

never really become clear about the certainly very wise intention of the Creator with this and countless many other creatures. Such would not really be necessary for man; for the creatures are already here, and the good and highly wise Creator will surely know why He created them.

04] But man is and remains a thinker and cannot reach any peace once he has become awake in his thoughts. And it is the same with me! Even if I know that all such vain thinking is useless for nothing, nonetheless I continue to keep thinking on and on and so I would like to receive true healing from You for this; for such thinking is becoming very annoying to me, and I would give anything if I could be freed for ever from it.”

05] I said: “Yes, My dear friend, with this it is indeed quite hard to help you; for I would have to speak with you for a long time in order to reveal to you the true purpose of the existence of all the many types of creatures. Only in general I can say to you this much, that everything that is visible and tangible for man is spirit under judgment and has the determination to finally cross over into a free and independent life after a long row of all sorts of forms.

06] But the forms already begin right from the stone level through the whole mineral kingdom up to the plant kingdom, through the whole plant kingdom to the animal kingdom and through this to man and are containers to take in life from God.

[07] Every form corresponds to a specific intelligence. The simpler the form, the simpler and lesser is its indwelling intelligence. But the more developed and complex a form, the more intelligence you will find in it.

[08] Take for instance a naked earthworm and you will easily see from its activity that its very limited life intelligence is quite in conformity with its form; whereas, if you look at the already quite complicated form of a bee, and by that you will find the much higher intelligence in the life form of this little animal. And so it is potentiated right up to man.

[09] Since these forms are only temporary receptacles and bearers of a more and more consolidating and constantly increasing intelligent life, and since this continually ascending life also according to measure and relation of greater unification of earlier simpler life-intelligences, leaves the earlier forms, it is certainly unimportant what happens in the future to the lifeless form, which has been nothing else but an organic-mechanical, properly furnished shell for the purpose of the indwelling life intelligence. It does not make any difference to the great plan of the Creator whether these fishes are eaten by us or by other animals, and the ultimate purpose of life will nevertheless be unavoidably attained.

[10] It is well known that the lifeless shells still contain some nutriment, and by the mutual devouring of the lifeless forms also what is nobler passes into another life, and so you see here on this earth through the whole large chain of created beings a continual struggle and an interchange of life up to man.

[11] Even man's outer form, meaning his body, is of value only as long as it is occupied by the soul which alone is alive. Once the soul has matured, it leaves this body forever and the body is consumed. It then does not matter by whom or by what. Whatever substantial the body still possesses which belongs to the soul, is given back to the soul. Everything else passes as nourishment into a thousand other created life forms. There you have in a nutshell a thorough description of everything that worried you so much in vain. — Do you now understand this?"

CHAPTER 54

01] Said the innkeeper: "Yes, I now pretty much understand it, although I must admit that this subject is something new to me and in a way unheard of. So one can forget about the final rise of the flesh in which all Jews firmly believe. That is why they bury the corpses at certain cemeteries and are of belief that they will be awakened by the angels on Judgment Day and will be reunified with their souls. What You are teaching will hardly be believed by the Jews. I do believe it because you, o Lord, told us so and explained it thoroughly. But if somebody else had explained it to me I would scarcely believe him because that diverts too mightily from the current belief. And still I have to openly admit that, according to experience things cannot be otherwise. What are you old and new disciples saying to this?"

02] Said one of the Greek Jews: "As far as we are concerned, we are entirely of your opinion. We, too, do see the truth of what has been said, but also the difficulty of presenting this new teaching as comprehensible and true to the people of our time."

03] Said I: "I did not give you this teaching so that you should pass it on to the Jews. If you want to teach it to somebody else, you may do so anyway, but it does not matter at present whether or not he believes it. Later on My true followers will in any case be led into all truth and wisdom by My Spirit which will be poured out over them."

04] It can be easily comprehended that the physical body, once it is dead, cannot ever rise and be revived in all its parts. Should this be the case, on the said Judgment Day, all the parts cast off by the body during the whole, sometimes rather long, life would also have to be raised and revived, such as the hair, the

nails, the lost teeth and all the coarser skin particles lost through washing, likewise the drops of blood and sweat shed under sad circumstances and many another thing the body has shed in the course of time. Now imagine a human form revived with all this on Judgment Day, — how ridiculous it would look!

05] Man at different times has a different body. For instance, the body of an infant is different from the body of a boy. That of a youth is again different, that of a man is different and, again, that of an old man is completely different. Well, assuming that the human bodies will be completely revived on some Judgment Day, the question must arise whether all the physical forms from childhood to old age collectively, or one after another, or even one only, shall be revived.

06] Another important question arises, namely: With the Romans and Greeks, the Egyptians and many other nations of this earth the corpses are burnt until they are reduced to ashes. In other places they are cast into the sea, devoured by sea monsters and so become part of their bodies. Once such a sea monster dies, it is in turn eaten by other animals of the sea. What is supposed to be revived of these bodies on Judgment Day? Through burning the greatest part of the body has been reduced to smoke and vapour and has been united with the air, and the flesh of the bodies cast into the sea has, with everything else, become part of the sea creature and has, therefore, passed into a wholly different being. Who, then, is supposed to sort out and reassemble the formerly human body-constituents from the innumerable animal bodies, from the water, the air, the minerals and the plants and worms?

07] Even granted God could do this, the question still remains how this would benefit a free soul. Truly, every soul once relieved of its heavy body would be extremely unhappy if it had again to enter a heavy body — and this for all eternity!

08] Besides, this would be forever irreconcilable with the eternal order of God, because God Himself is a pure Spirit and men are also exclusively destined to finally become godlike pure spirits forever. What shall the bodies then benefit them?

09] Yes, men will also have bodies there, yet not physical, coarse, material ones but completely new, spiritual bodies arising from the good works they have done here on earth in compliance with My teaching now given you.

10] If this is so, how can anyone think that by the resurrection of the flesh the future restoration to life of these material bodies is to be understood? The resurrection of the flesh are only the soul's good works for the benefit of the fellowmen while in this flesh, which alone give the soul true, eternal life.

11] Therefore, whoever listens to My teaching, believes in Me and acts accordingly, him I shall Myself raise on his Judgment Day, which occurs immediately after the soul's exit from this body. The time of transformation will be so short that no one will notice it, for the transformation will take place swiftly and instantly.

12] I now think that also this matter should be quite clear to you. If anybody still has a question or has some doubt, he should speak!"

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Thank you and God bless
Rudolf Julius
Publisher/Editor
HisNewWord.org