

Preface

Bible flaws which have crept into Scripture are not corrected because every church swears on its own Bible as the only true one. That is the short version. The long one is rooted in the stubbornness of church representatives. Jesus explains here, that not one century passed without His intervening to correct that. But people who received the word of God were labeled crazy, insane or worse. They were not "eliminated" like most of the Old Testament prophets, but the result was the same.

Here, after an introduction in chapter 90, Jesus elaborates.

Why no correction of Bible flaws?

The great Gospel of John

CHAPTER 90

Healing of the son of a royal nobleman (1/90)

Joh.4:47. There was a royal nobleman whose son was lying ill at Capernaum. When he (the sick son's father) heard that Jesus had come from Judaea into Galilee, he came to Him (to Cana) and begged Him to go down (to Capernaum) and help his son who was dangerously ill.

As we were on the point of setting forth on our way a man of royal descent and a close relative of the commander, who a few days ago had gone to Capernaum, came hurrying towards Me almost out of breath for he had learnt from the commander that I had again returned to Galilee from Judaea. This royal nobleman had an only son who suddenly had been attacked by a bad fever and the doctor in Capernaum had realized as soon as he saw the patient that he was quite beyond help. The father was in despair and did not know what to do in his grief. Then **Cornelius**, the commander, came to him and said: 'Brother, there is a way. It is less than an hour's brisk walk from here to Cana, where the famous healer Jesus of Nazareth is staying. I myself met Him there and spoke to Him on my journey here. He will surely still be there for He promised me to come from there directly to Capernaum and visit me. What He promises He also keeps without fail, and since He has not yet come to me He is definitely still in Cana. Therefore, hurry to Him personally and beg Him to come to your son and help him. And I can assure you that He will come immediately and help your son.'

[2] Having heard this from his brother Cornelius, the royal nobleman hurries to Cana and, as already mentioned, arrives there quite out of breath as I was just setting forth on My way. On reaching Me, he falls at My feet begging Me to hurry with him to Capernaum as his only son who is everything to him was dying and no doctor in Capernaum was able to help him. If I did not come quickly to Capernaum, his son would die before I got there if he had not died already.

Joh.4:48. And Jesus said to him: “Unless you see signs and miracles, you will not believe.”

[3] I said: ‘See, My friend, it is not easy with you people, for unless you see signs and miracles already in advance, you do not believe. I help only those who believe even if they have not seen any signs and miracles beforehand. For where I am approached with unconditional faith, I also heal surely and certainly.’

Joh.4:49. The nobleman said to Him: “Sir, come down before my son dies.”

[4] Here **the royal man** exclaims: ‘O Sir[*], do not discuss this at such length with me poor man; you can see that I do believe or I would not have come to you. I beg you, O Sir, just to enter my house and my son will live. But if you delay, he will die before you arrive. Look, I have many servants, and if I say to one or the other: do this or do that, he will do it. If I did not believe in you, O Lord[*], completely, I would have sent one or the other of my servants to you. But since I am filled with the firmest faith, I came myself. For my heart told me: “If only I find and see you, my son will become well. Lord, I also confess that I am not worthy to have you under my roof, but if you would only say one word, my son will become well and live.’

[* In German the word here used is ‘Herr’, meaning ‘Sir’, ‘Master’ or ‘Lord’.]

Joh.4:50. Jesus says to him: “Go home, you son will live.” The man believed what Jesus said and went home.

[5] I said: ‘Friend, such a faith I have not found anywhere in Israel. Go home confidently; you will receive according to your faith. Your son will live.’ And the nobleman went home in tears of gratitude and joy, for he believed My word without any doubt, but I still spent the night and the following day in Cana to the great joy of the host.

Joh.4:51. When he was on the way down (towards Capernaum) his servant met him with the news: “Your child lives.”

[6] As the nobleman – who was much respected in Capernaum, on the one hand because he, like the commander Cornelius, was related to the ruling house in Rome and, besides, was a high-ranking officer appointed by Rome – approached the city his numerous servants were coming towards him announcing loudly: ‘Master, your son lives and is perfectly well.’

Joh.4:52. He asked them what time it was when he (the son) began to recover. They said: "Yesterday at the seventh hour the fever left him."

[7] Then the man almost fainted with joy and asked at what time he had recovered. And the servants told him unanimously, 'Yesterday at the seventh hour the bad fever left him.'

