

Friends of HisNewWord present an essay based on the
New Revelation texts

God and Sex or The Sixth Commandment

//

Contents

Foreword
Introduction
The law
Why the law was given
Consequences
Instructions, criticism and recommendations from high up

- The premature breaking of the flesh
- The most shameful whoring
- Jesus' speech about proper procreation
- Polygamy and multiple sex partners

What we learned
Supplement: Beyond the threshold

//

Foreword

The following article is based on the information given in the texts of the so-called "New Revelation". This revelation consists of about 25 volumes with knowledge for mankind which were dictated by the Lord to three gentlemen between 1840 and the 1890s. For more details please visit www.hisnewword.org.

Introduction

At the outset we have to say that the subject of sexuality is immense. The amount of material in the New Revelation touching it is just amazing.

However, if one considers that this is one of the biggest if not THE biggest issue of mankind, it's no wonder.

Let's face it: God wanted humanity to multiply and thus procreate in the natural way. As He had decided to create two different sexes – male and female - He chose to "program" mankind in a way that procreation

consisted of intercourse. To make it work, He had to make it attractive for both sexes. Thus desire and attraction was created to achieve exactly that, procreation, and the fun/pleasure part was necessary for it to work.

At the same time God knew that Satan would use these powerful instruments to divert mankind to sin, namely to make mankind partially forget about love and use the strong urge for pleasure only.

And that is precisely what God's commandments and instructions are all about.

[Great Gospel of John 04:80,02] [The love of the flesh:] "This is more or less the main evil of all mankind. Nearly all physical ailments originate from this lust and definitely all maladies of the soul.

[3] Man finds it easier to desist from any other sin but this one; for the other sins have only external motivations whereas this sin has the motivation in itself and in the sinful flesh. Therefore, you shall turn your eyes away from the tempting dangers of the flesh until you have become masters over your own flesh."

Even if one is blind this subject would be anything but unknown. In school as youngsters it was what we called "subject number one".

Today we are all wading like in a knee-high swamp of sex, if we want it or not.

Sex blasts from every billboard, every media and most of the image-using publicity.

Sex sells.

And it sells because from early on we are exposed to it and – especially the male population – is constantly confronted and aroused by it.

The law

Among the ten commandments there are two who touch on the subject.

- Thou shall not commit adultery
- Thou shall not covet your neighbour's wife.

But that's just for starters. Have a look in the Old Testament at Leviticus 18 and 20 to find the bulk of No-No's in matters of sex. Most of it is out of the question today – with some exceptions like the ones seen in France, Belgium or Austria (incest and/or child abuse). Let's hope this is not the tip of an iceberg.

If society today is still not accepting sex between children and their parents, uncles/aunts, and in-laws and intercourse with animals ("for they [other peoples] committed all these things, and therefore I abhorred them." Exodus 20,23), same sex intercourse is becoming more and more accepted by society and law makers. With the result that society has to financially assist people (with e.g. public health insurance and pension schemes) who commit abhorrence before God.

Last June (2008) we learned that the notorious gays of California, as well as those of the Netherlands, can now legally "marry" and raise children (bizarre while 50% of all traditional marriages divorce). People not even shrug at the annual "Gay Pride" parades happening everywhere. You know what happened to Sodom and Gomorrah. Well, we guess there will be a huge replay soon.

Talking to church people and theologians or surfing the internet you will find all kinds of comments and explications. These cover, however, only the consequences for us here on earth. But apart from these transgressions being horrific for God, there is nowhere a fundamental reason given, why God commands chastity and warns of adultery and the sins mentioned in the books of Moses (e.g. Leviticus 18 and 20, Sodom and Gomorrah etc).

Why the law was given

Here, the basics of creation have to be understood.

The New Revelation confirms that we humans consist of body, soul and spirit.

"The soul of man is a spiritual product out of matter in which judged spiritual elements remain to be set free. The pure spirit, however, was never judged. And everybody has a spirit which he received from God. It arranges, performs and guides everything for the developing human being. But this spirit only unites with the soul when this soul by its own will transfers into the recognized order of God and thus has become purely spiritual." (Three days in the temple 21, 19)

The body dies. Soul and spirit continue to live eternally. When the body dies, the soul and spirit leave the body.

The spirit has no problem with parting from the body. However, the soul may have a hard time to leave the body. Whether it is difficult or easy for the soul depends on how the person lived its life.

Here, materialism comes into play. Lets look at the two extremes: If the person lived a life according to the commands of God, has led a reasonable love life, has discovered that life is not just the short stay on earth, has distanced him-/herself from the material goodies and pleasures and found that true love should be the basis of all actions, for him/her the separation (death) is easy, without fear. The soul will leave the body without trouble.

On the other end of the spectrum we have the pure materialistic person. This one never has spent a thought about life, God, death or why he/she is here, loves everything money can buy, lives an active sex life with as many partners as possible and ridicules any thought of the afterlife. The soul of this one is deeply buried in the flesh and is so weak that a dying

person's death struggle may take days. As an illustration see the chapter "The Dandy" below.

Why is this soul weak? We know that for the body the right amount of healthy blood is the basis for its strength. The New Revelation tells us that the blood of the soul is its "life-ether". If a person invests in nothing but the love for material things and performs an active "love life" – the kind where it is rather sex without love – the soul's blood is depleted to an extent that the soul is practically dead.

In this sense one can say that sex kills.

As God wants all people to use life on earth to prepare for their afterlife in heaven, He has given these rules. If these rules are not respected the soul will have to undergo education in the beyond for a long, long time during which it will suffer enormously. Remember, our soul lives forever. The only question is how.

Consequences

The consequences of transgression not only take effect after death.

There are down here also those 'goodies' like

- Venereal diseases
- Mental diseases
- Birth and brain defects of the offspring

and the like

In fact God says that all health problems are based on the transgression of these laws.

On the contrary observation and restraint would have the benefit of strong health and even clairvoyance according to the Lord's New Revelation.

You get the picture. Look around and you will see to what extent people have deviated from the road recommended by God.

