

Genesis One

Jesus Christ explains the true meaning of the first verses of Moses

From the New-Revelation work "The Great Gospel of John" (GGJ),
as received through the inner word by Jakob Lorber.

The revealed 11-volume work "The Great Gospel of John" is a detailed account of the three teaching years of Jesus Christ. It refers constantly to and extends the Gospel of John in a biographical manner. Jakob Lorber received these texts between 1860 and 1864.

[Emphasis and inserts in square brackets are by the publisher.]

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Part A

Situation:

It is the first of the three years of teaching of Jesus Christ. Together with His disciples and a few Pharisees, Jesus is guest of Kisjonah, a toll collector living in Kis near lake Gennesareth (sea of Galilee).

Discussing and teaching about subjects like the life duties of humans, nature, Earth and the stars, Jesus touches also on creation, especially the first chapters of Moses' Genesis where Jesus' disciples and the present Pharisees have a problem of logic interpretation.

Great Gospel of John, volume 1, chapter 156

[5] [Jesus narrates:] "But although the above-mentioned Jews and Pharisees who were somehow open minded, already were quite firm followers of Mine, they shrugged their

shoulders at some explanations about the genuine emergence or in fact phased creation of the Earth and all things in and upon it, as well as the countless other heavenly bodies, saying among themselves, "Isn't this diametrically opposed to Moses? Where are the **six days of Creation** and where the **Sabbath** on which God rested! What is then Moses' account of the coming into being of all that comprises all parts of the world? If this worker of miracles from Nazareth now gives us a completely different teaching, making Moses obsolete, then what should we say to that? But if he disposes of Moses, then He also disposes of all the prophets and ultimately even of Himself, because if there is no Moses, then the prophets also are nothing - and hence also the expected Messiah, Whom He purports to be!

[6] Yet, basically, this teaching is correct and the creation could easily have taken place the way He explained the creation now, rather than Moses' account."

[7] And one of them came to Me and said: "Lord! If that is so, what about Moses and all the prophets?"

[8] Say I: "They should be understood and interpreted in their true sense and message."

[9] In his description of creation Moses is just using pictures that announced man's initial recognition of God, and does not portray the physical creation of Earth and all the other worlds."

Chapter 157

Spiritual interpretation and correspondence of the Genesis of Moses. The first day.

[GGJ.01.157] [The Lord:] "Is it not written:

>> In the beginning God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.
And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.<< [KJV]

[3] Behold, these are Moses' words! If you were to take these in their literal sense you would see their ultimate nonsense at once!

[4] What is the meaning of "heaven" and "earth" of which Moses says all was created in the beginning? In man, heaven is the spiritual and earth the natural; this still is void and without form - as in your case. The waters are your deficient knowledge of all things, above which the Spirit of God moves indeed, but not yet within them.

[5] But since God's Spirit at all times sees the terrible darkness in the depths of your material world, God says to you, as manifestly even now: "Let there be light!"

[6] Thereupon it begins to dawn within you and God indeed sees how beneficial is the light for your darkness; but it is yourselves who do not want to accept it. For this reason

therefore a division takes place within you, day and night verily are separated and through the day within, you start to recognise the former night of your hearts.

[7] With man, his initial natural being is late evening and hence night. However, since God gives him light, such light is to him a veritable sunrise, and out of man's evening and sunrise verily emerges man's first day of life.

[8] Hence behold, if Moses, who had truly been an initiate into all Egyptian sciences, had intended in his scripture to indicate the coming into being of the first terrestrial day, then he would, with all his science and wisdom, have noted that no day could ever emerge from evening and morning; night proper surely always follows evening, and day comes only after the morning.

[9] What therefore lies between evening and morning is night; only what lies between morning and evening is day!

[10] Had Moses said, "And hence out of morning and evening emerged the first day", then you would have been entitled to take this in its natural sense; but for good reason of correspondence he said exactly the reverse, and this signifies man's evening and night, which also is understandable since nobody has seen the highest wisdom in a child yet.

The words of Scripture are like the shell of an egg in which there is also hidden a threefold content: The white, the yolk and, in the centre of the yolk, the tiny reddish life-coil carrying the germ of life.

Great Gospel of John 05.272.7

[11] When a child is born, its soul finds itself in utter darkness and therefore night. The child nevertheless grows, receiving all kinds of instruction, gaining all sorts of insights therewith; and behold, this is dusk comparable with evening.

[12] Indeed you say that it dawns also in the morning, and Moses therefore might have said: 'And from dawn and an actually bright morning emerged the first day!

[13] To this I say: indeed, had he availed himself of spiritual correspondences to tell

mankind the crassest nonsense! But Moses knew that only evening corresponds to man's terrestrial state; he knew that it was with man's worldly-intellectual education exactly as it is with the gradually waning light of natural evening.

[14] The greater the pursuit of worldly stuff through men's intellect, the feebler the pure divine light of love and spiritual life in their hearts. Hence also Moses called such worldly light of men the evening.

[15] Only when God through His mercy kindles a small light of life in the heart, does man begin to comprehend the nothingness of all that he had previously acquired through the intellect - his spiritual evening, whereupon he starts to gradually see how the treasures of his evening light are as transitory as this light itself.

[16] The right light out of God however, kindled in the hearts of men is that morning which together with the preceding evening brings about the first true day within man.

[17] From this My present explanation however you must see what a vast difference there has to be between these two respective lights or rather cognitions; because all

cognition from the worldly evening light is deceptive and transitory. Only Truth lasts forever and deception has in the end to come to naught.

Chapter 158

Spiritual interpretation and correspondence of the Genesis of Moses, continued

[GGJ.01/158] [1] (The Lord continues) "But it could easily happen that the divine light is poured out over the evening light in man's heart and be so consumed or blended that it would in the end be no longer possible to know the natural light within man from the divine.

[2] God then made a divide between the two waters, which bespeaks the two cognitions with which I have now adequately acquainted you, and He thus divided the two waters.

[3] The division itself however is the actual heaven within man's heart expressing itself in true and living faith and not ever in a void, intellectual musing.

[4] For this reason also I call him who has the mightiest and most undoubting faith a rock, which I place as a new divide between heaven and hell, and no power of darkness shall forever overcome this bulwark.

[5] When this bulwark is placed within man and his faith waxes ever mightier, then through such faith the nothingness of natural cognition becomes steadily more apparent. Natural cognition then moves to subordinate itself to the dominance of faith, and therewith, out of man's evening and the steadily brightening morning, there arises the other and by far brighter day.

[6] In this second day condition, man already recognises that which alone must maintain itself as ultimate truth forever; but proper order nevertheless still is lacking within him. Man still continually blends the natural with the purely spiritual, often spiritualising nature too much and hence also perceives the material within the spirit, therefore not yet being decidedly on the side of the right action.

