

## What do you think about Jesus Christ? Is he God and Father to you?

Lecture from Lothar Schuller

One of the most important questions of life for a true Christian should be: What is your position on Jesus Christ? Is He Lord and God to you and is He to you, because you are a child of God, also heavenly Father?

For most people, Jesus Christ is unfortunately only a prophet. A smaller number believe that He is the Son of God. If we look at it closely, we must conclude that very few Christians can correctly assess the founder of Christianity and recognize him as who He really is.

Do not the so-called Christians give a sad testimony because they know their founder so badly? But this is because very few people deal intensively with the Bible, but the Bible readers in turn are not clear about the most diverse interpretations.

As a sad sign there is also the fact that people are hostile to each other because of the different opinions and interpretations and fight against Christians of other faiths. But when Christians argue and fight over Christianity, they give themselves the testimony that in reality they are not Christians. But there are many statements in the Holy Scriptures that could bring us closer to Jesus. So I would like to start by quoting some testimonies from the Bible about Jesus:

In Joh. 1.1 we can read:

“In the beginning was the Word, and the Word was with God, and the Word was God himself. He was present originally with God. All things were made and came into existence through Him. And without Him was not even one thing made that has come into being.”

And in Joh. 1.14:

“And the Word became flesh and tabernacled among us and we saw his glory, a glory as of the only begotten Son from the Father full of grace and truth.”

These two statements of the disciple John alone must tell us that God himself has taken flesh!

Or take the prophet Isaiah, who says in 9.6:

“A child is born to us, a son is given to us; and the glory is on His shoulder and He is called: Wonderful, Counselor, Power, Hero, "Eternal Father", Prince of Peace.”

Who then should be this child that could live up to these attributes and be your eternal father? Or if we are told in Colossians 1.15:

“Jesus (meaning the Son of Man) is the image of the invisible God, the firstborn before all creatures. For through Him all things were created that are in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities; it is all created by Him and unto Him. And He is before everything and it all consists in Him.”

“The firstborn before all creatures”, does this not mean that Jesus was there before the creation of all beings? It is further expressed that through Him, that is, Jesus, all things were created that are in

heaven and on earth. We also find an identical statement in Joh. 8.58, when Jesus said to the Jews: "Even before Abraham was, I am"

Jesus said to Philippus in Joh. 14.8:

"I've been with you so long, and you don't know me, Philippus? He who sees Me, also sees the Father; how do you talk: Show us the father? Do you not believe that I am in the Father and the Father is in me? The words I speak to you, I do not speak them of myself. But the Father who dwells in Me does the works."

We will talk about who the Father in Jesus is later. What did Thomas say after Joh. 20.28 when he was allowed to put his hands into the wounds of Jesus?

He said to Jesus: "My Lord and My God"

Thomas did not just say this for himself or in front of him, as people nowadays carelessly say "my God", but Thomas deliberately said to Jesus: "My Lord and My God", because from now on he recognized Jesus completely as his God and Lord.

Paul wrote to the Colossians in Col. 2.9:

"For in him dwells all the fullness of the Deity bodily."

This actually means nothing else but that the spirit of and in Jesus is completely God himself. That is why one cannot say that in Jesus there is only a partial power of God, as some do.

But we know from history that God repeatedly awakened people whom He Himself taught. For this reason the prophet Jeremiah could or was allowed to say in Jer. from 31.33:

"I will put My law in their heart and write it in their mind and I will be their God ..... and no one will ever again teach his neighbor or his brother and say: Know the Lord! For they shall all know me from the least to the greatest."

Jeremiah pointed here to the time when the Lord will teach His own more and more through the inner voice of the heart or the inner word. It is this direct relationship and the language of the heart between father and child that we must strive for again. For all who had received these direct teachings knew that they too were allowed to see their God and Father in Jesus.

In the N.T. we find this confirmed in Joh. 14.21, because here Jesus said:

"He who has My commandments and keeps them is the one who loves Me; but whoever loves me will be loved by my Father and I will love him and reveal myself to him."

This statement of Jesus is still valid today and will be valid for all eternity. Thus, in all centuries, there have always been individuals to whom what we have just heard was true.

