

The Origin of the New Testament
Excerpt of the New Revelation given by Jesus Christ

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Introduction

Would it not be great if we could have been present during the time Jesus spent on earth: we could have experienced ourselves how He taught and healed what His nature was, and how the gospels actually came about. Then we would not need to wonder with the academics who wrote which gospel,

which might be the oldest gospel, and whether the gospel writers knew Jesus himself. If we listen to researchers, we are dependent on nothing other than speculation.

So we are not able to judge the significance of the gospels in the true sense, and this is actually of great importance. God, our father in heaven, walked the earth himself in the body of Jesus 2,000 years ago. In the Revelation of John (chapter 14, verse 6), He gave us information which leads us further. There it states: "And I saw an angel flying through the midst of heaven, and He had an eternal gospel to proclaim to those living on earth- and to all pagans and genders and languages and peoples." Jesus dictated this eternal gospel to His prophet Jakob Lorber between 1840 and 1864 and thus kept the promise from John 16. In verse 12, it says "I still have much to say to you but you cannot bear it now (verse 13). But when the spirit of truth will come, He will direct you to the truth. For He will not speak about Himself. But He will speak of what He hears and will proclaim to you what is in the future." This eternal gospel consists primarily of Jesus' main work through Jakob Lorber in the ten volumes of the "Great Gospel of John". At the conclusion of the little gospel of John, the apostle John wrote "There are many other things which Jesus did and said. But, if they were written down, the world would not hold all the books to be written." (John 21. 25).

Now, almost 2,000 years later, we can digest everything. In this Great Gospel of John, his main work written down by Jakob Lorber, He revealed almost all of His conversations with His disciples, all of His talks to them, as well as His deeds in His three years as an apprentice. So, people today can relive these years, as if they had been there themselves, as was Peter.

Through Jakob Lorber, Jesus revealed a variety of things about the origin and nature of creation, as well as continued life in the world beyond. This has been provided for humanity today and in the future. Jesus explains in detail how the New Testament really emerged.

It is gratifying for us that the gospels of John and the proto-gospel of Matthew were written under the personal direction of Jesus.

Until today only the gospel of John is accessible to us, and about whose authenticity we need have no reservations. Rather, we can trust the text. Why are these gospels so different? What the real Matthew wrote is of special benefit to the earth. But what John writes is valid for all of infinity.

Jesus says that the gospel of the apostle John and the real gospel of Matthew are both completely authentic (also the apostolic story, the epistles, and the revelation of John). In spite of their deviations from Matthew, the gospels of Mark and Luke have their sacred value as well.

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Because of the diary of Jesus, which He dictated to the prophet Jakob Lorber as the Great Gospel and which encompasses the three years of his apprenticeship day by day, we are able to understand what Jesus said and did at that time.

The original quotes which follow explain the origination of the New Testament.

I. The Evangelist Matthew

[Gifts of Heaven GH.03-64.03.18, 01]

[The Lord narrates:] "Concerning the first question, an explanation in the Gospel of John has been touched upon. For this matter to become clearer, you must know that the evangelist Matthew was first taken in by Me when I encountered him on My journey to Kis halfway between Capernaum and Kis,

where he was a Roman tax collector. Thus I was accused of going around with tax collectors and sinners.

[GH.03-64.03.18, 02] Since this Matthew was good with a pen and did not want to be separated from Me, he was taken in as a writer, but more for noting the facts. My John had to record the words that I taught. And Matthew recorded the less spiritual part of My teachings and sermons; sometimes, these were corrected by John. For Matthew had a good memory for facts but a weak one for the teachings.

[GH.03-64.03.18, 03] As long as he was traveling with Me, he knew little of My family relationships and what he knew James, Simon and John had told him but he did not record it immediately. He did this several years after My resurrection when he was chosen as a disciple instead of Judas Iscariot.

[GH.03-64.03.18, 04] As an evangelist, this apostle compiled his gospel correctly and then went on to travel to southeast Asia.

[GH.03-64.03.18, 05] In Jerusalem, in Galilee, in Samaria, and then in Tyre and Sidon, there were five men named Matthew appeared. Each one wrote a Gospel of Matthew of which, without any doubt, the one that appeared at Sidon was the most acceptable.

[GH.03-64.03.18, 06] At the great Council of Nicaea, the other four were rejected as not in agreement with this one or the others; and they were discarded as apocryphal. The Sidon version was viewed as the most authentic. This is also partly apocryphal, although the writer made every effort to portray things as truly as possible.

[GH.03-64.03.18, 07] Actually, instead of this one, he wrote 14 gospels, based on how matters were made known to him by eye witnesses. From these 14, he then wrote a fifteenth one which, based on the judgment of experts, was declared the most correct and truest.

[GH.03-64.03.18, 08] And this pseudo-Matthew, who was really called l'Rabbas, is the real creator of today's Matthew gospel.

[GH.03-64.03.18, 09] Today the real Matthew gospel is to be found in a large collection of books and writings in a city located in the mountains of South East Asia. Second to the one burned in Alexandria, it is today the largest and most extensive [library] on earth. It consists of several million books and writings of all different forms. Unfortunately, only the high priests under the most senior Priest of Brahma have access to the collection. The Burmese do hold an abridged copy.

[GH.03-64.03.18, 10] You would like to know how the days of Apostle Matthew ended in the lands of India, right?

[GH.03-64.03.18, 11] He fared well but could only communicate his teachings to the priests and nobody else. In his old age, guided by My spirit, he found an opportunity to escape to the Burmese and taught them all kinds of wisdom. For them he then wrote the short gospel mentioned.

[GH.03-64.03.18, 12] In some better traditions, this apostle and a companion are called “the apostles of India”.

[GH.03-64.03.18, 13] From this you will gather how the Gospel of Matthew known to you has to be seen and to the 13th chapter cited. There it asks whether I am not the son of the carpenter Joseph, My mother is not named Mary and My brothers are not James, Joses [Joseph], Simon, Judas, and John? “And his sisters, are they not all with us? How did he come to know all that?”

