

# The Free Will of Man - Respected by God

Excerpt of the book "Fundamental Principles of Life"

by Walter Lutz

After having in the previous chapter learnt about the earth as a school for God's main children, let us now look more closely at the wondrous path on which the love and wisdom of the divine Creator of souls leads man to the goal, to his perfection.

"Be ye perfect even as your Father in heaven is perfect!" - that is the guiding principle written in shining letters over this path. For God created man "in his image"! Wherein does this divine perfection of our God and Father, set as an example to us, consist? In two principal and fundamental attributes of His nature! Firstly, the fullness of all goodness, that is, love, wisdom, power, order, earnest, patience and mercy (the so-called 7 spirits of God) dwells in the Father. And secondly, the Father is all He is forever out of Himself and needs no other force as origin and foundation. All His being and life are within Him and flow out of Him.

Thus part of the Father's perfection is next to His loving kindness His absolute independence.

Thanks to these two basic characteristics God is the eternal, forever active Creator and Father of all.

If man is really to become as much as possible an image of God, a true child of his heavenly Father, God has to conduct his education and development in such a way that when man reaches the goal of maturity, he is not only divinely good, but also divinely independent in his capability to will and act with divine independence. This means that perfected man must do the divine good, which corresponds to heavenly love, out of his true, absolutely free and independent volition.

To achieve this is the spiritual ultimate goal of all creation which can be attained only by an all-wise and almighty God. - This leads us to the great problem of **freedom of will** which has troubled mankind since the earliest times and has not been resolved to this day.

## ***The Problem of the Freedom of Will***

To fully appreciate the unique significance of this problem and its clarification through Jakob Lorber, we must have a quick look at the findings of the ancient civilized nations, the Chinese, Egyptians, Greeks and Romans, on this subject right up to the present. Countless philosophers and scholars

have pondered on this question all their lives and stacks of books have been written about it. Many a thinker has been shipwrecked by this problem. For actually our judgment of our existence and nature and the worth and happiness of our life wholly depend upon whether we really have a free will or whether we are but the unconscious, mechanical final effect of all kinds of external causes and circumstances.

Towards the end of antiquity, the last great thinker and Father of the Church, Saint Augustine (354-430 A.D.), was of the opinion that whatever man might do or strive for, this did not influence his ultimate destiny, for from eternity God's decisive decree had destined one man for eternal damnation, the other for eternal bliss, and no one could ever escape his destiny. This for the 'damned' terrible predestination doctrine of Saint Augustine's, based on some texts in St. Paul's epistle to the Romans (chap. 9, 16-23) has caused much despair and misery among men. In the late Middle Ages this doctrine was through the philosophers Descartes, Spinoza and others, as it were, complemented or changed to the effect that man did not possess a free will at all, but was inevitably determined in all this thinking, decisions and actions through the external circumstances of his life, as birth, talents, stellar and natural influences and any other factors of his environment. In all these, partly inner, partly external causes lay the definitely determining impulses of the human will which, according to this doctrine (called determinism) only appeared to be free, but in reality was, as it were, mechanically and forcibly determined by the circumstances.

However, if man has no free will he cannot be made responsible for his actions. It is also pointless to give him moral commandments as divine guiding principles for his life. And how could the Lord say to men without a free will: "Be ye perfect even as your father in heaven is perfect!" - and to those who voluntarily do the will of the Father hold out the prospect of the sonship and heaven, but hell to the others?

In view of these most noteworthy, even extremely important, points other thinkers and scholars, already in the Middle Ages, propounded the doctrine that although man's will was influenced by many external circumstances, deep within man was still completely free and able to choose whether to act in this way or that, in a good or bad, beneficial or harmful way. This doctrine (called 'indeterminism') was obviously much more in line with the teaching of Holy Scripture. Yet it could not be denied that the so-called free thinking, willing, choosing and acting seems to be considerably - usually decisively - influenced by the disposition of man's soul, independent of his will, by the state of his health, by social and other conditions.

Thus, in the age-old argument between the determinists and indeterminists to this day there has not been achieved a satisfactory clarification and solution of this vital question.

## ***The Word of the New Revelation Lights up the Darkness***

What does the Lord of Creation and Master of life say in His revelation about this profound secret? Does He support the determinists or the indeterminists? We find that He does not support either of them completely nor does He call them completely wrong. The truth, in a simple yet fully convincing way, lies in the middle.

For the better understanding of this problem, the Lord in His new Word does not show us, man at a certain moment of his existence, but during his entire developmental progress. And we see that man at the beginning of his life is through his God-given disposition largely determined and dependent, but when arrived at the destination of his road towards perfection as spiritually reborn, he is through freely absorbed higher knowledge on the road of experience truly and perfectly free and independent.

This is, in fact, the purpose of God's plan of spiritual education, evident in the entire creational process, to mature men from the bondage of their nature as a created being to children of God.