Let us just think of some so-called saints, such as Hildegard von Bingen (1098-1179), who already in her work "Know the Ways", "Scivias" (p. 122) correctly depicts the "Trinity of God"; to Jakob Böhme(1575-1624), the master shoemaker from Görlitz, he was a protestant mystic; to Roque Rojas (1812-1879), the Mexican mystic, he was taught by angels about divine truths. A great one, who was also taught by angels, was Emanuel Swedenborg (1688-1772), actually Swedborg, from Stockholm,

he was a natural scientist and theosophist. The Indian Sikhs and Hindu Sadhu Sundar Singh was directly taught by Jesus and can therefore be considered the first known Christian mystic from the Indian region. Jakob Lorber, the teacher and musician from Graz was until now the most gifted, to whom Jesus said on 15.03.1840: "Take your pen and write! - In 24 years he has written 10,000 printed pages.

One could also mention Augustine, Hironymus, Bernhart von Clairvaux, Mechthild von Magdeburg, Meister Eckhard, Johannes Tauler, Thomas von Kempen, Johannes vom Kreuz, Theresia von Avila, Gerhard Terstegen etc.

But we also want to mention a native of Munich, it is Gottfried Mayerhofer, born in 1807. When the Bavarian Prince Otto was elected King of the Hellenes, Mayerhofer went to the Greeks as an officer. He died in Trieste in 1877.

Further one could name among others Max Seltmann, Hellene Möller, Johanne Ladner, Antonie von Großheim.

In a so-called father letter to Johanne Ladner, vb. 6.73 (2nd ed. 1903), Jesus said: "Without faith in the deity Jesus, Christianity cannot continue".

So we see how important it would be to know about Jesus. This admonition should give us food for thought, especially in the present time, when Muslims in Europe are finding more and more followers and have made it their business to convert the unbelievers, by which they also mean Christians.

In the forecourt (1891) 99 we can read: "Before the belief that Jesus and God are one is not fully accepted in Christianity, God cannot have a dwelling place on earth."

It is therefore really important for Christians that they recognize their divine Father in Jesus. But as long as the longing and asking of Christians will not be "Come, O Jesus, come soon" nothing will change.

But due to the freedom of faith and will Jesus has to wait until He can come in general. What is meant by this? It is said that He comes first in the clouds, that is, veiled, and meant in the hearts of children.

In "the sermons of the Lord", the Lord speaks: Pr. No. 27 (p. 145, old p. 141)

"And as in those times, so it will happen again. Only a small circle of My real disciples will be able to bear Me as the returning Jesus, but also as God, Lord and Creator of the Infinite."

We could ask, who are the real disciples? The real disciples of Jesus are all those who keep God's commandments, who love God above all else and, through this love of God, can also love their neighbor. This also means that they can suffer and endure many things in silence out of love for God.

In the so-called "Lebensblätter", a collection of warning- and wake-up calls from the father to his children, it is said:

"Before I, the Father, reveal Myself in My second coming for all mankind, all of you who have pledged your filial love to Me must be prepared for My second coming through My personal coming

to be able to enter as true fighters in the struggle against darkness. That is why the hour of My coming is already determined by Me, your Jesus Father, for each one of you, so that it only depends on each one of you not to oversleep the hour of My coming to him.”

We now want to hear what Jesus said about Himself to His disciples, and here we want to stick mainly to the so-called “Great Gospel of John”, in which we find the daily conversation between Jesus and His disciples recorded. Thus a supreme city judge once asked Jesus:

GGJ 10.195.02-03

“Lord, how is it possible for You to work also in the distance by the power of Your will, while You are personally present among us? Jesus answers: “This My body, which, like yours, is made up of flesh and blood, and which is called the “Son“, is only here with you and at the same time nowhere else. But the strength of the spirit of God emanating from Me fills the whole of infinity and works according to the fundamental will in Me and at the moment when the “Become!” is pronounced by Me.”

The disciples also asked Jesus:

“ Behold, Lord, besides all His attributes, God is also infinite and omnipresent! How is this now possible with You, since You are right among us in a precisely delimited person?”

