Why God became Man

The following is taken from the 3rd volume of the revealed work "The Great Gospel of John", a work which in fact constitutes an autobiography of Jesus Christ and an invaluable gift of the Lord to mankind. It was given to Jakob Lorber between 1860 and 1864.

Setting: With His disciples and quite a number of guests Jesus resides in the vicinity of the town of Caesarea Philippi. The talk was about various matters concerning the temple and the relationship of God and man.

One of the guests present is Philopold, a very wise (intelligent) and pious man. After having discovered that the spirit of Jehovah resides within Jesus, the discussion turned around the question of God's incarnation.

Philopold having asked the Lord to explain the reasons for this move, it is the Lord who invites Philopold to tell the listeners the reasons why the supreme power of creation decided to become man.

The Great Gospel of John, vol. 3, chapter 182

[03_182,02] [Jesus:] Your observation about the difference between an angel and a true person of this Earth is quite right; it is very accurate how you have summarized things and developed them quite superbly. My gentle dozing was only a consequence of the bodily tiredness; for we have now worked for almost two full nights!

[03_182,03] But since you are such a true platonic sage, explain to us now the actual reason for My descent into the flesh of this Earth!

[03_182,04] What I am in the spirit and was since eternity, you know; but that I also have a body with flesh and blood like any other person, that you see and feel as well as everyone here at this table.

[03_182,05] Why did I clothe Myself with a mortal shell? Why did the original reason for all existence and life clothe Himself in a shell of obvious mortality?! Must it be so, or is this only a whim of the eternal spirit of God which is in Me and resides and works? If you can uncover these things satisfactorily, you shall receive a token of wisdom from the heavens even in this life!"

[03_182,06] Philopold says, "Lord, to be honest, I suspect it, and my night of life is beginning to dawn like early morning, obviously through the gift of Your mercy, oh Lord! Yes, I feel the endless greatness of what is to be disclosed; but the words fail me!

[03_182,07] Things cannot be explained with an eon of earthly wisdom; one

would have to have the native language of the spirits, and this would have to be understood by everyone, otherwise one would be speaking to deaf ears.

- [03_182,08] But firstly, where should one find such a language, and secondly how could one give the people the correct understanding?! Look, oh Lord, in my opinion those are very essential things, without which a very high revelation of wisdom is totally and utterly impossible!
- [03_182,09] But nonetheless I feel very acutely the great and blessedly wonderful truth in me; but I also feel the fullest impossibility of clothing this greatest and most blessed of all truth in our pitiful words for the purpose of correct understanding. You, oh Lord, will mercifully see this reason and therefore dispense me with such a very most enormously high and great revelation of wisdom!"
- [03_182,10] I say, "Ah, that is vain, so much is not needed as you think! In the brain, where the soul usually harvests its wisdom, you will certainly find the appropriate words with difficulty; but in the heart it is all the more so, since that is the carrier of the spirit from the heart of God.
- [03_182,11] Seek then, and you will find that even the greatest depth of wisdom can be revealed for everyone with the simplest and shortest words in the world much better than with the high words of Solomon's wisdom! What use is this Song of Songs if you understand it as little at the thousandth reading as at the first?!
- [03_182,12] But Solomon had to write like that because it was not yet the time then to completely reveal the deepest secrets of heaven to the incapable people, who were still completely devoid of the spirit in their hearts, but to give them only hidden pointers in order to make their souls keen for what was to come. But there was no talk of understanding the texts.
- [03_182,13] For Solomon understood just as little of his Song of Songs as you do; for had he understood it, he would not have sinned and would not have become a complete idolater and adulterer a thousand times over.
- [03_182,14] But what he wrote through the spirit of God, which passed through his soul in certain moments, is nonetheless God's pure word but not given to be understood with the brain, but with the capable spirit in the heart from God, which has only been placed in the hearts of a few people as exceptions in this time since My descent, so that they will recognize Me and understand Me, for their own sake and for the sake of many other yet spiritless people.
- [03_182,15] But in your heart the mentioned spirit has already been laid like an embryo in the lap of a mother; you only have to look around a little in your own heart and you will find the spirit from God already in you, and this will then lend you words with which you can easily reveal to this table what I have asked you."
- [03_182,16] Philopold says, "Lord! That would all be very correct, and it may well be that I can find the key in my heart; but for You, oh Lord, it would be a very easy thing to reveal this deep secret to us, and we would then be Your very most attentive listeners. But for me it would be something terribly difficult, and in the end I might be completely laughed at, and with reason!"