[7] He resembles a world of water which indeed is surrounded on all sides with lucent air; not being clear however about whether his water world came forth from the translucent air surrounding it or the latter proceeding from the water world, i.e. he is not sure within himself yet whether his spiritual cognition developed from his natural one, or whether the latter secretly came out of a possibly secretly pre-existent and secretly active spiritual cognition in man; or to put it more plainly still, he does not know whether faith proceeds from knowledge or the latter from the former, and what the difference is between them.

[8] In short, he cannot work out what was first, the chicken or the egg, the seed or tree.

[9] So God comes once again to help man along, provided man has done what he could with the strength conferred on this second day of his spiritual education. And this additional help consists in the provision of more abundant light, which then like the sun in spring, not just by greater light intensity but the warmth effected with this, starts to fertilise all the seeds laid in man's heart.

[10] This warmth however is called love, and spiritually constitutes the soil within which the seed starts sprouting and thrusting out its roots.

[11] And behold, this is what is written in Moses, that God said, "Let the waters be gathered together in certain separate places, so that the dry and firm land can be seen, from which alone the seeds can grow into living and enlivening fruit!"

[12] And it says, "And God called the dry land earth, and the water, now gathered at certain places, sea".

[13] Question: for whose benefit did God call it so? - For Himself verily He would not have needed it; since it surely would sound somewhat divisive to attribute to the highest wisdom in God His special pleasure in succeeding with the naming of the dry land as 'earth' and the gathered waters as 'seas'.

[14] Yet God surely could not do the naming of the dry land and the gathered waters for anyone's benefit, since there was no being besides Himself in this creation period to understand Him!

[15] Such saying of Moses therefore cannot possibly have a material but only a spiritual sense, having only a potentially retrospective spiritual sense in relation to the erstwhile creation of the worlds - i.e. from the spiritual to the material - this being capable of comprehension only by the wisdom of angels. But the way it stands, it has a purely spiritual sense and indicates how initially the individual and society at large develop in time and periods from their necessary original natural state to the gradually purer spiritual.

[16] Man therefore is being sorted out even in his natural state. The cognitions have their place, that is man's sea, and the love emerging from the cognitions as a soil capable of carrying fruit, washed all around by the totality of rightful cognitions, steadily renewed in its strength for the bringing forth of all kinds of select fruits ever more abundantly.

Chapter 159

Its all about the spiritual man within the physical man.

[GGJ.01/159,01] "When man's cognitions therefore surround man from all sides and are progressively lit up and warmed by the flame of love, which these cognitions had fed, then man correspondingly grows in strength and in capacity to act.

[2] In this state God again comes to man - in Spirit of course, and as love eternal speaks to man's love in his heart: 'Let the earth bring forth vegetation, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth!'

[3] Upon such commandment from God in the heart, man gains a firm will, strength and confidence and goes into action.

[4] And behold! His right cognitions take off like rain-laden clouds above the ordered sea and move over the dry land, moistening and fructifying it. And the earth begins to turn green, bringing forth all kinds of grass and herbs with seed, and all kinds of fruit trees and bushes and seeds, yielding fruit, i.e., that which the right intellect, translucent with heavenly wisdom now regards as fully good and true, then also desired forthwith by the love in man's heart.

[5] Because just as the seed laid in the earth soon sprouts, bringing forth manifold fruit, just so is the effect of the right cognitions if laid in the life-giving soil of the heart.

[6] The seed however acts in the manner of awakening the love-force dormant in the soil, and this then gathers increasingly around the seed-grain, effecting the unfolding of the latter to growth, yielding fruit. In short, the right cognition moves to action only in the heart, and from the action all kinds of works emerge; and it is of this that, out of deep wisdom, Moses speaks in Genesis, and that as already rendered verbatim, from chapter 1, verses 11 and 12.

[7] Man's former evening, raised to proper cognition through the light, thus leads to action, which must be followed by works; and this is the third day in the heart's development and that of the whole man in man, who is the spiritual man around whom everything revolves, on whose account Moses and all the prophets of God came to this world, just as I Myself now! This surely ought to edify you now!?'

[8] Says one of the Pharisees, "Illustrious and wisest friend and master! I for my part underwrite every one of your words, addressed to all of us, since they are totally true and must be so. But move to Jerusalem and explain Genesis to the Temple in this way, and you shall be stoned together with all your following, unless you defend yourself with your evidently divine power! But should you encounter the Templers with this might, then they are judged forthwith and it may differ very little from annihilating them with lightning and fire from heaven in the first place!

[9] As said, it would in any case be a most daring task, in spite of such truly all-wise and penetrating explanation of the first three days of creation, as described in Genesis, being quite straightforward and without a word of self-contradiction. But now comes the fourth day, on which according to the text, God evidently created sun, moon and stars! How can you explain this differently? To all intents and purposes sun, moon and stars are with us and no man knows a beginning to these large and small lights on the firmament other than what one reads in Genesis.

[10] Question: where is the key to the correspondence by which this fourth day relates exclusively to man?!

[11] Say I: "My friend, have you not often heard and experienced it yourself that there are far-sighted and short-sighted as well as half and totally blind people, and those blind as bats, in the eye of the flesh? The far-sighted see well at a distance but badly at close range; the short-sighted on the other hand see well in the vicinity but badly at a distance; with the half-blind it is half night and half day, i.e. they indeed see objects quite well with one eye, but because the other eye is blind it is self-evident that such seers can only see everything at half light. The fully blind no longer see any object, neither during the day nor at night, although there is a feeble glimmer during the day so that they can tell day from night. Those blind as bats do not have a glimmer and can no longer distinguish day from night.

[12] Behold, just as men are so diversely constituted in their flesh-vision, just so but much more markedly diverse are they constituted in their spiritual sight. And even you yourself have a strong visual defect and much more strongly in your soul-sight than in the eye of the flesh. Verily I say unto you: the short-sightedness of your soul is extraordinary!'

Chapter 160

There is only one firmament: the will of God. The fourth Day.

[GGJ.01/160.01] [The Lord:] "What do you read in Genesis? Is it not written:

>> And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day. << [KJV]

[3] Behold, this is what it says about the creation of the fourth day, which according to Genesis causes the fourth day.

[4] If you focus on this matter a little just using your normal intellect then the crassest nonsense must strike your eyes at first glance if you take the wording as its meaning!

[5] According to Genesis, God created the light already on the first day, and out of the evening and morning became the first day. Tell Me, what kind of light was this that adequately made day and night for three days? And on the fourth day God again said 'Let there be lights in heaven'! Question: what kind of lights that should divide day and night? Did not the light created on the first day effect this for three days? Why on the fourth day more lights for the same effect? On top of that there is talk of only 'lights', but not the slightest mention of a moon and sun! These lights furthermore also effect signs - what signs? Finally seasons - which ones? - and days and years -- what days and years? Is night nothing? Does not night count the same as day?