Jesus answered:

“Is not My will, which is illuminated by the eternal love and by its flame-light, which is the wisdom of God, precisely the Holy Spirit, which is so incomprehensible to you and which eternally fills all infinity from Me?! Through this My Holy Spirit I am everywhere as present as I am now directly among you in My actual Being.

According to the GGJ, Jesus said to His followers:

GGJ. 06. 142. 14

“My flesh is not my I, but my spirit is my true I. With My spirit, however, I am present everywhere and continue to work through the whole of infinity!”

With Lazarus in Bethany, Jesus said to a Roman on his question, inter alia:

GGJ 08.57.14

Jesus: “I was indeed from eternity in Myself in all power and glory, but I was nevertheless not a visible and comprehensible God for any created being, not even for a most perfect angel! If I wanted to make Myself visible to someone like Abraham, Isaac and Jacob, this happened because I filled an angel particularly strongly with the spirit of My will, so that he then represented My personality for certain moments. But from now on I am a visible God of all people and angels and have founded for them a most perfect, eternal, independent and free life.”

The evangelist John gives a similar answer to some of his friends in the revelation work “Spiritual Sun”, which he led into the heavenly worlds of the beyond:

GS 02.13.05

“Before the Lord's coming down, no man could ever speak to the very being of God. No one could ever see God without completely losing life, as it is also said in Moses: No one can see God and live at the same time! It is true that the Lord in the early church as well as in the church of Melchizedek, to which Abraham confessed, has often shown himself personally and has spoken to His saints and even taught His children; - but this personal Lord was actually not directly the Lord Himself, but always only an angelic spirit filled with the spirit of God for this purpose.”

That the love in God is higher than the wisdom in God, we learn from an answer that Jesus gave to a centurion when he asked Jesus how long He would remain in this place. Here is what Jesus said to him:

GGJ 06.144.14

Jesus: “That, friend, depends on the circumstances and the will of Him who sent Me into this world; for even I, as a pure human being for Myself, must strictly judge Myself according to what the Father in heaven imposes on Me! All that is of the Father's is indeed Mine, for I and the Father are fundamentally one, - but nevertheless love is higher in Me than its light, the wisdom. Therefore My wisdom cannot give My love any laws, but only vice versa.”

A question also arises again and again in connection with the identity of Jesus and Jehovah. In the GGJ we find the same question from Judas, who once asked the Lord Jesus:

GGJ 04.122.02

„Lord, I have been a hard believer for a long time: But now I also believe in the fullness that You are truly Jehovah Himself or at least a right son of Him! But there's one thing I still can't grasp about you, and that's this:

How could you, as Jehovah, who is infinite, leave this infinity of yours and squeeze yourself into this most finite form? But with all this, the old, infinite space still remained the same as it was from eternity! You as Jehovah are the infinite space itself! How can this exist in its insane, infinite entity and you as the Infinite Self in this narrow human form?!

Behold, Lord, this is a very important question! If You give me a proper light in it, then I am the most eagerly of all Your disciples, - otherwise but always a little doubt will cloud my soul!“

Jesus then said to him:

„How is it possible that now everyone can see and you alone have become blind?! Do you think that this shell encloses Me?! Or is the sun with its acting light only enclosed where it works?! How could you see her, if she did not reach with her light more than to her outer skin surface! I am only the eternal centre of My Myself; from this, however, I still continue to fill infinite space forever unchanged.

I am everywhere the eternal I; but here with you I am now in My eternal center of being, from which the whole of infinity will be eternally continued and unaltered in the same and equal manner in its most endless eternal expansion.

From eternity I dwelt in My inaccessible center and in My inaccessible light of Myself. But because of the people of this earth it pleased Me to emerge from My inaccessible centre and from My inaccessible light in such a way that I am now in the same centre and in the same light, which was also completely inaccessible to the highest angels of eternity, sent Me to this earth and now I am well accessible to you humans from all sides and you can well bear My light.”

