

THE GREAT GOSPEL OF JOHN - VOLUME 1

From Jesus Christ revealed through the Inner Word by Jakob Lorber

The Lord's discussion with Nicodemus (Chapter 17-22)

... The Lord says ...

17,3 ... For a great number of people from all walks of life came to Me from the city by day and night. The poor came usually by day, the great, distinguished and rich mostly by night, for they did not want to appear weak and treacherous to their own kind.

18,1 During the last but one night of My stay in the vicinity of Jerusalem, a certain Nicodemus came to me, also by night because he was a person of high rank in Jerusalem. He was not only a Pharisee - who as far as his office, high rank and reputation were concerned could be roughly compared to what at the present time a cardinal in Rome stands for - but he was also a very rich citizen of Jerusalem and chief of the Jewish Council in this city. He was the lord mayor over the entire city, appointed for this office by Rome.

18,2 (Ev.Joh.3,2) This one, as the head of Jerusalem in civic matters, came personally to Me by night and said: 'Master, forgive me that I come to you so late at night and disturb you in your rest, but when I heard that you will be leaving here tomorrow already, I did wish to pay my respects to you, because I and several of my colleagues, after observing your deeds, are now convinced that you have come to us as a true prophet sent by God, For no one can perform the signs you do, except Jehovah be with him. Therefore, since you are obviously a prophet and must see in what a bad way we are, although the Kingdom of God has been promised to us by your predecessors, would you be good enough to tell me when this will come and, if it does come, what will be required of one to enter it?'

18,3 (Ev.Joh.3,3) My answer to this question of Nicodemus was quite as brief as quoted in the verse, namely: 'In truth, in very truth I tell you: unless a man has been born over again, he cannot see the Kingdom of God, least of all enter it', which is to say: 'If you do not awaken your spirit through ways I show you by My teaching and acts, you cannot even recognize the divine life within My Word, let alone penetrate into its life-giving depths.'

18,4 That the otherwise upright Nicodemus - as is shown in the following - did not understand My words and promptly proved them to be true, namely, that the divine life of My Word cannot be comprehended from a distance unless one's spirit is wide-awake, is clearly and plainly shown by the next verse according to which Nicodemus asks Me, quite disconcerted by My words:

18,5 (Ev.Joh.3,4) 'But dear Master, what a peculiar thing have you said? How is it possible for a man to be born again? Can a man who has grown tall, old and stiff enter his mother's womb through the narrow little door and then be born a second time? This,

dear Master, is quite impossible. Either you do not know anything about the coming Kingdom of God, at least not the right thing. or you know, but do not wish to tell me, fearing that I might have you seized and thrown into prison. Oh, do not fear that, for I have never yet had anyone deprived of his freedom, except a murderer or bad thief. You are a great benefactor of poor mankind and have healed almost all the sick in Jerusalem in a miraculous way through God's power within you. How could I then lay violent hands upon you?

18,6 Do believe me, dear Master, I am, taking the expected Kingdom of God very seriously. Therefore, if you do know any details about it, tell me in a way I can understand. Present heavenly things with heavenly and earthly things with earthly words in well comprehensible pictures, otherwise your information is of less use to me than the ancient Egyptian hieroglyphs which I cannot read, let alone understand. I only know from my calculations that the Kingdom of God must already be here, but so far I do not know where and how one can enter it and be received into it. I would like you to answer this question for me quite clearly, so that I can understand it.'

18,7 (Ev.Joh.3,5) To this reiterated question I gave Nicodemus exactly the same answer as it appears in the above quoted fifth verse. It differs from the previous one only in that here it is stated out of what one must actually be reborn in order to enter the Kingdom of God, namely, out of water and spirit which means to say as much as:

18,8 The soul must be cleansed with the water of humility and self-denial (for water is the most ancient symbol of humility, it allows everything to be done with it, serves in all things and always seeks for itself the lowest places on Earth, fleeing the heights) and only then by the spirit of truth, which an impure soul cannot ever conceive. An impure soul is like the night, whereas truth is a sun full of light, which causes to be day all around it.