- [03_182,17] I say, "Oh, not at all, firstly it is within My order that I should be revealed also by you people quite freely, in order to have a purpose in your lives, and secondly things are not at all as difficult as you imagine in your brain.
- [03_182,18] I could very well tell you and others, and you would also understand Me if it was necessary; but your soul would store it just as well as everything else for your brain alone, where it would then be of no use to your soul. For what the soul stores in the palace of its brain, dies and passes away in time along with the brain; what use then can the spirit draw from what has happened and what has stopped existing?!
- [03_182,19] But if you develop such a thing from your heart, it will then remain there for ever in something that is eternal, namely your spirit, and likewise through that forever in your soul; but what the brain seizes, passes away, and nothing is left of all the worldly wisdom in the soul when it one day leaves the body.
- [03_182,20] Therefore you must all take everything to heart and bind it in your heart and reveal it; for what the brain creates is suitable only for the passing life on this world and for the mortal body.
- [03_182,21] Soul and spirit do not need this; they need no earthly clothing, no house, no field and no vineyard. All cares from the recognition of the brain is directed at the covering of the bodily needs which unfortunately have such a high degree among the people that they can never be counted and even less achieved for the largest part of humanity.
- [03_182,22] The earthly intelligence of the brain can therefore never accept and understand something purely spiritual, because it has been given to man only for the necessary care for his body. Such a thing can only be done by the divine spirit in the heart; it must therefore be practiced from early on. Once it has reached some degree of solidity, the correct order in life will have been as good as established; and so just try to unfold what I demand of you, and your spirit will gain a great advantage!"

Chapter 183

- [03_183,01] Philopold says, "In Your holiest name I will try then to see what I can unfold out of myself.
- [03_183,02] I reckon, if even an ordinary person must have a reason for any quite ordinary action, otherwise he would not have put his limbs into motion, all the more so can we assume that God, as the only eternal true and pure all-powerful spirit, must have had an extremely cogent reason to squeeze itself into the limited form of flesh and so as the Creator of all things become a fellow creation for His creatures, as we people are.
- [03_183,03] But as only love alone is the powerful incentive for whatever action for us people, likewise love was certainly also the single high motive for encouraging You, oh Lord, as the holy consequence of this, to walk among us and teach us to recognize Your will freely in us, to make it our own and then to act independently to please You, oh Lord.

- [03_183,04] This is how it seems to me in my heart quite naturally and actively: You once in eternity changed Your ideas into truly solid forms. At first the forms were rigid and stiff, as now everything which stands before us seems to be completely lifeless to our senses. From these great and seemingly dead forms You developed from time to time gradually more and softer and more self-aware forms of life with less or more free movement and action. All this is and was only a preparatory school and first test of fully free life in all the fully free people coming afterwards, to whom You, oh Lord, gave the main and fundamental form of Your own fundamental existence.
- [03_183,05] Now man was there, became aware of himself and of his divine freedom, had a great joy in his existence, in his beautiful form and could tell and count the things that were around him.
- [03_183,06] But soon he began to ask after his origin, likewise the things that had been given to serve him; and when You, oh Lord, saw that, You became joyful in Your divine heart, and You gave him the opportunity to feel You more and more and to think.
- [03_183,07] Through the inner silent and secret revelation in the heart of the now free man who was Your equal in everything, Your eternal spirit led him to begin to discover that he, along with everything around him, must be the work of an all-powerful and highly wise and good being. Through such an ever increasing and brightening recognition the new, magnificent man had to be filled not only with the highest respect and honor before the Creator of all things, whom he could feel ever more acutely, but also with a longing love for Him in his heart to see Him just once and speak to Him, in order to recognize with faithfulness that his great idea of the existence of such a high being, constantly awakening honor and love, was no vain fantasy!
- [03_183,08] This great longing rose and rose higher and higher, and the holy demand for You, oh Lord, in Your spirit, became warmer and warmer in the pure and still unspoilt breast of the first human couple.
- [03_183,09] True, these first people loved each other; but they did not recognize each other and therefore their love for You, oh Lord, united them, and created in them the ever increasing and more determined confidence that there must be a great, holy and all-powerful Creator who had set the people as lords over the whole Earth and over all the things, because all other creatures of the Earth bowed before their will.
- [03_183,10] When such a longing to get to know You personally had reached its highest culmination, You then were also awakened in Your godly heart and opened the inner eye of the people, created an ethereal human form for a moment and showed Yourself to the people longing for You.
- [03_183,11] Only then did man see the great and holiest truth and the fullest reality of his presentiment and had a great joy in You, but also a great fear of You who had given him, along with everything else, his existence.
- [03_183,12] At that time man was as good and pure as a sun; nothing dulled his senses, and what one calls passion was far from his sacred breast.
- [03_183,13] But You, oh Lord, knew well that only the human form was

animated by the breath of Your will, and that he was now capable of beginning to work on his own inner formation, in order to achieve free independence.