When Jesus was once asked by a robber leader who He was, He answered: GGJ 09.45.14

„I am One to whom all power has been given in heaven and on earth, and all things are subject to the power of My will; for My will is God's will and My strength is God's strength, which rules and over all forces forever. Now you know who He is talking to you.“

When Jesus visited a innkeeper with his family on the way from Essaea to Jericho and healed Helena, his dearest daughter, He also said to those present, inter alia:

GGJ 09.04-04-8

Jesus: “I Myself, who now speaks to you, am as the prophets have proclaimed to people! It has pleased Me according to My eternal advice to come as a human being with flesh and blood among the people who wander and languish in the night of sin as a brightest and life-giving light and to redeem them from the harsh yoke of judgment and eternal death.”

Elsewhere, Jesus enlightened His own again about Himself:

GGJ 08.027.02

Jesus: “I am as now a man in the flesh before (among) you the Son and have never been begotten by any other than myself and that is exactly why I am my supreme father from eternity. Where else could there be the Father but only in the Son and where else could there be the Son but only in the Father, that is, only one God and Father in one person! “

GGJ 08.27.03

Jesus: “This My body is the glorified form of the Father of men and angels, so that I am a comprehensible and visible God to them and you can now see Me, hear Me and speak Me and yet live, when it was once said that God could see no one and live. I am now God throughout; in me is the father and the power emanating from me according to my love, wisdom and according to my omnipotent will, which fills the eternally endless space everywhere and also works everywhere, is the Holy Spirit.”

GGJ 08.27.04-05

Jesus: “I, as you now see Me as God-man among you, am certainly complete and undivided among you with all My primordial central beingness here in this dining room on the Mount of Olives and therefore, as a truest God and man at the same time, I am nowhere else, neither on this earth and still less on another; but through the power emanating from me, which is the Holy Spirit, I still effectively fill all heavens and the earthly-material and endless space. I see there everything from the largest to the smallest, know everything, know about everything, prescribe everything and create, direct and govern everything.

When you now know such things from my mouth then you will also understand for what reason you are to strengthen men who believe in me and also act according to my teaching made known to them in the name of the father, the son and the Holy Spirit through the laying on of hands.”

At the children's test in Jerusalem, the Boy Jesus said to Nicodemus, an elder who was well-disposed towards him:

TDT, ch. 30.9

“Remember me! My name is Jesus Emmanuel and My Spirit is called Jehovah Zebaoth! Now you know where you stand! Trust and rely on Me and you will not see death!”

Jesus writes in the second letter to Prince Abgarus Ukama of Edessa:

Bw. 11, reply paragraph 4

Jesus: “See, hear and keep silent. I alone am the Lord and there is none but Me! Therefore, I freely do what I do. And no one can say to Me: Do this or do not do that!”

When the Roman Cyrenius criticizes the Mosaic creation story, he is enlightened by Jesus on how to understand it. In this answer from Jesus we also find a passage that explains that the love in Jesus is the Father, or in other words, the primal love in God is identical to the love in Jesus and is therefore called "the Father".

GGJ 04.163.06

Jesus: “...but how this is to be taken and understood, you cannot grasp until you have become one with Me through the full rebirth of the spirit, even as I am one with the Father in heaven, but with the difference that you will all be one with me in separate personality, while I and the Father, who is My love, are perfectly one with one another in eternal unseparated personality.”

The gospels also speak of the Son of Man in relation to Jesus. What does this mean? Jesus said himself:

GGJ 08.025.14-15

“See, the Scriptures of the prophets - as you all now already know very well - say and explain that I, called Jesus Christ - also called the Son of Man - am the true God, although He is referred to and called by various names like Father, Son and Spirit! And yet God is only a personal glory in the perfect form of a man.

But as you now already know, the soul (in man), its outer body and its innermost spirit are so united that they only make up a being or in a certain way in the end only an individual substance, yet among themselves are a well distinguishable three, likewise united are Father, Son and Spirit, as the Scriptures of the old fathers and prophets also clearly teach, as mentioned (above).”

Also the disciples of Jesus were not always clear about what Jesus meant when He spoke about the Father, so Peter asked the Lord Jesus the following:

GEJ 01.109.14

“You always speak of the Father in heaven as a second person, while we have always so secretly thought of You as the Father; who are you, really?”