[GH.03-64.03.18, 14] To understand this, one must know what has been mentioned in ‘John’. It says that I once came to Nazareth, taught there in a synagogue, and performed quite some signs; as even My apostles and disciples began to find fault there, I said to them: “The prophet is never worth less than in his native land” I left Nazareth, and never returned.

[GH.03-64.03.18, 15] As far as My so-called brothers and sisters are concerned, they were children of Joseph from his first marriage but not children of Mary, whose first and only son I was.

[GH.03-64.03.18, 16] As far as the sisters were concerned, they were not daughters of Joseph but his poor relatives. And thus they called them sisters, in the sense that they lived and acted in line with the will of Joseph and Mary.

[GH.03-64.03.18, 17] Three of these brothers went with Me: James, Simon and John. But two stayed at home and helped with Joseph’s handcraft. They took care of Mary until I entrusted her to John for further care.

[GH.03-64.03.18, 18] You will also find similar apparent discrepancies in the gospel of Luke. For this evangelist wrote the gospel more than fifty years after Me as well as the ‘Acts of the Apostles’. But his gospel is also a collection of what he put together from a zealous inquiry about Me and the apostles.

[GH.03-64.03.18, 19] He sent all that he wrote to his well-known friend Theophilus in Athens, who then wrote a gospel from Luke’s gospel, enriching it with additions but also intermingling incorrect information, from which contradictions resulted. This is true in the literal sense regarding My overly tyrannical demeanour on ‘Judgment Day’. This does not at all agree with

John's short gospel but does allow some spiritual illumination. We will talk about this and more in the next dictation. That is sufficient for now. Amen.

II. About the Last Judgement

[GH.03-64, 03.19, 01] [The Lord:] "I told you yesterday that much mention has been made of the extraordinary record of "Judgment Day" in Matthew's gospel (I'Rabbas) and even more in that of Luke. This judgment day was and is at fault for many people turning away from My teaching. According to their own intelligence, they formed opinions from pure reasoning and then instructed their fellow men. They acted and lived, wanting to know and hear no more of the teaching of the day of terror.

[GH.03-64.0319, 02] They said and not unjustly: How can an infinitely wise, eternal God (from whose creatures, large and small, love breathes) have created a biggest number of people, only to torment and plague them forever when they enter the world beyond, after a short life in a material world made up of death and misery? And all of this is a result of transgressions committed in their bodies on earth?

[GH.03-64.03.19, 03] I tell you, this would not be possible for the greatest and most evil tyrant in the world. It is not unknown to some from the history of primitive and prehistoric times that some tyrants begin to fear themselves, and some of them have fled without any reason other than an increasing fear of themselves. And such a flight usually involved their downfall.

[GH.03-64.03.19, 04] In reference to such examples of human evil, I can add that, after a certain time of their tyrannical rule, they were taken possession by more evil or seething demons and had to serve them as tools of their demonic revenge, which they fostered toward a people.

[GH.03-64.03.19, 05] If one were to damn these tyrants, who piled up atrocities in the eyes of the world, to hell for all eternity, one would be a much greater tyrant as judge than they were themselves. How could the person I was, ask the father, as the eternal love in Me, under great physical pain, to forgive those who crucified Me, since they did not know what they were doing?

[GH.03-64.03.19, 06] None of the Pharisees, from the high priests of Caiaphas to the henchmen who lifted My body onto the cross, knew with whom they were dealing. In spite of all My deeds and teachings, the Pharisees saw Me as a magician from the school of the Essenes, who were hated by them. Also, they thought of Me as a Jewish agitator – I offered the Romans the opportunity to forbid freedom and religious rights to the Jews. The more signs I gave, the more the ranks of My enemies grew.

[GH.03-64.03.19, 07] As far as the henchmen are concerned, most Roman soldiers were snatched up as mercenaries from all countries of the Roman Empire. They were the more desirable to the Romans, the more cruel and heartless they showed themselves to be in battles and at executions. For an empathetic Roman soldier would be a true absurdity for the warlike purposes of the Romans. It follows from this that the common Roman mercenaries knew less what they were doing than My known arch enemies.

[GH.03-64.03.19, 08] And it can be asked again whether, according to My divine wisdom, it would have been just to damn them eternally for what they had done to Me and then throw them into eternal torture and agony.

[GH.03-64.03.19, 09] Did I damn the thief on My left, who ridiculed Me on the cross? Nowhere is this written. But the other thief recognized Me as a just person and reprimanded the left thief for his ridicule. I assured him that he would be with Me in paradise the same day - although he had to die on the cross for theft and murder.

[GH.03-64.03.19, 10] Where then is the terrible Judgment Day on which barely a decillionth of people would go to heaven and the others to hell for eternity?

[GH.03-64.03.19, 11] How can the One have preached about such terrible days, Who removed the guilt of the adulteress in the temple? Another time, in the presence of many sinners, He called out: "Come to Me, you who are weighed down for I want to refresh you!"

[GH.03-64.03.19, 12] A teacher of the law, who expressed his partial belief in Me, once said to Me: "Master, I know that what You teach is correct and just. And one cannot object to what you teach. But You said in Your teaching that whoever believes in You and acts according to Your words will have eternal life - even if he, if such a thing were possible, were to die for the hundredth time. But look at the nations and peoples of the earth who, in two thousand years, will have heard nothing about You and Your teachings. How will they believe in You and act according to Your words? Will these countless people all pass over to eternal death because they couldn't believe in You and did not abide by Your words?"

[GH.03-64.03.19, 13] Since this scribe once asked Me this question at night, I pointed with two fingers at the sky strewn with stars: See, up there is the house of My father. And in this infinitely large house there are many rooms. Whosoever could not know Me and hear My living word here will find an opportunity in this large house for the purpose of eternal life. So do not worry about those who can hear nothing about Me now or later. For My father knows them all and did not create one of them for an eternal fall but, in His love and wisdom, for eternal resurrection. And you have asked Me a seemingly wise but vain question.

[GH.03-64.03.19, 14] Did I damn the bad steward or his master, which you all are more or less, on account of his bad stewardship, because he deceived his master, but did a good deed to his debtors in the process? And he did this knowing his master would dismiss him of his services. I do not say: Do not be like such a steward, but rather do as he did. And those who, on account of My name, have done spiritual and physical good deeds will be taken in to their heavenly rooms!

