Mother, to help you to open your soul to receive this wonderful Gift. When you receive this Gift, I will take you before my Son. For only then will you be truly ready for the next step on the stairway to spiritual perfection." You're Loving Mother of Salvation.

The Holy Spirit

MV Vol. 5:885

Jesus speaks: "The work is finished. And with its end, with the descent of the Holy Spirit, ends the Messianic cycle, that My Wisdom has enlightened from its dawning: The Immaculate Conception of Mary, to its setting: the descent of the Holy Spirit. All the Messianic cycle is the work of the Spirit of Love, for those who see properly. It was therefore right to begin it with the mystery of the Immaculate Conception of the Spouse of Love and finish it with the seal of the Fire Paraclete on the Church of Christ.

The revealed works of God, of the Love of God, end with Pentecost. From then onwards the intimate mysterious work of God continues in His believers, united in the Name of Jesus in the One True Church of Christ, that is, the assembly of the believers - shepherds, sheep, and lambs - can proceed without erring because of the continuous spiritual operations of the Love, the Theologians of theologians, He Who forms the true theologians, that is those who are lost in God and have God in themselves - the life of God in them through the direction of the Spirit of God that guides them - that is, those who really are the 'Children of God'.

And at the end of the Work, once again I have to put the complaint that I have put at the end of each evangelical year, and in My grief seeing My gift despised, I say to all of you: 'You shall not have anything else, because you have not received this that I have given you.' And I say also that about which I had you informed last summer (21.5.46) to call all of you on the right path: 'You will not see Me until the day comes when you will say: *'Blessed is He who comes in the name of the Lord.'*"

Sins Against the Holy Spirit

Ref: Fr. Paul O'Sullivan, O.P. (E.D.M.)

"The Sins against the Holy Spirit are commonly said to be six, viz., **despair, presumption, impenitence, obstinacy, resisting truth, and envy of another's spiritual welfare**. Some of these are less difficult of pardon than others. •Final impenitence is absolutely unpardonable. •Those, too, who from deliberate malice

refuse to recognize the miracles of Our Lord and attributed them to Beelzebub, the Prince of Devils [are unpardonable]. •Those that reject deliberately the means of salvation are also rarely pardoned. The difficulty in obtaining pardon for these sins is clearly caused by the sinner himself, who rejects God's grace. Deliberate and habitual sins, sins against the light [of truth], offend God more gravely than sin due to weakness and ignorance."

Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

Sins and Blasphemy Against the Holy Spirit - Matthew and Mark

Ref: tlig.org Vassula Ryden

"The blasphemy against the Holy Spirit is when one condemns God's merciful operation and attributes it to evil and to deceiving spirits when that same operation is evidently the Holy Spirit's. The best examples we have are those ones in the Scriptures in Mt 12: 22-32 and Mk 3: 22-30. When Jesus performed the miracle of the dumb and demoniac man, healing him, the Pharisees who hated Him when hearing of this merciful act said: "This man casts out devils only through Beelzebub." Jesus' reply was that He did that act through the power of the Holy Spirit. He said, " And so I tell you, every one of men's sins and blasphemies will be forgiven, but blasphemy against the Spirit will not be forgiven, let anyone speak against the Holy Spirit and he will not be forgiven either in this world or in the next." And in St Mark's gospel, "I tell you solemnly, all men's sins will be forgiven, and all their blasphemies; but let anyone blaspheme the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin." This was because they were saying: 'An unclean spirit is in him.'"



Holy Spirit - Explanations on Difficult and Misleading Gospel Passages



"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)

Content: The truth must be revealed before the period of great darkness arrives.

- (John 1, 1) "In the beginning was the Word, and the Word was with God, and God was the Word. "
- (Mt 10, 34-36) "You must not think that I have come to spread peace on earth..."
- (Mt 22, 8-14) The Parable of the Wedding Feast
- Many are called, but only few are chosen
- (Luke 6,20) Blessed are the poor in spirit
- (Mt 16, 28) "Truly I tell you: There are some standing here who shall not taste death before they have seen the Son of Man enter into his kingdom."
- (Mt 5, 39) "I tell you: Do not resist evil: rather, if someone strikes you on the right cheek, offer him also the other"
- (Mt 5, 30) "If your right hand becomes an instrument of sin cut it off and throw it away. For it is better for a limb to be lost than that your whole body shall go to hell."
- (Mt 13, 12) "He who has, shall be given even more, and shall have an abundance, but he who does not have, also shall have taken from him what he possesses."

- (John 12, 27) "Now My soul is distressed. And what am I to say? Father, deliver Me from this hour! Yet it is for this that I have come to this hour."
- (Mt 21,1-7) Jesus sent two of his disciples, saying to them: Go to the village that lies before you. You will immediately come upon a tied-up ass and her colt. Untie the colt and bring it to Me. If anyone should want to hinder you, tell them: The Lord needs the colt. He returns it immediately." "Jesus sat on the animal."
- (Lk 19, 27) "But those My enemies, who did not want to have Me for their king bring them here and strangle them before Me."
- (John 5, 41) "I do not look to men for honor "
- The Kingdom of God (or the Kingdom of Heaven)

In the Beginning was the Word

"In the beginning was the Word, and the Word was with God, and God was the Word. " (John 1, 1)

New Revelation exegesis: "One of the main reasons why such passages are not understood is that the Bible has been badly and erringly translated..." "The time has come, however, to show the true meaning of these passages to all who are ready to have part in this." (Gr I ch. 1)

"The term 'In the beginning' is quite incorrect and very much obscures the inner meaning. It might even lead to the eternal nature of the godhead being put in dispute and in doubt, and some of the older sages of the world have indeed done so, and present-day atheists are really in fact derived from their school. Yet if we render the text correctly, the veil will appear to be very thin, and it will not be difficult to espy the inner meaning perfectly well and sometimes very exactly through such a light veil."

"The correct translation shall be thus: In the source of sources, or also in the primary cause (of all that is) was the Light (the great and holy concept of creation, the essential idea). This Light was not only in, but also with God, i.e., the Light emerged from God as something that in essence could be beheld and therefore was not only in but also with God, streaming around the primary divinity, as it were, and this appears already to lay the foundation for the time when God would become Man.

"Who or what was this Light, really, this great thought, this most holy of fundamental ideas for all that was to come into existence, to have essential nature, and be utterly free? - It could not possibly have been anything but God Himself, for absolutely nothing but God himself could present himself in his everlastingly wholly perfect beingness in God, through God and out of God; the passage therefore could also read: In God was the Light, the Light streamed through and around God, and God himself was the Light." (Gr I 1, 5-8)

I have not come to spread peace on earth.

(Mt 10, 34-36) "You must not think that I have come to spread peace on earth. I have not come to bring you the peace of this world, but the sword, for battle. For I have come only to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. And the enemies of a man will be those living under his own roof"

New Revelation exegesis: "Anyone taking this passage literally, and it also is very badly translated, will necessarily end up in a labyrinth of errors, and even the light of an original central sun will not help him to get out of it. For as you may realize from what has been said above, I am teaching and desiring all possible compliance, peacefulness and kindness among men; and Moses himself taught in his fourth commandment, from My lips: 'Honor and respect your father and mother, that you may live long and fare well on the earth' How could I then oppose this by teaching that son and father, daughter and mother, daughter-in-law and mother-in-law were to live sword in hand in constant strife, and what is more, under one roof!

"To understand these passages that originally did rightly come from Me, and appreciate them as My teaching, it is necessary first of all to know the occasion when I spoke these words, and also how I spoke.

"The occasion was when I was in a place in Galilee and taught the people the duties they owed to God and to one another. And I said to them: 'I am teaching you nothing but what My Father has taught Me from eternity, and while you do also call Him your Father, yet you do not recognize Him and never have recognized Him. For if you did recognize Him, you would also recognize Me, as this Father has sent Me to you.'

"They then said: 'What are you setting yourself up to be; are we not Abraham's Children, and did not God say to Abraham that all of us who are descended from him are his Children?' This provoked me, and I said: 'By your descent from Abraham you should all be God's Children, but you have long since ceased to be so, for Satan is your father, the legion of all devils your mother, and your sheer immeasurable blindness, indolence and evil nature is your mother-in-law's daughter-in-law; and these, the greatest enemies of man, are sharing your roof! - And any of you wishing to return again to being true Children of God must take the sword of the truth I am telling you and continue the fight against those companions under their roof until they have vanquished them.'

"Then of course the gaggle of Pharisees and scribes asked how I dared to declare them Children of Satan, of all the devils and of their own blindness, indolence and evil nature, seeing that they could all prove their descent from the tribe of Levi? And I told them: 'In terms of the flesh, yes, but in spirit you are not like Levi from above, which is also where I am from, but from below, which is also why you do not recognize Me, but hate and persecute Me.'

"It will be obvious to everyone from this, and particularly to anyone conversant with Hebrew scriptures, that I spoke those three verses in the 10th chapter of the pseudo-gospel that Matthew, or rather I'Rabbas, wrote as Sidon, specifically on the occasion I have just made known to you, word for word as I

have now told you. For the words of the translation, that you have specifically mentioned as words of the gospel, feeling that they are wholly in conflict with My spirit, would of course demolish the core of my teaching, which is love for your neighbor, and also the law of Moses." (Gr XI p. 257-259)

The Parable of the Wedding Feast

(Mt 22, 8-14) "The feast is prepared, but those who were invited did not deserve it. Go out into the streets therefore and invite anyone you see to the wedding. The servants brought everyone they found, good men and bad, and the hall filled with guests. Then the king entered to see the guests. He saw one man who was not wearing wedding garments. He said to him: My friend, how did you come to be here without your wedding garments? The man had nothing to say. The king then gave the order: bind him hand and foot and throw him into ultimate darkness, the place of wailing and gnashing of teeth. For many are called, but only a few are chosen."

New Revelation exegesis: "The wedding feast is My becoming man (in Christ Jesus, author) and the great work of redemption that is bound up with this. Many, indeed, more than many, are called for this, - first and foremost the tribes of Israel, though to this hour they did not wish to appear, partly for fear of a Mosaic Law they have not understood, and partly also because of the hardness of their hearts and its lack of faith.

"The invitations are given in part by angels, prophets, after that by all apostles, disciples and evangelists, and finally by all the servants who have spread My word and My teaching in its true form among men and will continue to do so. The people in the alleyways, streets and on the fences are all the people who have lived on earth, still live there, and will come in the future. Those in the alleyways are people who are still on earth and are indeed in some Christian sect (or church), yet despite this are subject to all the follies of the world and neither can nor will take hold of the true light, so that they should in no way progress to true life everlasting and be wholly free and blessed. The people in the streets are those who also still live on earth, but are in some form or other of heathendom, more or less well known (i.e., unbelievers); finally, those on the fences are the people who have already died in the flesh and - as far as their souls are concerned - are already in the spiritual world, and there too, are in the same way invited to the great feast of redemption through the right means of reformation.

"And among all those who have been invited and now indeed dragged and pulled to the feast by force (of love), the one who wears no wedding dress is in the first place Satan, and in a wider sense all who have remained true to him and could not be made to reform by any means; their fate - as the parable says - is the prison where there is eternal darkness, and which is filled with wailing and gnashing of teeth. The wailing stands for anything that is utterly wrong and opposed to heaven, and the gnashing of teeth for what is thoroughly evil and for the fire of rage in hell, for anyone in the greatest rage and fury begins to gnash his teeth and to yap like an enraged hyena or like a fierce tiger burning with rage." (Gr XI p. 286/287)

"These words reveal the full correspondence between the material image and its spiritual content." (Gr XI p. 287)

This statement provides an explanation for the passage in Matthew's Gospel that has been a stumbling block for many critics. They clearly have no idea that Peter had already put it to the Lord like this: "Two things are incomprehensible: firstly, how and where the guests gathered by the host's servants from where they stood on the fences and in the alleys and propelled to the feast were provided with the necessary festive garb, and secondly, how the poor devil who also was propelled to the feast by the host's servants had to be thrown out because he did not have festive garb." (Gr X 216, 3)

The additional explanation given was those invited later, in the alleys, streets and on the fences, are the people who, though poor in earthly terms, yet are festively dressed in an inner way, having lived rightful lives according to My law." (Gr X 217, 8)

In conjunction with this parable, the gospel words "*Many are called, but only few are chosen*" are also shown in their most real meaning.