Jesus gave the disciples information on this question, of which Peter had to say: “Lord, no angel understands that, let alone us!” The disciples were referred by Jesus to a later time in which they were ready to see the father. Jesus once gave further explanations about His nature to Jairus together with Cyrenius and all those present. The most important of these are:

GGJ 02.032.06

What and who is the father? Behold and hear: The eternal love in God is the Father! What and who is the son? What comes out of the fire of love, the light, which is the wisdom in God! But just as love and wisdom are one, so father and son are one! Where is there one of you who does not have any love and not a corresponding degree of understanding? But is that why he is double in nature? Or is there a lamp burning with a bright flame, which is fire, does he have to light a flame wherever he wants to see something in the same room at night? Doesn't a bright flame illuminate a room so well that the whole room is bright enough? Doesn't the light come from the flame, which is a fire? And because it comes from the flame, is it something other than the glowing flame itself?

Jesus also used the symbol with the flame in GGJ 08.138.11

“But look at the flame of the lamp shining here on the table! Can you separate the light from the flame or the flame from the light? But the Flame is what I call Father and Love and the Light is her Son, who is sent forth from the Flame to illuminate the darkness of the night. Are not the flame and its light a being there? And isn't there the flame in the light as well as the light in the flame? But if so and impossible otherwise, then the father's will is revealed in the light emanating from him.”

Jesus said to Josés, a child of his foster father Joseph from his first marriage, when all the tools and household appliances were taken away from him:

GGJ 01.230.09

“What I tell the Father in my heart, He does: And what the son wants, the father wants it forever, and there is never a difference between the will of the father and the will of the son! For believe it me: Father and Son are not two, but completely one in everything! Therefore be quiet now and believe that it is so!”

Jesus also explained to us the expression where it says - who is in the bosom of the Father.

GGJ 01.04.13

Jesus: “The primal being of God, or the very innermost being of God, is in love, just as light is at home in warmth; The original presence of God or the actual innermost God being is in love, just as light is at home in warmth; originally out of love mighty warmth arises and springs and finally through its existence again warmth is created and this always again light. Likewise out of love, which is like the Father and at the bottom of the reason is the Father himself, there arises the light of divine wisdom, which is like the Son or the actual Son himself, but who is not two but completely one with Him who is called Father, just as light and warmth or warmth and light are one, in that the warmth continually produces the light and the light continually produces the warmth. “

To another question from Peter, which was: What is the Holy Spirit? None of us know what to do with him, says Jesus:

GGJ 06.230.03

*“The Father, I as Son and the Holy Spirit are distinguishably one and the same from eternity. The father in me is the eternal love and as such the original cause and the actual original substance of all things, which there fills the whole infinity. I as the Son am the light and the wisdom that comes from the fire of eternal love. This mighty light is the eternally most perfect self-consciousness and the brightest self-knowledge of God and the eternal Word in God, through whom all that is, has been made. But so that all this can be done, to it still belongs the most powerful will of God and that is exactly the Holy Spirit in God, through whom the works and beings get their full existence. The Holy Spirit is the great unspoken word ‘Become’! - and it is (now) there what love and wisdom have decided in God.*

*And see, all this is now there in me, the love, the wisdom and all power! And thus there is only one God and he is I and I have only accepted a body here in order to be able to reveal myself to you people of this earth, who I have created entirely according to my equality from the original substance of my love, in your personality - as is now the case.”*

The statement that the father is greater than the son also caused much confusion. Therefore we also want to know what Jesus has to tell us here. He once said to his disciples:

GGJ 06.242.13

O my dear ones, in love there is still much hidden which no wisdom has fathomed; that is why the Father, as eternal love, is greater than the Son, who is here before you as its light. We also find an identical answer in the spiritual sun. The evangelist Mark said to light seeking monks:

GS 01.074.117

*“Do not bother with the text, as it says: The Father is more than the Son; - because this says that love as the Father in Himself is the basic being of God and from it eternally comes forth the light and the eternally mighty spirit.*

*Jesus is forever the valid and lasting form under which one should imagine God!”*

Jesus said to Roklus, leader of the Essene:

GGJ 05.0773.04

*“But if you cannot form a concept of God that seizes you, then look at me and you can also see that eternally valid and lasting form before you, under which alone you can imagine your God and creator! For God is also a man, but the most perfect in and of himself eternally! When you see Me, you see everything!”*

But we also want to deal with the terms like Son of Man, Son of God and Jehovah. For this we can immediately follow a question of the disciple Peter at that time, who often asked the disciples questions for everyone. So Peter once asked the Lord Jesus the following question, among others:

*“And what is not yet very clear to me is that I still do not see why you say of yourself that you are the Son of Man, another time God's Son and another time Jehovah Himself.”*

Jesus then said according to the GGJ:

GGJ 05.246.17

*“Neither Jehovah in Me nor My soul, as His eternal Son, but only this body as the Son of Man will be killed in Jerusalem, but will rise on the third day as completely transfigured and then be one forever with Him who is in Me and reveals to Me all that I have to do and speak as the Son of Man and whom you still do not know completely, although He has been speaking and working among you for quite some time.”*

When we come again to the comparison with the flame, the flame causally means as much as the love in God. The wisdom in God is the visible light of the flame, this was and is the visible Jesus, symbolically speaking of course. The heat radiation or external life sphere is the Holy Spirit or the willpower and energy of God that causes everything.

**Flame - means father**

**Light - means son (embodiment) = wisdom**

**Heat - means spirit = will, effect, power**

The name of all names is "Jesus" after the favourite disciple John, because John said about it to some friends:

GS 02.013.02-03

*“I tell you, Jesus is such a tremendously great thing that, if that name is uttered, the whole of infinity trembles with awe! If you say: God, you also call the Supreme Being; but you call Him in His infinity. since it fills the infinite universe and works in his infinite power from eternity to eternity. But in the name of Jesus you designate the perfect omnipotent essential center of God or more clearly spoken:*

*Jesus is the truest and most real God as a human being, from whom only all the Deity that fills infinity emerges as the Spirit of His infinite power, strength and might, like the rays from the sun. Jesus is therefore the epitome of the fullness of the Deity, or: -In Jesus the Deity truly dwells bodily in his most infinite fullness. That is why the whole divine infinity is always stimulated when this infinitely holiest sublime name is spoken (in true love).”*

So we can say: Jesus Christ, the crucified one, is therefore all in all. We can therefore say: Jesus Christ, the crucified one, is all in all. He is the embodied primordial power center of God, the fullness of the Godhead. He is the eternal All-love, All-wisdom and All-power. He is the lord and master of all spirits. He is the light and salvation of the world. He is the Saviour and Heavenly Father. He is, in short, the Unity of Infinity, the monarch of the eternal Divine All Kingdom.

Confusion was also caused by the words spoken by Jesus Christ on the cross, not only among those present at the time of the crucifixion, but also among later Christians. For this reason the Lord gave us through the word bearer Antonie Großheim, in Graz, born in 1863, a declaration with the title "The seven words of Jesus Christ on the cross ...." I would like to quote the most important points from it:

Jesus said: It has been said that he used to help others, now he cannot help himself! This strengthened the enemies in their belief that I am not God, but I am a great criminal abandoned by God....

Therefore, I have found myself moved in my grace to repeat the same words again and with a precise interpretation of their meaning for the future times and so to reveal their meaning to people who are of good will. The sun, as the model of eternal light, lost its shine as a sign that people did not see in their spiritual blindness, that the deity pushed back under the mortal covering of my body and surrendered the body to material death. This is why I spoke the words: "My God, My God, why have you forsaken Me!?"

It was not another God besides Me to whom I called, but the Godhead in Me, God's Spirit and primordial power in full measure. Only My body cover was the same as with the children of men, taken from earth material. And this also had to be subservient to pain and death in me. That is why matter sought help in its abandonment - as an example that every human being on earth should seek help from God alone.

Even my friends took this exclamation for human weakness. And even they were in doubt how it then comes that I once pretended to be God and now in my fears of death call to God in delusion that he has left me.

O you short-sighted mortals! Do you then not realize that only the spirit in me was God, but the cover or the flesh consisted of weak matter and like your bodies had to be subject to pain and torment as well.