[GH.03-64.03.19, 15] Where is the terrible Day of Judgment in such a teaching, in which the two “after” evangelists known to you - I’Rabbas instead of Matthew and Theophilus instead of Luke - did do wrong against My love and wisdom?

[GH.03-64.03.19, 16] But the most shuddering action took place after the great church Council of Nicaea on the part of the Greeks, but more on the part of the Roman bishops. They made every effort, partially from the pagan Tartaros and from the old Jewish Sheol, to paint the liveliest colours for the Judgment Day, purgatory and hell. And they turned Me into Aeacus, Minos, and Rhadamantus, who judged the deceased in the world beyond. And I must judge, curse and damn to hell whoever does not comply with the orders and decrees of the so-called Holy Father in Rome.

[GH.03-64.03.19, 17] I think I have said enough, such that neither I nor one of My evangelists could possibly be the inventor and teacher of all of this. I cannot say of Myself that I am the ultimate in love and mercy today and full of the thirst for revenge tomorrow. I am not ruthless and full of desire for punishment and torture of My children for their offenses, for which they often are not at fault.

[GH.03-64.03.19, 18] For I did not come to make what was lost even more lost. Rather, I came to seek it with love and bring it to the light so that it doesn’t get lost. As a physician, I came into the world for the sick and not for the healthy. Should I have made the sick more sick than they already were? That would be in accord with the teachings of the Pharisees and especially the many so-called Holy Fathers of Rome. According to My purpose (I never let

Myself be called “Good Master” by other people), that will not work. For I said: “Why are you calling Me good? Nobody is good but God alone.” So you should call no one father but Your father in heaven. And no one is holy but God alone!

[GH.03-64.03.19, 19] What should we make of such a representative of God on earth who lets himself be called “Holy Father” and “His Holiness”? And what are we to think of the judgment, purgatory, and hell originating with him?

[GH.03-64.03.19, 20] I tell you we should make just as much of his holiness, his subordinate eminences, the chair of St. Peter in Rome, which Peter never saw, and the particles of the cross, on which I was crucified, which – for highly wise reasons - are no longer found on earth. There is just as little truth to My tunic, which has been shown in Trier, Germany, or the bones of the three wise men in Cologne. It is the same with the three iron nails in Milan, since the number in all Roman and Greek churches together is such that one could build with them a rail track a mile long. [Old Austrian mile = 7.589 km, or ca. 4.7 miles. Ed.]

[GH.03-64.03.19, 21] You yourselves can think of more, and I do not need to say much more about it. You are probably aware that more than three authentic heads of John the Baptist have been found - and, in the grotto of My birth, petrified milk of My mother Mary. This is sold to devout pilgrims along with other holy relics.

[GH.03-64.03.19, 22] So you should adhere to John the Evangelist, since this gospel, as well as his revelation, are written by his hand. But, as far as the evangelists Matthew and Luke are concerned, I have shown you what we are dealing with in their gospels. After John, the one to consider most is Mark, because that which he provides briefly has been drawn from the writings and teachings of the apostle Paul.

[GH.03-64.03.19, 23] So that is the end in regard to the terrible Judgment Day which is supposed to come at the end of all time. Amen”.

The Origin of the New Testament Historical Overview

[GH.03-64.04.25, 01] “Yesterday I (Jesus) called your attention to a number of other smaller contradictions which are encountered in the three gospels of Matthew, Luke and Mark. I want to call your attention to some other ones. These managed to ingrain themselves in later times, not just among these three evangelists but also among the variety of Jewish as well as pagan propagators of My doctrine, who were also called evangelists in various congregations. In the thirty years after Me, because of the diversity of the statements in writings about Me, wars and other conflicts have arisen. During Nero’s time in Rome, these hostilities between the Jewish Christians and the pagan Christians (Pauline) broke out so that it seemed necessary for Nero to destroy the predominant number of Jewish Christians in Rome, along with their city. He did not even spare the Romans who openly displayed the banner of Jewish Christianity as a sign.

[GH.03-64.04.25, 02] But this persecution by Nero was of little use. Under the successors of this Emperor, the Jews were able to smuggle their way into Rome and made it into a second Jerusalem, like the Greeks did with Constantinople. When this had happened, the Roman Jerusalem (Rome) became more and more powerful and was formed- partly from the Jewish gospels and partially from the acceptance of the old Jerusalem temple customs and those of the Roman heathens (that which concerned the Roman papacy).

[GH.03-64.04.25, 03] Thus, the Romans were in possession of all the Jewish gospels, as well as the old Jewish writings and the pagan gospels. They selected certain learned church fathers, who were the main creators of Roman dogma, but were often directly opposed to the Greek gospels. This was all the easier because the Roman spiritual leader had nothing more to do than to try converting the Greeks with his missionaries. Three hundred years after Me, this brought forth such confusion that many Greeks began to erect the pagan altars and temples. They made their offerings in the temples of the goddess Minerva, the god Apollo, Jupiter and Ceres.

[GH.03-64.04.25, 04] Emperor Constantine, a zealous Christian, decided to put an end to this. So he called a large church gathering in the city of Nicaea which was the headquarters of the different beliefs. The bishop of Rome was also invited. Constantine himself was in charge and showed them the terrible consequences, which must arise for Christianity from the great division of beliefs.

[GH.03-64.04.25, 05] He proposed a complete revision of the many written

gospels, especially the traditional ones. He said that the gospels contradicting each other and that one single gospel should be used, namely that of John, so that Christians would share one belief and not persecute each other like wild animals because of differences in belief. Otherwise, the pagans would rather return to their old religion than to remain with such a teaching from which, with the best of good will, they can no longer experience the true and just.

[GH.03-64.04.25, 06] Just if there had be a founder of the Christian teaching, so He must have been One who handed down just one teaching to men. And this teaching must have one meaning and one spirit. But there have long been a large number of written gospels and an even larger number handed down by word of mouth. Each one speaks of its own Christ, which has no similarity with the other ones.