18,9 Therefore, whoever absorbs truth into his soul cleansed through humility and really recognizes this as such, is set free in spirit through this truth. This freedom of the spirit, or the entering of the spirit into such freedom, is then also the actual entering into the Kingdom of God.

18,10 But I did not give Nicodemus such an explanation, because in his sphere of cognition he would have comprehended it even less than the short, veiled principle itself. Therefore, he asked Me again how this was to be understood.

19,4 (Ev.Joh.3,7) Say I to him: 'I have already told you that you should not be so astonished when I say: You must all be born over again.

19,5 (Ev.Joh.3,8) For see, the wind blows where it will. You hear its sound, but you still do not know where it originally comes from. It is the same with everyone who comes from the spirit and speaks to you. You do see and hear him, but since he speaks to you in his spiritual way, you do not grasp it, nor do you understand from where he received it

or what he actually says and means. But because you are an honest man of wisdom, it will be given you in due course that you can grasp and understand such things.'

19,6 (Ev.Joh.3,9) Here Nicodemus shakes his head doubtfully and says after a while: 'Then I would like to hear from you how this is possible. For what I know and understand, I do know and understand in my flesh. Once my flesh has been taken from me, I shall hardly be able to grasp and understand anything any longer. How, oh how do I as flesh become a spirit, and how will another spirit then absorb my spirit and this be born again? How, oh how can this be possible at all?'

19,7 (Ev.Joh.3,10) Say I to him: 'What? You are a wise master in Israel and cannot comprehend this? But if you, as a master of Scripture, cannot grasp this, what shall become of the many others who hardly know from the Scripture that there have once been an Abraham, Isaac and Jacob?'

20,1 (Ev.Joh.3,13-15) The Lord, 'Behold, no one ascends to Heaven except the one who has come down from Heaven, namely, the Son of Man who resides in Heaven. And as Moses in the wilderness lifted up a serpent, thus also the Son of Man must be lifted up, so that all who believe in Him may not be lost, but have eternal life. Tell Me, do you understand this?'

20,2 Says Nicodemus: 'Dear Master, how could I understand it? You possess a strange kind of wisdom. As I mentioned before, it might be easier for me to read the ancient Egyptian hieroglyphs than understand your wisdom. I must now honestly admit that if I were not captivated by your mighty deeds, I would have to regard you as a fool or one who likes to play tricks, for no sensible man has ever spoken the way you do. But your deeds show that you have come to us as a teacher from God, and you must possess an abundance of divine might and wisdom without which no one is able to perform such acts.'

20,3 And where the 'one' is purely divine, also the 'two' must be of God. Your deeds, dear Master, are divine and so must also be your teaching about the Kingdom of God on Earth, whether I understand it or not! ...

20,10 I say: 'That was a lengthy discourse, and you have spoken like a man who knows nothing of heavenly things. But it cannot be any different, for you are in the night of the world and not inclined to see the light that has come from the Heavens to illumine the darkness of the world's night. You do possess a slight gleam, but still do not recognize what is practically under your very nose.'

21,1 (Ev.Joh. 3,16) I say: 'I tell you: God is love and the Son is His wisdom. And God loved the world so much that He gave His only-begotten son, that is, His wisdom, emanating from Him from eternity, into this world that all who believe in Him may not die but have eternal life. Tell Me, is this too incomprehensible to you?'

21,2 Says Nicodemus: 'I have the feeling as if I should understand it, but then I really do not understand. If only I knew where the Son of Man fits in, then I should be all right. You also spoke of God's only-begotten Son, whom God's love gave into the world. Are the 'Son of Man' and 'God's only-begotten Son' one and the same individual?'

21,3 I say: 'Look here. I have a head, a body and hands and feet. The head, the body, hands and feet are flesh, and this flesh is the Son of Man, for what is flesh comes from the flesh. but in this Son of Man who is flesh there dwells God's wisdom, and that is God's only-begotten Son. Not God's only-begotten Son, but only the Son of Man will, like the brazen Moses-serpent in the wilderness, be lifted up, and many will be taking offence at that. Those who do not take offence but believe and will adhere to His name, to them He will give the power to be called children of God, and their life and kingdom will be everlasting.