New Revelation says, among other things: "This passage in the gospels is - like scarcely any other - completely and utterly misunderstood by almost all confessions of the Christian faith, for almost all of them hold the view, and the Roman ones even on account of the faith as promulgated from all pulpits, that only the few who are chosen will enter into heaven, while all others, the many who are called, will unfailingly be cast into hell, for eternity, immediately after the last judgement - the latter also completely misunderstood." (Gr XI p. 284)

Exegesis is in form of a parable that reveals the meaning: "It is said that only this one (at the wedding feast) was thrown into prison, and none of those invited. These are merely reprimanded for their stupidity, not their evil ways ... Therefore, do not only consider the chosen acceptable and worthy, but also those who are called to My Kingdom." (Gr XI p. 286)

Blessed are the poor in spirit.

The meaning of this has been much considered. New Revelation shows that the sentence in St. Luke's Gospel, "Blessed are you who are poor, for the Kingdom of Heaven is yours" (6,20) has been falsified over and again. What is meant are all (including the rich and well-to-do, author) who distance themselves from the things of the world in their hearts and give them little regard. **(Luke 6,20)**

The actual words in New Revelation are: "Anyone who has not grown poor in everything that is of the 'world', will not enter into My kingdom until he has given the last penny back to the world. You see, that is true poverty, in the spirit and in truth." "The enforced poverty can only equal the one that is freely willed if there is total submission to My will and my love." (Hi p. 329, 19)

You shall not see or fear death.

(Mt 16, 28) "Truly I tell you: There are some standing here who shall not taste death before they have seen the Son of Man enter into his kingdom."

According to New Revelation, this passage should not be taken to mean that some of Jesus's contemporaries would not die before he returned. The passage should rightly read: "But those who live according to My words and do the works of true self-denial and free inner love, shall not see nor feel death." (This therefore applies to all who are righteous. Author) "Truly, to my own and also your great pleasure I can tell you (the disciples) that some of you who are standing there shall taste or feel no death and shall be witness to everything, until there shall come, as also already discussed, the Son of Man into his kingdom (the next world), and they shall see him and govern with him in eternity. This, however, requires very great love for God and for one's fellow men." (Gr V 171, 60)

"Everyone should therefore endeavor to achieve awakening while still here, for any who are awakened while still here, in the flesh, shall neither see nor feel nor taste the death of the flesh, and their souls shall not be made anxious (on dying)." (Gr I 149, 3)

Do not resist evil.

(Mt 5, 39) "I tell you: Do not resist evil: rather, if someone strikes you on the right cheek, offer him also the other."

New Revelation exegesis: Peter among other things asked the Lord: "No doubt one can observe this with people who do not go too far in the evil they do to others, but with those who have become and persist in being real arch-devils in relation to their fellow men, surely Your divine teaching should include some small alternative for exceptional cases?"

Jesus answered: "It is of course perfectly clear that over great kindness to someone who is utterly evil would merely give him further occasion to increase in evil and be even worse than before. In such a case, continued compliance would be really assisting the overweening evil nature of the enemy. But I have at all times set up strict judges in this world and given them the right to chastise and punish the people who have grown too bad and evil, according to their merits, and I have therefore also given you the commandment to obey the worldly authority, be it mild or harsh.

"If anyone has such a terrible enemy, let him go to the worldly judge and report this, and he will purge of his evil nature the man who has become utterly evil.

"If purely physical chastisement will not do it, then in the end it will be effectively achieved with the sword. And that is also how it is with a slap in the face. If you are given it by a less evil person who has been induced to do so in a sudden upsurge of emotion, do not resist, for the fact that you do not retaliate with a slap will calm him, and you will soon be good friends again, needing no worldly judge. But if someone approaches you with a murderous slap in the face, in full fury, you are fully entitled to resist and defend yourself; and you see, if it were not like that I should not have told you that you shall also shake the dust off your feet over those people in a town who not only do not receive you but even revile you and threaten with all kinds of persecution.

"Oh, be sure, that with my sermon of love for one's neighbor I did not in the least do away with the power and might of the sword, but merely tempered it, for

as long as enmity among men has not reached a level that in all truth may be called hellish." (Gr X 215, 5 and 8-14)

Do not fall into the death of mater.

(Mt 5, 30) "If your right hand becomes an instrument of sin cut it off and throw it away. For it is better for a limb to be lost than that your whole body shall go to hell."

New Revelation exegesis: "You will realize of course that I did not advocate physical mutilation, but merely the strictest watch over the will of man, that is always free, and his intellect." (Gr X 214, 8)

"The words: 'If your eye offends you, tear it out and throw it away, for it is better to enter heaven with one eye than hell with two', are meant to say: If the light of the world proves too enticing for you, struggle with yourself and turn away from such a light, for it would drag you into the death of matter." (Gr I 42, 8)

The powers of the spirit

(Mt 13, 12) "He who has, shall be given even more, and shall have an abundance, but he who does not have, also shall have taken from him what he possesses."

New Revelation exegesis: "This almost seems an injustice, but it is not. For it is as much as to say: When a man has exercised his strength and is now able to carry heavier burdens, this does not make him weaker, but stronger all the time. Yet someone who has never been prepared to exercise his strength will soon also lose such as he had, as soon as he is going to use it to carry even the smallest burden, and he will soon sink down exhausted, into complete death. Therefore you, too, should constantly exercise all the powers of spirit, for then you shall in time to come stand in the full strength of eternal life, and be very well able to bear upon your shoulders the greatest burdens of My love, grace and mercy." (Gr XI p. 311)

Father, deliver me from this hour.

(John 12, 27) "Now My soul is distressed. And what am I to say? Father, deliver Me from this hour! Yet it is for this that I have come to this hour."

New Revelation exegesis: "Who and what is My soul? You see, if you should not yet know it - it is My love! Considering its utterly faithless Children, how could it be other than thoroughly distressed, and that unto death, which is, to the darkness of death that held all the Children so firmly imprisoned? And furthermore, where it says: And what am I to say? What would you say if all your Children cursed you and condemned you? You see, in such cases even purest love has barbs that are hard to kick against. For love that has been spurned so long and so hard causes pain not only in the human but also in the divine breast." (Gr XI, p. 314-315)

Jesus sat on the colt.

(Mt 21,1-7) Jesus sent two of his disciples, saying to them: Go to the village that lies before you. You will immediately come upon a tied-up ass and her colt. Untie the colt and bring it to Me. If anyone should want to hinder you, tell them: The Lord needs the colt. He returns it immediately." "Jesus sat on the animal."

Rationalist Biblical scholars have considered the untenable nature of this report proven. Surely, they argued, no one can simply take an ass. The details given in New Revelation easily resolve the apparent problem.

The owner of the ass, a retired Roman legionary, was "openly an adherent of Jesus". When the two disciples told him that Jesus wanted the ass for a short time, "he was delighted to be of service to Jesus". (Gr XI p. 169 f.)

David Friedrich Strauss (and modern writers as well) ridicule the same event as reported by Mark (11, 1-2), where it says that "no one has ever sat on the colt". An animal that has not yet been broken in, they reason with apodictic assurance, would have thrown Jesus off immediately. ⁵⁰ A rationalist, to whom Jesus is merely a man, could of course hardly see it in any other way. These critics probably have never heard that there are well-substantiated cases of mystics having no problem at all in using wild horses as their mounts, to everybody's amazement. Such facts of course cannot be easily fitted into the thought categories of Strauss and his epigones. Professor Walter Nigg reported that in the case of Friedrich Christoph Oetinger, even animals were aware of his powers, which were inexplicable. Wild horses that would not allow themselves even to be saddled, carried Oetinger like lambs, for many hours and over long distances. ⁵¹

If Jesus was able to command the storms and perform many other miracles that are reported in New Revelation if not in the Gospels, it is a waste of words to spend time on the objections raised by the above authors. We have gone into their criticism because it may serve as an example of how often the conclusions scholars have drawn from text passages are meaningless, because they take a superficial view, do not know the background to the facts, and completely fail to consider the potential of God's supreme power.

Something more may be added here. The question will arise as to why Jesus did not use a horse for his entry to Jerusalem. By human standards, only a horse would be considered for such an occasion. Yet Jesus used a she-ass, and that cannot have been without purpose. The following passages from New Revelation make the purpose clear.

"Surely the Lord could just as well have had a horse brought to him, or at least an ass that was properly broken in, rather than the she-ass? Indeed, any animal would in this case have had to serve the Lord and could not have resisted. A lion, a tiger, a panther, a camel, an elephant, a horse, a mule - any of these would in the first place have been much stronger and would have had to obey the Lord of Infinity at his slightest behest; what is more, such a mount would obviously have been much more impressive than a feeble she-ass." (Schriftt. 15, 16)

"Yet He who is the fundamental order and fundamental meaning of all things does not act like a man, for whom it might be the same either way. For with

Him, everything was pre-forming within the most immutable of orders, and propaedeutic for eternity." (Schriftt. 15, 17) "It was exactly by using a she-ass that the Lord decked in poor clothes showed all mankind, figuratively and literally, that they should do the same in spirit, and in all humility place their trust only in the true Love that is fruitful." (Schriftt. 15, 20)

My enemies who did not want to have me.

(Lk 19, 27) "But those My enemies, who did not want to have Me for their king bring them here and strangle them before Me."

Not a few Christians reading this passage in Luke's Gospel are taken aback and ask themselves if these can be the words of the same Jesus who otherwise always showed himself to be utterly merciful. Yet if we probe deeper, we'll know that it is wrong to stick too closely to the literal meaning in every case, and that Jesus' words are his very own form of expression. Some formulations are a kind of shock therapy, as perceptive scholars have noted. Examples are the invitation to cut off one's hand or tear out an eye, or expressions such as "cast into the fire", which according to New Revelation is the equivalent of "reproaches painful to the spirit" (Pr 324). If only people would at last come to see that - as A.N. Wilder put it - "Jesus did not think the way we do, and his language is not our language".⁵² We should then be spared many exegetic interpretations that are completely irrelevant.

Thus Luke 19, 27 also signifies something different from what the incomprehensible words appear to mean. "One only has to know", New Revelation says, "that 'strangle' really stands for 'judge', and all will be clear." "Judge", however, and New Revelation exegesis also makes this clear, does not mean "condemn", but "put to rights".^{*} In Hi I p. 193, for instance, it says: "Anyone wishing to be received into my kingdom, first needs to be judged, that he may cleanse himself completely of all the old mire of his habitual follies."

"Who then are the 'citizens' of the town who did not want the king?" New Revelation continues its exegesis. "Look out into the world and you will see in all the streets, holes and corners, innumerable such citizens who do not want the king. The 'town' is the world, its citizens are the people of the world who want to know nothing of me." "It can be seen, from what has been said, what lies within the passage just referred to: nothing else but the judgement of all that is worldly." (Schriftt. ch. 26)

*The German verb 'richten' has a wide range of meanings, including 'to train, to put to rights, to direct, to judge, to condemn. Translator.