[GH.03-64.04.25, 07] Thus, all the many gospels except one which probably will be the oldest one are to be rejected. Should this not be approved by the bishops, he will completely turn away from Christianity and allow the old pagan religion to be established again in his large kingdom - in spite of the many gods, it was more united than such a fissured Christianity.

[GH.03-64.04.25, 08] The Greek bishops suggested to him that the names Matthew, Mark and Luke revert to the old Christian time and not appear double under the same evangelist's name. The Emperor agreed according to the condition that the teaching of the pagan apostle Paul be considered and the other gospels be brushed away.

[GH.03-64.04.25, 09] It was called to his attention that Paul was not always consistent in his teaching - he wrote letters to the pagans and ones to the Jews that were not completely similar in spirit and meaning. And Constantine said that this doesn't matter. For Paul had proven through words and deeds that he was not preaching a false Christ but only the one whose spirit gave him the function of a true apostle outside of Damascus.

[GH.03-64.04.25, 10] After more than thirty years of appraisal, everything was rejected except the four gospels currently available, Luke's Acts of the Apostles, the epistles of Paul, and some letters with the revelation of John. All that was written into a book and, as a result of the letters of Paul to the Hebrews, it was called the 'New Testament'. This was then accepted by all the bishops. In later centuries, it was again changed, so that the evangelist John was placed in the background, with Matthew, Mark and Luke being preferred. Small changes were made in the chapters and verses. It was sketched out on which holy day a particular gospel should be presented to the people - the Greeks, as well as some other Christian sects, still adhere to this today.

[GH.03-64.04.25, 11] However, Rome made its own division and created a short excerpt gospel for people to use on Sundays and holidays. It was strictly forbidden to read the whole gospel or the old Jewish books. People who violated this command could be punished with death.

[GH.03-64.04.25, 12] The current New Testament originated in this way, and was accepted by Christians as such about 1300 [counting from 1864, editor,] years ago. However, it has undergone changes and arbitrary additions by the Roman bishops, as in the Roman Vulgate. This can be seen from the exegesis emanating from the Roman church fathers. Any clear thinking person will deduce whose spirit is involved here.

[GH.03-64.04.25, 13] There is an additional teaching, according to which the souls of the deceased have to sleep until Judgment Day- this teaching was designated with the Greek expression "Psychopanechia", which means sleep of the soul.

[GH.03-64.04.25, 14] This teaching was preserved until a Pope introduced the Roman sacrifice of the mass, which still exists today. He declared to Roman Christians that, as a non-bloody sacrifice, the mass has the same force and power as the bloody sacrifice of Christ on the cross and that Christ sacrificed himself in this way for the true Christian believers of the Roman church. A believing Christian, who would allow such a sacrifice for his healing with the necessary offering of a small sacrifice, would be awakened by Christ after the death of the body without a long sleep of the soul and appointed to eternal bliss. And, if the Christian is not unflawed, he can offer several sacrifices and thus avoid damnation. After a short period of purification in purgatory, he could then reach heaven.

[GH.03-64.04.25, 15] So the dogma of the sleep of the soul, with whose retention the newly invented missal sacrifice would have yielded nothing, little by little went by the wayside. This was also the case with the laughable dogma which seriously taught that God had created a small part of humanity for heaven and the majority for hell.

[GH.03-64.04.25, 16] In time, both of these foolish tenets were completely abolished. However, the five commandments of the church and newly created sacraments were introduced, which I do not need to mention.

[GH.03-64.04.25, 17] Based on the strict advice of Emperor Constantine, Christian teaching was greatly simplified. In spite of the frequent sifting and sorting carried out, an overabundant amount of rubbish remained. Each sorting had a separation of sects as a result so that multiple Christ's arose, which are still acting as arch enemies.

[GH.03-64.04.25, 18] Thus, the last and greatest sifting must take place and, as noted earlier, the vehicle for this is science.

[GH.03-64.04.25, 19] The Christ's who are hostile to each other must be removed including all pendants so that the Christ preached by John can appear and reside among men.

[GH.03-64.04.25, 20] It will entail many a tough and difficult battle from which the true followers of Christ have nothing to fear. They will be strengthened, and those with less faith will see the light, which can no longer be extinguished.

[GH.03-64.04.25, 21] And I, the Lord, who have said this to you through the mouth of John, will strike the earth at all places and points with judgment and calamities: by massive wars [*WW I, WW II, Vietnam, Afghanistan, Irak, Syria. Editor*], through inflation [*Germany, Hungary, Zimbabwe, Argentina, Brazil etc. Ed.*] and hunger, through all kinds of pestilence among men and animals [*Spanish flu, Asian flu, mad cow disease, AIDS. Ed.*], through earthquakes [*Sumatra tsunami, Fukushima, Ed.*] and other storms, through great floods and fire. But I will preserve My own in love and they will not have to suffer want.

[GH.03-64.0425, 22] But whoever seeks to persecute Me in this My second arrival I will know how to exterminate from the earth.

[GH.03-64.04.25, 23] Whatever concerns the other contradictions in the four existing gospels, these will be lost of their own in the gospel of John. At the end, I will add an attachment, by which anything incorrect will be recognized.

[GH.03-64.04.25, 24] So, for now, be satisfied with that which I have given you and work diligently on 'John'. Through it you will arrive at a profusion of inner light. But, if somebody has something he would like to know, he should ask and I will be ready to provide him with a short and bright light. Amen.

On the time of the Lord's resurrection

[GH.03-64.03.22.b, 01] First of all, I had often spoken to My apostles and disciples: On the third day and, not after three full days had passed by, I would rise from the dead of My own power- as I have the power to lay down My life by choice so that all creatures can reach blessedness.

[GH.03-64.03.22.b, 02] As far as these variations in the information of the evangelists are concerned, they are all based on the same reason, upon which the other contradictions which have been explained are based. Only what John says is absolutely correct.

[GH.03-64.03.22.b, 03] What the other evangelists and apostles have said about this issue would also be completely correct. But you well know what sort of matter is involved with the genuine gospel of Matthew.