"For this reason", says the Lord in 'The Great Gospel', "I have come Myself to this earth, destined for the procreation of My true children, to free you from the bonds of the creatural necessity and to show you through word and deed the way to true, independent, eternal freedom of life and will, and to prepare and smooth this way by My example. For only on this way will you be able to enter into the immeasurable glory of God, My Father and yours!" (GGJ.03/178; 05/71-72; 06/133/226)

### ***Disposition***

In order to correctly understand the secret of the freedom of will, we must, above all, look at the starting-point of human soul-development, namely, the particular disposition every human being has been given by the Creator.

Observing a child, we find that a particular tendency in its thinking, feeling and acting becomes apparent already very early. And we know that this is the child's disposition which it has not given itself, but has received from the Creator when its soul was composed from the soul-sparks from the kingdoms of nature, its parents' souls and the stars.

This fact is elucidated by the revelations we have received in the Lorber works with respect to the procreation and development of the human soul which has been discussed in the previous chapters. - We learnt that all kinds of soul-sparks of a varied spiritual nature are gathered by God's servants, the angels and guardian angels, as fully matured fruits from nature's great tree of creation already prior to the physical procreation and combined to a human soul. And not only such soul-sparks within which already heavenly thoughts and feelings are prevalent, but also others wherein the thoughts and feelings

of the old satanic tyranny and self-love are still powerful, namely, love of power, greed, pleasure-seeking, sensuousness, anger, envy, hate, vengeance, etc..

Why does the Lord endow the human soul also with such immature, still evil and impure life-sparks from the great soul of Lucifer? For two reasons! Firstly, because these still impure sparks in the new human being destined to become a child of God, are to be matured and purified and reclaimed for the freedom and glory of the heavenly Father's kingdom of life. Secondly, because life, including man's inner life of the soul, is unthinkable without conflicting opposites and counter forces.

In 'The Great Gospel' the Lord explains this last-mentioned principle of life with the example of a giant floating in mid-air who due to lack of a counterforce is absolutely helpless.

"Behold, whatever is and has an existence can only be and exist thanks to a certain perpetual conflict. Every existence, including that of God, holds within it nothing but contrasts as negating and affirming forces, always opposing each other, as do cold and warmth, darkness and light, hard and soft, bitter and sweet, hate and love," etc.. (GGJ.02/228, 4-6).

"If God wanted to create out of Himself free beings in His image, He had to endow them with the same conflicting opposites He Himself has possessed from eternity, and had to possess, (though in perfect balance) or He would never have been effective." (GGJ.02/229, 4)

Therefore, every human being created in God's image is in the varied life-sparks combined in its soul "endowed with rest and motion, indolence and an impulse for action, darkness and light, anger and love, fierceness and gentleness and a thousand other things." And not in the same measure for all, but to everyone individually in a composition specifically for him. GGJ.02/229; 227; comp. GGJ.04/104; GGJ.06/165)

### ***How does the Free Will arise in the Soul?***

Once we know how the soul is composed of countless soul-sparks with most varied thinking, feeling and willing, it is easy enough to understand that our will arises out of these countless infinitesimal forces in the human soul.

We can best understand it when picturing the representative body of a nation. The many life-sparks of our soul correspond to the members of such a body, the so-called "people's representatives", of whom each one has his particular way of thinking, his views. They gather individually or in party groups to discuss items on the agenda. After longer or shorter debates, a vote is taken and then the execution of the decision is passed on to the respective organ.

In the same way do the deliberations, debates and resolutions occur in the countless soul-sparks of our soul which thus gradually bring about the

resolutions and actions of our will. Also in our minds do the opinions, feelings, sensations and aspirations, which we daily experience, keep surging in often stormy conflict. And this free surging, this gradual emerging of our resolutions from the inner play of forces is part of the forming of a free will. But since man is also a spiritual being because of the divine spark in his heart which as the voice of the spirit can flow into the soul, man's will is influenced from this side, too. The organ by which we are made aware of good and bad is called the conscience. If we do the good and right thing, we experience a feeling of affirmation, whereas bad actions and words cause a secret uneasiness within us. However, this organ can become so dulled that it is no longer able to affect the forming of a person's will. This is very bad for his free will which has strayed from the order of God and is ruled solely by the lowest inclinations and desires of the soul.

Thus the free will is formed by the contrasts between spirit and matter, between the spirit-soul and instinct, between the love of God and self-love, between order and anti-order. Usually it is determined by self-love, for love - be it of a good or bad kind - is the actual life of the soul and the last recourse of the free will.

It has pleased our heavenly Father not to control this vital debate and resolution in our soul with the irresistible influence of His almighty divine will, but to grant this play of forces complete freedom and the possibility of evolvment.

Abbreviation:  
GGJ - Great Gospel of John

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