For what merit would it well have been if I had not redeemed the great guilt of men in this humanly weak and imperfect cover through the fact that in me matter had to be obedient until death on the cross?

I was already on the death trains when I spoke the words:

*"Father, into your hands I commend My Spirit!"*

*This is also a difficult word to interpret for many people. For why should I, God Himself, recommend My Spirit into the hands of a God besides Me? For why should I, God Himself, recommend My Spirit in the hands of a God outside of Me? That would make two gods appear! That alone is not the case and nobody should be misled by this saying. Rather everyone understands that only the outermost soul cover of my inner God-spirit spoke these words and such are therefore only to be understood in exactly the same sense as I said about myself during my body lifetimes:*

*I, the Son of Man, tell you this or that. In the same way the spiritual life force of My earthly body spoke the words on the cross: "Father, into your hands I commend My Spirit!" With My sixth word pronounced on the cross I wanted to give all the children of men, as it were, the beautiful example that the soul has to go back to its original source and man should arrange his life and activities in such a way that at the end of his earthly path he can hand over his soul to his heavenly Father with joy and gladness."*

Furthermore, I would like to quote briefly from the collected writings on Sadhu Sundar Singh, because here we see how the love of God and the Holy Spirit worked also in the modern times and

are able to awaken Saulusse everywhere, even among His opponents. Sadhu Sundar Singh was an enemy of the Christians before his Damascus experience.

The Master Jesus, according to Sundar Singh, said:

*“My dear child, true happiness does not come through the eyes of the spirit but through spiritual vision, for that you need the heart. Thousands saw Me in Palestine, but that did not make them happy. Mortal eyes can only see mortal things; for the eyes of the flesh cannot see the immortal god and spirit being. For example, you yourself cannot see your own spirit; how could you see your Creator? But when the eyes of the spirit are opened, then you can really see Him who is spirit (John 4.24). And what you now see of me, you perceive it not with carnal but with spiritual eyes. And then you ask me if the spiritual eyes of all the thousands who saw me in Palestine had been opened or if I myself had become mortal. The answer is: No! I accepted a mortal body so that I could give a ransom in it for the sins of the world. And when the work of redemption for sinners was finished (Joh. 19.30) the immortal transfigured what was mortal in glory. Therefore, after the resurrection, only those who had received spiritual eyes could see me. (Apg. 10.40-41)*

*I and the Father and the Holy Spirit are one. As in the sun there is both heat and light, but the light is not the heat and the heat is not the light and yet both are one, although they manifest themselves in different forms, so I and the Holy Spirit go forth from the Father and bring light and warmth to the world. The Spirit baptizes with fire, burning up all sin and unrighteousness in the hearts of believers and making them pure and holy. The spirit baptizes with fire, burns all sin and injustice in the hearts of the faithful and makes them pure and holy.*

*I am the true light (Joh. 1.8; 8.12) and drive away all dark and evil addictions. I lead the faithful on the right path and finally bring them to their eternal home. Yet we are not three, but one, just as the sun is only one. A child may read the word "God" merely as a word without grasping anything of the truth behind it. But when its spirit matures, it begins to think and at least understand something of what that word means. The same happens to the beginner in the spiritual life: However taught he may be, at first he will think of Christ, the Incarnate Word, only as a great man or perhaps even as a prophet, but he will get no further in his appreciation. But when his spiritual experience grows and he enjoys his presence, he begins to see that Christ is indeed God in human form, in whom the fullness of the Godhead lives (Kol. 2.9).*

*Because the fullness of the Godhead dwells in Him bodily. In Him was life and life was the light of men. (Joh 1.4)”*

The disciple Sundar Singh said:

*“Master, if you would reveal yourself to the world in a special way, then people would no longer doubt God and your true divinity, but all would believe and walk the path of righteousness.”*

The Master and Lord Jesus said:

*“My son, I know exactly the inner condition of every man and I reveal Myself to every heart according to its needs. There is no better means to bring men on the way of justice than that I reveal myself. So I became human for the sake of man, so that he would like to recognize: God is not a terrible and strange one, but full of love and similar to Him, man, because He (man) is similar to Him, God, and created in His image. Man has the natural desire to see Him in whom he believes and whom he loves.*