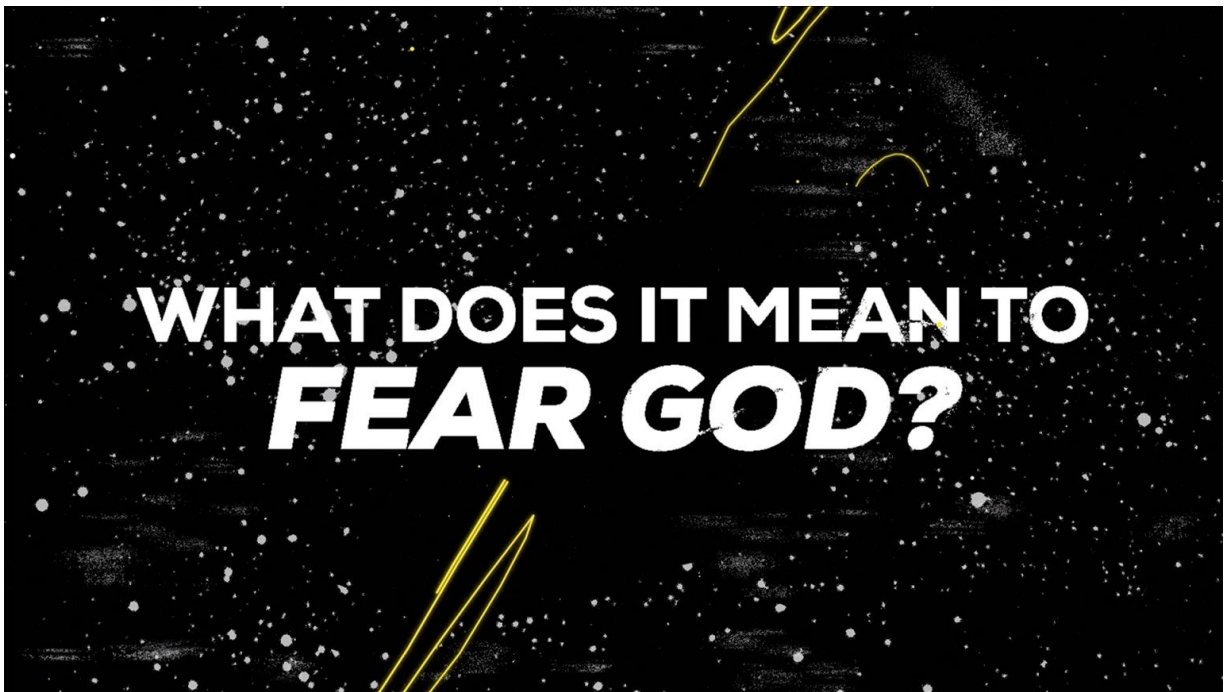
The fear of God

(John 5, 41) "I do not look to men for honor " – the fear of God

New Revelation exegesis: "I did not create men that they should honor me. I have made a covenant with mankind, however, and this is called Love, and signifies something quite other than the giving of honor. Who are they that require to be honored? They are the princes and the great men of the world. Why do they

have men honor them? Because they want to be more than men, though their awareness tells them that they are no more than men." "What would I do with such honor?" "Could I increase yet further through honors given by men? I hardly think so. This is also why I have nowhere issued the commandment: 'You shall honor God, your Lord, above all', but only 'love above all'."

"All who honor me ceremoniously are the 'Lord, Lord callers' . . ." "The objection will of course be raised: God must be honored. For this honor is a noble fruit of the fear of God, and any who do not fear God are capable of all evil deeds. But I am saying: Though fear of God is better than doing evil deeds, ***yet such a fear of God will never allow eternal life to arise from it, a fearful heart being one that has already been judged.*** Any who avoid evil for fear of Me will have to stand a hard test." "All the spirits of hell are living and existing in great fear of Me..." "What fool, however, will maintain that the spirits of hell are good just because they have such great fear of Me?" (Schriftt. ch. 27)



Though fear of God is better than doing evil deeds, a fear of God will never allow eternal life to arise from it, a fearful heart being one that has already been judged.

Chapter 9: The Assumption of Mary



John the Apostle's Premonition of the Assumption, The Assumption of Mary, Mary did not Die, Mary is the Witness of God's Love for Man, The Twelve Stars of Mary, Mary's Redemption of Woman . . . and much more.

John the Apostle's Premonition of the Assumption

"The Virgin Mary in the Writings of Maria Valtorta" by Fr. Gabriel M. Roschini, O.S.M.:334

"Since the newborn Church and its leaders had to face traps and persecutions at the hands of Pharisees, Scribes, Priests, and members of the Sanhedrin, St. Peter decided to send the Apostles to conquer the pagan world. When he told John about his decision, John made him realize that he, John, could not leave Mary, nor compel Her to leave Palestine. Peter agreed and decided that John should remain with Mary.

'...I'll join you all later, [John says,] when Mary isn't on earth anymore.' 'You'll come. Your young ... You've got a long life ahead of you yet, [Peter says]. 'But Mary doesn't.' 'Why? Is she sick? Is she suffering? Has She been weakened, perhaps?' 'No! Time and suffering have been powerless over Her. She still looks young, and She is still young in spirit. She's serene, I'd even say, happy.' Why then do you say?

'Because I understand what the flowering of Her beauty and happiness means. It means She knows She'll soon be reunited with Her Son. I mean totally reunited with Him, because Her spiritual union has never stopped. I don't lift the veil from God's mysteries, but I'm sure that She sees Her Son every day, in all His glory. That's Her beatitude. I believe that when She contemplates Him, Her spirit is enlightened and gets to know the future in the same way God does: Even Her own future. Bodily She's still on earth, but I'd say - I'm almost positive - that Her spirit is nearly always in Heaven. Her union with God is so great that I don't think I'm being sacrilegious if I say God is in Her just as when She bore Him in Her womb: And even more so now. The Word united with Her becomes Jesus Christ. In the same way now, She's uniting with Christ so much that She's becoming a second Christ and has taken on a new humanity, Jesus' own. If that's heresy, I hope God will make me realize my error and forgive me. She lives in love. That fiery love sets Her on fire, nourishes Her and enlightens Her. The same fiery love will take Her away from us when the time is right. She won't suffer and Her body won't corrupt ... We'll be the only one's grieving ... Especially me ... We won't have our Lady anymore, our Guide, our Comforter ... And I'll be really lonely.'

Until now John's voice was quivering as he held back his tears. He now breaks into heart-wrenching sobs. He never cried like this, not even at the foot of the cross or in the Tomb. Peter also begins to weep, though more peacefully. While in tears, he begs John to send word, if he can, so he could attend Mary's death or, at least, Her burial.

'I will if I can, but I really doubt it. Something tells me deep inside the same thing will happen to Her as it did to Elijah: he was taken up in a fiery chariot in a heavenly whirlwind. By the time I barely realize She's about to die, She'll be in Heaven with Her soul already.'

But at least, Her body will be left behind. That's what happened to the Master's body, and He was God!

It had to be that way with Him but it doesn't have to with Her. He had to rise from the dead to deny the slander of the Jews. He had to appear in order to persuade those who doubted and those who rejected Him because He had died on the cross. But Mary doesn't need to do that. But if I can tell you, I will. So long

Peter: my Pontiff and brother in Christ. I'm going back to Her. She must be waiting for me. God be with you.

And with you too: Ask Mary to pray for me and to forgive me, again, for being cowardly on the night of the trial. I can't blot out that memory from my heart and I don't have peace of mind about it. Tears begin rolling down Peter's cheeks. He goes on to say: 'Let Her be a Mother for me, a loving Mother for her unhappy prodigal son.'

That's not right, Peter. I don't have to tell Her she loves you more than a blood-mother would. She loves you as Mother of God with the charity of God's Mother. If She was willing to forgive Judas when his sin was beyond measure, do you think she hasn't forgiven you? Peace to you, brother. I'm going.

I'm coming along, if you don't mind. I want to see Her once more.

Come. I know how to get to Gethsemane without being seen. They set off, walking quickly and quietly towards Jerusalem. They take the high street that reaches the side of the olive grove that is farthest from the city.

They arrive at the crack of dawn. Having entered Gethsemane, they come down to the little house. Mary, who is on the roof-deck, sees them arriving. Crying out for joy, She comes down to meet them.

Peter immediately falls at Her feet with his face against the ground. 'Mother, forgive me!' He says. 'What for, have you sinned? The one who reveals all truth to Me has revealed to Me that you are his worthy successor in the faith. He said nothing else. I have found you to be a just man, although you are quite impulsive at times. What do I have to forgive you for?'

Peter weeps and remains silent.

John explains. 'Peter can't get over the fact he denied Jesus in the Temple's court.' [Mary speaks] 'That's past, Peter. It's blotted out. Did Jesus, perhaps, rebuke you for it?' 'No.' 'Did he love you less than before?' 'No. Really, no. It was the other way around! ... And didn't He tell you that He and I understood you and forgave you?' [Peter] 'That's true. I'm just as stupid as ever.' [Mary] 'Well, go, then, and be at peace. I tell you: all of us - you, Me, the other Apostles and deacons - we'll all meet in Heaven, at the side of the God-Man. As far as it has been granted to me, I bless you.' As she did for Gamaliel, Mary lays Her hands on Peter's head and traces on it the sign of the cross.

Peter bows down to kiss Her feet and stands up. He is much more serene than he was at first. Still accompanied by John, he walks to the gate, walks out and leaves. John closes the entrance carefully returns to Mary."

The Assumption of Mary

MV 1941:337

"Mary is in Her little, solitary room, up on the roof-terrace. She is putting away Her clothes, as well as Jesus' clothes which She always kept. She chooses the best ones. There are not many of them. She takes the tunic and the coat that She was wearing on Calvary. She chooses a linen tunic that Her Son used to wear on summer days, as well as the coat that was found in Gethsemane. It is still stained with the blood that oozed out with His perspiration at that horrible time.



Mary folds the clothes carefully and kisses Jesus' bloodstained coat. She then walks over to a chest, in which the relics of both the Last Supper and Passion were kept. Mary puts all the relics on a single shelf, the top shelf, and puts the clothes on the bottom one.

John has quietly climbed to the roof-terrace. He must have been wondering why Mary had been away from Her kitchen for so long. He sees Her closing the chest. He seems to be fascinated. He asks Her, 'What are You doing, Mother?'

Startled, Mary answers: 'I just stowed away all the things that should be kept, all the memories....all that witnesses to His infinite love and suffering.'

'Why are You looking at those sad things, Mother? It's re-opening the wounds of your heart. You're pale and Your hand's trembling ... You're suffering because You looked at them.' John has drawn near to Her as he spoke. Her face is so ashen and She trembles so much that John is rather afraid She might feel unwell and fall. 'Oh! That's not why I am pale and trembling. It's not because My wounds are opened up again ... Really, they were never completely healed. Anyhow, I am peaceful and joyful, and My peace and joy have never been so complete as now!' 'Never so complete as now? I don't understand. If I see those things loaded with horrible memories, I relive the anguish I felt back then. I'm only one of His disciples, and you're His Mother.'

'And as such, I should suffer even more, you mean. Humanly speaking, you are right. But that's not the way it is. I am used to the grief of not being with Him ... Right now, though, I am filled with joy, a deep joy. It is just as deep as My grief was. I have a feeling that My life is coming to an end. My mission on earth has been accomplished.'

When Mary began speaking about Her mission being accomplished, John turned pale. He now grows even paler and feels troubled. He interrupts Her, exclaiming: 'Mother! Why do You talk like this? Are You feeling sick?'

No. 'Do You want to leave me, then?'

No. 'I will stay with you as long as I am on earth. But get ready, John, My dear, to be by yourself.'

'So You are sick and you don't want me to know!'

'No, believe Me. I have never felt so strong, so peaceful, so happy as I do now. I am filled with such joy, such a fullness of supernatural life... that I think I won't be able to contain it and stay alive. Besides, I am not eternal. You have to understand that. My spirit is eternal, but not My body. It will die, like any other body.'

'No! Don't say that. You can't die! You mustn't die! Your immaculate body can't die like the bodies of sinners!'

'You are wrong, John. My Son died! I will die. Besides, My son, I want you to know: if there is anything I want, if I have any desire all Mine and only Mine, a desire I have had ever since He left Me, this is it. This is My chief desire, a powerful desire, all Mine. Better still, I can say: that's what I want above all. Everything else in My life was but conforming of My will to God's will ... But this, My desire to be reunited with Jesus, is My very own will. Leave earth and go to Heaven so I can be with Him for ever and uninterruptedly! My longing for so many years! And now, I know it is just about to become reality. Don't be so upset, John! Listen to My last wishes instead. When My body is deprived of its vital spirit, when it rests in peace,

don't subject Me to the embalming in use among Hebrews. I am not a Hebrew anymore. I am a Christian. When you think it over, I am the first Christian: I was the first to have Christ, Flesh and Blood, inside of Me; I was His first disciple; I was Co-Redemptrix with Him; and I have been His continuation among you, His servants. I want no one but the Eternal Pontiff to see My body at the appointed time. Because of that, do not touch Me. Besides, see? I have already purified Myself and I have put on a clean garment, the garment of My eternal wedding.'

'John, why are you weeping?'

'Because a storm of grief is breaking inside of me, I know I'll lose You! How will I manage to live without You? Just thinking about it, my heart is breaking inside of me! I won't get over it!'

'You will. God will help you to live a long life, just as He helped Me. Because if He hadn't helped Me on Golgotha when Jesus died, or on Mount of Olives when He ascended into Heaven, I would already be dead God will help you to live and remember everything I told you before, for the good of all.'

