

Jesus' clarification of Resurrection of the flesh

THE GREAT GOSPEL OF JOHN Volume 10, Chapter 9

Revealed from the Lord thru the Inner Word to Jacob Lorber

9,1. Since it was almost the end of the day and we spent quite some time having all kinds of useful discussions at the table, the disciples asked Me if it would not be a good idea to go outside for a while.

9,2. I said: "The most difficult part of the work is still waiting for us, and this is more important than the environment outside which is not very attractive here in Gennesareth. But if one of you wants to go outside, he is free to do so, but I will stay here."

9,3. When I expressed Myself like this, the disciples said: "Lord, where You stay, we stay also. For only with You it is always good. Without You there is judgment, ruin and stern death everywhere."

9,4. I said: "Then stay where the Kingdom of God and its eternal spiritual life rule, for I Myself am the Truth, the Kingdom of God, the Revelation and the eternal Life. Whoever believes in Me will receive the eternal life when I will wake him up on the youngest day. I will also stay in the one who will stay in Me in faith and in love, and in whom I stay has already the eternal life in him and will never see, feel nor taste death. So stay here with Me, and by your love, in Me."

9,5. Now Ebal asked Me: "Lord and Master, most of the Jews believe also in a resurrection of the flesh in the Valley of Josaphat. But I find this somewhat strange. For firstly only the smallest part of them are buried in the Valley of Josaphat, and secondly what will happen on that mysterious youngest day with the bodies of the people who never heard about a Valley of Josaphat and thus died in other, very distant places, who were partly burned and who were partly maybe just like with us Jews directly buried in the ground? And finally, thirdly, what will happen on the youngest day with those who were swallowed up by the sea and other waters and who were devoured by wild animals? When, according to our time measurement, will that youngest day come, which the Pharisees describe to us as horrible?"

9,6. Lord and Master, You can see that these things cannot be accepted by even the most common human sense. Only the darkest superstition, which never thinks or searches for anything, like the most common and most inferior Jews, as well as the gentiles as such, can accept such nonsense. However, they are harmful for a reasoning human being and they remove the faith which one has in a pure godly revelation, in the immortality of the soul after the death of the body, and also in the faith in a future resurrection of the flesh on that particular youngest day. What should we think about that now?"

9,7. I said: "Certainly not like the Pharisees are teaching you. Because the body, which serves the soul as an externally acting instrument, will not be resurrected in the Valley of Josaphat, neither anywhere else on this Earth on a specific youngest day to be united again with its soul in the form that it served the soul here for a short time.

9,8. For truly, the resurrection of the flesh consists of the following: under 'flesh' must be understood the works that the soul has accomplished with its body.

9,9. The Valley of Josaphat means the condition of the inner rest of the soul if his actions were always justified. That rest, which is not disturbed by any worldly love or lust and the passion that goes with it, and which can be compared to a completely quiet water surface in which you can clearly see the reflection of far distant and near regions, is then already the first beginning of the true youngest day of the soul, of his resurrection by My Spirit in him and at the same time also of his resurrection to eternal life.

9,10. In that condition, the soul can then already see the good fruits of his works and rejoices in it more and more. And that seeing is the true resurrection of the flesh.

9,11. For it is written: a mortal and perishable body is sown into the earth, and it will resurrect again as immortal and imperishable. If you associate this with your material body you must of course completely come into great confusion, but if you associate this with the good works of the soul, which are his true body, then by this you will come to the truth. For look, every good work that a soul has accomplished with his body to his fellowman on this Earth will pass away and dies already after the act, just like any other thing on this Earth, because when you have satiated a hungry person, quenched a thirsty person, clothed a naked person and freed a prisoner, then this noble act does not last, but it lasts only for the short time of the action itself. After that, it will often be forgotten by you, just like by the one to whom you have done this act. And thus, it is buried, and it is sown in the earthly kingdom of forgetfulness as something mortal and perishable. But on the true youngest day of the soul, as I have shown you, that act will everlastingly be resurrected by My Spirit in the soul. However no more in the form of the perishable earthly act but in the form of the eternally lasting fruit.

9,12. And what will this look like? Well, in the beyond it will become like an eternal and most beautiful housing environment of the soul, provided with the best and richest of everything, and where in extreme happiness he will raise himself from one completion to the other.

9,13. So as this is the situation of the works of a soul here, they will later on serve him as a housing environment in the beyond. And look, this is the true resurrection of the flesh. Believe this and keep to it, for this is how it is, and absolutely not otherwise."

9,14. Ebal said: "Yes, that sounds quite different than what the blind Pharisees were gibbering before the people. Also the sound reason of man agrees completely with this, and a new, great light is rising for it. Thus, of the flesh, which served the soul here, not the size of a sun's particle will be united with the soul and resurrected in the beyond to eternal life?"

9,15. I said: "Not as an element of the soul who lives eternally by My Spirit, because innerly he will become pure spirit himself. But for what concerns the profile of his outer form and in particular his clothing, the soul-etheric particles of his earthly body will again be united with him in spiritual purity. But of the coarse organic body, not even the size of one atom, because the destination of that body is the same as all other matter of the Earth, as this also is dissolved in ever better nature spirits, and as it was also initially arranged with much less pure nature spirits that were on a very low level of judgment.

9,16. The nature spirits that are already leaving the coarse matter can in time also become human souls. But once your soul will be in that Valley of Josaphat you will understand more of this. Therefore, let us not say anything anymore about this now.

9,17. Although the captain and his 2 servants listened very attentively to your questions and the explanation that I gave you, they nevertheless understood nothing of it. Therefore, they soon will bother us with their Greek wisdom. So we will very patiently and quietly wait a bit for their attack on us." ...