*But no human can see the father because he is by his nature incomprehensible; whoever wanted to understand Him would have to be of the same nature. The human being is a understandable creature and therefore he cannot see God. But now God is love and has given man the same power of love. Therefore, in order to satisfy that desire for love, He has adopted a way of being that man can understand. So He became man and His children with all holy angels can now see Him and rejoice in Him. (Kol. 1.14; 2.9)*

*That's why I said: He who has seen Me has seen the Father (Joh. 14. 9-10). And although I am called the Son in human form, I am the Eternal Father (Jes. 9.6). Only the one who really strives for truth and discipleship can fully recognize the eternal Father in Jesus, because then the hour will come for him when God will reveal himself to him according to John 21:14."*

Such a revelation creates an intimate father-child relationship, which I wish all seekers at the conclusion of this lecture from the bottom of my heart.

"End"

## **The main works of the mystic Jakob Lorber (1800-1864)**

### **The Great Gospel of John (10 volumes, each of approx. 450 pages) (GGJ) (11<sup>th</sup> volume by Leopold Engel)**

In this great and glorious work of revelation we receive according to the promise of John. 14. 26 an accurate, in-depth and thoughtful description of all that Jesus did and spoke in the three years of His earthly teaching. From the fullness of the in Joh. 21.25 signified, the love and grace of the Heavenly Father has here revealed infinitely great things to men for their enlightenment and salvation.

### **The Household of God (3 volumes, each of approx. 450 pages) (HoG)**

This work reveals in powerful language a vast picture of the divine world plan, the history of creation and the prehistory of mankind from the creation of Adam to the Flood.

### **The Youth of Jesus (approx. 420 pages) (YJ)**

This is the rendering of the lost youth story of Jesus, the so-called Gospel of James, written by James the Lord's stepbrother. Including the wonderful description of Jesus' childhood, it also gives us a bright light on the mystery of God and man in the person of Jesus.

### **The Spiritual Sun (2 volumes, each of approx. 500 pages) (SpS)**

Basic instruction about the conditions in the beyond and the further development of souls there. A highly significant work for advanced students.

### **Bishop Martin (approx. 500 pages) (BM)**

Paths of development of a bishop secluded in human imperfection in the beyond until his completion.

### **From Hell to Heaven (Robert Blum) (2 volumes, each of approx. 500 pages) (HH or Rbl)**

Experiences and adventures of the revolutionary Robert Blum in the afterlife, who was shot in 1848. This work gives a very lively, multifacetedly enlightened picture of the further development of this political personality in the beyond to a child of God.

### **Earth and Moon (approx. 250 pages) (EM) (Earth)**

Important main work on the spiritual explanation of the world. Comprehensive depiction of the construction and the meaning of the earth and the moon.

### **The Natural Sun (1 volume, approx. 320 pages) (NS)**

More than the works of scholarly astronomy, this book reveals to us the creations of the solar system. The main thing, however, is that this study of the sun and the stars leads us to God and to life out of God.

### **Scripture explanations (approx. 112 pages) (Sce)**

Illuminating, revealing explanation of important Bible passages.

### **The three Days in Temple (approx. 96 pages) (TDT)**

The twelve-year-old Jesus in the temple in Jerusalem.

### **Correspondence of Jesus with Abgarus (approx. 40 pages) (CJ)**

Reproduction of the only real correspondence of Jesus, of which the historical work of the church father Eusebius tells.

### **The Großglockner (approx. 80 pages) (Gg)**

A gospel of the mountains, treating the natural and spiritual meaning of the mountains and the nature and rule of the nature spirits in the mountain world.

### **Heavenly gifts (3 volumes, each of approx. 450 pages) (HG)**

Various individual remarks by the Lord on many important questions .

### **Paul's Letter to the Church in Laodicea (approx. 28 pages) (PL)**

Reproduction of Paul's original letter to the church in Laodicea

### **Healing and health care (approx. 240 pages) (HaH)**

Compilation of advice for the healing and health of body and soul.