

## Philopold... The Greek who came from the stars...

THE GREAT GOSPEL OF JOHN Volume 1, Chapter 212 to 215  
Revealed from the Lord thru the Inner Word to Jacob Lorber

### Chapter 212

212,7. Says Philopold: '... The Jews had certain seers. These never opened their mouths, except for sheer warnings of which some came true upon certain usually unspecified times. Most of them however were empty air, for the Earth's nature surely always has been stronger than the mouth of a Jewish prophet. The Greeks are stoics in general, and a true stoic has no fear, therefore neither I, for I too am a staunch stoic.'

212,8. Says Matthew, the apostle, to Me privately, (until recently the tax-collector at Sibarah), 'Lord, this one I know quite well, a thoroughly annoying person. This one always kicked up a fuss outside my tax office, whenever he was taking his wares to Capernaum or Nazareth. With him I am still quite annoyed and feel like working him over.'

212,9. I said: 'Let it be. I have a little test for him, and it will shortly come about.'

212,10. Matthew stands back, but Philopold recognized his tax collector from Sibarah, saying to him: 'Well well, you miserly turnpike jockey, how come you are here too? What is your barricade going to do without you watching it from every angle with your lynx-like eyes? No need for you to actually stir up this wonder savior against me, for he shall know what to do if I get too stiff for him. But from the natural aspect you two could have a tough fight with me, for a stoic is no rope or string that one can bend any old way.'

212,11. See, the miraculous healing of the 200 sick has confounded nearly all the inhabitants of Cana. Why not me? Because I am a true stoic, to whom nearly all of creation is hardly worth a bump on the nose, and myself and miserable life even less. How would you therefore punish me? With death? I tell you I long for it, together with eternal annihilation, because I owe thanks to no god for this ignominious life. Or should one feel obliged to anyone for the most despised gift of all? Surely it isn't much for an almighty God to call a human into being. Who could prevent God from doing so? The man still-to-be created surely won't be asked whether he wants to be created, so that as the only one really concerned, he may utter his yes or no. Of equal unconcern to the as yet un-created one is it for the already created one as to whether or not he is followed by an as yet uncreated one. For a God therefore, the act of creating is nothing special, but indeed so for the created one, because he has to be something that he has never been able to request. What could indeed be more deplorable than having to be without ever having wanted it?

212,12. Give me to eat and drink without my work or effort, and I shall be satisfied for at least the duration of Earth-life. But having to work unreasonably hard for maintaining this being, and therefore suffer like a hunted wolf, and on top of that be obliged to thank some god for it and at the same time keep certain commandments, only for the creator's selfish benefit, for this let me 'thank you, not' to all Jewish and Greek gods or half-gods.'

212,13. Says Matthew: 'A few more such people on Earth and Satan himself has a school he can attend for a hundred years. Lord, what is to be done with this one? If he really is the way he speaks, then all the angels together can achieve nothing with him in the normal way.'

## Chapter 213 - The earth as the sole school for children of God

213,1. I said: 'Just let it be, you shall soon convince yourself that something can be done with this one.' And turning to Philopold, the stoic: 'Do you think that you did not enter upon a prior contract with God, your Creator, fulfilling all the oft-stipulated conditions essential for life upon this planet? See, you fool, this is already the twentieth heavenly sphere on which you live physically. Your cumulative age in the flesh in terrestrial years far exceeds the number of sand grains in all the terrestrial oceans. Yet besides that, what eons of time, hardly imaginable to men walking the Earth physically, had you already existed as a pure spirit of the fullest being and in the clearest self-consciousness within endless space, together with countless other spirits, consummating the fullest life and power.

213,2. When however, living upon your most recent solar world, called Procyon by the wise of this Earth, but named Akka by the inhabitants of its wide Earth (pronouncing it uniformly, because the inhabitants there speak only one language), you expressed the most ardent desire (after hearing from an angel that the great, almighty, eternal Spirit and sole Creator and sustainer of infinity and everything within it, is to take on the flesh Himself and the full human form upon one of the most insignificant planets orbiting within infinite space in countless numbers), that you would be set down here for the purpose of seeing and hearing Him who created you. Whereupon the same angel whom you see here as the seventh person, but who nevertheless is a fully free spirit, came to you and acquainted you in smallest detail with the difficult conditions you would have to suffer if wanting to become an inhabitant of this planet upon which you now stand, for the purpose of achieving the childhood of God.