Joh.4:53. The Father noted that this was the exact time when Jesus had said to him: "Your son will live." And he and all his household became believers.

[8] Hearing this from his servants he began to work out the time and found that it must have been the exact time when I had said to him "Your son will live." So he walked home at ease, and when he arrived the commander **Cornelius** already led the completely healthy and happy son towards him, saying: 'Well, brother, did I send you to the proper healer or not?'

[9] And **the royal man** said: 'Yes, brother, through your advice you have restored my life tenfold. But this healer Jesus of Nazareth is obviously more than an ordinary healer who ever so skillfully knows how to cure diseases by means of medicinal herbs. Just imagine! Without ever having seen my son, He simply said "Your son will live", and the boy recovered at once. Listen, this is of great significance. I tell you: this is not possible to any man, but only to a god. And from now on I believe, and so does no doubt my whole household, that this Jesus is beyond any doubt a true God and for the salvation of all men walks among them in a human form and heals and teaches them. When he comes here he must be shown divine veneration.'

[10] Says **Cornelius**: 'I know Him already as that and am fully convinced, but He does not allow people to approach Him like that.'

[11] Says the father of **the healed boy**: 'Brother, where one has such evidence in hand, I think, one cannot do too much.'

[12] Says **Cornelius**: 'I fully agree with you, but as I have already told you it is a fact that He is a declared enemy of public and external marks of respect. As far as I know from His earliest childhood, only the silent, innermost mark of respect expressing itself in the love of the heart is acceptable to Him. All that is only external He even regards as irksome and if He came here, as he promised me, you might by a public worship drive Him away from this place forever. Therefore, do whatever you wish within your heart, but avoid all public ceremonies, for I know Him already since His birth in Bethlehem and have heard and seen much of Him since that time.'

[13] Says **the royal man**: 'All right, I followed your advice yesterday by day and will, therefore, listen to you and follow it also now at night.'

[14] (In order to avoid giving cause to hair-splitting, there should here be added a brief explanation regarding the word "yesterday". A day – in particular in Galilee – lasted only until the respective sunset and after the sun had set actually the next day already began a few minutes after sunset the previous day was already described as "yesterday". With the sunset began the first night watch for the coming day. A night watch, however, was a period of three

hours and an hour of day was in summer equivalent to almost two of today's hours and in winter to not quite one, for the daylight time had to have always 12 hours whether the day was short or long. If here it says that the nobleman walked from Capernaum to Cana in one hour, it would nowadays amount to almost two hours. This brief explanation is all the more necessary as some things in this gospel could hardly be correctly understood, since the respective time references were only according to those times and not according to the present chronology.)

CHAPTER 91

2,000 years of Gospel (1/91)

Joh.4:54. This was now the second sign which Jesus performed after coming from Judaea into Galilee.

The following day in Cana I told John, who had recorded the first sign at the wedding, to record also this second sign performed in the same place. And this John also did with few words in eight verses as it is written.

[2] Also Matthew asked Me whether he too was to record this event, but I say to him: 'Leave it. When tomorrow we come to Capernaum where I shall again teach and perform signs, those you shall then record. But add to My Sermon on the Mount also the healing of the leper at Sychar, whom I healed as I was descending from the mountain.'

[3] Says **Matthew**: 'Lord, as far as I know two lepers were healed by You at Sychar. Which one should I record?'

[4] I said: 'Actually more than two were healed, but it is sufficient to mention the one I healed at the foot of the mountain and whom I bade show himself to the priest Jonael, whose name you need not give, and offer the sacrifice Moses has laid down for a witness. For who does not believe Me because of the one sign will not believe if I worked a hundred signs. Therefore, record from the many signs only the one I now told you about.'

[5] Says **Matthew**: 'Oh yes, Lord, now I know which sign You mean. I did make a note of it, but did not write it down in detail. This I will now do and start a new chapter with it. For I divided the Sermon on the Mount into three chapters and this will now be the fourth.'

[6] I said: 'For the time being this arrangement of yours is good, but after I shall have been lifted up from this Earth into My eternal Kingdom, you will have to write another 4 chapters preceding these. Therefore, you can already now give the 3 chapters on the Sermon on the Mount the numbers 5 till 7 instead of 1 to 3, and the new one will then become number 8.'