[GH.03-64.03.22.b, 04] The pseudo-evangelist Matthew was a completely honest man seeking the truth. He was zealous in searching for the truth of what had taken place twenty years earlier when he began compiling and writing his gospel. At this time, no apostle of mine could be found in Jewish lands, although other witnesses of this time were not lacking.

[GH.03-64.03.22.b, 05] As often follows when such opportunities occur, many people from many places I visited knew various things to report about Me. Usually it was what they had heard and experienced of Me in their own villages. And so it is understandable that, with the best of intentions, it was impossible for I'Rabbas and other evangelists to become absolutely knowledgeable about everything I did, taught and was offered by Me.

[GH.03-64.03.22.b, 06] Yes, here one will ask: Why did I Myself not enlighten such people more clearly, so that they were in a position to put the whole truth onto parchment?

[GH.03-64.03.22.b, 07] But I will say that, with honest people who were striving for this truth, there never was a lack of it. But it is not My fault what the selfish world did with such tradition, since every person has his own free will. But all the large and small conferences, which had the task of separating lies that had slipped in from the truth, show that there never was a lack of sifting by Me. These writings were to be rejected before the whole community. Although the weeds grew rampant among the wheat, they could not completely destroy it. So, at this time, massive siftings are taking place here and in other places, and the enemy of truth will not be in a position to achieve anything against it.

[GH.03-64.03.22.b, 08] Thus I am building great dams against the flood of lies and am setting up the true rock of Peter, which the gates of hell will not overcome.

[GH.03-64.03.22.b, 09] True, much strife and fighting will take place among men on this earth, and in spite of this conflict, the lie will lose out. This will go until no one will offer even a penny for a whole cartload of hay, full of nothing but weeds. And everyone will rejoice in the rays of the true light from heaven.

[GH.03-64.03.22.b, 10] As far as the spiritual explanation of the nature of My resurrection is concerned, I have long since provided this, as well as how each person should view and understand the trinity. As far as the revival of Lazarus is concerned, I shall refer to this as well as quite some other things in the course of further reports in John's gospel. [*Here the Lord refers to His dictating of the 'Great Gospel of John'. Editor.*]

[GH.03-64.03.22.b, 11] One learned source claims that John's gospel was not written by his hand. But I say that it was written by his hand. Of course, as long as he travelled with Me as an apostle, he only composed fragments, writing down the most noteworthy things. But in his so-called exile on the island of Patmos, he could bring order into his gospel in the fortress of the Greek Cado, who intermittently lived in Jericho as well. This was actually not banishment for John, since an honest and powerful Roman helped him evade the persecution of the Jews. At the side of Mary, he announced to posterity what was needed for its blissfulness. Concerning everything else he said at the end that I had done and taught much which is not written in this book. If one were to write that, the world would not hold it all. And, with this valid observation, he ended his gospel, almost at the time when Jerusalem was destroyed by the Romans. John lived for some time after this and put his story on parchment under the name 'Revelation of John'. 222

[GH.03-64.03.22.b, 12] Often he was supported in his writing by a friend who was kind beyond measure, as at this point he was over 100 years old. This man also had the name John, which he got from John when the evangelist baptized him and poured My spirit over him. By birth, this friend of John was Greek and naturally had a different name, of little or no importance for us – as he was not famous historically - although he was one of the servants of the Greek citizen Cado.

[GH.03-64.03.22.b, 13] Whoever would have the time and resources could still today convince himself of John's stay on the southeast part of the Asian-Greek peninsula; at the time the ocean was flooded, this peninsula was a complete island connected with the mainland of Asia just by a narrow rocky headland.

[GH.03-64.03.22.b, 14] So now we know the reliability of John in regard to the truth. He is, he was, and he remains My favourite. Whosoever lives and acts according to his gospel, will be deemed the same by Me.

[GH.03-64.03.22.b, 15] If something seemingly contradictory is found in the gospels, then turn to Me and I will explain as I have until now. But I think that you will not find much more that is offensive. Much has already been explained in 'John', and what is offensive for the scholars of this world I can explain now.

[GH.03-64.03.22.b, 16] At this time, I will allow some pretty quaint scholars to strike out against Me. I draw your attention to it, so that you will not be offended by their writings if you cross their paths. I am allowing this to put an end to pagan priestly practices. Because if their “Salvator mundi” [world saviour] is defeated, what will they be themselves and their church institutions? In the end nothing more than paid gravediggers. Let the dead one be buried by the dead, but you living ones, follow Me! Amen.

The Evangelist Luke - His Gospel and his Acts of the Apostles

[Gifts of Heaven GH.03-64.04.07, 01] I know your four points, about which you would like to have more information, and so I will briefly tell you something about them.

[GH.03-64.04.07, 02] As regards the evangelist Luke, I have said this and that at different opportunities.

[GH.03-64.04.07, 03] As far as his gospel is concerned, it is a collection of data from him. The data came from his research in and around Jerusalem about Me and My deeds. He experienced them with assistance of different people. He then organized them in his own way; he arranged them in chapters and verses, certainly not being bound to the number of chapters of any other evangelist. With him, some events occur in completely different chapters and verses than with another evangelist - you can pick up the differences by comparing the parallel verses.

[GH.03-64.04.07, 04] As regards his personality, he was a design artist and draftsman. By his craft, he could supply the weavers, cloth and carpet makers. The drawings of many Jewish shawls and drapes were often originated by him. He was also mastered the art of calligraphy and writing, for those who wanted to have something written beautifully and regularly. He understood and spoke Greek, Latin and Hebrew. If necessary, he could also communicate in the other languages customarily spoken around Judea.

[GH.03-64.04.07, 05] As were several people and still are, he was an eager “news monger” and was inquisitive about everything which happened in My time and about which people made much ado. He enjoyed sharing extraordinary tales with the people with whom he was in contact but he was

not an eclectic, but any subject suited him provided it had the appearance of the extraordinary.

[GH.03-64.04.07, 06] At first, due to the lack of real data, particularly when he narrates, much was of his own making. Only at the time when the apostle Paul had preached My word in Greece here and there, was he seriously prompted by his friend Theophilus (who also lived in Greece) to make reliable inquiries about Me, to record them, and send them to him. For Theophilus had heard such varied stories from the Jews and the Greeks; thus he was not sure what was so special about this man - was he a supernatural being or a man experienced in manifold wisdom from books?