Instructions, criticism and recommendations from high up

The premature breaking of the flesh

[Great Gospel of John 04:80,01] (The Lord:) "We have now looked at poverty and the dangers that may arise if it is allowed to gain too much ground; but we have also seen what can be done to prevent this and what advantages a person can gain who follows this My advice to you all. Now this nuisance has been dealt with, we shall proceed to another field which, although quite different, is still closely connected with the former. It is the lust of the flesh

[GGJ 04:80,02] This is more or less **the main evil of all mankind**. Nearly all physical ailments originate from this lust and definitely all maladies of the soul.

[GGJ 04:80,03] Man finds it easier to desist from any other sin but this one; for the other sins have only external motivations whereas this sin has the motivation in itself and in the sinful flesh. Therefore, you shall turn your eyes away from the tempting dangers of the flesh until you have become masters over your own flesh.

[GGJ 04:80,04] Protect your children from the first fall that they may keep their chastity, and they will easily master their flesh as adults. But a slight carelessness, and the evil spirit of the flesh will have taken possession of it. No devil is harder to drive out of a person than the devil of the flesh. This can only be achieved through much fasting and praying.

[GGJ 04:80,05] Therefore, beware of exciting the little ones and stirring up their flesh by adorning them in too much finery. Woe betide him who will thus offend against the nature of the little ones! Truly, it would be better for him if he had not been born at all!

[GGJ 04:80,06] I Myself shall punish the offender against the sacred nature of the young with all the power of My wrath. For, once the flesh has become brittle, the soul lacks a firm foundation and its perfection does not proceed well at all.

[GGJ 04:80,07] What a task for a weak soul to heal its brittle flesh and render it once more unscarred! How much fear it often has to stand when it realizes the brittleness and weakness of its flesh, its earthly dwelling. And who is responsible? The insufficient control of the children and the many nuisances the little ones are subjected to in various ways.

[GGJ 04:80,08] The deterioration of morals is always worse in the cities than it is in the country. As My disciples you must draw people's attention to this and point out to them the many bad consequences that will arise if the flesh breaks too early. Many will heed your warning, and the result will be healthy souls in which the spirit can be awakened much more easily than is now the case in many instances.

[GGJ 04:80,09] Look at the blind, the deaf, the cripples, the lepers, the palsied and look also at all the children suffering from every kind of disease, all of them consequences of a premature breaking of the flesh!

[GGJ 04:80,10] A man should not touch a virgin before he is twenty-four years old – you know how this is mainly to be understood – and the virgin should be eighteen years old, or at least a full seventeen. Before this time she is not properly mature, and if she is touched too early by a lustful man, her flesh grows brittle and her soul weak and full of passion.

[GGJ 04:80,11] It is hard enough to heal a man's brittle flesh, but very much harder to heal that of a maiden if her flesh was broken before the time. Firstly, she will hardly hear completely healthy children and, secondly, her desire for intercourse will keep growing and she may easily end up as a wanton, a disgrace for the human race, not so much for herself but rather for those whose carelessness has been responsible for this.

[GGJ 04:80,12] Woe betide him who makes use of a virgin's poverty and breaks her flesh! It would certainly be better for him, too, if he had not been born. And he who sleeps with an already corrupt wanton, instead of endeavouring to turn her away from her ruinous path and help her back onto the right one, will one day be subjected to a multiple severe

judgment by Me; for to beat a healthy person is by far not as sinful as the abuse of a cripple.

[GGJ 04:80,13] One who has slept with a fully mature and healthy maiden has also sinned, but there is not much harm done, especially if both partners are completely healthy, and the punishment in such a case is not very severe. But if a man does this – even if the virgin is fully mature – without begetting a fruit, as he would do with a harlot, then he will have to face a twofold judgment. Doing that with a harlot, however, the judgment would be tenfold.

[GGJ 04:80,14] For a harlot is a maiden who is completely ruined and broken in her flesh as well as in her soul. Whoever will help her out of her great misery with an honest heart that is faithful to Me, shall one day be great in My Kingdom. But who sleeps with a harlot for money, thus making her even worse than she was before, shall once receive the reward that every malicious killer will receive in the bottomless pit that has been prepared for all the devils and their servants.

[GGJ 04:80,15] Woe betide the land and the city where prostitution is practised, and woe betide the earth when this great evil will have gained ground! I shall set up tyrants to rule such countries and cities, and these will have to oppress people with burdens beyond their means, so that all flesh may suffer starvation and refrain from the most wicked act a man can commit against his fellow human.

[GGJ 04:80,16] But a harlot shall lose all honour and respect, even with those who have used her for money, and her flesh shall be inflicted with all kinds of incurable, or at least hard to cure, diseases. If one of them should, however, mend her ways, I shall once more have mercy also upon her.

[GGJ 04:80,17] And if a lewd person resorts to any other, unnatural means for the gratification of his desire, he will hardly ever be able to attain perfection. Moses ordered death by stoning, and I do not completely abolish this most severe punishment for such offences and offenders who have fallen into the hands of the devil, but I give you the fatherly advice to remove such sinners from the communities, let them first suffer great misery at their place of banishment, and only when they return to the border of their homeland almost naked, take them back and place them in an institution for the healing of souls. When they have proved themselves for some time, they may return into the community; but if the slightest traces of sensual temptations are still noticeable, it is better to keep them under control for the rest of their life, or the unspoilt people of a community might be corrupted through them.

The most shameful whoring

[GGJ 03:068,09] But the very most shameful whoring consists of the violation of boys and of the staining of other limbs and parts of the female body, which are ordained by God, or even in the violation of animals; such violators are to be completely eradicated from all human societies for ever.

Jesus' speech about proper procreation

Great Gospel Of John 03.66-72

Chapter 66.

[GGJ 03:066,01] (The Lord) "You see, the procreation of a person is a peculiar thing! In order to produce a correct and healthy fruit, two mature people, namely a man and a woman, must have a correct souls-relationship, without which they will achieve with difficulty or often even not at all a fruit through the familiar act of begetting.

[GGJ 03:066,02] Now if a man and a woman are of a similar nature in their hearts and in their souls, they should then marry and take part in this act of reproduction according to the order that is easy to find in nature, just in order to achieve a living fruit in their image; more than is necessary for this goes against the order of God and of nature and therefore is an evil and a sin, which is not much better than those of Sodom and Gomorrah!