[7] So Matthew immediately arranged his notes in this way, and thus nowadays the Sermon on the Mount, although the first thing recorded by Matthew, is not contained in the first chapter, but only in the fifth, sixth and seventh chapters.

[8] To be acquainted with this fact is also needed for the better understanding of the Gospels of John and Matthew, for **both of them were written under My personal supervision.** The object here is mainly to bring the two outwardly apparently so different records into proper harmony, because it has almost always been the case that even good interpreters of the Scripture have regarded the miracles which appear similar in Matthew and John as the same, but have nevertheless been wondering "How come that Matthew says this and John that although the fact seems to be one and the same?"

[9] Many errors resulted from this and not seldom a complete turning away from My teaching as it is written in the Gospels.

[10] Here once could say indeed: "But why, O Lord, did You allow this to happen through so many centuries without enlightening anyone?" There I say:

[11] Not a century passed in which I did not, wherever My teaching is more or less accepted, choose and awaken men to give people the facts and necessary interpretation of the Gospels. The chosen have always done that and also historically supplemented in the records what had got lost, partly through human negligence, partly through the obstinacy and not seldom evil intent of the various sectarian churchwardens and priests of the Gospel where My teaching was concerned, and only very few accepted that.

[12] The churches, which in the course of time had systematically developed naturally, rejected it declaring it to be "heresy" and "devilry" because it did not suit their greedy and tyrannical purpose.

[13] Scientists and artists on the other hand described such phenomena as "fantasy" and "dreamy nonsense" of a poor wretch who wants to be something too, but without having acquired the necessary qualities through effort, diligence, and profound study.

[14] In the place, however, where the chosen and awakened prophet lived and was known he was accepted least of all and, therefore, did not have much success. For according to people's notions, as they generally are, a prophet should actually not live on Earth at all, should not have a human shape, eat and drink and wear clothes, but should at least drive around in the air in a fiery chariot like Elijah and from there announce to each person only what he in his self-love likes to hear and what flatters him. That would then be a proper prophet at whom all eyes and ears would be directed, particularly if during his air travels he would miraculously

throw great quantities of gold and silver coins to the rich, but small copper coins to the proletarians, at the same time praising the great, rich and mighty, but frequently severely disciplining the poor devils (proletarians), especially if they dared to grumble at the rich, great and mighty. Such a prophet would, of course, not be very popular with the poor, and they would not praise him.

[15] However, if the prophet is a man like any other man, if he eats and drinks, has even a home and besides maybe follows some worldly trade, oh, that is already the end where his prophesying is concerned. He is pronounced either a simpleton or a hypocrite and has not much chance of achieving anything in his homeland.

[16] Thus I have during the almost 2,000 years always made up what was missing. But who accepted it? I tell you: always only very few and these seldom actively enough. Notice of it was taken, but that someone should have changed his way of life accordingly and then in his spirit convinced himself that the otherwise natural man was really chosen by Me to bring a new light from the Heavens to men in the world that had gradually become so dark, that was never done for all kinds of idle reasons.

[17] One has bought himself a team of new oxen which he has now to break in for plowing, so he has, of course, no time. Another must cultivate a new field and cannot come because of that. A third has taken a wife and, therefore, has no longer any time or opportunity. A fourth must build a large house and has so many worries now, he cannot possibly have time. And thus everyone has some excuse and a new light from the Heavens then again burns in vain during a whole century in some hidden corner of the Earth. And if in the next century I again send a new light for illuminating the ancient records, it will have the same fate.

[18] If this is certainly so, judging by the experience at all times, the question arises whether I can be blamed if the ancient records show to this day the same deficiencies that were already a thousand years ago discovered by idle rationalistic researchers and over-subtle brooders as a result of which always many doubters and, finally, rejecters of My teaching and its – and My – fullest divinity have gone forth like mushrooms from the ground.

[19] The reason why I am now giving a full light in this matter is so that in the end no one may be able to excuse himself as if since My bodily presence on Earth I had bothered neither about the purity and completeness of My teaching nor the people who accepted it.

[20] When I shall come again to Earth soon, I shall undertake a thorough sifting and not accept anyone who will come to Me with whatever excuses, for everyone who seeks in all earnest can and must find what he seeks. However, the sick sheep and asses feeding at the crib shall be administered medicine after which they are sure to become greedy for the feed from the Heavens, but then they will as convalescents be fed homeopathically for a long time. But now once more to the Gospel.'

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Rudolf Julius

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