- [03_183,14] You directed him and showed him the way one, leading to divine, freest independence, and the other leading to the captive and therefore utterly dependent existence.
- [03_183,15] A commandment was the threatening pointer and the questionable double path itself.
- [03_183,16] But so that the commandment became what it should be for the new people, You had to give man a tempter, so that he would prompt him to disobey the commandment and man would then hold firmly to the commandment through his own firm will and would observe it faithfully.
- [03_183,17] This lasted for a while; but You Yourself saw that man could not finally reach that high level of complete independence which You had pinned out for him through the strict obedience of a commandment.
- [03_183,18] In order to achieve that, man had to be separated from You ever further and deeper; he had to fail and fall and then only begin to pull himself together again in such highest division from You with great effort and under all sorts of temptations and complaints, and then search for You with a humbled and purified heart.
- [03_183,19] When the fallen man had risen again to You by such a painful way out of his profound depth, You came to him again, showed Yourself to him once again in a much more extended form and likewise in a greater educational revelation to the people, and made the great prophecy of what You have now performed before our very eyes, that You too would become a fellow man for man, so that he could stand before You in complete independence for all future times and You would have the greater, more magnificent and certainly more blessed pleasure to face Your children not immediately as a God, Lord and Father spread through all eternity and therefore never to be seen and never to be touched, but instead as a visibly loving Father, whom the children can love, and to lead all the good children personally into Your wonderful heavens.
- [03_183,20] What a blessing could that be for a never-ending God, if He could see His dear children, but they could never see Him as anything but an endless sea of light?! In this way You have prepared the greatest blessing for the people and thereby as the true, only and most loving Father of Your children also for Yourself.
- [03_183,21] For what desire could You have even in the best and most pure of heart of all Your children in the certain knowledge that they will never see or hear You speak in all eternity?!
- [03_183,22] Thus You, oh Lord, have done all this for Your and the people's will, so that the pure can become happy in You and that You can enjoy the highest bliss and happiness in them!
- [03_183,23] And if now all the angels come down from heaven and can give me another reason for You present fully and even materially formal human existence, I will give up forever my humanity and will stop existing, or I will be an animal

forever

[03_183,24] If You, oh Lord, had no love in You, You would have never called any of Your most magnificent ideas into a visible and formal existence; but since You had a great pleasure in Your godly heart in Your wonderfully magnificent and great ideas and loved them before Your endless wisdom and power had ever called them into externally visible and formally secured beings through Your strength, Your love, which was also becoming more and more fervent and active, forced You to give Your ideas an existence apart from You and therefore also a continuing life.

[03_183,25] This life, however, is nothing but Your highest, most powerful and purest divine love!

[03_183,26] All creation breathes out their life and in this love of Yours, yes, their whole being is nothing but Your love, and all forms are also only Your love! Everything we hear, see, perceive, sense, feel and taste are only Your love! Without it a sun would never have lit the Earth and warmed its fields!

[03_183,27] But if only Your love has done all that with Your magnificent original ideas, should it then do nothing for itself in order to achieve in all fullness what originally forced it to prepare a free, independent life for its ideas?!

[03_183,28] I am now of the opinion that I have spoken the full truth, from which goes forth that You, God of eternity, inevitably had to become in time a person like us, driven by Yourself!

 $[03_183,29]$ And I also believe, as far as is possible for my human wisdom, that I have exhausted the question that You gave me! I beg You, oh Lord, to now speak Your judgment on this quite clearly."

Chapter 184

[03_184,01] Everyone is amazed by the deep insight and wisdom of Philopold. Kisjonah looks at him from head to toe and cannot understand how this person otherwise well known for his great experience now suddenly amazes everyone with his deep wisdom, and even Mathael says, "I also have some knowledge – but my spirit has never reached such a depth as this! His spirit or soul must already have been schooled in another, better world!"

[03_184,02] Jarah also looks at the wise man and can hardly come to terms with his wisdom through sheer amazement.

[03_184,03] But I say to him, "You see, My dear friend and brother, how well you succeeded and how you have hit the nail on the head with your magnificent answer to the question I placed on your heart!

[03_184,04] I tell you that you have now revealed the fullest truth in My name to all My disciples, friends and brothers in the most faithful, truest and most easily understandable way, and I do not need to say anything else except: So it is, and so have been all things since eternity!

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The Great Gospel of John - Revealed to Jakob Lorber

[03_184,05] You see, there is more wisdom in this than in the whole Song of Solomon, who understood it just as little as anyone else; for if he had understood it, he would not have fallen into the sins of all sins and been destroyed!

[03_184,06] Therefore seek wisdom only in your hearts and the correct revelation from Me, than you will understand it easily and keep it for your whole life and forever"

Published by HisNewWord.org Dec. 30, 2010