[GGJ 03:066,03] If a man has many seeds, well, he should put them in a field, according to the good way of the old fathers and patriarchs, and he will not sin. But if he goes out secretly in order to satisfy his desire with maids who sell themselves and in this way to enjoy himself without the creation of a fruit, he commits quite certainly a crudely sodomite sin against the divine order and against the order of nature!

[GGJ 03:066,04] Only a young, fertile man, if he is seized too much by the attraction of a girl so that he is hardly master over his own senses, can sleep with a virgin, with or without conception; but after the act he must then do what Moses decreed for this. And if a fruit is conceived from such a necessity, he must give the virgin ten to one hundred times more than what he would owe according to Moses if no fruit had been conceived; for a virgin brings such a person a great sacrifice of life and death! If a man can marry such a virgin, he should not neglect to do so; for, as I said, she has brought him a great sacrifice and frees him of a numbing burden.

[GGJ 03:066,05] But as a consequence such a fertile man should take a proper wife immediately and if needs be also a concubine, with the permission of the legal wife, so that no discord or discontentment arises; but if such a man can deny himself this act, he will be part of a higher spiritual mercy in his inner life sooner than another person.

[GGJ 03:066,06] But how one should take a legal wife has already been decreed by Moses according to the order from heaven, and must remain in the future until the end of the world.

[GGJ 03:066,07] But you will easily see from what has already been said what fornication means and why it has been forbidden by Moses as a great sin; for everything has been decreed by God according to the divine order. Whoever remains in such an order will also reap the fruits of the blessings from above; but whoever acts against such an order will reap the fruit of the curse.

[GGJ 03:066,08] If any fiery passionate man cannot succeed in any natural quenching of the fire that tortures him, no matter what he does, I advise him to bath diligently in cold water and to pray whole-heartedly for the lessening of this torment, and this torment will be soon taken away from him; but any other way to quench it comes from evil and creates evil, but the evil is a sin and creates more sins.

[GGJ 03:066,09] At the same time all parents should be very concerned with not presenting their adult children with the dangers of

attraction! For a flammable material can easily catch fire; but once the flames attack from all sides, the fire can often no longer be stopped, and there is no flame that does not claim a victim! When it is put out the damage that it has caused is soon seen.

[GGJ 03:066,10] Therefore particularly the virgins should be well dressed but never dressed to attract, and the young men should not give in to idleness; for idleness is always the producer of all vice and sins.

[GGJ 03:066,11] But whoever has taken a proper wife is bound to her until death, and Moses' letter of separation does not cancel out adultery before the order of God, if such a man then married another wife; but if the divorced wife marries, she also commits adultery. In brief, whoever marries again after a divorce is an adulteror, but whoever does not marry is not an adulterer.

[GGJ 03:066,12] But if the marriage is spiritually broken by him who sees a woman who is already married and harbours in his heart the plan to lead her to adultery through all sorts of tricks, even if the act is not actually carried out.

[GGJ 03:066,13] But if you see the attraction of your neighbour's wife and let yourself be affected, you have committed adultery; for in this way you have made your neighbour's wife into a whore and have whored yourself. And it is a great and crude sin before God and before mankind, even if you have produced fruit with the foreign wife. But naturally the evil is much greater if you have casually whored with your neighbour's wife for the sake of blind and mute lust. Such sinners will only with difficulty partake in heaven."

Chapter 67.

[GGJ 03:067,01] (The Lord) "But if your neighbour's wife, for example, cannot receive any fruit from her true husband but she has a great longing for the awakening of a fruit within her and desires you, expose her to her husband! If he agrees, you can satisfy such a desire without sin. If the woman becomes impregnated and after the expired time she still has a desire and her man agrees, you may once again show the woman your friendliness, if you are single. But if you yourself are the husband of a fertile woman, you should not take your strength away from your wife; for Moses allows you to take one or more concubines as necessary besides a legal wife, particularly if the woman is infertile, but always with the permission of the legal wife. But if she becomes very sad about it, then it is time to get rid of the concubines, just as Abraham sent away Hagar, whom he had taken because of the long infertility of his wife, Sarah.

[GGJ 03:067,02] But if a woman has run away from her right husband into a foreign land to someone as a single woman and does not say that she is already a man's wife, then he who takes her to be his wife has no sin, even if he finds out afterwards that she is already a man's wife, but secretly left him because of his hardness and infertility; for when he took the foreigner to be his wife he didn't know, did he, that she was already a man's wife, and when he discovered this she was already his wife, from whom he now cannot be separated, without committing adultery, by anything except death.

[GGJ 03:067,03] But in such situations there have often been very cruel actions. The new spouse, if he was under the Law of Moses, then tried to free himself from the foreign wife if she became annoying by

secretly going to the first husband and betraying the unfaithful and adulterous wife. The consequence was that such a wife was then stoned and both the men could be legally free again. That should no longer happen!

[GGJ 03:067,04] And I say to you: In this case a single man should not marry a foreigner before he has investigated all her previous circumstances! If he hasn't found out anything and he feels very attracted to the foreign wife, he should then take her to be his wife; and if he discovers later only accidentally the previous circumstances, he should not be a traitor to his wife, but should keep her in the good faith that he took her. But the wife can atone for her previous sin through great faithfulness towards her new spouse; for God is no unjust judge and knows how to weigh up the weaknesses of the human flesh and to take account of them. But a man who beats his wife to death is worse than an adulterous wife!

[GGJ 03:067,05] But there were once two neighbours, one of whom could not conceive a fruit in his wife because in his youth he had weakened his fertility too much through poor care, while the other neighbour, judging by his many healthy children, possesses a very powerful fertility in that he has lived everywhere and always in the best order and in his youth stood in good breeding. What would be if the infertile neighbour went to the fertile neighbour and asked him to conceive a fruit in his wife with his great fertility in his place, and if the fertile neighbour did this out of true love to his otherwise good and innocent neighbour without having even the slightest thought of committing lecherousness with his neighbour's wife, which would be very sinful? You see, that would be neither a sin nor even less adultery, but such an act would be even a praise-worthy secret service of love under mutual silent agreement; secretly because apart from the mentioned people no-one should learn anything about the marriage of the infertile neighbour, so that no-one will be annoyed about it."

Chapter 68.

[GGJ 03:068,01] (The Lord) "But if a single or an already married man gets randy with a voluptuous wife of his neighbour without his knowledge, this is a shameful whoring. Such a wife is then genuinely a whore and the randy men who whore with her are then the genuine whores who as such will never enter God's Kingdom because such a shameful whoring consumes all the good sense in their soul and kills every spiritual thing.