213,3. You accepted all the conditions including the one that, in common with all the inhabitants of this planet, you be barred all retrospection to your previous existence on other heavenly spheres until such time as this same angel would call you 3 times by the name by which you were named on Akka.

213,4. If however things are of a truth just so, although of course incomprehensible to you, then how unfair is your assertion that there was no contract entered into between you and your Creator for your existence upon this Earth.'

213,5. Says Philopold: 'What kind of raving lunacy is this? I am supposed to have already lived, in the flesh, on some nicer and obviously better world as a human? No, this is getting too thick. Listen, you seventh one on the right, referred to as an angel by the Nazarene, what do they call you and me?'

213,6. Says the angel: 'Just wait a little, and I shall in all haste fetch evidence from your previous world, and give it to you for your greater insight and identification.'

213,7. With these words the angel vanishes, re-appearing in a few moments to hand Philopold a scroll on which, clearly inscribed in ancient Hebrew, appear the angel's and his name, together with a second scroll in which were recorded the conditions he promised before his transfer.

213,8. Handing such over to Philopold, the angel says: 'Here, read and understand, old Murahel, Murahel, Murahel. For I myself, named Archiel, have picked it up from the same altar where you made me the great promise. But do not now ask how such was possible in just a few moments, for with God, the most wondrous things are possible. Read it all first and speak afterwards.'

## Chapter 214 - Philopolds spiritual looking

214,1. Philopold is absorbed with reading the scrolls, and as his inner vision opens therewith, he says after a good while, with the greatest astonishment: 'Yes, it is so. I now am seeing into all the endless depths of my being, seeing all the worlds upon which I have already lived, together with the places and locations I lived from birth to departure from those worlds. I am seeing what I was and what I did on one or the other celestial spheres, seeing also all my next of kin. And see, upon Akka (Procyon) I also see even my parents, my many brothers and most dear sisters. Yes, I even hear them talk about me with concern, saying: "What could have become of Murahel? Will he have found the great Spirit in human form within endless space? He will not be thinking of us, because Archiel the messenger of the great Spirit has veiled his retrospection, until he will call him 3 times by his real name.'

214,2. See, thus I hear them speak now, even as I'm seeing them physically as well. Now they are going to the temple to look up the documents with the difficult life-conditions; yet they don't find same. But the high priest of the temple is telling them that Archiel picked up the documents a few moments ago on behalf of Murahel, but that they shall be restored in a short while. And now they are waiting in the temple, giving a sacrifice for me.

214,3. O love, love, you divine power! How endlessly far have You stretched Your holy arm. Everywhere the same love. O God, how great and holy art You and how full of mysteries is free life. What man on Earth can probe the depths that I see now? With what insignificance miserable man walks this lean Earth, waging mortal combat not infrequently for a span of Earth, even while carrying within himself what billions of earths cannot grasp.'

214,4. With these words, Philopold falls silent, going over to the angel to return the two scrolls to him, remarking: 'Restore them to where they are waiting for them.'

214,5. But the angel says: 'See, I also brought a writing utensil, the very same one with which you wrote the documents in the temple up on Akka. Sign yourself doubly on each document and your name here, and keep the writing utensil for remembrance.'

214,6. Philopold does that, and the angel takes the documents and vanishes.

214,7. After many moments, which he needed to talk to the high priest on Akka, he is back among us, asking Philopold what he thinks now.

214,8. Says Philopold: 'As I handed the two scrolls back to you, the vision disappeared, and I hardly remember more than a dream, where consciousness tells only that there was one, whose details however no amount of memory-tugging will recall. I also notice that I hold some strange writing utensil in my left hand, yet I hardly recall how I came by it. Therefore I would like to know why one retains either very little or nothing at all of the phenomena from the domain of the inner life. Why so?'