[GH.03-64.04.07, 07] When Luke received this writing in Jerusalem, he took the matter more seriously and made inquiries about everything involving My person and My teaching. However, he could not easily obtain what he wrote from the mouth of My real disciples, but mostly from people upholding Me and My teaching, those who had known Me personally and had gotten for the mayor part knowledge from My disciples. For nearly 35 years elapsed between My life on earth as human being and the completion of his [Luke's] gospel and only after this time, he was able to send this to his friend Theophilus in Greece. Theophilus then compared the gospel with his own recordings, made quite some corrections and added them to Luke's document.

[GH.03-64.04.07, 08] Like with his gospel, it is all the more so with his Acts of the Apostles, which he also wrote at the request of his friend Theophilus. This was done in the last year of his life. At this time, not one of My apostles or disciples was anymore in Jerusalem.

[GH.03-64.04.07, 09] The Acts of the apostles also underwent changes in the hands of his friend [Theophilus]. And the material gathered together by him in the land of the Jewish people, were inventions of such disciples and people spreading My word, who presented themselves to people without an inner calling and everyone believing to know better.

[GH.03-64.04.07, 10] And so it happened that, in the gospel of Luke and the subsequent Acts of the Apostles, stories and exaggerations appeared, of which My real apostles and disciples knew little or nothing, for they seldom stayed in Jerusalem and spent more time in Galilee, Samaria, and other regions farther from Jerusalem.

[GH.03-64.04.07, 11] As you know this now, you will easily understand that the following is primarily the work of fantasy by My diverse worshippers and those hearing Me at that time: the earthquake and darkness at My crucifixion, the open graves in the valley of Josaphat, My ascension into Heaven on two

conflicting mountains, as well as a certain outpouring of the Holy Spirit. This must be the case as the most reliable of all Evangelists (John), who was present at each important event, makes no mention of all this. Luke himself does not say whether he was present at the outpouring of the Holy Spirit or not.

[GH.03-64.04.07, 12] At the church council in Nicaea, his [Luke's] Gospel and his Acts of the Apostles came close to being declared apocryphal. But the bishops of the western world resisted and so all that was written by Luke was declared authentic. So to this day Luke survives as one of the credible Evangelists - and there is more ado made about him until today than about John.

[GH.03-64.04.07, 13] However, all that is incorrect will be deleted in time. If this does not happen, the time of which John spoke can hardly come, the one where there will be "one shepherd and one flock".

[GH03-64.04.07, 14] By the way, there is still something spiritually good and true in these episodes which I will show you soon. But the sphere of global appearances, they are no better than the images of Solomon's Song of Songs - according to which the daughter of Zion had a form not the least bit pleasing to anyone. But within, in spirit, this is a completely different matter.

[GH.03-64.04.07, 15] Why then should I have made the sun dark upon My death, and that for a full three hours? If that had been the case, wouldn't the sun in India, China, Japan and America have failed to shine also, and wouldn't the scribes in those countries have recorded this? But even the Roman historians did not remember such an incident. So it must have applied only in Jerusalem that - with My approval - all people present went blind for three hours. And John alone must have kept his sight because he does not mention any eclipse of the sun.

[GH.03-64.04.07, 16] As is the case with the darkening of the sun, so it is with My ascension as seen in this world. Where is the heaven supposed to be into which I ascended? Or where was the omnipresent One supposed to go, to show men where is He actually is at home?

[GH.03-64.04.07, 17] But I tell you that I will be blissfully at home every where in all infinity, since I am everywhere the basis of the principle of creating life and its preservation. Without Me, nowhere anything is and anything exists. Accordingly, Heaven is everywhere, in which My love and wisdom prevails. And everywhere rigid matter represents the judgment proceeding from the power of My will and the seemingly eternal. Therefore it is said that Heaven is My throne and that the earth, representing all matter, is the stool for My feet. Now nobody will want to imagine that heaven as infinite space is nothing but

My throne and that I made earth to dispose of a stool for My feet so I will not get tired of sitting there!

[GH.03-64.04.07, 18] Yes, in the kingdom of the pure spirits, there exists a spiritual sun. It is here that I live with My loved ones. This sun is visible to all angels and spirits, who possess Me through love in their hearts. For the others however, it [the spiritual sun] is neither detectable nor visible even if they wanted to search and find it through infinite space. For those whose heart is blind, their spiritual vision is blind as well and they will see even less of the spiritual sun than a totally blind person on this earth will see something of the natural sun.

[GH.03-64.04.07, 19] But I am present everywhere through this sun. I can appear and act whenever and wherever I want. And I need to consult ahead with nobody, neither in the world of spirits nor in the world of matter – although all angels and spirits consult with Me, when they have an important action to carry out in My name. As far as the usual actions in My kingdom are concerned, they will always find their instructions within their heavenly abodes. You have obtained information about how these are provided in **‘The Spiritual Sun’**.

[GH.03-64.04.07, 20] As regards the spiritual matters our Evangelist Luke wrote about, he was full of zeal for My cause. It would have been good if he had placed his zeal a few steps lower. He was, and remains a capable tool of My loving acts of grace, for his time and for now, as he was more versed in the writings of the Old Covenant than any stuck up scholar of the temple. He was therefore able to assess the truth of My deeds about which he received news, and then portray them for the others who approached him.

[GH.03-64.04.07, 21] You must not be irritated about this man because of the several inaccuracies which occur in his writings. For one thing, he was not the originator of all of his texts, but rather those who made subsequent corrections, of which I could cite a dozen. And then, in later times, he was full of good will and serious about leaving for posterity the fullest purity in his writings.

[GH.03-64.04.07, 22] However, that which was made of him by the later greedy community leaders is not his fault. They sewed weeds among his wheat which grew with it. They knew how to gather the wheat for their barns and needed the weeds for feeding their herds and still do now. But these herds do not just consist of My lambs and sheep but of donkeys, oxen, pigs and other lowly animals who are satisfied with thistles and thorns.