[GGJ 03:068,02] But such whoring is also no better than genuine adultery, yes, even often much worse than adultery. For in adultery such circumstances can hide in the background which alleviate the crime of this sin very much and deserve to be considered by a judge; but in whoring any alleviating circumstances can never be taken into consideration; for the stinking lecherousness is involved and deserves no usual natural consideration before the court.

[GGJ 03:068,03] A wife who lets herself be led to this without any provable need is bad and does not deserve the least consideration; for the weakness does not excuse her here, since each wife can achieve a sufficient strengthening through correct trust in God. But even worse is a wife who entices men herself into her wooing net in order to be lecherous with him in her husband's absence!

[GGJ 03:068,04] But just as criminally shameful is a man of single status, and even worse if he is married, if he attracts women to him, has sex with them in secret and then pays them at the end of this whoring;

for such a man firstly leads the women to shameful unfaithfulness and secondly makes them almost fully infertile, and thus destroys her like an evil storm destroys the fields, so that a seed can never more be planted and be of any use.

[GGJ 03:068,05] In quite a similar category a single man can also be placed alongside a married man, if he lets single maidens (girls) come to him so that he can commit sexual acts with them for some payment; and every girl who sells herself is as much a whore as any married woman who sells herself for money or other gifts?

[GGJ 03:068,06] The maidens should only be diligent and hard-working and then they will never need to say that need has prompted them to do it; for every honest man is fond of an industrious and hard-working maiden and will not let them suffer want. But if some employer is a mean and hard person, well, leave him and his service and seek another; it will not be difficult at all for an industrious and hard-working maiden to find a good service where she will certainly suffer no want!

[GGJ 03:068,07] At worst, however, will be those who make an active effort to lead astray to prostitution such industrious maidens or even girls without maturity through all sorts of presents. Truly, such men, whether single or married, resemble rapacious wolves in sheep's clothing and will reap their benefits!

[GGJ 03:068,08] But whoever drags a maiden or a young girl to him with violence should be judged here! Violence may consist of whatever it likes, whether strength of hands or in enticement through very valuable presents, it makes no difference in the crime. Also the strength of speech or the use of magically numbing means, through which the female sex seemingly willingly gives herself to the randy will of the man in service, does not alleviate this sin at all, even if a fruit is conceived through this whoring; for such a conception is against the will of both parts and therefore does not contribute at all to the alleviation of the crime.

[GGJ 03:068,09] But the very most shameful whoring consists of the violation of boys and of the staining of other limbs and parts of the female body, which are ordained by God, or even in the violation of animals; such violators are to be completely eradicated from all human societies for ever.

[GGJ 03:068,10] But in the sentence upon such crimes can be always seen which level of education such a whore or such a prostitute possesses; likewise can be seen whether the randy person is not possessed by some such evil spirit which drives him to do such things. In the first case the community should ensure that such a weak-minded person is brought to a place of correction in which he should be disciplined like a spoilt child until he has become another person; for once a person has conquered over his animal nature and his understanding has become clear, he will begin to lead a purer life and will not lightly sink back into his old animal nature. In the second case, as in obsession, such a whore monger should also be put behind lock and bar; for such people should be removed from free human society because of the great offences.

[GGJ 03:068,11] Once they are in good safe-keeping, they should be healed through fasting and prayers should be said over them in My name. Once they have been healed and it shows that they have become free of their impure obsession, they then can be fully set free again."

Chapter 69.

[GGJ 03:069,01] Cyrenius says, "Lord, would natural means not also be possibly useful for the second case where there is not yet any spiritually strong person, about whose power of words and will such terrible spirits which possess the body of a person must bow, at least in so far as such a person could then be freed through the power of words and will of a spiritually not yet very strong person from his evil?"

[GGJ 03:069,02] I say, "The first natural means from the field of nature is fasting. If one gives such a person every day only almost half a pound of rye bread and with it only a jug of water, in between one can give him every second day a little aloe juice, mixed according to the creation of the nature of the obsessed person with one to two drops of juice, such natural assistants will be of good effect; but such things alone will not help him fully without prayer and without the laying on of hands in My name.

[GGJ 03:069,03] Above all the judge in such cases must constantly consider in his heart that he has before him in the criminal only a strongly confused person and no full devil.

[GGJ 03:069,04] But if the person is stubborn in his dissipation, but is neither uneducated nor obsessed, one can proceed quite sharply with his re-education.

[GGJ 03:069,05] If such a person improves and begins to regret his sins with a good insight, he should be treated with more love then; but if such a person does not improve at all and obviously hangs on to his dissipation with pleasure – which such a lecherous goat can never bear – then he can, if he is otherwise a man of some education, either be thrust out from the community into some wide, barren land, where the great want will bring him to his senses; and if he improves, things should go better for him – if not, the desert land will consume him.

[GGJ 03:069,06] But if there is a person of little education and neither re-education nor fasting have any success, he can be castrated by a knowledgeable doctor, and his soul can be saved in this way. But there are some people who have maimed themselves for the sake of the Kingdom of God. So there can be some – but only in the mentioned case – who are maimed for this by the community, for in this case it is better to come into the Kingdom of God maimed than to go to hell whole! Now you will surely know how all of this which comes from the desires of the flesh should be treated in court! Only I set such things aside, that in the future it should only be judged according to how you have just heard from Me, for all time in similar court cases.

[GGJ 03:069,07] Moses ordered stoning and death by fire for such crimes; but such things should only happen in extraordinary situations to the highest unrepentant sinners for the sake of dissuading others. I do not refute Moses, however, but I recommend to you only to proceed in all things in mildness until a too great depravity demands extreme strictness.

[GGJ 03:069,08] Be gentle as a judge and just through true love for others, and you will one day find a tender and gentle court also; for with whichever means you measure, with the same means will you also be measured in return.

[GGJ 03:069,09] If you are merciful, you will also find mercy; but if you are strict and unforgiving in your courts and judgements, you will also find the strictest and most unmerciful judge one day.

[GGJ 03:069,10] Consider in such courts that the soul and the spirit of a person are very willing and obedient; but the flesh is and remains weak, and there is no-one who can boast of the strength of his flesh.