'Oh! I'll remember. I'll remember everything. I'll do what You want, even about Your Body. I know the Hebrew rituals are useless for You since You're a Christian, since You are the Most Pure Woman. I am sure You won't go through the corruption of the flesh. Your body was divinized as no other mortal body, because You were exempt from original sin, You contained the fullness of grace, and above all You contained Grace itself, the Word. You are the most authentic relic of the Word, so Your body can't go through decay and rotting of dead flesh. This will be God's ultimate miracle for You, and in You. You'll be preserved as You are...'

'Well don't cry then!' Mary exclaims. She looks at the upset Apostle, whose face is wet with tears. 'If I am preserved the way I am, you won't lose Me. Don't be upset...'

'If mankind could love as the ancient Law decreed, if mankind could love as My Son loved and taught to love, it would obtain everything. That is the way I love. That is why I feel it is an overflowing of love that will take Me away from earth, just as an overflow of grief killed Jesus. This is it! The measure of My capacity for love is full to the brim. My soul and My flesh can't contain it anymore. Love is overflowing washing all over Me and, at the same time, lifting Me up towards Heaven, towards God, towards My Son. His voice is telling Me: 'Come! Get out! Soar towards Our throne and Our triune embrace!' The earth around Me is disappearing in the great light coming to Me from Heaven! Every sound is drowned in this heavenly voice! Dear John, the hour of God's embrace has come for Me!'

Although John had calmed down somewhat, he was still troubled as he listened to Mary. Towards the end of Her speech, as he was looking at Her, he, too, seemed almost in ecstasy. His face, like Mary's, is ashen although Her paleness has slowly ignited into a dazzling white light. John, hurrying at Her side to support Her, exclaims, 'You're like Jesus when He was transfigured on Mount Tabor! Your flesh is shining like the moon. Your clothing is sparkling like jewels and diamonds held in front of a pure white flame! You're no longer like other humans, Mother! The heaviness and opacity of Your flesh are gone! You're like light! But You are not Jesus. He was God, not just a man. He could order Himself to rise, both on

Mount Tabor and here on the Mount of Olives [during His Ascension]. But You can't. You don't have the power. Come; let me help You to stretch Your tired, happy body on Your bed. Take some rest!' John most lovingly brings Her to the poor bed. Mary does not even take Her coat off; She simply lays down.

Folding Her arms on Her chest, Mary lowers Her eyelids on Her soft eyes that sparkle with love. To John, who is bending over Her, She says: 'I am in God, and God is in Me. While I contemplate Him and feel His embrace, chant the Psalms and the other portions of Scriptures that speak about Me, especially about this moment of My life. The Spirit of Wisdom will tell you which ones. After that, recite My Son's prayer, repeat to Me the words of the Archangel at the Annunciation, and Elizabeth's words, and My hymn of praise. I will pay attention with whatever remains of Me on this earth.'

John resists the tears welling up from his heart and tries to master the emotions that trouble him. He intones Psalms with his very beautiful voice. As years went by, it has become very much like Christ's. Mary notices that and says, smiling: 'It sounds as if My Jesus was at My side!' After chanting most of the Psalm he notices that Mary is no longer breathing, although Her posture and appearance remain natural. She is smiling serenely, as if She had not realized that Her life had come to an end.

John, with a heart-rending cry, throws himself on the floor against the edge of the bed and calls Mary. Again he calls Her. He cannot persuade himself that She can no longer reply to him, Her body being deprived of Her vital soul.

John has to yield to the evidence. He bends over Her face, on which an expression of supernatural joy remains. Tears after tears drop from his eyes onto Mary's sweet face and pure hands so delicately folded on Her chest. This is the only bath which Mary's body received: the tears of the Apostle of love, whom She adopted as a son at Jesus' request.

When he recovers from his initial outburst of grief, John remembers Mary's last wishes. Since the flaps of Her ample linen coat are hanging along the bed's edge, John lifts them and spreads them on Her body. He lifts the veil, which was hanging from the pillow, and spreads it over Her head.

By now, John has finished arranging everything. He sits down on the stool, putting the lamp on the floor right by the little bed. He begins to gaze at Mary's recumbent figure and prays.

Three days have gone by since Mary's ecstatic sleep began. Her most sacred body is just as it was when She passed away. Her face and Her small hands show no sign of death. There is no disagreeable smell in the room. On the contrary, an indeterminate scent is floating in the air. It smells like a mixture of incense, lilies, roses, lilies of the valley and mountain herbs.

Day must be beginning to dawn because the roof-deck and the olive trees around the house can be seen in faint light. As it grows brighter, light entering the room through the open door helps one discern objects that were too far from the small lamp to see until now.

Suddenly, the room is filled with a bright light, a silvery light that has a touch of a bluish hue; it is almost phosphoric. It increases until it drowns the lamp and the light of dawn. It is similar to the light which flooded the cave of Bethlehem at the time of the divine Birth. In this paradisiacal light some angelic creatures

appear, whose splendid light outshines the powerful light that came before them. As it happened when the angels appeared to the shepherds, sparks of many different colors dance about, flashing out of the Angels' wings whose slow motion makes a very soft harmonic murmur of arpeggios.

The sound produced by the Angels' wings is now as loud as the boom of an organ. John, though still asleep, has already stirred two or three times on his stool, as if the powerful light and the burr of the Angels' wings had disturbed him. He now wakes up completely due to the powerful boom and a strong wind streaming in from the pierced roof and out the door. It is like a whirlwind. It snuffs out the lamp and shuts the door with a loud bang.

Half asleep, the Apostle looks around him to see what is happening. He notices that the bed is empty and the roof uncovered. Guessing that some wonder must have occurred, he runs out to the roof-terrace. His spiritual instinct, or perhaps a heavenly inspiration, causes him to lift his head. With his hand, he shields his eyes from the rising sun and looks.

He can see Mary's body: still lifeless, in all respects it looks like someone sleeping. It is carried higher and higher by the angelic choir. The coat and veil flap as for one last salutation. Perhaps this is caused by the rapid assumption and the wind from Angels' wings. The flowers which John had put around Mary's body have been held in place, so far, by the garments' fold. They now begin to fall on the roof-terrace and on the ground in Gethsemane. The choir of Angels' powerful hosanna grows dimmer in the distance.

John continues to gaze on the body as it is assumed to Heaven. God certainly performed a wonder to comfort him and reward him for his love towards his adoptive Mother. John can distinctly see Mary, surrounded by sunrays, as the sun has risen. He sees Her come out of the ecstasy that separated Her soul from Her body. She comes back to life and stands up, since from now on She enjoys the properties of glorified bodies.

John gazes intently. Against every natural law, God miraculously grants him the power to see Mary, as She now is, while being assumed into Heaven. At this point She is no longer helped by the Angels, who sing their hosannas around Her. John is enraptured by this beautiful vision that no human pen, no human words, no artistic works will ever describe or reproduce, because it is indescribably beautiful.

John sees the Most Holy Mother meeting with Her Most Holy Son, Who is also splendid and radiant, and whose handsomeness is indescribable. The Son descends swiftly from Heaven, joins His Mother, and presses Her next to His heart. Together, they are brighter than two great heavenly bodies: then Jesus, together with Mary, returns to where He came from. John's vision has come to an end."



Mary is the Witness of God's Love for Man

MV PMG 5:944

The Blessed Mother is speaking: "My humility could not allow Me to think that so much glory, was reserved for Me in Heaven. In My mind there was the almost certainty that My human flesh, made holy by carrying God, would not have experienced decay because God is Life, and when He sates and fills a creature with Himself, this action of His is like an aroma that preserves from the corruption of death.

I had remained not only immaculate, not only I had been united to God with a chaste prolific embrace, but I was sated, even as far as My innermost recesses, with the emanations of the Divinity concealed in My womb and intent on being veiled with mortal flesh. But that the kindness of the Eternal Father had reserved for His maid the joy of feeling again the touch of My Son's hand on MY body, His embrace, His kiss, and of hearing again His voice with My ears, of seeing His face with My eyes, I could not think that this would be granted to Me, neither did I wish it. It would have been sufficient if these beatitudes had been granted to My spirit, and that would have filled My ego with blissful happiness.

But, in witness of His first creative thought concerning man, whom He, the Creator, had destined to live, passing away without death, from the earthly Paradise to the celestial one, in the eternal Kingdom, God wanted Me, the Immaculate, in Heaven, in body and soul, as soon as My earthly life ended.

I am the certain witness of what God had thought and wanted for man: an innocent life and unaware of sin, a placid passage from this life to eternal Life, whereby, like one who passes over the threshold of a house to enter a palace, man with his complete being, made of a material body and a spiritual soul, would pass from the Earth to Paradise, increasing the perfection of his ego, given to him by God, with the complete perfection, both of the body and of the spirit, which was, on the divine mind, destined to every creature who had remained faithful to God and to Grace. Man would have reached this perfection in the full light that is in Heaven and fills it, coming from God, the eternal Sun Who illuminates it.

God placed Me, elevated in body and soul to the glory of Heaven, before the Patriarchs, the Prophets, the Saints, the Angels and the Martyrs and He said:

'Here is the perfect work of the Creator. This is what I created in My truer image and likeness among all the sons of man, the fruit of a divine creative masterpiece, the wonder of the Universe that sees closed in one only being the divine, in the eternal spirit like God and like Him spiritual, intelligent, free, holy, and the material creature in the most and innocent body, to which every other living being, in the three kingdoms of creation, is compelled to bow. This is the witness of My love for man, for whom I wanted a perfect organism and a blissful destiny of eternal life in My Kingdom. This is the witness that I have forgiven man whom, by will of the Trine Love, I granted to be reinstated and recreated in My eyes. This is the mystic stone of comparison, this is the link of junction between man and God, it is She Who takes the times back to the early days and gives My divine Eyes the joy of contemplating an Eve as I had created her, and now made even more beautiful and holy, because She is the Mother of My Word, and because She is the Martyr of the greatest forgiveness. For Her Immaculate Heart that never knew any stain, not even the lightest, I open the treasures of Heaven,

and for Her head, that never knew pride, I make a wreath of My brightness and I crown Her, because She is most holy to Me, so that She may be your Queen.'

There are no tears in Heaven. But in place of the joyful tears, that the spirits would have shed, if they were granted to weep – the liquid that trickles squeezed by an emotion – there was, after these divine words, a sparkling of lights, a changing of splendors into more vivid splendors, a burning of charitable fires in a more ardent fire, an unsurpassable and indescribable playing of celestial harmonies, which were joined by the voice of My Son, in praise of God the Father and of His Maid forever blissful."

Mary's Redemption of Woman – The New Eve

Ref: MV PMG 5

Mary is speaking: "I promise you that He would come to bring you peace. Do you remember the peace you enjoyed at Christmas! When you saw Me with my Child? Then it was your time of peace. Now it is your time of pain. But you know by now. *It is by means of pain that we achieve peace and every grace for ourselves and our neighbors.*

Jesus-Man became Jesus-God again, after the tremendous suffering of His Passion. He became Peace, once more. Peace from Heaven, from where He had come and from where He now pours out His peace for those who love Him in the world. But in the hours of His Passion, He, Peace of the world, was deprived of that peace. He would not have suffered if He had it. And He had to suffer: and to *suffer excruciatingly*, to the very end.

I, Mary, redeemed woman by means of My divine Maternity. But that was only the beginning of woman's redemption. By refusing a human marriage in accordance with My vow of virginity, I had rejected all lustful satisfactions, deserving thus grace from God.

But it was not yet sufficient, because Eve's sin was a four branched tree: pride, avarice, gluttony and lust. And all four were to be cut off, before making the roots of the tree sterile.

By deeply humiliating Myself, I defeated pride. I abased Myself before everybody. I am not referring to My humility towards God. Such humility is due to the Most High by every creature. Even His Word had it. It was necessary for Me, a woman, to have it. But have you ever considered what humiliation I had to suffer from men, without defending Myself in any way?

When Joseph, who was a just man, had accused Me in his heart. The others, who were not just, had committed a sin of disparagement (to discredit oneself by marriage) with regard to My condition, and the rumor of their words had come like a bitter wave to break up against My humanity. And they were the



Eve lived in a perfect world and chose to embrace sin: she ate from the Tree of Knowledge - good and evil. Mary lived in a sinful world and chose to turn away from sin: she ate from the Tree of Life.

first of the infinite humiliations I was to suffer in My life as Mother of Jesus and of mankind.