[GH.03-64.04.07, 23] Let us leave them with this diet for now. If it will one day be seriously distasteful to them, they will look around for other food and their

dumb inner selves will be changed. Then they can be taken into My sheep-fold with the wool of noble sheep. Here there will be only one true shepherd and one flock, supplied with proper food.

[GH.03-64.04.07, 24] Now you have in advance what you are to think of Luke. Anything additional will be communicated at the promised occasion. Amen.

IV. On the Gospels

[GH.03-64.04.24, 01] My dear servant, the bear in your dream who was deaf in one ear led you to a grandiose evangelical contradiction, right? Earlier, starting from your childhood, you did not discover this, in spite of reading the New Testament many times.

[GH.03-64.04.24, 02] I Myself would have called your attention to this. But it is better for you and others that this matter has come to light. In this way, everyone can see and understand that I have come especially perceptible in spirit to this earth now, in order to hire and take in the last workers in My vineyard. And these workers are the worldly smart and worldly wise philosophers, who seriously endeavoured, at this time, to eradicate and destroy Me, together with those Gospels, which through pagan and Jewish machinations two to three hundred years after Me became what they are still now.

[GH.03-64.04.24, 03] Blind humanity, which does not and never has examined anything, still believes in such a hopeless concoction in My name.

[GH.03-64.04.24, 04] I do not want to judge Luke, Mark or Matthew on account of this. In their time, they at least made the effort to seek out the purest and best from the many corrupted versions of My teachings. As far as the material facts are concerned, they made them up partially themselves. For the most part, they had to take them from something which they had heard from other people who boldly pretended that they had been eye and ear witnesses to this and that. Then they compared this information with the passages known to them from the old prophets, and found it to be in agreement with that which they had written. In this way, the decisive factor for the truth of what they had written was complete and valid.

[GH.03-64.04.24, 05] If these gospels had remained this way, it would be much better than it is now, because there was way too little in them of the miraculous, the cruel and terrible for humanity. Thus, it was later found necessary, especially among the Jewish Christians, Greeks, and Romans even

as early as 100 years before the great council of Nicaea, to make many additions especially those which strongly smell of miracles and which imply a sharp face of punishment. These passages were set to make Me, the benefactor of men, who recommended to the hearts of men just love and truth, into just the opposite.

[GH.03-64.04.24, 06] I have never worked against the true science of mankind and have actually taught much, when men were plagued by uncertainty and blindness. This is why the Pharisees, addicted to deception, hated Me - because I taught the people in all matters where the Pharisees, for their own gains, had worked hard to make the people stupid.

[GH.03-64.04.24, 07] And they were successful, to the extent that a High Priest like Hannas or Caiaphas, in order to encourage people's willingness to sacrifice, announced with a fierce voice in the temple, that nothing but blood must flow in the Kidron creek for three days. And that the sun must not shine for a whole day. The people, believing such nonsense, hid themselves in their innermost rooms out of fear of such punishment. When the allotted time had passed they went, full of fear and trembling, to look at the Kidron and see if blood was still flowing. If the Kidron flowed with natural water, the people simply had nothing more urgent to do, but to bring the temple heavy offerings and placing them at the feet of the priests.

[GH.03_64.04.24, 08] On such day the sun of course continued to shine and not a single drop of blood flowed in the Kidron creek. Of that the clever Jews assured themselves and wanted to inform the poor and superstitious common Jews. However, most of the time without success: in their illusion and fear these did see blood and saw no sun for a hole day.

[GH.03-64.04.24, 09] And as at all times the common people were filled with blind superstition in those days, so they are today. You can tell such people the most absurd fairy tales and they will believe them. Then they will pass them on to their neighbours who will add something and also flip it into something miraculous, as the first narrator's tale was not miraculous enough. But the truth will get you nowhere with these people.

[GH.03-64.04.24, 10] Thus it was very difficult in My time to bring the arch-Jews comprehension of the truth. A miracle had to occur by which they were shaken awake from their sleep – and then to reflect a bit amongst themselves upon what I had said about this or that subject.

[GH.03-64.04.24, 11] On several occasions, I told the apostles that, in spreading My teachings, they should talk and preach less about My miracles and much more about the depth of truth in My teaching.

[GH.03-64.04.24, 12] Only John remained true to this admonition. All the others preferred to start with the miracles and only then talked about God's kingdom and inner truth when the listeners had been ensnared with the miraculous deeds.

[GH.03-64.04.24, 13] The obsession with the telling of miracles grew so much from decade to decade, that the number of partially written and even more of traditional gospels increased dramatically. This created confusion so that nobody could figure them out.

[GH.03-64.04.24, 14] Luke as well as the pseudo-evangelist Matthew (l'Rabbas) began to record their gospels not too many years after Me. In some of their writings, they went so far that the greatest contradictions in important matters had to come to light.

[GH.03-64.04.24, 15] Anyway, at that time there was no talk of verification. Each evangelist had his own readers and listeners, and concerned himself little with other evangelists. And the evangelists themselves adhered to that which they had written. And they were pleased when another evangelist did not have something in his gospel which another one possessed in his.

[Gh.03-64.04.24, 16] So l'Rabbas paid no attention to Jesus being circumcised after the eighth day in the temple or the Three Wise Men or the escape to Egypt and the gruesome murder of children by Herod in Bethlehem did not seem to concern him.

[GH.03-64.04.24, 17] L'Rabbas (pseudo-Matthew) obtained information in Tyre and Sidon and recorded it. But, since at least in his early days he was more pagan than Jew, he concerned himself little with the circumcision of the child Jesus. And so these two evangelists exhibit among themselves one of the most peculiar contradictions; and yet, in many other areas, they harmonize up to time and place.

[GH.03-64.04.24, 18] So, according to Luke, there is a Jesus who was circumcised in line with all of the Jewish laws and customs. He was born in a stable in Bethlehem and greeted only by the shepherds. He did not receive a visit from the Three Wise Men nor was it necessary for him to flee to Egypt but snugly returned to Nazareth and await his twelfth year without persecution by Herod, and then travel to Jerusalem with his parents.