[GGJ 03:069,11] There cannot be those reborn in the spirit in the true sense; for people will only achieve true and full rebirth of the spirit when the Son of Man has completed in him the change in all fullness.

[GGJ 03:069,12] Keep these and act accordingly!"

Chapter 70.

[GGJ 03:070,01] Cyrenius says, "All my thanks to You for this; for now I am in an affair which constantly gives me much to deal with in order to hold a correct court in such cases, quite enlightened, and I believe that there can now hardly be a case which could bring me into doubt whether I should judge this way or that way. Only one thing crops up as a very concerning question, and it is this: Is there then absolutely no case in which one could completely dissolve a once completed marriage so that the separated parties could marry another person without making themselves guilty of the fatal sin of open adultery?"

[GGJ 03:070,02] I say, "Oh, yes, of course there can be such cases, for example: A man had a wife who otherwise was very well equipped with all female attraction; but at the exposure it was shown that the wife was a hermaphrodite. In this case such dissolution of the completed marriage would be put into action if it was demanded; but naturally if there are no prosecutors then there is also no judge on Earth. A law should be made for this case in which such a marriage should not be performed at all, and the party who knew well that he is not suitable for marriage union would be considered a deceiver to responsibility and damage replacement. But whatever is said here is applicable for the female party as well as if the male party was no complete man. If the wife leaves him and marries another, she does not commit adultery.

[GGJ 03:070,03] But there can also be among the men such people who either have castrated themselves because of the Kingdom of God or such who already in their youth were castrated for some worldly reason, as there are also such castrated people in the mother's womb; all the named are fully unsuitable for marriage, and their full unsuitability decides the full dissolution of the marriage from the beginning.

[GGJ 03:070,04] Or one or the other married party could have such a bodily deformity with which the other party cannot possibly live, then the marriage would be completely to be dissolved – but only in the case that one party had not been able to find out anything about the affliction before the marriage; but if he knew about the affliction and nonetheless entered into marriage, the marriage is valid and cannot be dissolved! Such afflictions however, which allow a full dissolution of an already consecrated marriage, are: hidden possession of one or both parties, likewise a periodical madness, a secret leprosy of an evil kind, cancer boils, lice, an incurable consumption, epilepsy, full bluntness of at least two senses, gout and a pestilence-like bodily or breath smell.

[GGJ 03:070,05] If the healthy party had no information before the marriage that his other party was burdened with one of the just named afflictions, after a consecrated marriage he can immediately achieve full valid dissolution again and he must be allowed to do this! For in these cases the healthy part has been deceived and the deception dissolves every contract and therefore also that of the marriage.

[GGJ 03:070,06] But if such spouses do not want to be divorced according to the will of the healthy party, the marriage must be considered valid and can later not be separated; for the saying is valid: **VOLENTI NON FIT INIURIA!**

[GGJ 03:070,07] Except for these cases, however, there are almost truly no others which could be accepted as the reason for a valid divorce.

[GGJ 03:070,08] In all other unsuccessful cases of marriage the marriage partners must have patience with each other until death; for if the young marriage partners had been happy with the honey of marriage, they must then be satisfied with the gall of the marriage.

[GGJ 03:070,09] The honey of marriage however is the worst part of it; only with the bitter parts does the marriage begin the golden seriousness of life. But this must occur everywhere; for if this did not come, things would be bad for the seed for heaven.

[GGJ 03:070,10] In often bitter seriousness of life the spiritual seed begins to activate and to develop, which would be stuck in the constant honey life like a fly which falls into the honey pot with all greed and loses its life from the too great sweetness of the honey. Are you now fully in the clear?"

Chapter 71.

[GGJ 03:071,01] Cyrenius says, "Yes, Lord and Master from above! But there is something else, and just a little word about it, and everything which concerns marriage is then exhausted.

[GGJ 03:071,02] You see, if any man, who otherwise keeps a good order in everything, had a wife who was of a very fleshly sensual nature – as there are unfortunately very many such never satisfied wives. Such a randy woman demands even very often the satisfaction and calming of their flesh from their man in the day. The man says to the wife openly: You have received and now need for the time that was decided by God rest, so that you in your blessed condition do not draw any damage and any unnecessary suffering to yourself through the useless satisfaction of your flesh.

[GGJ 03:071,03] The sensual wife however does not want to hear or know anything about such a good lesson and demands with impetuosity that her husband fulfil her demands. If the husband fulfils his wife's will, he does the same with obvious lack of decency and in this way commits a sin against the divine order according to your words, but if he holds her back he sins against his wife's will and prompts her to all sorts of unnatural satisfactions or to adultery and whoring with other men.

[GGJ 03:071,04] On the other hand there are also types of randy goats of men who will not give their poor demure wives any rest often even few hours before the birth. There are often loud complaints; but what should a wise judge do for a correct valid claim before God and before all the better world?

[GGJ 03:071,05] If the normal man or the demure wife demands a divorce because of the order and the Kingdom of God, should it be given or not?"

[GGJ 03:071,06] I say, "Yes, according to demand a divorce can be given to one or the other party, however not completely, but nonetheless more than a separation, instead also from the mutual responsibility to care and from right to inheritance, two things which dissolve in a lesser reason for divorce only then when one party distances himself completely from the other party for more than three years without any consistent reason and has no longer taken care of the party left behind, but has acted according to their own pleasure.

[GGJ 03:071,07] But with divorce which should follow at the demand of the good party in your mentioned case, every further usual natural claim for rights dissolves also at the same time.

[GGJ 03:071,08] But it can be plainly seen that the divorce is only to be given when it is demanded by the good party and the bad party agrees to it; if the latter does not agree and promises to improve, divorce is not to be given to the good party, instead a simple remark should be made and he will be recommended to have patience.

[GGJ 03:071,09] But if in this case the divorced partners want to get together again in good consideration, they need no new marriage bond, but according to the will of both parties the old bond comes into full strength and a casual divorce demanded for the second time can not divide them any longer, except a separation in emergency situations.

[GGJ 03:071,10] But if a man has a very coveting wife and yields to his wife's demand with soberness of his heart, if his forces allow it, he does not commit too great a sin against the order of God; for such a nature of a woman resembles a dry ground which the gardener must water in the hot summer time often, if he wants to keep his plants in good shape. But if then comes the damp autumn, every ground will have dampness in abundance. But the sober man should work on his wife intensely in a spiritual way and educate her and she will bring him good fruit.