[6] And on top of that the earth is spherical and always has day on one side and night on the other. According to the revolving of the earth from evening to morning (west to east) around its own axis, there will always be day where the lands find themselves in the sun, or more precisely, where they are like pushed under the sun by the steady rotation of the earth.

[7] If therefore indisputably the natural day of the earth is brought about by its peculiar movement, where the sun does nothing other than shine at one point, effecting day through its light wherever its light penetrates, and hence cannot and does not want to rule the day thereby, question: how should Moses have meant sun and moon by his lights? And had he meant the natural sun and the natural moon, then for greater clarification of his revelation to mankind he would have named these two lights, since all men in Moses' time already were able to name these two spheres!

[8] Besides this, Moses speaks of a firmament in heaven which in the natural outer space exists nowhere in actuality, in that sun, moon and all stars as well as this earth float freely in the ether, restricted nowhere, maintained in their purposeful position through the law laid within them, having free movement without attachment to any heavenly firmament!

[9] Because there is only one firmament in infinite and free space, and this is the will of God, through which the former is filled with an unchangeable law throughout.

[10] If that which to your eyes appears as an immensely spread-out blue vault, with the sun, moon and stars somehow fastened to same, how could they move and in the case of the familiar planets, continually change their positions?

[11] The other stars, which you call fixed, appear of course as if attached to some kind of firmament, but this is not so. They only are removed so far from the earth and their tracks so extended that often they hardly cover these in several hundreds of thousand years, and for this reason their movements are not perceived throughout even a hundred human life-times. And that is the reason they appear to you as all but fixed. But in reality it is otherwise and there is to be found no so-called firmament throughout infinite space.

[12] The firmament which Moses means is the firm will within the divine order, gone forth from the right understanding and love, which is the blessed soil of life. Since such will can however only go forth from the fertile fullness of the true divine love in man's heart, just as this goes forth from the heavenly light which God had poured out in man when dividing the latter's inner darkness into evening and morning, just so the heaven within man is this right love and the right insight and the right intellect, which manifest as a living faith. And the firm will within the divine order is the firmament of heaven in man, and into such firmament, if same is in accordance with the love-will of God and the right order, God puts now lights out of the Heaven of heavens, which is the right Father love in God's heart. And the lights then light up the will, raising it to the insight of the angels of the Heaven of heavens, and therewith elevate the created man (human) to the uncreated child of God, who had transformed itself through its own free will within the divine order.

Chapter 161

Continuation of the explanation of the Fourth Day. The big light is the uncreated spirit of God, and the small light the soul of man, but which can grow mightily.

[GGJ.01/161.01] [The Lord:] "For as long as man is a creature he is temporal, transitory and cannot endure; because every man in his natural state is merely a suitable vessel within which a man proper can develop through God's constant participation.

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

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

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

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

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

[7] This is what Moses says, that the one great light rules the day and the lesser light the night, to determine the signs, i.e. to determine out of all wisdom the basis for every appearance and all created things, hence also determine the times, days and years, which is to say: to recognise God's wisdom, love and grace in all phenomena.

[8] The stars which Moses also mentions are the countless useful cognitions - every individual thing, which latter of course all flow from the main cognition, and are therefore placed in the same heavenly firmament as the two main lights.

[9] And behold, this at last is the fourth day of creation of which Moses speaks in Genesis, which nevertheless, as with the former three, has gone forth from the same evening and morning in man.

Chapter 162

Continuation of the explanation of the Genesis of Moses. Day four and five The genesis of the Earth and mankind.

[GGJ.01/162.01] So that you would not in this connection ask Me further as to what to make of the fifth and sixth day of creation, I tell you briefly that the ensuing creation of the animal world in aggregate, and lastly man himself signify nothing other than the coming alive in full and realisation of all that man harbours in his natural realm.

[2] His sea and all his waters come alive and man becomes aware of and sees within his now pure divine, uncreated light the countless and manifold fullness of the creative ideas and forms, and in this way becomes cognisant of his purely divine origin. And through the telling of the creation of the first human pair is signified the perfected humanisation or inheritance of the complete childhood of God.

[3] Of course you are now secretly asking within your heart: yes indeed, all this is quite good, wise and glorious, and nobody can doubt in the least the fullness of the truth: how then did this earth, which surely could not have been present like this from all eternity, emerge? How was it overgrown with grass, herbs, bushes and trees of every kind? How and when did all the animals come into being?

[4] And how did man become an inhabitant of this earth? Was it really just one human pair that was created, as in Genesis, or were men of diverse colour, form and character set down on this earth simultaneously?

[5] To such not altogether unreasonable question I can only say as I said before, namely: If you are imbued with the wisdom of angels, then you shall in a retrospective sense be able to trace also the entire natural creation from the purely spiritual sense in which Moses speaks in Genesis, and shall discover that the natural creation in correspondingly extended periods of course arose almost exactly in the same order told in Genesis; with the emergence of the first human pair falling roughly into the same period and their test and propagation ultimately, but for a few exceptions, hidden in corresponding images, following in that very order told in the unfolding Genesis text.

[6] But as said, in the absence of angelic wisdom you shall not discover this, were you to possess the wisdom of all the wise of the earth, who also had already exchanged the most diverse views and opinions on this subject.

[7] But in this world, such knowledge is of no particular use to anyone in any case, since man rarely improves much in his heart through great knowledge, but rather worsens that much more usually. Because not seldom the erudite becomes proud and haughty, looking down from his imagined height upon his brethren with scorn, like a vulture upon sparrows and other small birds, as if these existed only for his catching and devouring of their tender flesh.

[8] Seek ye therefore primarily the kingdom of God and its righteousness in your heart, troubling yourselves little about anything else; because all these other things together with the wisdom of angels can be given you overnight. I trust that you have now fully understood Me!?

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Part B

In the following, another example of an explanation by Jesus of the true meaning of Moses' Genesis 1. He also mentions here – like on other occasions and other works like "Household of God" - that the Earth went through a development of millions of years before it was ready to bear human beings, for which it was made.

Excerpt from "The Great Gospel of John", Volume 2.

Situation:

In this part we cite from the second volume of the Great Gospel of John.

We are still in the first of Jesus' three years of teaching. The Lord is with his followers at Lake Gennesareth near the town of Caesarea Philippi in the hut of Marcus, a Roman war veteran. On the second day of His stay the group is joined by Cyrenius and his staff. Cyrenius, brother of the emperor [Caesar Augustus](#), is the powerful Roman governor and highest commander of the Roman troops in Palestine and Caelosyria. He has known and loved Jesus of Nazareth since the latter's birth, for he was actively involved in the escape of the holy family to Egypt [see "The Childhood Of Jesus"]. Cyrenius was also the first non-Jew to recognise the divinity in Jesus. Not having seen Jesus for many years, he was overjoyed to meet Jesus again.