214,9. Says the angel: 'Because here it is all about becoming a completely new creature out of and in God. Once you will have become a completely new creature out of God, and achieve the childhood of God, everything shall be added back unto you.'

214,10. In all the other countless worlds, you are created externally and internally what you are to be, but here God hands the external formation to the soul, which builds its own body in accordance with its created order. But the task of the spirit placed into every soul, primarily is to develop the soul by keeping the commandments given to him. Once the soul as a result has achieved the right degree of ripeness and development, the spirit spreads into the entire soul, and the entire man is then perfected, a new being, and that fundamentally out of God, since the spirit within man is no less than a God in miniature, because fully out of the heart of God. But man is then so, not through God's deed but through his fully own, and is for that reason a true child of God. And I repeat to you in all brevity:

214,11. In no other heavenly sphere do men have to form themselves, for they are so of God, or what amounts to it, are so through His children. But here men have to develop completely by themselves, in accordance with the revealed order, or they could not possibly become children of God. And thus a perfected man on Earth, as a child of God, is fully identical with God, although an undeveloped one, in contrast, is below the kingdom of animals.'

#### Chapter 215 - Philopold's pusillanimity and vocation

215,1. Philopold again asks the angel: 'But who will show us this most mysterious order?'

215,2. Says the angel: 'The same who referred you to me. Go to Him, He will tell you what He has already told you. Because to live as He teaches already is that divine life-style, through which alone one can attain to the childhood of God.'

215,3. And He also is the same One on whose account you and many others have spiritually left Akka, and for the Lord's sake were incarnated on this Earth, into the flesh of this Earth.

215,4. But throughout all of Creation, and that upon all celestial spheres inhabited by intelligent beings in human form, the incarnation of the Lord has been proclaimed by us, but only a few spirits from a small number of worlds were allowed to enter the flesh of this world. For the Lord is familiar with the nature of all the worlds in endless space, together with the nature and capacity of their inhabitants and spirits occupying one or the other such world. And He therefore knows best as to what spirit is capable of entering upon the flesh of this Earth.

215,5. Whoever was fit was also transferred here, and the number transferred here is not much over 10,000.

215,6. But among these you are one of the most fortunate, because if you so desire, then you can be accepted by the Lord as a disciple, like those who arrived with Him here.'

215,7. Says Philopold: 'My Archiel, since you have already done me such great favors, please do me also the favor of taking me over to the Lord, for now that I have recognized Him, I lack the courage to go over to Him again. If it were left to me alone, I would rather run away as fast as possible and hide so that no man would find me. But since I am here now, and everybody knows me only too well, I can't do so, for the entire valley would be filled with laughter. Therefore be so good and take me to the Lord, as my advocate.'

215,8. Says the angel: 'It is not necessary to do so, as the Lord knows what we have need of. Therefore go to Him yourself, and He shall not pull your head off your trunk.'

215,9. Upon these words of the angel, Philipold plucks up courage and comes to Me cautiously, saying from some 30 paces away: 'Lord, will You let me approach You? If not, then I shall make my retreat.'

215,10. But I say: 'He who wants to come, let him come, for no man has advanced while hesitating.'

215,11. Hearing this, Philipold hastened his steps and is therefore quickly by My side, achieving what many hesitate doing and therefore frequently don't achieve, as they are not to be moved from the spot they occupy, in spite of being called.

215,12. For as long as someone, no matter what he does, will not direct his steps to Me in a straight line, all his doing, going and standing will be futile for his life. And were he to win the whole world but not Me, then the whole world will be useless to him. And if, in this time of revealing the Gospel, I call to someone, saying "come", but does not come, then he shall die the spiritual death. And for this reason, Philipold is a good example that everyone should follow. He who calls after Me, let him not hesitate once called. For from now on I shall not remain in Cana (meaning: filled with grace in this world) but shall move on, turning My eye and ear away from all who hesitate upon My "come".