[GGJ 03:071,11] But patience is constantly better than the very best right.

[GGJ 03:071,12] However a demure wife has more right to desire a divorce because of the too great lasciviousness of her husband than a man because of the great lasciviousness of his wife; for the pregnant wife needs rest for the time which God has decided in the nature of the woman. No time has been decided for the man however, and therefore he needs less rest of his nature than the pregnant woman; thus a blessed wife rather than a sober man is to be listened to in court.

[GGJ 03:071,13] With a man the life he led before the marriage should be closely considered, whether a riotous youth hasn't made him sober and impotent through much sinning. But with a very desiring woman this question is almost not to be considered. For if she already as a girl threw herself into an indecent life for the sake of gain, her nature is already very blunted and if she should become the proper wife of a man, his desire will seem very icy; but if a woman as a virgin has been held very chaste with her hot blood, afterwards the certainly punishable reason is not to be sought in her virginity, instead in the nature of the wife, for which reason in this case the court hardly needs to be considered.

[GGJ 03:071,14] But against the power of nature every such wise judgmental saying is useless and if the corresponding means were to be used for a hot-blooded wife in the field of nature and a corresponding teaching of the heart of the wife, and she might improve. You see, in this case this is how we should act. But if you have another concern, let us hear it!"

Chapter 72.

[GGJ 03:072,01] Cyrenius says, "You have just mentioned something about natural means; what might that consist of?"

[GGJ 03:072,02] I say, "In the natural way of life! A hot blood is constantly more consuming than a cool one; thus hot-blooded people are also more gluttonous than the cool-blooded and have an ever-growing desire for much and good-tasting meals and drinks.

[GGJ 03:072,03] But if such people keep moderation or are kept in moderation, in that one explains to them with a friendly heart why one is doing it for them and recommends moderation and greater leanness of food, the blood will soon pulse cooler and the sensual drive will begin to lose much of its power without the least disadvantage for the rest of the health of the body and the soul.

[GGJ 03:072,04] But if a very desiring wife even through longer observation of the golden moderation of nature has not received any noticeable reversal, she should take at waning moon in the evening the water of cooked senna leaves [*Senna alexandrina*] with some aloe juice, about four soup spoons full, but not every day, just every third or fourth day and it will thus begin to look better for the heated nature of the wife.

[GGJ 03:072,05] But should this all as well as the observed good teaching bear little or no fruit, then at the demand of the husband the earlier discussed divorce procedure can be started.

[GGJ 03:072,06] But in any case the sober wife plagued by the randy man should be listened to ten times more – especially if she finds herself in blessed circumstances – than a man plagued by his randy wife; for a sober man has besides moral means also a number of natural discipline means with which he can cool his wife's heated blood and it will not reach damage to the hot-blooded wife if the man shows a little of good seriousness from his secret good will sometimes. Only such a person must never act from a background grief or anger but always from the background true love for the neighbour, otherwise he will be of no use for anything and will only cause damage.

[GGJ 03:072,07] But that is all in all what concerns marriage and the sins in all directions, and the world should be decided accordingly in all places.

[GGJ 03:072,08] There should be a legal order created by the State that marriages once consecrated should be maintained morally as much as possible, and that people who are afflicted with physical and spiritual illnesses should not be allowed to marry; for out of such marriages a fully blessed fruit can never appear.

[GGJ 03:072,09] However, even with those free of affliction a test should be carried to show whether the young bridegroom and the young bride are suitable for one another.

[GGJ 03:072,10] If an authorized, wise examiner then finds some unpleasant problems, he should hold back the approval of full marriage and enjoin the grave consequences vividly on those who want to marry, and point out to them that the valid permission for a full consecration of marriage cannot be given as long as the destructive problems remain.

[GGJ 03:072,11] Also an official registrar should make those who want to get married perfectly clear about the seriousness of a consecrated marriage and the heavenly high purpose of such.

[GGJ 03:072,12] If it turns out thereby that those who want to marry begin to behave more and more soberly, get rid of their worldly knots so that they want to legally bind themselves only because of mutual human value. Only then should such an authorized person share the permission for a valid marriage. He should enter the oath of faithfulness in a book to show the insolubility of marriage with addition of the year and day of the consecrated marriage and should constantly remain in the knowledge of the following marital circumstances – as this happens, whether for good or for bad.

[GGJ 03:072,13] Such wise authorities for the conducting of marriages should therefore not be foreign to a community, but only locals who know the people, whether young or old, as well as they know themselves; thus the many unsuccessful marriages will thereby be prevented and there will be much blessing on such a purified community.

[GGJ 03:072,14] Thus it would be good to place a matrimonial court in every larger community which would constantly watch over all the affairs of marriage. Of course such a court would have to be of the highest unimpeachable character and at the head there should be a man such as Mathael.

[GGJ 03:072,15] This man should also observe the marriage conjunctions, so that a young man under twenty-four and a maiden of less than twenty should never join in marriage. For this time is at least necessary for the full maturity for a good and in the spirit held marriage. For spouses who are too young spoil themselves through mutual sensual enjoyment, soon become disgusting to one another and the crisis is at hand.

[GGJ 03:072,16] Therefore all true happiness of marriage should in the future depend on the discussed marital judge; in whichever community a very wise judge carries out his important duties things will soon be most blessed.

[GGJ 03:072,17] Such a judge will then also keep an eye on the upbringing and the good discipline of the children in the community entrusted to him, and hold them in his heart and will know how to prevent all annoyances with the corresponding means; he will know how to tame the rebellious and praise and reward the diligent for all their goodness and truth, in that he will draw their attention to the blessings of their household.

[GGJ 03:072,18] But there he should not, as was already the case here and there, set certain prizes, for such external motives are not at all suitable for the spiritual education of a community; for there the members strive for good only because of the material prizes, but not alone because of the good which alone should decide everything for a person.

[GGJ 03:072,19] It hardly needs to be mentioned afterwards that finally – apart from the fact that such marriages are held purely in the order of God and their fruit can rejoice in the blessing from above – also for such a great nation and its anointed leader the great demure and natural advantages must be created; for if a nation wants to have good servants, it must begin to educate them when they are still in the cradle, otherwise they will become wild and will be a torture for their parents instead of comfort and support in their old age.