21,4 (Ev.Joh.3,17) You must not expect some judgment of the world as for instance wars, floods or even a fire from the Heavens consuming all the heathens. For see, God did not send His only-begotten Son (divine wisdom) into the world (into this human flesh) to judge (destroy) this world, but to fully save it, that is, that also the flesh might not perish, but may rise to eternal life together with the spirit. (Under flesh in this case not so much the actual flesh of the body is to be understood, but rather the fleshly desires of the soul.) However, in order to attain to this, the material feelings of exaltation in the flesh must be eradicated by belief, namely belief in the Son of Man that He has come into the world, born from eternity out of God, so that all shall have eternal life who believe in His name and adhere to it.

21,11 See, all those who are ill-disposed and act accordingly are the ones whose works are bad. Whosoever loves and practices such acts is an enemy of the light, hates it and will do all in his power to avoid it, so that his evil works, which he knows are tabooed by the light and judged, should not in the light be recognized in their ugliness and punished.

21,12 And see, therein consists the actual judgment, but what you understand as judgment, is not the judgment, but only a punishment following the judgment.

21,13 If you enjoy walking in the night, that is already a judgment of your soul, since you prefer the night to the day. But if you then knock against something and hurt yourself badly or even fall into a hole or deep ditch, such a knocking or fall is not the judgment, but only the consequence of the judgment within you who love the night and hate the day.

21,14 (Ev.Joh.3,21) If, however, you are a friend of the light, the day and the truth out of God, you will also act in accordance with divine truth and will surely long for your works to come to the light and be revealed to everyone, for you know that your works, because they were done in the light of truth out of God, are good and righteous and thus deserve appreciation and visible reward.

21,15 Therefore, who is a friend of the light will not walk in the night but by day, and he will recognize the light immediately, because he is from the light, and this light is called - faith of the heart.

21,16 Thus, whoever believes in the Son of Man that Jew is a light out of God, has already life within him. But who does not believe, has already the judgment within him, and the judgment is the very unbelief.

21,17 I think you will have understood Me now.'

22,3 I tell you: if someone seeks the Son of Man by night, afraid to do so during the day in front of all the people, thus risking his reputation, he will not find what he is seeking, for you, as a very wise man among the Jews, will surely know that the night, whatever kind of night it may be, is not at all suitable for seeking and finding. Therefore, who seeks the Son of Man must seek him by day and not by night, then he will allow himself to be found.

22,4 Only that I tell you: go to John who because of the water is at present baptizing at Enon near Salim. He will tell you whether the only-begotten Son of God is already here or not. There you shall get to know him.'

22,5 Says Nicodemus: 'Oh, oh, dear Master, that will not be easy, for all my days are too busy. Bear in mind that in the city and nearest surroundings there are dwelling, including aliens, over 800,000 people whom I, as their head, have in my care. In addition to that I have to attend daily to temple business which cannot be put off...

22,7 For see, a great change has taken place within me. I love, my dear Master, more than anything I have ever valued, and this love tells me in a way: You yourself are the One for whose sake you bade me to Enon to John. Maybe it is not as I feel it within me, but be that as it may, I love you with all my heart since I recognize in you a great Master of true divine wisdom. Your deeds, the likes of which no one before you has ever performed, have filled me with deepest wonder, but your great wisdom had captivated my heart even more for you, you dear Master. I love you. Do tell me whether my heart gives a right testimony about you?'

22,8 I say: 'Have a little more patience and everything will become clear to you. In a short while I will return to you and be your guest, then you shall come to know everything.

22,9 But do follow the prompting of your heart, which will teach you in a moment more than all the five books of Moses and all the prophets. For see, nothing in man is true, except love. Therefore, adhere to it and you will be walking by day. ...