Humiliation of poverty, of a refugee, humiliations for reproaches of relatives and friends who, being unaware of the truth, judged Me a weak woman with regard to My behavior as a Mother towards Jesus, when He was a young man, humiliations during the three years of his public life, cruel humiliations in the hour of Calvary, humiliations in having to admit that I could not afford to buy a place and the perfumes for the burial of my Son.

I overcame the avarice of the First Parents renouncing My Creature before the time.

A mother never renounces her creature unless she is forced to. Whether her heart is asked to renounce her creature by her country or by the love of a spouse or even by God Himself, she will resent and struggle against the separation. It is natural. A son grows in our womb and the tie that links him to us can never be completely broken. Even if the umbilical cord is cut, there is a nerve that always remains: it departs from the mother's heart and is grafted into the son's heart: it is a spiritual nerve, more lively and sensitive than a physical one. And a mother feels it stretching even to exceedingly severe pangs if the love of God, or of a creature, or the need of the country, take her son away from her. And it breaks, tearing her heart, if death snatches her son from her.

And I renounced My Son from the very moment I had Him. I gave Him to God. I gave Him to you. I deprived Myself of the Fruit of My womb to make amends for Eve's theft of God's fruit.

I defeated gluttony, both of knowledge and of enjoyment, by agreeing to know only what God wanted Me to know, without asking Myself or Him more than what I was told. I believed unquestioningly. I overcame the innate personal delight of enjoyment because I denied Myself every sensual pleasure. I confined flesh, the instrument of Satan, together with Satan, under My heel and made of them a step to rise towards heaven. Heaven! My aim! Where God was! My only hunger was a hunger which is not gluttony, but a necessity blessed by God, who wants us to crave for Him.

I defeated lust, which is gluttony carried to the extreme of greed. Because, every unrestrained vice leads to a bigger vice, and Eve's gluttony, which was already blameworthy, led her to lust. It was no longer enough for her to enjoy pleasure by herself. She wanted to take her crime to a refined intensity and thus she became acquainted with lust and was a mistress of lust for her companion.

I reversed the terms and instead of descending I have always ascended. Instead of causing other people to descend, I have always attracted them towards Heaven: of My honest companion I made an angel.

Now that I possessed God and His infinite wealth with Him, I hastened to divest Myself of it saying: "Here I am: may Your will be done for Him and by Him." He is chaste who chastises not only his flesh but also his affections and his thoughts. I had to be the Chaste One in order to annul the One who had been Unchaste in her flesh, her heart and her mind. And I never abandoned My reservedness, not even by saying of My Son: "He is Mine, I want Him," since He belonged only to Me on earth, as He belonged only to God in Heaven.

And yet all this was not sufficient to achieve for woman the peace lost by Eve. I obtained that for you at the foot of the Cross: when I saw Him dying, whom you saw being born. When I felt My bowels being torn apart by the cry of My dying Creature, I became void of all femininity. I was no longer flesh, but an angel. Mary, the Virgin Spouse of the Spirit, died that moment. The Mother of Grace remained, who gave you the Grace She generated from Her torture. The female deconsecrated "woman" by me on Christmas night, achieved at the foot of the Cross the means to becoming a creature of Heaven.

This I did for you, depriving Myself of all satisfactions, even of holy ones. And whereas you had been reduced by Eve to females not superior to the mates of animals, I made of you, *if you only wish so*, saints of God. I ascended for you. As I had done for Joseph, I lifted you higher up. The rock of Calvary is My Mount of Olives. From there I took My leap to carry to Heaven the resanctified soul of woman together with My flesh, now glorified because it had born the Word of God and had destroyed in Me the very last trace of Eve. It had destroyed the last root of the tree with four poisonous branches, a root stuck in the sensuality that dragged mankind to fall and that will go on biting at your intestines until the end of time and to the last woman. From there, where I now shine in the ray of Love, I call you and I show you the Medicine to control yourselves: the Grace of My Lord and the Blood of My Son."



[The Ancient Letter About Mary That Shocked Every Modern Scholar](#)

Mary Did Not Die

Ref: Lessons on the Epistle of St. Paul to the Romans: 89

Jesus is speaking: "Where does God rest? In the spirit of the just! What is the spirit? It is the best part of your soul. When does it cease to be a throne to God? When concupiscence overthrows it! When does the soul leave you? When it separates itself from the flesh in the hour of death in order to be judged and to await the resurrection of the flesh.

However, Mary did not die. She crossed over in rapture from this life to the other life, and in the crossing over, Her most pure spirit was more than ever the throne of God. So, it too, should have been for every man if in Adam they had not sinned.

Mary was not judged. She was the Innocent one. She was not subjected to judgment nor to death as you are. Mary did not return to dust in Her immaculate flesh as with the soul; She was made incorruptible for having carried the Son of

God and of Man. In body and soul, She was taken up into Heaven by the Angels. And not even in the hour of crossing over did the soul totally separate itself, but arose intellectually and completely, not to the third but to the supreme and empyreal Heaven, and She adored, while equally the Spirit One and Trine did not leave Her sweet virginal tabernacle where She rested... Mary is in Heaven in body and soul, alive as She was on Earth."

The Twelve Stars of Mary

The Blessed Mother is speaking: "The *Twelve stars* represent the twelve tribes of Israel, which compose the Chosen People, selected and called by the Lord to prepare for the coming into the world of the Son of God, the Redeemer. The *twelve stars* also signify the twelve Apostles, who are the foundation upon which Christ has founded his Church. I am Mother and Queen of all the Church. The *twelve stars* also signify a new reality. Indeed the Apocalypse sees me as a great sign in heaven: the Woman Clothed with the Sun who does battle with the Dragon and his powerful army of evil. And so the stars about my head indicate those who consecrate themselves to my Immaculate Heart, who form part of my victorious army, and who allow themselves to be guided by me in order to fight this battle and to attain in the end our greatest victory. Thus all my beloved ones and children consecrated to my Immaculate Heart, called to be today the apostles of the last times, are the most luminous stars of my royal crown.



The *twelve stars*, which form the luminous crown of my maternal royalty, are made up of the tribes of Israel, of the Apostles and of the apostles of the last times of yours." MMP414

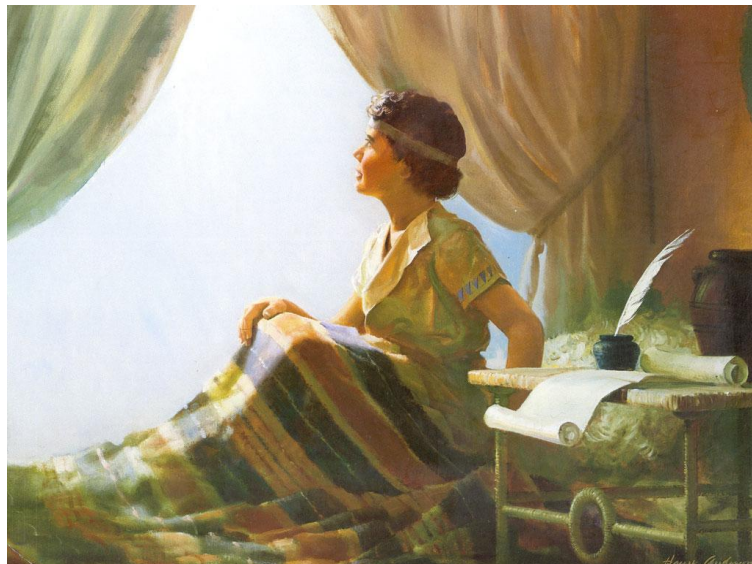
This is the Voice of the Teacher

"It roars and caresses. It roars when it is addressed to those who do not want to be converted. It caresses when it speaks to those who, though imperfect, have the 'good will' to find God and his Word and, having found them, to sanctify themselves. For these it becomes the caress of a Friend and the blessing of Jesus." Ref: PMG V5:923

"Unfortunately, the world does not want to be saved. Only one in a thousand will be willing to know Me, and only one in ten thousand will really follow Me. And I will say even more. I will not be known even by My most intimate friends; To know means to love with loyalty and virtue." Ref: PMG Vol.1-46

As we enter into the period of the great tribulation, we need to hear the word of the Lord proclaimed clearly and forcefully like a clear trumpet. **If the bugle's sound is uncertain, who will get ready for the *battle*? (1 Cor 14:8). Who will be able to listen and act? Who will be able to say with Samuel, 'Speak, Lord, for your servant is listening?' (1 Sam 3:9)**

**Harden not your heart and be open to the voice of the Holy Spirit
prepare your soul now for the coming of the Lord**



Samuel's call from God

"Speak Lord, for your servant is listening"
Ref: 1Samuel 3:8

**It is written in the prophets: "They shall all be taught by God."
Everyone who listens to my Father and learns from him comes
to me." John 6:41-51**

Prophets of Our Times



"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 24th, 2014

Teachings

BD 1047 10.08.1939

God the Father is speaking: "Listen to the Lord's will: The messages from above are given with specific regularity and succession and were therefore transmitted in a specific order. But you will only discover this succession when you have achieved complete knowledge because the messages of wisdom were given to people consecutively, apparently without any correlation to each other, thus all gifts from above are unique messages of wisdom in themselves and yet absolutely essential to make subsequent messages understandable. Everything just serves to stimulate the human being's activity of thought and to become more aware of the spirit which surrounds you.

Therefore, the teachings have to be offered in a way that the human being can gain insight into all subjects and reflect on them. The revelations also have to be comprehensible so that the recipient can understand everything of this nature and that the creation as well as the activity of spiritual beings in the beyond is, in a manner of speaking, figuratively portrayed to them. This happens in carefully prepared teachings, which in turn follow one another so that people can perceive in their thoughts an understanding of what is offered to them.

Therefore, the messages are at times seemingly without connection, first one subject, then another is chosen for detailed consideration because the spiritual teachers always recognize the necessity of this and constantly supplement missing knowledge when it is required. Repetitions have to be offered time and again until the earthly child has completely understood and become aware of the significance

and importance of the given spiritual principles. A single lesson and presentation could not lead to the kind of knowledge that is essential for the recipient to teach in turn, and likewise every spiritual question has to be answered with extreme clarity and certainty for the divine teaching to be accepted by human beings, and that requires the greatest and most extensive knowledge.

For this reason, you often receive revelations which you believe were given to you before. This is necessary so that anyone who wants an explanation of the divine Word can be clearly and plainly taught by you one day. Only the greatest attention and willingness to learn can result in a particular maturity within a short time, for this reason every message is wisely considered and given to you in accordance with the Lord's will."

The Blessed Mother

God the Father is speaking: "In His second and final coming, the Lamb of God, the Redeemer, the Saint of saints, will have as a precursor not the repentant of the wilderness, salted by the mortifications, and salting sinners in order to cure them of their heaviness and make them quick-moving in receiving the Lord, but He will have as a precursor our Angel, She who, though having flesh, was the Seraph, She in whom we have made our dwelling place, neither sweeter nor more worthy could we have had Her, the most beloved Ark of pure gold who still contains us just as She is contained by us, and who will fly across the heavens, radiating Her love in order *to prepare a perfumed and regal road for the King of kings* and to prepare – in order to generate and to give birth, in a last maternity – as many living seeds as there are who will want to be given birth to the Lord." PMG Vol.5



Our Lady has been appearing all over the world during these last hundred years, calling mankind to repentance. There have been thousands of statues weeping real tears, some with tears of blood. Through her prophets, she has been warning mankind of pending chastisements and persecutions if her messages of repentance are not heeded. She has been calling mankind to consecrate themselves to Her Immaculate Heart during these times of great tribulation so they can be immersed in Her love and protection, as she prepares the world for the return of Jesus in glory.

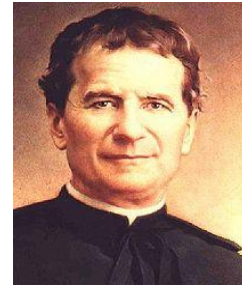
Pope Leo XIII

On October 13, 1884, Pope Leo XIII was given a vision of Satan asking God for more power and time to destroy His church. God granted his request. What Leo apparently saw, as described later by those who talked to him at the time of his vision *was a period of about 100 years when the power of Satan would reach its zenith*. Exactly when this period would start was estimated to be the twentieth century. That was until our Lady revealed the exact date to Fr. Gobbi. We will cover more about this in this teaching.