[GGJ 03:072,20] But if the marriages are kept in good order, also children in good order will stem from such marriages, and from such ordered children become ordered citizens, and such will then become complete citizens of the Kingdom of God in their hearts; and thus everything is fulfilled that the divine order can ever demand from the people of this Earth! Is this now clear and comprehensible?

Polygamy and multiple sex partners

[GEJ.08_041,02] I am telling you, polygamy is a great evil. It makes the soul fully voluptuous through too much lust of the flesh which is and remains a vicious lasciviousness, prostitution and evidently adultery.

[GEJ.08_041,03] All those who are afflicted with this ailment will not enter the kingdom of God, and how could they? Their soul is buried too deeply within the mass of their flesh and thus cannot conceive and feel anything spiritual! Therefore those lascivious people will enter the kingdom of God with big difficulty or almost never. In fact I have told you all often enough what the kingdom of God consists of.

[GEJ.08_041,05] The same applies if a man keeps female slaves he sleeps with or concubines. With them he also commits adultery in respect to his legal wife.

[GEJ.08_041,06] However, a man who pursues his lewd way of life without a proper wife but just with concubines is as bad and even worse than the occasional adulterer because he does not only harm his own soul but also the souls of his horny girlfriends. These people prepare a sinister and bitter fate for themselves already in this world and an even worse and more bitter one in the beyond having spilled almost all the soul ether material [the soul's equivalent of the body's blood] through their behavior.

[GEJ.08_041,07] Whoever would like to have an early and full rebirth in the spirit of his soul according to my teaching, should lead a chaste life as much as possible and should not let himself be tempted and seduced by the flesh of young girls (virgins) and women. This drags toward the outside the life's essence and greatly prevents the awakening of the spirit inside the soul, without which no full rebirth of the soul within its spirit is possible.

[GEJ.08_041,08] A positive marriage combined with reason, wisdom and self denial does not prevent achieving spiritual rebirth, but lasciviousness and salaciousness makes it impossible. Therefore flee it more than the plague!

[GEJ.08_041,09] Sex maniacs and addicts of both sexes will hardly or never attain full rebirth of the spirit, even if they do some serious soul searching and start a chaste life with self denial and achieve full pardon of their sins through penitence. They will only partly achieve a spiritual rebirth, as the soul of those people is busy to get rid of its flesh at least to the extent, that it can hear the demand of the spirit as much as it is needed for their salvation. Such a person can well become good and wise and do many good deeds but he will have difficulty to fully achieve mighty miraculous powers. Only in the beyond can such a soul achieve this goal."

What we learned

- Sex imbedded in love was created for human procreation,
- Chastity is beneficial for the strength of the body and the soul,
- Sex is blessed if combined with love with the aim of procreating within marriage,
- Sex and love within marriage due to an urge is ok with the Lord's blessing, if such blessing is humbly requested.
- Frequent sex and unorthodox sex practices (prostitution, sodomy, masturbation, cunnilingus, etc.) with one or multiple partners is egoistic self satisfaction and whoring. It enslaves the human being through addiction and kills the soul of all participants, is a sin against

the 6th commandment and lands all participants in hell. On earth this is the reason for a huge number of health problems even for the children. In the beyond the respective soul will suffer for many thousands of years.

Essay on marriage and sexuality

We are preparing such an essay with more excerpts of the New Revelation. All works have chapters which deal with the subject, however, several have still to be translated.

We will inform you when the essay is ready for download.

oooooooooooooooooooooooooooooooooooo

SUPPLEMENT

The following chapter is taken from the New Revelation work "Beyond the Threshold – Deathbed Scenes". This work lets the reader witness the transition from life through death into the spirit world of a selection of people. Among them a scholar, a pope, a "lady of fashion", a rich man, a poor man and a dandy.

In connection with our above subject we have picked the dandy, an expression for someone who would today perhaps be called a playboy.

For a better understanding we start out with the explicative introductions of the work.

Beyond the threshold - Deathbed scenes

A hint for the reader

While recording the "Deathbed Scenes" Jakob Lorber received an additional message, which was meant to facilitate the comprehension of that which is here being presented and because of its importance serves as an introduction. It is also intended to answer criticism declaring certain scenes and phrases incompatible with the divine inspiration of these dictations – without considering that the soul in the beyond, prior to uniting with its spirit, cannot think, talk and act otherwise. Here the statement: ...

"Some scenes are here rendered pictorially and verbally as they really take place in the spirit world, so as to give clear proof to the reader of this revelation of the following fact: man, after the shedding of his body, remains exactly the same person as to his outward appearance, his language, his opinions, his habits, behavior, inclinations and passions. This applies also to his actions arising from the latter. All this is so until he has achieved the full spiritual rebirth. Therefore, this condition after transition is called the "natural (material) spirituality", while a fully reborn spirit finds himself in the condition of the "pure spirituality". However, the locality is always a reflection of the true inner nature of the spirits concerned"...

May this hint be of help to the new reader of the presented scenes in the beyond and of the great works on the beyond which because of their volume, are published as separate works.

Introduction

(27 July 1847)

"Brother A. wants to know how the transition from the material to the spiritual life or the so-called life in the beyond takes place, particularly with the worldly great.

This transition can be quite easily and naturally described. You see, what difference does it make to the water, as to whether an important man or a poor, insignificant one falls into it? Listen, both will drown in the same manner! Or what distinction does the fire make? Behold, it will consume the emperor as well as the beggar!

If a beggar and a minister or emperor were to fall from a tower at the same time, both the one and the other will come to his death through his sudden fall. What distinction does the grave make between great and little, between rich and poor, beautiful and ugly or young and old? You see, none at all! Everything decays and becomes the filth of worms and, finally, insignificant dust.

As the body fares in the realm of the so-called natural forces, the soul fares in the realm of the spirit. Whether it was a beggar or an emperor on earth, in the realm of spirits this is completely irrelevant. No one is given special treatment. In this way no one's pride is nourished and the great man is no longer blinded by his greatness and the poor man – having suffered much hardship in the world – no longer by his claim on the Kingdom of Heaven, nor the pious by his expected reward of the Kingdom of Heaven. As often mentioned, in the beyond – mind you – in the beyond nothing but the purest love is of value.