So far the discussion has revolved around topics such as body, soul and spirit in a person, the creation and the passing of nations, or the moral development of nations.

After Jesus has stated the fact that wealth and excess make man sluggish and ill and that deprivation and occasional times of need are important for human development, Cyrenius has a further question on his mind.

Chapter 214

[GGJ.02.214.01] (Cyrenius:) "In the course of my rather long life on Earth I have often thought and always in vain, exactly how then, and, let's say, how naturally and truly, did the first people of this Earth achieve the realisation of a highest spiritual being and the realisation of their own spiritual and mental side. I have read the books of Egypt about this, the writings of the Greeks and the books of your Moses; also once an Indian work came into my hands which I have had read to me and translated by a man in Rome who was a Indian; but I found everywhere a certain mystical metaphorical language, which could not possibly make any intelligent person any more intelligent, and thus myself even less so, because I always imagined in my youth that all other people were much more intelligent than I myself. Everywhere inconsistencies in logic occur, which, taken literally, are nonsense.

[02] Thus for example it says in your Moses:

"In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. Then God said, "Let there be light!" and there was light. And God saw that the light was good; and God separated the light from the darkness and called the light day and the darkness He called night. And the evening and the morning were the first day."

[03] Next in very short phrases the separation of the waters, the drying of the land and creation of the grass, the bushes and the trees are touched upon. With this creation three days and thus also three nights go by. Because days and nights are already on the dark depth of the earth, however, from the creation of the first light, then I indeed do not see why God found it necessary afterwards to create on the fourth day another two large lights and to set them in the heavens, of which the larger light governs the day and the other one, the smaller, the night.

[04] If we remain now with the nature of the earth and if we consider what, according to Your explanation, the sun, the moon and all the stars consist of, then Moses' whole story of creation is such utter nonsense that there is not and surely cannot be anything

greater anywhere else on the dear Earth! Who can ever make head or tail of it? We few already know that the Earth is not an infinite circle, but only a very large ball, as You Yourself as a tender child in Egypt showed me very descriptively and truly, and as You show now to many of us. On Earth it never actually becomes night, because a part of the Earth is always illuminated by the sun. On the other hand the moon is a very inconsistent patron and worries extremely little about the rule of the night, at the most a few days in the month.

[05] Thus it is also an insanity to say that one day is made out of the evening and the morning, while everyone knows from their whole life's experience that the day always stops only between the morning and the evening, never however between the evening and the morning; for the night always follows the evening reliably up to the morning, and the day follows the morning up to the evening, and therefore the day logically lies between the morning and the evening, and obviously the night between the evening and the morning.

[06] But although this in itself must be considered insanity, the statement that God had only seen that the light was good after He had created it, is also unequalled madness! For as Light itself, God's highest wisdom must have seen the light from eternity and noticed that the light was good!

[07] In that book from the Indian before the material creation there was a creation of pure spirits, which Moses also mentions some time later. These were pure light, and the first creations were called by name the light-bearers.

[08] Then if God had obviously been able to test the merit of the light already at the creation of the pure spirits of light, as He had rested since eternity in the deepest darkness - which by the way is not like Him at all - then it is ridiculous that God only saw that the light was good after the creation of the light on this Earth in a way for a second time!

[09] You see Yourself that the whole story of creation, as it is told by Moses, is the sheerest nonsense, enough to make you mad, if one takes it even to a small extent to be genuine; and it is therefore not to be wondered at much that even the Jewish scribes themselves give no ounce of faith to such teachings, which are nonsense; however they maintain them nevertheless for the sake of the people and let themselves be paid quite well for it. All the greats of Rome recognise it also and allow it despite the raw nonsense, because the blind people nevertheless have great faith in it and in that way the country remains so nicely calm.

[10] That all the principles which have come to us from the original teachers are nothing more than empty fairy tales and fables - regarded from the point of view of nature - is really as clear as day; because there can naturally be no half syllable of truth in it. But if however it is undeniable, then the greatest and weightiest question results automatically, and this is, as I already mentioned at the beginning of my questionable conception: How did man come to this Earth? How did he come to the realisation of a God, and how to the realisation of himself, and who taught him first to decide what is good and what is bad? – about this, oh Lord, give us another beam of light, and we will be comforted!"

Chapter 215

[01] I say: "Dearest friend, I have actually already given you a very useful hint about this in that I represented the effects of the affliction of peoples and nations to you; but that Moses' creation story, by the way, literally applied to the creation of the natural world, is the clearest nonsense, which a person who is only to some extent familiar with the course of world nature must explain at first sight as complete nonsense and because of this would be forced to regard the good Moses as a fool of the first category, does not come into the equation at all.

[02] But whoever considers the continuation of Moses' books only a little more deeply than any fable of the Greek poet Aesop must soon notice nevertheless the fact that Moses with his metaphorical language is occupied only with what concerns the original creation of the first humans of the earth, and thus by no means deals only with the creation story of the Earth and the sky and all the creatures on the Earth and in the earth, but above all and almost only with the formation of the heart and the understanding of man; which is why he also immediately connects it to human history.

[03] History, however, could only be the product of the intelligent education of humans and never of the mute created nature, which has remained entirely the same up to now and will also thus remain until the end of all times.

[04] It is also the same case with Indian books which deal with the creation of the pure spirit first, then with part of this under the title, "Jehovah's Wars" and finally only with the creation of the rational world and the animals and in the end of humans.

[05] All that is to be understood only spiritually and in order to explain the moral education of humans.

[06] However whoever then, guided by the spirit, has learnt the relationship between the mental and the spiritual world, he can be perfectly able to see how the mental world followed from out of the spiritual world, how and from where the suns developed and eventually the planets and asteroids and how on these all kinds of things were created.

[07] But that is not so easy; because it is said: firstly be fully awake to the spirit. For only the very oldest witness of all formation and existence can illuminate those labyrinths completely, behind which no mortal eye has penetrated until now.

[08] But you can be completely assured that beyond all that the age of man in its completion, as it is now, agrees nevertheless with the calculations of Moses, also according to the subject and the time.

[09] A long time before Adam there was on the Earth a type of powerful animals which resembled the following humans not in shape, but much more in a very sharp if instinctive intelligence and understanding. Today's elephant is still like that animal, if by now psychologically a much less perfect version of it.

[10] These large animals populated the earth and were thus the forerunners of humans. The Earth was populated by them a thousand times a thousand years before the humans.