St. John Bosco

Saint John Bosco (16 August 1815 – 31 January 1888), born Giovanni Melchiorre Bosco, also called Don Bosco, was an Italian Catholic priest and educator, who put into practice the dogma of his religion, employing teaching methods based on love rather than punishment. He placed his works under the protection of Francis de Sales, thus his followers called themselves the Salesian Society. Don Bosco succeeded in establishing a network of centers to carry on his work. In recognition of his work with disadvantaged youth, he was canonized by Pope Pius XI in 1934.



The famous dream of St. John Bosco (1815-1888) was about a Pope that will lead the Church to the two columns of salvation: the Eucharist and the Virgin Mary.

Most of the prophecies associated with St. Don Bosco came to him during dreams, but just as in Matthew's Gospel where the process of Joseph being instructed by angels during dreams is described, it is clear that Don Bosco's experiences were more than the sort of dreams most of us have when asleep. These dreams were not only for the times back then, but also, for the times now!

Saint Faustina

Sister Mary Faustina, consumed by tuberculosis and by innumerable sufferings, which she accepted as a voluntary sacrifice for sinners, died in Krakow at the age of just thirty-three on October 5, 1938. Saint Faustina had a reputation for spiritual maturity and a mystical union with God. The reputation of the holiness of her life grew, as did the devotion to the Divine Mercy and the graces she obtained from God through her intercession. In the years 1965-67, the investigative Process into her life and heroic virtues was undertaken in Krakow. In the year 1968, the Beatification Process was initiated in Rome. The latter came to an end in December 1992. On April 18, 1993, our Holy Father, John Paul II, raised Sister Faustina to the glory of the altars. Sister Faustina was declared a Saint on April 30, 2000. Mary Faustina's remains rest at the Sanctuary of the Divine Mercy in Kraków-^oagiewniki. Her 33-year life was to prepare the world to receive God's Divine Mercy, after this period, comes His Justice.



Maria Valtorta



Her activity as a writer reached intensity from 1943 to 1947, and continued, diminishing progressively, until 1953. Maria wrote in time of war and in very difficult conditions, including evacuation, whereby on the 24th of April 1944 she was obliged to move to St. Andrew of Compito (section of the borough of Capannori in the province of Lucca). She returned to her dear home at Viareggio on the 23rd of December that same year.

She used to write in an almost sitting position in bed, in ordinary school notebooks, which she supported with a piece of cardboard held on her bent knees. She would write at any time, by day or by night, even when she was exhausted by fatigue or tormenting pains. She wrote effortlessly, naturally, and without revision. If interrupted, she could leave off writing and then resume later on with ease. She did not consult books, except for the Bible; and the catechism of Pope Pius X.

During her continuous work, her living and constant prayer, her suffering embraced with the joy of the redeemers, Maria begged God not to concede her external signs of intense participation in Christ, who used her as faithful "spokesman" and "pen" manifesting Himself in the richness of the "visions" and in the depth of the "dictations."

The notebooks written by Maria Valtorta include almost fifteen thousand pages. Little less than two-thirds of this astounding literary production concerns the monumental work on the Life of Jesus Christ (THE POEM OF THE MAN-GOD, five hardcover volumes in English, approximately 4,200 pages. The current new work in Italian, French, and Spanish is THE GOSPEL AS REVEALED TO ME, in ten smaller volumes). The minor works include extensive commentaries on biblical texts, doctrinal lessons, histories of the first Christians and martyrs, and pious compositions. This work was given to us out of love for those who love the Lord, and to provide us with a river of truth in a world saturated with heresies. Maria Valtorta (born on March 14, 1897, died Oct 12, 1961)

[Note: Bishop Roman Danylak, Bishop of Titula Nyssa, makes the following comment: Valtorta is one of the most outstanding manifestations of the prophetic charism in our own times. Many consider her to be one of the greatest mystics in the history of the Church. Ref: www.sacredheartofjesus.ca/MariaValtorta]

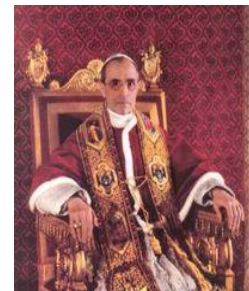
Pope Pius XII

The Poem of the Man-God receives the Pontifical Imprimatur. This 5000 page 'Life of Christ' was written in Italian between 1944 and 1947. It is now being read by millions on all five continents. In 1947, shortly after being completed, a typewritten copy of it in 12 volumes was placed in the hand of Pope Pius XII. On Feb 26, 1948, His Holiness declared to a private audience.

"Publish this work as it is. There is no need to give an opinion about its origin, whether it be extraordinary or less. Who reads it, will understand."

This major work is the Life of Jesus, the narration of which extends from the birth and childhood of the Virgin Mary to Her assumption into Heaven. It is the "gospel" which neither substitutes nor changes the Gospel, but rather narrates it, integrating and illuminating it, with the declared purpose of reviving in men's hearts the love for Christ and his Mother.

This work was given to us by the Lord so that we may be better prepared to withstand the deluge of false teachings and heresies that will saturate the earth during our lifetime. Maria Valtorta is the only Mystic to receive a Pontifical Imprimatur.



Azariah (Azariah is the Guardian Angel of Maria Valtorta)

The Book of Azariah is mystical speech – that is, the inspired articulation of God’s being-in-Love with man and man’s being-in-Love with God – as mediated, in this instance, by an angel, and a guardian angel at that: the privileged witness to and participant in the enamored exchanges between spirit and spirit, Divine Person and human person.

Azariah gives a first-hand account of the Battle that took place in Heaven when one-third of the angels were cast down to earth as demons. Understanding the beginning helps us to understand the end and why there is an end! He also expounds on the desire of man to be separated from the tree and the consequences for being as such.

In this burning language of mystical dialogue, words are brands which both wound and heal, revealing God to be at once supremely powerful and supremely tender, the consummate Romantic of eternal poetry.

The Book of Azariah has thus been written for true “lovers,” present and future, and it is to be hoped that it will find its way into their hands – and into their hearts.



Fr. Stephano Gobbi

THE TRIUMPH, THE SECOND COMING AND THE EUCHARISTIC REIGN

Brother Priests, we are priests chosen for the triumph of the Immaculate Heart of Mary. This is why Our Lady made the Marian Movement of Priests arise within the Church. She has chosen us priests to be part of this Movement, so that we may be instruments of the triumph of her Immaculate Heart in the world. But in order for us to become instruments for the triumph of her Immaculate Heart, Our Lady must triumph in our lives. To be able to triumph, she asks us to consecrate ourselves to her Immaculate Heart, so that she can enter into our priestly lives as our Mother, and work to transform us and to make of us, ever more, priests according to the Heart of Jesus. When Our Lady sees us similar to her Son Jesus, then her Immaculate Heart triumphs in us; Our Lady is preparing her priests for the final battle and the return of Her Son in Glory.



Vassula Ryden

Vassula Rydén, who is Greek, was born in Egypt and belongs to the Greek Orthodox Church. God approached her in 1985 while she lived in Bangladesh, in a most extraordinary way, to use her as His instrument and charge her with His messages for all mankind. In truth it is a reminder of His Word. In these messages for our times, God is calling us to repentance, reconciliation, peace, and unity.



Since 1988 Vassula has been invited to speak in more than 70 countries and has given over 900 presentations. Vassula receives in all of this work no personal royalties, fees, or benefit for her efforts. So far, the books have been translated into more than 40 languages. They are written in such a clear and direct language that anyone of reading age can understand them. At the same time their content is so rich and profound that brilliant theologians have been inspired to write books about the spirituality of the messages. God himself has chosen to name these divine messages: True Life in God.

Christina Gallagher

In January of 1988, a series of extraordinary events occurred, which were to totally alter the lifestyle of Mrs. Christina Gallagher, a shy Irish housewife. In the period since then, these events have also affected the lives of a great many other people, not only in Ireland, but all over the world. Christina Gallagher's name has become known throughout the world.



Her messages and prophecies over the last 20 years have been one hundred percent accurate. Her spiritual advisor, Fr. Gerard McGinnity, is an author and Parish Priest of Knockbridge, County Louth, Ireland, a parish of the Archdiocese of Armagh.

"It was in 1988 that Fr. McGinnity first heard of Christina... It was, however, some time before I actually met Christina." Fr. McGinnity has been Christina Gallagher's spiritual director for many years. He co-authored her biography, entitled *Out of the Ecstasy and On to the Cross - Biography of Christina Gallagher* published in 1996, in which he refers to Christina as "God's prophet."

Bertha Dudde

At the request of many friends Bertha Dudde wrote the following biography in 1953: I have been writing messages received through the inner Word since June 15, 1937. In answer to the many requests of my friends I will give you a picture of my earthly life, a short explanation of what I received spiritually, and my own feelings about all this.

I was born April 1, 1891, the second oldest daughter of an artist of Liegnitz in Silesia, today's Poland. I had a normally peaceful childhood, with six sisters in our parent's home. I learned the cares of life at an early age. The desire to make money to help my parents made me learn the trade of a seamstress. As the financial needs of my parents continued, so did the burden, and in this way I made myself useful.



My parents belonged to different denominations. Father was a Protestant - Mother a Catholic. We children were brought up in the Catholic faith but never experienced pressure or force to follow the practices of the church so that each child in later years was able to pursue their own chosen course.

I myself was religious but could not accept the doctrine of the Catholic system although I respected the church. I could not represent something on the outside that my inner conscience had not accepted. So, I did not continue to attend

church, heard little preaching and had no knowledge of the Bible. I did not read any religious books or scientific literature and did not join any other group or religious sect.

Anyone knowing the Catholic teaching knows what a conscious struggle one finds himself in when he wants to release himself from it. I was not spared from this either. But the question as to what is the Truth and where it is to be found, remained.

Often when I prayed the Lord's Prayer, I would beseech the Lord to allow me to find His kingdom. This prayer was answered in June 15, 1937, as I prayed quietly and waited for the inner voice. In this attitude I persisted often, for a wonderful peace came over me and thoughts which came to my heart, not my head, gave me comfort and strength....

Jesus Christ says, "I am the way, the truth and the life". The way we humans should take is the way of love which was exemplified by Jesus Christ, and which leads to eternal life in His presence. The truth we should know is given to us through the Word of God where God Himself in Jesus Christ imparted to us through his disciples and through His present-day messengers. He says Himself 'I will pour out My Spirit on all flesh; and servants and handmaidens shall prophesy'.

One of these present-day servants and handmaidens is Bertha Dudde, through whom God 'pours out His Spirit', that is, through whom we receive His Word in its purest form in order to recognize the meaning and purpose of earthly life and His plan of Salvation. It is now our wish to share and distribute the "Word of God" received through Bertha Dudde. For this reason, we are making the transcripts of the individual messages available to you for reading and to inform you where you can order copies of the texts.

These texts have been printed in book-format since 1993 with the help of many friends and were passed on to everyone who is interested. Over the years they have demonstrated that people following the way of Christ have found them particularly helpful. But it also becomes evident that it is not a feasible path without the Commandments of Love given to us by Jesus Christ. Why? Because we are only able to understand His language if we live a life of love; with the two volumes 'Return to God' we offer you a small overview of the complete works. After that, anyone who sincerely would like to take the path of return should let himself be guided by the messages in the books that were given to us by the Father through Bertha Dudde.

Note: In God's grace people are led anew to the Gospel which emphatically points out the purpose of man's being for the merciful love of God seeks to save all who still can be saved before the turning point comes, and it will come. The end-time which seers and prophets have proclaimed is now here. According to the revelations given to me, the Lord does not differentiate between His children. 'Come ye all to Me' sounds His call and blessed is he who hears His call and follows Him. God loves His children. He wants to make them all happy, even when they do not want to know Him.