Everything else is like rocks thrown into the ocean, where the diamond sinks down into the eternal, stinking slime, just like the most common sandstone. In themselves they remain what they are and what they were outside of the ocean, but their fate is the same, only with the difference that the sandstone is dissolved sooner than the diamond.

This applies in the beyond also to the worldly nobility or to the worldly lowliness. In the ocean slime of the inexorable eternity they will continue for a long time, fancying to be what they once were in the world. There the emperor will fancy to be emperor and the beggar, with the claim for compensation, a beggar. In spite of that, in the great Reality both will share the same fate in the ocean slime of eternity. Only the poor man should go through fermentation sooner, where his nature will be filled sooner with the true, innermost little bubbles of humility, which will then pull him

out of the mire, carving him up to eternal light and life, than the emperor or some other great man of the world.

You can precisely judge the transition of every human being according to this pattern or this cardinal rule. Therefore, adhere to love, lest you share the common fate one day.

Amen, Amen, Amen.”

Scene 4

A Dandy

(5 August 1847)

“This is the last hour and the early death of a dandy, who apart from tobacco smoking, gambling, gluttony, drinking, chasing all the better looking females and being an excellent dancer and player of waltzes for the sake of this beautiful world, did not know much, although he had spent almost all his time at colleges and universities. The dandy demonstrated here was the son of rather wealthy parents, who, of course, allowed their promising, enormously spoilt son to take up all sorts of studies as soon as he had mastered the ABC.

So that the tender boy during the difficult learning of the Latin language should not do too badly, he was given into a very good boarding-house, where he had plenty to eat and could grow; however, not in wisdom and in favor with God and men, but only in body. And so that he should not waste away with all this heavy learning, he was allowed to repeat each year in case he could not finish – naturally in the easiest manner – a grade in one year. For this purpose the professors, particularly in the lower grades, were heavily bribed and for every subject a goodhearted instructor was taken on.

In this way our student narrowly made it through the lower grades, only his head benefited little or nothing in this manner. As a consequence, he continually failed to pass in the higher grades.

And since he had no great liking for learning, he applied himself mainly to the above mentioned free arts, namely smoking, gambling, gluttony, drinking etc.

Having gone through his studies and passed everywhere with just fair marks, he tried his hand in lawyer's offices, but the air reeking of paper and ink did not agree with him. He was always given so much money by his mother, that he could live the life of a gentleman also without a lawyer's office. At the same time, he courted all the daughters of better houses and proposed to many, so that with all the prospects of matrimony held out to them, many a sweet girl ended up "expecting" without the marriage bond.

Apart from these beauties, whom he instilled with disagreeable, but living "hope", our "government official" also favored other females, whom he could have at any time for little money, without the promise of marriage and the fear of impregnating these beauties.

And so it sometimes happened that he was infected with Syphilis in all degrees, finally so much so that even the most experienced doctors in this field could no longer help him. The consequence of this disorderly conduct was a general drying up of the natural vital juices, for which evil I, the Lord, at the creation of the world, alas, had completely forgotten to create a medicinal herb. And so our dandy nolens, volens had to prepare himself for death. Certainly a rather disagreeable procedure for a fashionable man, who loved the world and its sweet pleasures. But as it so happens, everyone must go the way of the flesh. And finally also this dandy, whose greatest earthly bliss was the flesh, was all the more forced to walk the true "way of the flesh".

Just look towards his smelly bed, where he twists and turns gasping for air and water. But he is no longer able to get any into his stomach, for all the ligaments of his gullet are dried out and unable to draw even a drop of water into the stomach. His breath is short and very painful, since the lungs are almost completely dry.

His voice is also quite broken. He is only able to utter a few painful, half-expressed words, the sound of which is like that of a bassoon in the hands of a pupil. And although he tries to curse like a dandy and to stammer a few learned phrases from Voltaire or Sir Walter Scott, the general dryness of his system does not allow it and the strong pains in all his vital parts leave him not even the time to concentrate his thoughts once more on one point.

Therefore, he lies there gasping, only sometimes uttering a piercing, rasping bassoon sound from his completely dried out throat.

You see, this is how the end of such libertines often turns out in this world! However, since there is nothing more to be observed with this dandy in this world and, as you express it, death is about to claim him any moment, we will turn at once to the beyond and see how our man will arrive there.

Look, his bed is exactly like the one he had in the world. He still lies there like before, but at the same time you see by his bed only an angel with a flaming torch, destroying the dandy's last vital drops with its spiritual flame!

The reason why there is only one angel with such people is because their soul and spirit are completely dead. Only the angel of death, who governs the flesh and the nerve spirit, is here to torment and burn the flesh and the nerve spirit, thereby collecting the scattered remnants of the soul and the equally scattered spirit in the nerve spirit, in this way preventing the dying person from eternal death.

He (the angel) will not speak to this man, but will only burn him with his torch from the natural world into the spirit world. This usually happens, and must happen, with such people, for without this last act of grace they would lose their whole being.

This act is like the distorted pagan act in the fable of Prometheus. For the more spiritual original people observed such performances in the spirit world which, to be sure, were indescribably rarer than in this time, which is far more voluptuous than Sodom and Gomorrah. So a few of their fables survived, only distorted beyond measure after a few thousand years.

Here the same Prometheus appears – as he acted in reality. But look, now the solitary angel has brought his work to a good end.

The flesh of our dandy is burnt to ashes through and through, and observe, out of the ashes, quite slowly and idly – not a glorious, rejuvenated bird Phoenix, oh no, but look – only a silly monkey, looking like an old decrepit baboon, is rising! He is quite dumb, but he can see a little.

The animal form is due to the fact that such people during the course of their debauched life totally waste the finer human soul specific particles through their lust, retaining only the coarser animal ones. In this case at least the monkey soul remained. But there are others, who have spoilt themselves down to the ugliest of amphibians.

With this man the “water of his life” cannot be determined as yet, for he must now, as you say, “go into pasture”. There he will be handed over to spirits, who are placed in charge of such degenerated animal souls. Perhaps they will achieve that, with all diligence in a hundred years, this soul will again attain a human form. It is not possible to say more of this.”

oo

June 2008
HisNewWord.org