[GH03-64.04.24, 19] In Matthew, we see Jesus coming into the world in an orderly house, who is not greeted by the shepherds but by the Wise Men from the East (of whom Luke did not dream in his Gospel) - as is the case of the flight to Egypt. Nor does he write about the gruesome murder of the children in Bethlehem by Herod, and the return of Jesus from Egypt to Galilee

under King Archelaus. On the other hand Matthew had not dreamt anything about the circumcision of Jesus in the temple after eight days and quite a few other events. So, according to the writings of these two Evangelists, you have a circumcised Jewish Christ and an uncircumcised pagan Christ!

[GH.03-64.04.24, 20] With the twelfth year of Jesus' life, the two evangelists begin to speak with one voice, except for some incidences of minor importance.

[GH.03-64.04.24, 21] Now everybody is asking: Which of the two Evangelists held on to the truth? And the answer is, basically no one. For each one made known what he had heard. In Jerusalem, nobody dared to talk out of fear of punishment by the cruel Herod. In Sidon and Tyre (Coelesyria), however, Herod was hated. And so neither his cruelty nor the cause which had led him to this cruelty were kept secret.

[GH.03-64.04.24, 22] In reading and comparing the two gospels, you encounter significant contradictions and inconsistencies which would rather balance each other out and can be rectified, than the Jewish circumcised and pagan uncircumcised Jesus.

[GH.03-64.04.24, 23] This is why the old and the new contradictory nonsense - concerning Me - from the gospels must be eradicated – and I Myself with them, so that the one true remaining Gospel of John can step into its full light.

[GH.03-64.04.24, 24] Because everyone will easily understand that I, seen from the viewpoint of these four existing gospels and some epistles from Paul and the other apostles, can no longer survive – this is because every contradiction turns Me into a contradiction before the scholars of the world. This compares with current Christian sects, which each has its own Christ, and which takes the liberty of damning every Christ of another sect.

[GH.03-64.04.24, 25] Whoever doesn't believe this, can look at the Catholic wording for Protestants wanting to convert to the Catholic Church. People reading this will be fully convinced of the reciprocal damnation. The one who wishes to convert must damn his Protestant parents, his birth, and all matters of Protestant faith to the depths of Hell. Only then is he accepted among much ceremony into the community of believers in Rome.

[GH.03-64.04.24, 26] This is the way it is with major sects. How can there be One Shepherd and One Flock when the Christ's of different sects are more against each other than the wildest animals of the forests?

[GH.03-64.04.24, 27] All this must be discarded. And I already have hired the workers in My vineyard. They are working industriously and many more will

come after them who will work even more diligently, so that I can approach men in truth as Christ and the God of eternity - and not as One, who based on the whim of each sect, has nothing to do but to judge and damn and is allowed to make only those in heaven happy who are found to be worthy and able by the leaders of their sects and representatives of God.

[GH.03-64.04.24, 28] Whosoever is in the grace of such a representative of God, notably through sacrificial offerings, would also be in My grace (according to their teachings). You will understand yourselves that, after I have shown Myself as lightning in the firmament (Mat 24, 27), such utter nonsense cannot stand despite all concordats going forward.

[GH.03-64.04.24, 29] So let us give science some leeway, since it is an effective instrument for ridding the world of the rubbish. At the same time, it is a powerful giant Hercules, who knew how to clean the Augean stables of manure - which as a good fable of pagan antiquity can be well applied here.

[GH.03-64.04.24, 30] Now consider what has been shown to you and let yourselves be enlightened; for it was given by Me, the one true Christ, and not a pseudo-Christ, for whom the truth is a damnable horror. Amen.

V. Who wrote the Gospels

In the following text Jesus shows us through Jakob Lorber who wrote the gospels of John and Matthew and the value of the two remaining ones.

[The Great Gospel of John - GGJ.01_091, 08] [The Lord:] "To be acquainted with this fact is also needed for the better understanding of the Gospels of John and Matthew, for both of them were written under My personal supervision. The object here is mainly to bring the two outwardly apparently so different records into proper harmony, because it has almost always been the case that even good interpreters of the Scripture have regarded the miracles which appear similar in Matthew and John as the same, but have nevertheless been wondering 'How come that Matthew says this and John that although the fact seems to be one and the same?'

The Origin of the New Testament
Excerpt of the New Revelation given by Jesus Christ

[10] What Matthew writes is especially for the benefit of this Earth, whereas what you write is aimed at all of eternal infinity. For in everything you write there is veiled the purely divine, working from eternity to eternity through all the already existent creations and also through those that will in future eternities replace the now existing ones. And if you wrote into many thousands of books what I am still going to tell all of you, the world would never be able to understand such books which would then also be useless to the world. (See Jn. 21, 25).

[11] Whoever will live in accordance with the received teaching and believe in the Son will be reborn in the spirit anyway, and the spirit will guide him into all the depths of eternal truth.

[12] Now you know the reason why I do not let you write everything. So do not ask Me any further about it in future. For this must never be made all too clear to the world to prevent it from falling into an even greater judgment than is the ancient, necessary one in which it already finds itself.

[GGJ.01_113, 13] I will arrange My teaching in such a way that by merely reading or hearing the Gospel no one shall get to the bottom of the living truth, but only by acting in accordance with My teaching. Only the action will become a guiding light for everyone.' (See Jn. 7, 17).

[GGJ.02_174, 16] Everybody will be in a position to easily understand that the disciples rebuked the tale-tellers such myths. But how it was possible that such absurdities and others of similar bore could spring up even in places where I personally taught and healed, is even today a total mystery to many an angel of heaven. That was also the origin of some fifty gospels which were burned as apocryphal at the first big oriental church council, a very good thing. In fact just the two gospels of John and Matthew are fully authentic (true), and the Acts of the Apostles, the letters and the Revelation of John. Nevertheless the two gospels of Mark and Luke also have their decisive and holy merit, despite diverging in a few small occurrences from the one of Matthew.

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Apart from the more than 25 works the Lord dictated to Jakob Lorber, Jesus dictated additional works to complete His grand Revelation project. Among those are 53 sermons on verses of the New Testament. Listen to some of them at “YouTube TheLordsSermons” or to one of them [directly here](#).

Thanks you and God bless

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