

Spiritual interpretation of the introduction of the Gospel of John

THE GREAT GOSPEL OF JOHN - Volume 1, Chapter 1

Revealed by Jesus Christ thru the inner Word to Jakob Lorber

John 1,1. In the beginning was the Word, and the Word was with God, and the Word was God.

1,1. "This verse has already been the subject of a great many misrepresentations and interpretations. Yes, even atheists have made use of this very text to dispute My Divinity, for they had denied the existence thereof entirely. However, we shall not again present such false concepts, whereby the confusion would only grow; instead we shall illuminate the matter with the quickest explanation possible. This illumination, itself light from within the primordial light, will oppose and vanquish all misconceptions by itself.

1,2. A primary reason for why such texts are misunderstood is, unfortunately, the incredibly lacking and incorrect translation of the Scriptures from their original tongue into the tongues of the present time. This is for the best, however, for if the spiritual essence of such texts were not hidden as well as it is, the holiest contained therein would long since have been utterly desecrated; a disastrous prospect for the entire Earth. Though as things stand, only the bark has been gnawed at, while the living sanctum within has been preserved.

1,3. Even so, the time has come to reveal the true, inner meaning of such texts to all who are worthy of partaking of this knowledge. The unworthy, however, will have to pay dearly, for in cases such as these I will not be trifled with, and I shall never take part in a trade.

1,4. Now, following this requisite prelude is the elucidation, though I must note that only the inner meaning, pertaining to soul and spirit, is to be understood here, and not the innermost and purest heavenly meaning, for it is too holy, and it may only be bestowed, without inflicting harm, upon those in this world who seek it by living their life in accordance with the precepts of the Gospel. The inner meaning pertaining to the soul and spirit, however, may easily be found, occasionally even by way of the correct translation in the respective vernacular of the time, which shall become evident in the explanation of the first verse.

1,5. The expression 'In the beginning' is already a major perpetrator, responsible for greatly obscuring the inner meaning, for by this could even the eternal existence of the Divinity be questioned and disputed, which has indeed been done by some of the worldly wise of times past, from whose school the present-day atheists have actually emerged, truth be told. Now though, as we render this text appropriately, its shell will appear paper-thin, and it will be a simple matter to clearly and accurately spy the inner meaning through this cover.

1,6. The correct translation shall read thus: In the primordial essence, or the primal cause of all being, was the light (the great and holy thought of creation, the existential idea). This light was not only in, but also with God, that is, the light substantially and visibly emerged from God and was thus not only in, but also with God and, in a way, flowed around the primordial, divine being. Thereby was the basis for the eventual incarnation of God given, which will become plainly evident in the following text.

1,7. In truth, who or what was this light, this great thought, this holiest, fundamental idea of all future existence, substantial and free? It could not possibly be anything but God Himself, for in

God, through God and from God could manifest nothing but God Himself in His eternally perfect being, and thus may this text be read as follows as well:

1,8. In God was the light. The light flowed through and around God, and God Himself was the light.

John 1,2. He was in the beginning with God.

1,9. Now that the first verse has been elaborated on and may be understood with ease by anyone possessing any measure of enlightenment, the second verse is quite self-explanatory and merely bears witness to the fact that the above outlined 'word', or 'light', or 'the great thought of creation' did not come into existence in the wake of the primordial being of God, but is as eternal as God, being itself God, and as such does not contain within itself any process of emergence. And so, the explanation would go as follows: He was in the beginning, or in the primal cause of all being, and in all existence to come, as the primordial cause itself with, in and out of God, being itself God through and through.

John 1,3. All things were made through Him, and without Him nothing was made that was made.

1,10. This verse too merely confirms and substantiates, as it were, what had already in the first verse explicitly presented itself as the 'word' or 'light' in the primordial essence of all being and emergence, wholly present, but not yet made fully manifest.

1,11. Accordingly, this third verse shall be purely rendered, reading as follows: All existence emerged from this primordial being, which in itself is the eternally primal cause of its existence through and through. The light, word and will of this being made its very own light, its eternal idea of creation, manifest out of itself into a tangible, visible existence, and there is nothing in all of eternal infinity that did not emerge from the very same primal cause, and in the very same way, into a manifest and visible existence.

1,12. Whoever has now fully grasped these three clearly explained verses must find the meaning of the fourth verse quite self-evident.