Ref: wed-site- <http://en.bertha-dudde.org/index.php?id=138>

Recorded November 22, 1953

Luisa Piccarreta

Annibale Maria Di Francia - Founder of two religious' congregations: The Rogacionist Fathers of the Heart of Jesus and of the "Daughters of the Divine Zeal" of the Heart of Jesus. He had the grace to deal intimately with Luisa Piccarreta during the last 17 years of her life, from 1910 to 1927 (Fr. Di Francia died on June 1st, 1927). Meeting Luisa Piccarreta was a transcendental event in his life and the manifestation of the Divine Will became the center of his life, of his spirituality, and of his only reason for existence. Many times, he would go to Luisa's house, and he was her extraordinary confessor. In his last years, he was appointed director over everything referring to the publication of her writings by the Archbishop of Trani. He was named ecclesiastical censor for the Archdiocese of Trani-Barletta-Bisceglie as well.

He was also the first to begin publishing Luisa's writings, the first of which was «The Hours of the Passion of Our Lord Jesus Christ», which she wrote around the year 1913 or 1914. Saint Hannibal gave the title to this book and made four editions of it (1915, 1916, 1917 and 1921), all bearing the Nihil Obstat and Imprimatur. One of the best-remembered episodes, according to a number of witnesses was the time when Fr. Hannibal took the book, "The Hours of the Passion", to the Holy Father, now Saint Pius X (who received him privately on a number of occasions, as did Popes Benedict XV and Pius XI as well). While showing it to him, he was reading a few pages when the pope interrupted him, saying, «Not while standing, Father; this book should be read kneeling. It is Jesus Christ who is speaking».

It was Fr. Hannibal's intention to begin to publish all the volumes that Luisa Piccarreta had written up to that time (nineteen). For this reason, he obtained the promise of Imprimatur from the Archbishop of Trani, while getting ready to print them. Divine Providence first put the publishing on hold with the death of Fr. Hannibal and years later when Luisa's Confessor faced the decree of the Holy See that put the three (3) books of Luisa, which had already been published on the Index of Forbidden Books, which still existed at that time.

St. Fr. Di Francia left us the following documents: Letters to Luisa, the Preface to «The Hours of the Passion» and a Preface, which was never published, that he wrote for the volumes that he did not get to print. These are some of the most beautiful and most sublime testimonies that he left for us.

Saint Fr. Hannibal wanted Luisa Piccarreta to live at the Orphanage of Saint Anthony, which he founded, so that Luisa could become teacher and model of imitation to the religious and orphans. His intention was to take Luisa to the Orphanage that he founded in Trani but Luisa said that the Lord had destined for Corato. During those days, St. Fr. Di Francia received a donation that allowed him to open a new Orphanage at Corato.

St. Fr. Hannibal's desire was fulfilled a year after his death, when Luisa's confessor, Don Benedetto Calvi, ordered Luisa to move to that institute.

Maria Divine Mercy

Maria Divine Mercy - the European visionary and seer has been receiving messages since 2010. Although Maria, who wishes to remain anonymous, had

virtually no knowledge of the Bible, the messages are littered with numerous biblical references, codes and secrets including

The Maria Divine Mercy prophesies and messages are contained in The Book of Truth, foretold in the Book of Daniel.

God the Father, she explains, has given her 'The Seal of the Living God' Crusade Prayer (33) – a prayer of protection against the antichrist also foretold in the Bible in the Book of Revelation.

The Catholic Church will be taken over by the enemies of God from within and this will lead to the greatest apostasy of all time.

The Second Coming will herald the return of Christ to judge the living and the dead.

The world will witness the rise of Satanism and new age paganism.

140 Crusade Prayers were dictated to Maria Divine Mercy by God the Father, His beloved Son Jesus Christ and the Blessed Mother of God, the Virgin Mary who has asked the world that she be known as the Mother of Salvation through these messages.

Many people have accepted the messages as they are. Many don't. An evaluation of the warning second coming website has been made by many people, and this has led to questions as to whether Maria Divine Mercy is true or false. Maria Divine Mercy's real name is not being made public and she wishes to remain anonymous.

While theologians argue as to whether the Warning Second Coming website is a hoax or not the fact is that hundreds of Crusade Prayer Groups have been set up around the world on the back of this Mission. The messages have been translated into over 28 languages and without any help or assistance from this website.

In less than three and a half years three volumes of the messages which total 2,000 in all (most of which have been published) have been produced in book format in print and in eBook through Apple, Amazon Kindle, Kobo and Overdrive. People are not obliged to buy the books as the messages are free to download on this site. However, people have requested that the Book be published as well as the Crusade Prayer Book and they are available through this website through an independent publisher and re-sellers throughout Great Britain and other parts of the world.

Conchiglia – Movimento D'amore San Juan Giego

Foundation of the Name "Conchiglia"

Conchiglia received her first Message from the Holy Trinity on the 7th of April 2000 through intimate communications and it was the first Friday of the month dedicated to the Sacred Heart of Jesus, few days before Easter, during the Great Jubilee of the Year 2000. Jesus really died on Friday 7th, April 1, Conchiglia, began her walk after having seen Jesus at Marotta of Fano, Pesaro-Urbino, Italy, on the 14th of January 1968. After my "yes" to God, pronounced at the Holy Hour of Loreto – Ancona – Italy, the Project of God was irradiated and was shown to Humanity through me, Conchiglia.



Conchiglia to 18 years

The Most Holy Trinity on the 7th of April 2000 has chosen a New Name for me, "Conchiglia" as a conch, a seashell. According to Biblical Tradition, "the change of the name by God" is a sacred investiture by which the elect is constituted as founder of an institution of Divine Origin, destined to be perpetuated in History and elevated to cooperation in the History of the salvation for the multitudes.

I have the same blood group of Jesus: AB Rh+ as shown in the analysis performed on the Shroud of Turin and the Miracle of Lanciano, the only difference being that Jesus' group is male and mine is female.

For the will of Jesus, I am the foundress of the Movimento d'Admore San Juan Diego (Saint Juan Diego Movement of Love) that belongs to Most Holy Mary, Our Lady of Guadalupe. The Movement of hearts onto which God's children from all over the World converges, because this is God's Work. God is Love, hence Movement of Love is the Movement of God and it is the Movement of God because it is the Unique Movement That God now wants in the World. To the voice "movement" from the "Dictionary of the Italian Language" by Nicola Zingararelli, Freeman Edition, Bologna, 2005 we can read: act of moving – animation of a group – isometric view of a plan or in three-dimensional space onto itself that you can superimpose the two figures corresponding to each other – inspired by current cultural from innovative ideas – meeting, affairs love – movement of the soul – change – origin.

Luz de María de Bonilla

The life of Luz de Maria has been one guided by God from her birth in a small Central American country: Costa Rica. At present she resides in Argentina.

She comes from a family with deep Christian roots in which, along with her siblings, she grows up surrounded by an atmosphere of spirituality, with the Eucharist as the center of her life. Her youth is spent alongside the presence of her beloved Guardian Angels and of the Blessed Mother who are her companions and confidants. Since then, they share with her Heavenly. Manifestations, thus foreshadowing what would materialize little by little years later.

Along with the development of her professional life, she forms a home which is constituted today of 15 members, who accompany her as Divine Manifestations begin to take place in her home: such as exudations from religious images, inexplicable aromas, among others, in this way making her family and loved one's witnesses of Luz de Maria's spiritual experience.

During Holy Week of 1990, the definitive encounter takes place with the Blessed Mother, who announces to her the physical recovery from an illness Luz de Maria was suffering and receives her in a special way to prepare her for the encounter with Her Divine Son. So begins a long path long which they begin to subtly clarify to Luz de Maria the mission Heaven had designated for her.

Thus begins a new stage in her mystic experience, which would lead her to experience profound ecstasy not only in the presence of her family, but also of



people close to her that would later gather to pray, so forming a Cenacle that accompanies her to this day.

As the years pass, Jesus and the Blessed Mother form her so that she is a useful instrument in the hands of the Divine Potter and so she abandons herself in the Will of the Lord, bearing along with Christ the pain of the Cross that penetrates physically in her body and in her soul.

After a long wait during which Christ and the Blessed Mother gradually prepare her asking her discretion in that period, Heaven orders her to communicate the Divine Word she has received, and continues to receive, to all of humanity. From that moment, Christ opens the way for her and directs her steps wherever the Divine Will desires Heaven's Call to reach.

After they give her the Divine Order to make herself known, and under the inspiration of the Holy Spirit, she begins to visit various countries, especially those of Latin America, giving radio interviews and conferences open to the public. From there have arisen brothers and sisters desirous of putting into practice the teachings of the Divine Word, forming Cenacles of prayer and praxis of the Gospel, remaining in a constant battle to reach a life full in the fulfillment of God's Will and the love of neighbor.

Luz de María begins to perceive that as time goes by, the Word of Christ and of the Blessed Mother takes on a different voice regarding its magnitude and intensity, due to the proximity of the events humanity will face.

In each Divine Call, however, prevails Love, Mercy and at the same time Divine Justice. And they announce and denounce the reality of the purification of the human race -- a purification that is a fruit of the disobedience of present-day man and of the mismanagement he has given to advances in all fields, with man thus transforming himself into his own scourge.

Christ makes known to her the persecution, injustice, defamation and slander which she will face from those who do not accept these Divine Calls and who will not tire of persecuting her so as to end this Work, but she accepts, knowing that as an instrument of Christ she must follow the same path Christ walked on Earth.

The Blessed Mother is her counselor, and hand-in-hand with the Mother, up to this day, she continues to be a faithful disciple of Christ, living various mystic experiences in which Christ shares His suffering on the Cross.

Beside her, Priests from several countries have remained who guide her, but as Christ himself tells her "I am your true spiritual director," for it is Christ who guides each one of her steps and all that she does. Father Jose Maria Fernandez Rojas, who from the beginning of the manifestations has been beside her as her confessor, has also accompanied her prayer group of which three women religious have been an inseparable part since the Cenacle was formed 24 years ago, with one of these women religious having a degree in theology, the strictest observance and analysis of the revealed word has been maintained.

The Mission of Luz de Maria, in total obedience to Christ, is to be an instrument of the Divine Truth in this instant and to announce and denounce what Our Lord Jesus Christ and Our Blessed Mother indicate to her so that the children of God continue to fight for their own conversion and that of all their brothers and

sisters, recognizing and strongly battling the evil that surrounds them, and dedicated, continue on the path of Salvation in all aspects of life.

It is thus that the Divine Word that Luz de Maria receives invites humanity, as children of the same Father, to reach unity of all brothers and sisters, fulfilling the First Commandment and echo of the Call of Christ that calls His People to be one.

Reference:

Prior to the moment in which Christ shares His passion with her, Luz de María starts to perceive a particular state which makes her recognize in advance the Manifestation of this wonder, thereafter causing her to fall into a profound ecstasy, reflecting a dramatic scene for witnesses due to the suffering that is not only physical but spiritual; wounds in her hands, feet, side of the chest and the head became visible, on some occasions tears of blood manifest that emanate an intense perfume that floods the entire room. As the ecstasy, which can last from one to several hours, comes to an end, the wounds heal regenerating her flesh and skin, remaining only the blood that emanated from these wounds...

St. Elder Paisios - End Time Prophecy

Elder Paisios of the Holy Mount Athos

Orthodox Saints and Church Fathers, Spiritual Elders *(Taken from a Russian translation of the original Greek)*

Editor's note: On a remote, narrow peninsula in the Aegean Sea lays the monastic republic of Mt. Athos, spiritual heart of the Orthodox Christian world. For centuries monks have lived and prayed here for the salvation of their souls and the world, and every devout Orthodox Christian male strives to make the pilgrimage to Mt. Athos at least once in his life. Elder Paisios (1924-1994) is considered by many to have been one of the Holy Mount's greatest ascetics of the 20th Century. Over the course of his life the words of this humble Greek monk, who came to be honored by believers as an "holy elder" (geronta in Greek, starets in Russian), were recorded by the thousands who journeyed to seek his advice and prophecies. In the following quotes Paisios warns of the great cataclysms which await us in our Apocalyptic times. His counsel of spiritual preparedness and how to achieve it will be of use to all those who strive to do good while maintaining spiritual equilibrium in a world growing increasingly hostile to our salvation. Paisios seems to have foreseen everything: the ever more frequent and senseless wars and the growing totalitarianism of "Schengen Europe", "Homeland Securitized" America and "Putinized" Russia, the downward slide of our modern, globalized world into licentiousness and madness, the approaching Last Judgment.