[11] Through these large animals the still very hard stone soil of the earth had to be softened and be made suitable for noble fruits and animals to flourish, before it was finally able to physically bring forth the most tender nature of man according to the

plans of the eternal divine order, and this was placed into every natural soul, at that time still bodiless, but nonetheless living already in the air of the Earth.

[12] When the soil of the earth was completely mature, only then was a most powerful spirit called forth from its free airy nature, to take a body from the thickest clay humus according to the order of the model of God in the soul. And the first most mature and most powerful spirit did this, as it was driven out from the inside by the divine power, and in this way the first soul stepped out of it into a well-organised, fresh and strong body and could then fully observe the whole world and the many creatures which were already there before it.

[13] But the large race of animals including its ancestors had mainly already disappeared from the Earth a long time before the first humans greeted the vast Earth with their God-like majesty. But despite this, remnants of these original inhabitants will still be found at all times on and in Earth; but the humans will not know what they should make of it.

[14] However the wise will nevertheless be gradually led to see that the Earth is older than only the short period of Moses' calculation, and thereby for a while Moses will be much discredited. But I will be awaken other wise men, through whom Moses will be seen in his fullest light; and from then on it will not be long before the full Kingdom of God will gain ground on Earth and death will disappear from the renewed Earth. But before that much adversity will come over the surface of the Earth.

[15] Yes, before then the soil of the Earth must be thoroughly fertilised by the blood and flesh of man, and only from such a new spiritual humus will the physical immortal epoch for this Earth begin, as the epoch began in Adam's times, in which out of the thick clay humus the soul could form a perfect body in God's image.

[16] But people who in their mortal physical life are completely re-born in the spirit will then rule over this new epoch for ever as pure spirits and angels, and dominion will be completely entrusted to them. On the other hand people of this time who have not achieved spiritual completion there will be placed on this Earth in this newest epoch of the Earth in immortal bodies, but in great misery, and will often have to give their hard service, which will be very bitter to them, because they will remember only too clearly their very lucky condition earlier in their mortal bodies. This epoch will then last for a very long time, until finally everything will change into the purely spiritual according to the eternal plan of God. And see, that is the way of God's order, of all things, all becoming, creation and existence!"

Chapter 216

[01] (The Lord:) "Look at the grain of wheat! If it is put into the soil, it must decay, and only out of the decay of the decay rises the tender germ. What does that say however in relation to the nature of humans?"

[02] See, the planting of the beautiful, healthy seed corresponds to the first coming of mankind! It is the same as the embodiment of the soul which has already completely formed separately, which resided before the body in the air, particularly in the central region of the mountains, where usually the tree region stops, up to the region of snow and ice above.

[03] When a completely formed soul has achieved the appropriate regular consistency in the air, then it climbs down deeper and deeper to the dwellings of the humans, then receives a certain nutrition from the ether circles of external life, which each person has around himself, and remains there, where it is attracted by the homogeneity (similarity) of their nature.

[04] If then a husband feels forced by the impulse of nature itself to enter into copulation, then a fully mature and free natural soul close to the marriage couple receives from the external ether life a momentary report, or it is attracted homogeneously by the increased strength of the external life circle of the husband, and it enters with a certain force the electric field of the man during the act of sex and is put into a small egg, which one calls fertilization. And see, from then on the life soul already resembles the seed that was somehow put in the soil, and completes all the stages in the mother's body accordingly up to the birth into the world, which has put the grain in the earth, until it makes the germ float over the ground!

[05] From then on begin the different stages, first of the external and then of the internal formation.

[06] With the plant the roots remain in the earth, in the old decaying grave of the grain, and suck up from there material food. This food however would soon bring death to the plant, if it were not refined by the influence of sunlight.

[07] The first side-shoot of the stem still has very material juices. If this is formed as a base, then the stem is tied by a certain kind of ring. Through this ring go many finer tubes, through which only completely thin, fine juices can go.

[08] From these then a second branch of the stem develops. Since in addition the juices of the second stem are still materially rough and become even rougher with time, then another ring is created and this second ring is provided with even thinner tubes, through which only completely fine juices can penetrate for the nutrition of the life spirit floating over them, just like Moses' words, "and the spirit of God floated over the waters".

[09] With time however these juices or waters for the life of the plant floating over them become too rough again and could suffocate the life; and it will provide therefore a third ring, with very thin tubes, pulled by the spirit floating over the waters. Through such a third ring now only extremely ethereally tender juices which are always related to the life spirit floating over them can penetrate with difficulty. The life spirit however notices whether the juices above the third rings are completely suitable for further formation or not. If, with time, he finds them still too rough and still containing too many traces of restriction and death, then yet another fourth, fifth, sixth, or even seventh ring is created, until finally the juices are so ethereally pure that no trace of death is to be found in them any longer.

[10] Here one progresses to a new stage. The juice going through the finest tubes of all is formed now into a bud and a bloom, which are equipped with organs that possess every ability to suck the higher life from the skies.

[11] When the bloom has carried this service out, then it is dropped off as a vain ornament of wisdom, by whose beauty and attraction the love life ether is attracted, which is however everything in itself and requires no further external splendour. Because, you see, each flower is a well-decorated bride, who aspires to pull thereby their bridegroom into her web so that she decorates herself for him! Once the

bridegroom has taken the bride for his own, however, the spangled bridal jewellery is set off as soon as possible, and humble seriousness of life begins.

[12] From then on the true living fruit begins to recognise and form itself. And then all activity is used only for the ripening of the fruit, for the life which has escaped all earlier dangers is stored in the fruit, as in solid castles in the face of a possible outside enemy.

[13] Where life begins to be formed and developed too fast, then it becomes less firm. And you see, if any outside enemy comes into the proximity of such a precocious life, then this attracts him too much; he makes contact and lays its fruit into the precocious life of the fruit! This after-life then draws the tender life of the fruit of the plant to it, spoils it and ruins it. The worm-eaten fruits are more than a tangible proof of it."

Chapter 217

[01] (The Lord:) "But as with the plants, so also with the animals and particularly with humans.

[02] Let us take a tender, precocious maiden, just physically. She is barely twelve years old, is already developed however in all her body parts in such a way that she has the appearance of a nubile girl. Such a maiden then attracts each man who is only of a little more sensible nature more powerfully than one hundred maidens who are just as beautiful, but more mature in years. Such a precocious maiden is then exposed to one hundred dangers to her body, and it is her parents' duty to protect with great carefulness such a precocious daughter from all those who are enemies because of their strong attraction. If she is given too early to a lecherous man, then she is easily spoiled in her fertility; if she is locked up too much and held from all bad air, then her body becomes, as one says, whey-like. She becomes pale and emaciated and rarely reaches a considerable age. If she receives little food, and only lean food, then she becomes sad and also emaciates in the end; if she is well fed, then she becomes even fatter and more helpless and thus sluggish, so that her blood thickens and soon she takes on the appearance of a corpse, which then must obviously bring an early death to her body.