John 1,4. In Him was life, and the life was the light of men.

1,13. It is most evident that the primal cause of all existence, the light of lights, the primordial thought of all thoughts and ideas, the archetype of all forms, firstly, cannot be formless, and secondly, cannot be death, considering death signifies the very antithesis to all existence, no matter the shape. Thus, within this word, or light, or this great thought in God, fundamentally God Himself, dwells a most perfect life. So, God has been, from eternity, the most perfect, fundamental life in and out of Himself, through and through, and this light or life called forth from within itself all created beings, and it was the light and the life within these beings, within humans that had emerged from Him. And so, these beings and humans were the spitting image of the primordial light, which called forth within them their existence, light, and a life in the indistinguishable image of the eternal primordial existence.

1,14. The primordial life in God is and must be a perfectly free life, otherwise it would be no life at all. This life must be one and the same within the created beings as well, for otherwise it too would not be life, no being, no existence. It is evident that the created beings, humans, could only

be given a completely free life, which must sense that it is a perfect life, but also realize that it had not emerged from itself, but rather out of God in His perfect image, in accordance with His eternally almighty will.

1,15. This perception must be present in all created beings, just as the understanding that their life and existence must be a perfect image of God, for otherwise they would have no life or existence at all.

1,16. Should we now consider this circumstance more closely, it becomes clear that two separate feelings must meet face to face within the created beings, namely, the feeling of being equal to God, or to the presence of God's primordial light within them, and, from this light, the feeling of having been created at some point by the primordial will of the Creator.

1,17. The former of the two feelings puts the created being on equal footing with the Creator, and, as if having emerged from within itself, is wholly independent of the eternal, primal cause, as though grasping and harbouring it within itself. The latter of the two vital feelings, necessarily arising from the former, must nonetheless consider itself a product of the primal cause, having only in time freely become manifest, and as such is entirely dependent on the primal cause.

1,18. This humbling realization transforms the former feeling of exaltation into a sensation of humility as well, an essential and unavoidable step, as will be illustrated plainly in a moment.

1,19. The feeling of exaltation violently resists such humiliation and seeks to smother the latter feeling.

1,20. Though such a conflict then breeds rancor, and finally hate towards the primal cause of all that exists, and therefrom towards the lowly feeling of humility and dependence. As a result the feeling of exaltation grows weary and obfuscated, and the primordial light within the created being gives way to night and darkness. This obscurity will hardly recognize the primordial light within itself anymore, and, blind but nonetheless independent, distances itself from the primal cause of its creation and existence, unable to perceive it within its delusion.

John 1,5. And the light shines in the darkness, and the darkness did not comprehend it.

1,21. And so, this primordial light may shine as brilliantly as it may in a night such as this, but the night, though it too has originated from the light, no longer possesses proper vision, and it does not recognize the light descending into the darkness to return it to the true primordial light once again.

1,22. Thus have I descended into the world of darkness as well, as the eternal, primordial existence of all existences, as the primordial light of all light and life, to all those who had emerged from Me, but they did not recognize Me amidst the night of their exhausted feeling of exaltation.

1,23. For this fifth verse points out how I, in accordance with the primordial standards and circumstances, have descended into this world created by Me and out of Me, as the very same God I have always been from eternity, and the world fails to recognize Me as its very own fundamental existence.

1,24. But I, as the primal cause of all existence, in My eternal, primordial light, simply had to foresee how the perpetual conflict within man would ever more impair and devitalize his feeling of

exaltation, the primordial light within men, until it grew dim and eventually faded entirely, leaving only darkness, and, because of this, men would not recognize Me if I came to them in the likeness they had received out of Me. In fact, many, if not most, would fail to recognize Me, especially if I suddenly came to them as a Deus ex machina (an abrupt and unexpected resolution to a seemingly unsolvable problem), wholly unprepared and in a limited human form, in which case I only have Myself to blame for the fact that men could not possibly recognize Me, for they would not be adequately prepared for My arrival in this way.

1,25. Indeed, I had come to this realization from eternity and, as a result, had this My advent foretold to men through many seers who did not lose My light in the conflict, beginning during men's initial emergence, right up until the time of My actual arrival. The seers faithfully described the circumstances and even the time and place of My advent. At the time of My arrival I performed great signs and awakened a man within whom dwelt a great primordial spirit, that he might announce My arrival and presence upon this Earth to the blind.