Jakob Lorber

Jakob Lorber was a Christian mystic and visionary from the Duchy of Styria, who promoted liberal Universalism. He referred to himself as "God's scribe". He wrote that on 15 March 1840 he began hearing an "inner voice" from the region of his heart and thereafter transcribed what it said. By the time of his death 24 years later he had written manuscripts equivalent to more than 10,000 pages in print.



Very few people know that from 1851 to 1864 Jesus gave a much more complete story of the events that happened during His last 3 years before His crucifixion. A much more complete Gospel than what we can find in the Bible. This was revealed by Jesus Christ Himself to a man He choose, namely the Austrian musician Jakob Lorber who dedicated the last 24 years of his life in the service of our Lord by writing down what He dictated to him through the inner word. He heard the words very clearly in the region of his heart and wrote them faithfully down. The Great Gospel of John revealed to Jakob Lorber consists of 10 volumes with about 250 chapters each. Interrupted in 1864 by the death of Jakob Lorber the work was completed in 1894 by Leopold Engel whom the Lord called to write volume 11. The last volume covers the period from the Last Supper to the Resurrection. [Library AH \(abundanthope.org\)](http://Library AH (abundanthope.org))

Gottfried Mayerhofer

1807 – 1877

Gottfried Mayerhofer was born in Munich in 1807, the descendant of a notable German family. When Prince Otto of Bavaria became King of Greece, Mayerhofer went with him as an officer of the Greek royal service. In 1837 he married the daughter of a wholesale merchant and they moved from Athens to Trieste when her father's business relocated. He dedicated himself to his favorite studies—music and painting, and in the course of time, he became interested in religious and spiritual matters. In Trieste, he encountered the writings of the New Revelation and his inclination to the religious and spiritual was richly nourished by reading the works of Jakob Lorber.



Mayerhofer soon attained the state of spiritual awakening. In March 1870 he heard within him for the first time the voice of the Lord. He served this Voice for seven years as a faithful "scribe", until his death in 1877. The way in which the Inner Word came to Mayerhofer is remarkable. Early in the morning, before he felt within him the urge to write, the subjects to be dealt with appeared before his spiritual eyes in pictures of magnificent clarity. When he then put down in writing what he had seen, unfortunately the clarity of the vision faded considerably. This may be one of the causes leading to the imperfections in the style of Mayerhofer's writings.

In a letter to a friend Mayerhofer writes: "I am always quite passive when I receive these communications, usually do not even know what it is all about. I am usually seized by an inexplicable unrest, have to sit down at the desk and only when I take up the pencil do I learn what the Lord wants, and even then, I know neither beginning nor sequel or end, not even one word earlier than the next. Thus, for instance, It [His word] tells me: 'Take the Gospel of John, chapter 3, verse 7!' I, who am not a bit versed in the Bible, do not know anything about the contents of this chapter or verse, look it up, sit down, and write dictations, having no will of my own, not knowing why and wherefore, just so, and in no other way." These explanations by Mayerhofer show that what he writes down is true inspiration and not just products of his own imagination. This is also supported externally by Mayerhofer's original manuscript, which was written extremely fast and flowingly and which contains very few corrections by his hand.

Through his efforts several works originated, in which many revelations relating to creation, life, the road to salvation, communication with the spiritual world, and many other fundamental questions of life were presented. The best-known books that the Lord offered to humanity through Gottfried Mayerhofer are The Lord's Sermons, Secrets of Creation, and Secrets of Life. The Lord's Sermons presents deep moral lessons and teachings concerning the Lord's First and Second Coming. The two books, Secrets of Creation and Secrets of Life, form a comprehensive system of spiritual revelations which explain the most important aspects of human and natural existence. In Mayerhofer's works can also be found accurate references to later scientific discoveries. That is why Mayerhofer's works are considered, next to Lorber's "The New Revelation of Jesus Christ," the greatest spiritual food intended to prepare humanity for the Lord's Second Coming.

Excerpt from Gottfried Mayerhofer's *Secrets of Creation* (revelation received January 22, 1872): "This revelation is not only for the small circle of readers who now know these writings, but for the whole of humanity as the future system of religion based solely on My own statements during My walk on Earth, in order to lead back the cults and the whole doctrinal edifice of religion to what I once gave to My apostles, simple men of the people; for you can well imagine that I did not descend to your earth without a reason to give you the example of greatest humiliation and sacrifice".

Works of Mayerhofer - Secrets of Life - Secrets of Creation - The Lord's Sermons

Reference Material

Reference Key

MV - Maria Valtorta
MV PMG – Maria Valtorta - Poem of the Man God
MV N 1943, 1944, 1945-50 – Maria Valtorta Note Books
MV ET – Maria Valtorta, End Times
MV ESP – Maria Valtorta, Lessons on the Epistle of St Paul to the Romans
MV Vol. 1-5 Maria Valtorta - Poem of the Man God
MMP (chapter) – Marian Movement of Priest, Rev Don Stefano Gobbi
MVVS – Maria Valtorta, Victim Souls
MDM - Maria of Divine Mercy
TLIG – True Life in God, Vassula Ryden
BD – Bertha Dudde
LDM – Luz De Maria
HFJ – Lily of the Holy Face of Jesus
JL – Jakob Lorber – The Gospel of John

Jakob Lorber

- Gr = Das grosse Evangelium Johannes * = The Great Gospel of John
- Ha = Die Haushaltung Gottes (Die Urgeschichte der Menschheit) = God's Household Management (History of the Origin of Man)
- EM = Erde und Mond = Earth and Moon
- VdH = Von der Hoelle bis zum Himmel = From Heaven to Hell
- Hi = Himmelsgaben = Gifts of Heaven
- Jugd = Die Jugend Jesu (Das Jakobusevangelium) = The Early Years of Jesus (Gospel of James)
- GS = Die geistige Sonne = The Spiritual Sun
- NS = Die natuerliche Sonne = The Natural Sun Schrift =Schrifttexterklærungen = Interpretation of the Scriptures
- BM = Bischof Martin = Bishop Martin

Gottfried Mayerhofer

- Pr = Predigten des Herrn = The Lord's Sermons
- LGh = Lebensgeheimnisse = Life Mysteries
- SGh = Schoepfungsgeheimnisse = Mysteries of Creation

Reference Books

- David Carlin, **The Decline & Fall of the Catholic Church in America**, Sophia Institute Press 2003
- David Michael Lindsey, **The Woman and the Dragon Apparitions of Mary**, Pelican Publishing Company 2000
- Eduardo Siguenza, **John Paul II, The Pope Who Understood Fatima**, Queenship Publishing Company 2007
- Francis Johnston, **Fatima The Great Sign**, Tan Books and Publishers, Inc.1980
- John R. Willis, S.J., **The Teachings of the Church Fathers**, Ignatius Press 2002
- James P. Mahoney, D.D. Vicar General, NY, **The Liturgy of the Hours**, Catholic Book Publication 1975
- Little Pebble – visionary, www.littlepebble.org

- Luz De Maria – visionary <http://www.revelacionesmarianas.com/english.htm>
- Maria Valtorta, **The Book of Azariah**, Centro Editoriale Valtortiano srl., 1993
- Maria Valtorta, **The End Times**, Editions Paulines 1994
- Maria Valtorta, **Lessons on the Epistle of St. Paul to the Romans**, Centro Editoriale Valtortiano 2007
- Maria Valtorta, **The Poem of the Man God Vol 1-5**, Centro Editoriale Valtortiano srl, 1986
- Maria Valtorta, **Note books 1943,1944,1945-1950**, Centro Editoriale Valtortiano srl. 1985
- Rev. Albert J. Hebert, S. M., **Mary, Why Do You Cry?**, Rev. Albert J Hebert, S.M., 1985
- Rev. Don Stefano Gobbi, **To The Priests, Our lady's Beloved Sons**, The Marian Movement of Priests 1998
- Rev. Francis C. Kelley, D.D., Bishop of Oklahoma - **The Primitive Church**- Tan Books And Publishing, Inc 1980
- Rev. Gabriel M. Roschini, O.S.M., **The Virgin Mary in the Writings of Maria Valtorta**, Kolbe's Publications Inc. (Canada) and Centro Editoriale Valtortiano Srl. (Italy) 1989, 1990
- Rev. George W. Kosicki, CSB, **Now is the Time for Mercy**, Marian Press 2005
- Rev. Herman Bernard Kramer – **The Book of Destiny**, Tan Books and Publishers, Inc. Rockford, Ill 61105
- Rev. J.L. Menezes, **The Life and Religion of Mohammed**, Roman Catholic Books, Harrison, NY. 1912
- Rev. Joseph Cardinal Ratzinger, **Catechism of the Catholic Church**, Costello Publishing Company 1992
- Rev. John Laux, M.A., **Church History**, Tan Books and Publishers, Inc. 1989
- Rev. George W. Kosicki, CSB, **Now is the Time for Mercy**, Marian Press 2005
- Roy H. Schoeman, **Salvation is from The Jews**, Roy Schoeman 2003
- Saint John of the Cross, **The Collected Works of Saint John of the Cross**, ICS Publications Institute of Carmelite Studies 1991
- Saint Louis-Marie Grignion DeMontfort, **True Devotion To Mary**, Tan Books and Publishers, Inc.1985
- Saint Maria Faustina, **Divine Mercy in My Soul Diary**, Congregation of Marians 1987
- Saint Thomas Aquinas, **Summa Theologiae**, Ave Maria Press, Inc. 1991
- Vassula Ryden, **True Life in God**, The Foundation for True Life in God 2006
- Steve Erwin, **The Boy who met Jesus**, Segatashya of Kibeho, Immaculee Ilibagiza 2011.

Reference Web-Sites

www.tlig.org True Life in God, Vassula Ryden
www.thedivinemercy.org Divine Mercy HQ
www.mmp-usa.net Marian Movement of Priest USA HQ
www.fathercorapi.com Father John Corapi SOLT Catholic teachings/letters
www.christinagallagher.org Christine Gallagher messages
www.medjugorje.com Medjugorje activity center and messages
www.vatican.va Vatican web-site for Catholic information
www.michaeljournal.org Michael published news letters - signs of the times
www.garabandal.org End time secrets will be revealed in Garabandal
www.circleofprayer.com God the Father Devotions
www.divinewill.org Lucia Piccarreta Divine Will messages and teachings
www.johnleary.com Warnings and Prophecies
www.thewarningsecondcoming.com Maria Divine Mercy
www.wordsfromjesus.com Jennifer
<http://en.bertha-dudde.org> The Word of God
www.conchiglia.us/UK/UK_C_lettere/UK_Conchiglia_VATICANO.htm Conchiglia

Many links are also contained within the work.

About the Work

MV Vol5: 951

Jesus is speaking:
"Rise, Come to My Gift. 'Take and eat, Take and drink,' I said to the apostles.

If you only knew the gift of God and who it is that is saying to you: 'give me a drink', you would have been the one to ask, and He would have given you living water, I said to the Samaritan woman.

I tell you these words. I offer you this food and drink of living water. My Word is Life.

And I want you in the Life, with me. And I multiply My word to counterbalance the miasmata of Satan as they destroy the vital strength of the spirit.

Do not reject Me. I am anxious to give Myself to you because I love you. And My anxiety is inextinguishable. I ardently wish to communicate Myself to you to make you ready for the banquet of the celestial nuptials. And you need Me in order not to languish, to dress yourselves with dresses adorned for the Wedding of the Lamb, for the great feast of God after overcoming the afflictions in this desert full of snares, of brambles and snakes, which is the Earth, to pass through flames without suffering damage, to tread on reptiles and have to take poisons without dying, as you have Me in you.

And I also 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)

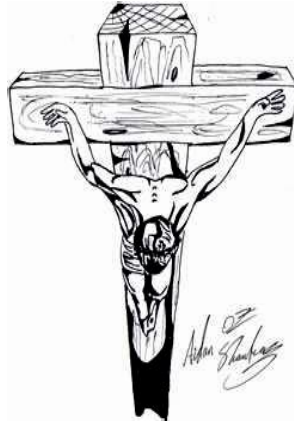
May the grace of your Lord Jesus Christ be with all those who in this book see an approach of Mine and urge it to be accomplished, to their defense, with the cry of Love: 'Come, Lord Jesus.'

I will always be with you because it is pleasant to Me to be with those who love Me."



Jesus

**“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

JMJ