[03] It is the same case with a spiritual education which is exaggerated too early. If therefore children are with often only few talents are forced with great severity to attempt to become wise, as if the preservation of a world was at stake, then such souls become then dull, because they did not have time to usefully educate their body for all situations!

[04] Therefore everything needs its time according to the order of God, and a so-called splendour jump cannot be made anywhere.

[05] With the birth of the body from the mother's body the eternal life germ is put as a little spark of the purest God spirit into the heart of the soul, like with the fruit of a plant when it has thrown the off bloom and begun to arm itself and consolidate (to strengthen, secure). Once the body is formed, then the formation of the spirit in the heart of the soul begins. Here then the soul must offer everything possible so that the spirit in it begins to germinate, and must help it favourably.

[06] The soul is here the root and the stem, and the body the soil; it must not have to give rough water to the spirit as food.

[07] The rings, which the spirit creates, are the humility of the soul. Once the last is created, then the spirit finally develops automatically and takes up everything that is familiar from the soul to itself, consolidates itself and takes up in the end the whole soul, and what was related to the soul in the body, and is then for eternity completely indestructible, as we can observe more or less clearly with every plant.

[08] If the fruit has achieved full maturity in the right way, the grains of life resting in it are put into tender, pre-prepared hulls; whereupon the core locks itself off completely from the other fruit for a while and consolidates itself alone, but nevertheless always half comes from the life ether of the surrounding fruit.

[09] With time the external fruit begins to shrink and to dry out. Why? Because its soul transfers completely into the life of the germ spirit in the core. And once the vitality of the fruit has finally changed over completely into the life germ spirit, then the formerly living stem becomes dry and dead in all its stages; but then all the life of the plant has united with the germ life to one life and as such can never be destroyed whether it is bound to the material of the core or not.

[10] And in such a way you see one and the same order everywhere and in all things and the same stages."

Chapter 218

[01] Cyrenius says: "Lord, forgive me, here I must interpose a question! What happens with the little germ of the grain of wheat, is it thus crushed, made into flour, and finally baked and eaten as bread? Does the germ of life still live in these stages?"

[02] I say: "Certainly; because if you eat bread, then the material flour is soon passed out again from the body in the natural course of things, the germ of life however then goes into the life of the soul as the spiritual and becomes one with it after appropriate **condition**. But the more material part of the germ of life however, which always serves as a solid basis, as Moses' water served the spirit of God, becomes food of the body, goes finally into the soul as is due and serves it for the formation and nutrition of the mental organs as their limbs, its hair etc. and in general for the formation and nutrition of everything that you find in a human body from the alpha to the omega.

[03] That however a soul consists of all the same parts as the body, of this you can convince yourself tangibly with the angel Raphael, who is sitting at our table and conversing now with Josoe. (Me, turning to the angel:) Raphael, come here, and let Cyrenius touch you!"

[04] The angel comes, and Cyrenius touches him and says: "That is all natural and of most serious substance! Indeed he has every limb just like us and the same form as us, only everything is nobler, softer and very much more beautiful; because the charm of his face is, one can say, radiating unsurpassable beauty! Not at all a girl's face, but a male one, in all seriousness, but it is nevertheless more beautiful than the most beautiful girl's face! In former times I have myself indeed taken much too little notice of these characteristics. He becomes ever more beautiful, the longer I regard him. Heavens, that is indeed strange! (saying to the angel:) Hear, you wonderful, most beautiful angel, do you feel also love in your most beautiful chest?"

[05] The angel speaks: "O surely; because my spiritual body is divine wisdom, and my

life is the eternal love of the Lord God. And because my life is purely love, then I must also feel love, since my life is nothing other than the purest love.

[06] But how could you, otherwise such a wise man, ask me such a thing? See, what the Lord God of eternity was in Himself, is and will remain eternally, that must we also be, because we come entirely from Him and thus are also completely His being in everything, just as the ray of the sun is that which the sun is and has the same effect! If it is so, then how can you ask such a question?!"

[07] Cyrenius says: "That is all very true and correct, and I would have known it even without your explanation; but I had to ask you nevertheless for something, so that I got to hear the tone of your speech. Now, however, we are finished with one another, and you can go back to your place again!"

[08] The angel says: "That is not yours to order but alone the Lord's!"

[09] Cyrenius says: "Friend, as it seems to me, you are nevertheless just as firm with your beauty, wisdom and love as with your stubbornest stubbornness!?"

[10] The angel says: "O not at all! But I can and must be given no command by the mortals; because I alone am a Lord and cannot be ordered by anyone, because my person now, foreseen that I am complete in everything from God, is a perfectly independent self! Besides I do not need to be afraid of anything like humans of this world; because in addition I have a power and a strength which you have never dreamed about. If you want to become acquainted with these more closely however, then ask Captain Julius and my disciple Jarah and also the followers of the Lord; these already know how to tell you about it!"

[11] Cyrenius says: "Lord, tell him that he should go back to his place again, otherwise I will begin to be most terribly afraid of him; because I would not like to cross swords with him! He is becoming ever rougher and more heated, and nothing can be done with him for all his beauty."

[12] I say to the angel: "Now then, go you again to your place!" - and the angel follows my sign immediately and goes back to his old place. And Cyrenius is very glad about it; because he already began to be afraid of the angel in all seriousness.

[13] Immediately thereafter however John and Matthew ask me whether they are to note all this.

[14] I say: "You can do that for yourself, but for the people you do not need to note it; because they are still around two thousand years too young to be able to understand it. For one is never to throw pearls to the pigs, because they are never able to differentiate such food from the worst pig food. But you can nevertheless note it for you and for a few others."

[15] And the two disciples do this with appropriate symbols to differentiate from the tidy Hebrew letters which they wrote down at my bidding.

Chapter 219

[01] "Cyrenius asks Me however for the continuation of the explanation of Moses' creation story in the corresponding way.

[02] And I say: "Friend, that which I began, I will also complete; only firstly it is questionable whether you will be able to understand it. Because to understand Moses' story of creation properly one must be fully aware of the whole nature of his person, which is, however, just as difficult to understand as the correct and full awareness of God.

[03] And so I should break down the whole physical, mental and spiritual structure of the man thread by thread and fibre by fibre, and finally show you how the mental developed and formed first out of the spiritual and the physical out of the mental, and under which countless conditions, which correspond like the endless degrees of light with the likewise many degrees of lack of light.

[04] You see from this that it cannot be as easy and as fast as you think; but I will tell you nevertheless as much about it as you can bear for the moment, and for which with some conviction you are already furnished in your soul with experience and necessary previous knowledge. – And so listen!

[05] And Moses says there: "In the beginning God created the heavens and the Earth", and with this Moses does not want us to understand at all the visible sky and the visible, material earth, because as a genuine wise man he had probably never thought about it in that way, always having only the fullest inmost truth in his enlightened soul. But this deep wisdom of his he veiled in apt imagery, thus, as a testimony of which, he had to hide his shining face from the people with a three-fold disguise.

[06] By "heavens", however, which Moses states as created first, is to be understood that God emitted the intelligence ability in a certain way from Himself, as from His most eternal and spiritually-purest centre - however, as already said, only the intelligence ability. This resembles a mirror, which even on the darkest night possesses the ability to pick up perfectly faithfully and truly and show external articles as an image on itself, or rather on its smoothest surface. But in the dead of night, and in the complete absence of an object, the mirror nevertheless reveals itself to be something worth absolutely nothing!

[07] Moses however reports immediately apart from the creation of the heavens, or the intelligence ability besides the life centre of God, about a simultaneous creation (foundation), as it were, on the earth. But who and what is this earth of Moses'? You are probably thinking: "Well, this one that carries us!" - Oh, so wrong, my dears!

[08] You see, by "Earth" Moses understood simply the ability of the connected intelligences to assimilate and attract, which are almost the same as that which some called the Egyptian way of the world and the Greek association of ideas, where finally a complete sentence filled with truth must appear out of related terms and ideas.

[09] But if the intelligence abilities emitted by God as a result of their relationship automatically entailed a mutual attraction as if of its own volition, then the third conclusion also results automatically of its own volition, i.e. that the connected intelligence abilities have really mutually attracted and taken hold of one another - a deep spiritual act for which Moses at that time could obviously give no more suitable and more general image than the image of the material Earth, which in itself is nothing other than a conglomerate (accumulation) purely of attractable and related particles.

[10] But "There was darkness of the face of the deep" Moses continues. Did Moses in all seriousness want thereby to suggest the lack of light on the newly-created earth? I tell

you, the wise Moses had never dreamed of it even at the stupidest beginning of his existence! For Moses was a deep connoisseur of world nature and was too well-informed about the deepest Egyptian wisdom and science not to know that the Earth - as a child of the sun at least around one billion times a billion Earth years younger than the mother sun - at its emergence could not be darker; but by this Moses merely once again suggested figuratively that the intelligence ability and the attractable relationship of the intelligences entail none of the usual artificial recognition, understanding and self-confidence - which are all identical to the term "light". Instead the opposite is true until they take hold of each other, thereafter to begin in a certain way to press, to rub and to fight one another.

[11] Have you never noticed, however, what happens if one begins to rub stones or sticks strongly with one another? See, then fires and light appear! And you see, that is the light that Moses allows to develop in the beginning!"

Chapter 220

[01] (The Lord:) "We know therefore what the light means; but it says even before that, that the earth was formless and void! That is quite certain; because no container has ever been made with the ability to pick something up alone as well as to feel the need for it. But as long as there is nothing in the container, then the container is also void and empty.

[02] It was the same case with the original creation. Truly a most countless number of thoughts and terms were sent out from God into all areas of infinity through the omnipotent willpower of His love and wisdom, the thoughts and terms which we have already called the individual mirror-like intelligence abilities, namely because each individual thought is in a certain way a reflection in the head of what the continually active heart produces in itself.

[03] But as a thought or a term resembles an empty container or a mirror in a dark cellar, so the entire mutual relationship (of ideas) is also formless and void; and since no activity of the intelligence abilities is present yet among themselves, but the pure ability to exist and to be active, then everything, as already mentioned, is cold and free of fire or light.

[04] All these thoughts and ideas of the divine wisdom which are still deedless and motionless are also very aptly compared to the "water" in which countless specific elements are mixed together into one simple one, from which however the whole physical world finally takes its varied existence.

[05] But all the great thoughts and the ideas which developed out of this in the wisdom of God, even if they are completely true, would never have obtained any reality however, just as little as the thoughts and ideas of any wise man on Earth if the means are missing for the realisation. If it is ever conceivable that any reality should follow the thoughts and the ideas, then first the appropriate means must be found and with it the true activity of the thoughts and ideas influencing from the inside as well as from the outside and stemming from a great strength and power.

[06] If any man wants to connect thoughts and ideas and to execute them, then, presupposing that he has the necessary material means, he has to have a very

powerfully large love for his thoughts and ideas. Then his thoughts and ideas are nourished by such a love, as a hen fosters her chicken. Thus the thoughts and the terms developed from it become ever more alive and more developed into more concrete ideas. And you see, such a love is the Spirit of God in God Himself, which, according to Moses, floated there on the water, which signifies in itself nothing other than the infinite shapeless and bodiless mass of God's thoughts and ideas!

[07] Animated by this spirit, the thoughts of God began to be connected to great ideas and one thought jostles another and one idea another. And you see, then in the divine system the "Let there be light!" and "There was light" happens automatically. And so according to Moses even the great natural act of creation from its first beginning is explained too – but also including finally and most importantly the mental and spiritual creation process from the newborn child up to the old man and from the first humans of the earth up to our times and so on to the erstwhile end of this world - to everything!

[08] Now certainly a sentence comes in Moses' text, according to which it seems as if God began to see that the light was good only after the light had developed out of the fire of the active love of the Spirit; however it is not that by far, instead this is only a testimony to the eternal and endless wisdom of God, according to which this light is a truly free, separately developed light of spiritual life from the activity of the thoughts and ideas of God according to the system of wisdom, through which the thoughts and ideas of God emitted in this way by God can continue to form themselves as independent beings according to their own intelligence, naturally under the unavoidable enduring influence of God. This is understood through Moses' example, but it is not as if God would only have arrived through this at the subjective opinion that the light was something good!"

Chapter 221

[01] (The Lord:) "But now comes something which is in its essence more difficult to comprehend than what has come before. For it says furthermore: "And God separated the light from the darkness and called the light day and the darkness night." This is more easily understandable however if you take, instead of the two most general terms given by Moses, more unusual corresponding terms. Instead of the day, the life that is already independent and for the night, death, or for the day, liberty and for the night, justice, or for the day, independence and for the night, obligation, or for the day, the self-recognising life of love of the divine Spirit in the new creation, and for the night, the yet inanimate thoughts and ideas from God.

[02] However you can find this system likewise in every plant, with which until the appearance of the fruit you find nothing but night or lustful death, where the Spirit of God still floats on the water of the dark depths for the sake of the formation of life-supporting matter. Once the base is solid enough, however, that the creation of the last circlet under the ear on the stems of wheat can be completed and the actual true spiritual life begins to recognise itself as independent, to feel and to understand itself in clear self-consciousness, then there is an obvious division, or rather separation, of the light from the darkness, the free life from justice, or actually the indestructible life from the destroyable life of justice, which means death under the most general, all-inclusive term of night.

[03] And furthermore it says: "And the evening and the morning were the first day." What is the "evening" here, and what is the "morning"? The evening is here that state in which the preconditions for the final acceptance of the life of love from God begin to state (i.e. affirm) and understand themselves through the influence of the all-powerful will of God, like individual thoughts and terms becoming an idea. Once these are stated (i.e. flourished) up to the last ring under the ear of the grain, then the performance of the evening comes to an end, and then the free and independent activity for the own self-formation of the fruit begins. But as people call the transition of the night into the day the morning, so accordingly the transition of the preceding dictated, captive condition of the creature into a free, independent being is also called the morning. And you see, Moses has committed no logical error there in letting the first and all the following days develop out of that evening and morning!

[04] The reason that Moses lets six such days develop from that evening and morning is because after careful observation and research each thing has to go through exactly the same six periods in the path of the same divine system from its original beginnings to its completion as what it is, until it stands there completed as what it should be, just as a fully mature ear of wheat on a dead stem.

[05] Planting the seed in the soil until the budding: the first day; after that the formation of the stem and the food leaves and true leaves: the second day; from there the formation of the last collar just under the immediate side-shoot of the first rudiment for the formation of the ear: the third day; from there the formation and creation of the case-like containers like the anthers for the inflorescence of the free, independent life, which also includes the blooming: the fourth day; from there the falling off of the blooms, the emergence of the actual fruit, already carrying a free life and its free activity - although still connected to the earlier, captive state, from which another part of the food is taken for the formation of the skins, although the main nutrition from the sky is taken from the light and the true warmth of life - up to the full formation of the fruit: the fifth day; finally the complete separation of the fruit which has become ripe in its shell, where the core then requires the pure food of the skies for its fullest consolidation (strengthening) and therefore takes it by itself and now already perfectly independently and so freely fills itself for the freest, eternally indestructible life: the sixth and last day for the formation and full liberation of the life.

[06] Then on the seventh day peace occurs, and that is the condition for the finished, most fully-mature life, capable of existence for eternity, consolidated (strengthened) from out of previous states, equipped with full godliness."

Chapter 222

[01] (The Lord:) "If you will consider what I have said to you now just a little deeper and more maturely than the usual people of this time, then you will easily discover and appreciate, if not in the most profound depth, that Moses with his story of creation surely understood in his apt imagery the only true creation which perfectly agrees with the order of eternal wisdom and the development of all things from their first beginnings to their highest completion.

[02] Thus whoever does not understand Moses should not read his writings then at all; for he reads it and understands it wrongly, and so finally after only a little consideration

he inevitably becomes completely crazy, and he becomes truly annoyed over Moses' illogical stupidity and in the end even about the malicious stupidity of all those who force such illogical, stupid teachings upon everyone with fire and sword, as if they were even given by the Spirit of God, without any consideration for whether it seems to them also to be the crassest stupidity.

[03] But whoever reads Moses with the right understanding that has now been shown, he will recognise him to be not only the most comprehensively wise prophet, but also the prophet most filled by the Spirit of God and the most genuine, who had the most extensive ability and besides that the firmest will, to thus give to all humans the deepest profoundness about God and the fullest information about all things which were created, as he in his great spirit had received it in the same way from the Spirit of God!

[04] Thus the suns were created separately, the Earth separately, and every thing on the suns and on the Earth separately, and therefore also in their general relationship. And in such a way man developed separately in the narrowest sense, and also in the most general sense, because the whole creation in all its generality fully resembles and corresponds to a person, and because every individual, from the greatest to the smallest, corresponds to and must correspond to the whole spiritual and physical creation of man, because man is the actual reason for and the final goal of the entire creation. He is the final product which is achieved after all God's labours.

[05] And because man is exactly what God wanted to achieve through all the first creations and what He actually achieved, of which you are irrefutable proof, then also everything in the heavens and all the terrestrial bodies correspond in every way to a person, as Moses represented it in his story of creation, and as other teachers of the people, if more obscurely, also represented it. But now examine everything, and you will find the fact that it is and can be only thus and impossibly any another way! - You, Cyrenius, tell me how satisfied you are with Moses now!"

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Part C

The threefold Sense of Scripture

The scene of the following teaching of Jesus is a small and remote village in the hills near the sea of Galilee. With his disciples Jesus meets with the leaders of this place and a lively discussion is going on touching many topics. One of these is the promised resurrection of the flesh on Judgment Day bringing with it the reward for the just and punishment for the sinners. The Lord refers the one inquiring into the after-life of the soul to His disciples for thorough instruction and then begins to deal with the often completely misunderstood language of correspondences used by the prophets.

[GGJ.05.272,7] (The Lord:) "What the prophets have written about it by way of inspiration they wrote in metaphors which are nothing but correspondences of the naked truths hidden in them. Therefore, whoever understands the ancient science of correspondences will soon clearly see what the metaphors of the Prophets mean.

[8] Since you have never heard of correspondences, you know only the crude, natural meaning of the Scriptures. There is, however, always in the metaphors of prophetic scripture a threefold meaning: First, the material-spiritual, second, the pure spiritual and, third, the pure heavenly meaning coming from the heart of God.

[9] The first influences the moral life of man in the sense that he, as a natural man, thinks and acts in accordance with a right upbringing, meaning, that he does not remain grounded in matter but turns away from it and uses it only as a means through which he can penetrate more and more deeply and clearly into the pure spiritual. A man who has been instructed in these things and acts accordingly will soon find the correspondence between matter and Spirit. Having done this, he will enter from the spiritual into the heavenly or, rather, into the pure spiritual. From there it is easy to enter into the pure divine, heavenly. Only then will he see in their full clarity and fundamental meaning the revelations contained in the prophetic books.

[10] He who considers the mere material pictures to be all there is to Scripture, proves thereby that he is himself still matter throughout which is, and must be, under judgment and that he always, as long as he lives, keeps this judgment in his consciousness and is full of fear that he might pass after the shedding of his body into that totally material state metaphorically presented and described by Scripture as the state of matter.

[11] Yet I tell all of you that in the beyond things are not at all what the scriptural metaphors say they are.

[12] The words of Scripture are like the shell of an egg in which there is also hidden a threefold content: The white, the yolk and, in the centre of the yolk, the tiny reddish life-coil carrying the germ of life.

[13] In the material world such an envelopment must exist wherever there is something, so that the innermost divine can nowhere ever be defiled by anyone. Since everywhere in all natural things there is the spiritual, heavenly and divine, which is evident in the omnipresence of the divine will, there is also correspondence between everything existing in the world, in the realm of spirit, in heaven and, finally, even in God Himself.



This ends this digest from the "Great Gospel of John".

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