

Judgement

recorded by Anita Wolf

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Acts of the Apostles (1)

- (10) And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
- (11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
(KJV)

Second Epistle of Peter (3)

- (8) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
- (9) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (KJV)

I AM COMING SOON WITH MY KINGDOM

WHOEVER has ears to hear, let him hear; whoever has eyes to see, let him see; but whoever is willing, let him receive the Word of the Spirit and of Truth within himself; for this bears witness of the future and of the present, of the time before there were people and of that which is to come and which will overcome the world.

We are calling the children of the Light, the children of the Holy Name. We are calling those who are awaiting the Spirit, once poured over the disciples, now held in readiness in the silver vessel in the Holy of Holies, the temple of the city of the living God! We are calling all believers to be prepared for the great day, which the LORD has reserved for Himself (see Rev. 14, 7).

He came as “the Son of Love” to bless and to redeem the earth which was covered in darkness. He is coming, He has already set out from the sanctuary to visit the world for the second time, to do away with the final death, to free the last prisoners.

Two voices from Heaven are telling men: listen, see and know what is coming to you. See that you stay on the righteous path, for this is full of salvation and eternal grace. On this path alone comes Almighty God, the only true God, who leads all those who are waiting for the light of His Truth. He brings His Truth as a most holy gift.

Those of you who wait for and trust confidently in the Lord, heed His great compassion which on the Day of Judgement will come over the earth as a LIGHT OF ETERNAL GRACE. The Almighty will appear in the glory of His array and of His solemnity, on which He sets up His kingdom, and by which He will perfect it. Whoever is of the Lord, let him purify his heart, take up compassion and sow it as the seed of all salvation. Whoever sits in the assembly of wrath participates in this; to him will be given as he wishes. Whoever wishes to see punished those who have gone astray, as one calls the ungodly, shall himself be punished. Whoever preaches of smoke, fire, water and mountains, shall inhale their breath; for judgement belongs to the eternal judge alone.

But those who left “God’s High House” will weep when the light which they will not be able to endure, falls on this poor earth.

And they will spend their time until they are purged of all uncleanness and of their evil. That will be a terrible reckoning. They will not understand the benevolent compassion of the Last Judgement, until they have become whole and their eyes have been completely opened to see the glory which has been prepared for all men. Confusion will also overcome many believers if they know little of the Holy Spirit and His power. It will also overcome those who despise drawing from the fountain of wisdom that enlightens anyone who yearns for just love and bow humbly before the Lord who has created all things.

Who knows of the first acts of the Almighty, of His works which have never been seen? Does anyone know the hidden order on which the structure and the purpose were founded? Who can know the number of works and estimate their duration? No one knows the day or the time, either of the first or the last hour, or of Doomsday, of the Last Judgement, and its mighty trumpets.

But those who, like John, devote themselves entirely to the work and listen eagerly for that which Heaven reveals, will become aware of the glory of their God, and He will call them to His wonderful Light. And even if they are not aware of the coming, and do not know the earth’s hour, they will yet stand with burning lamps along the path and will not worry whether there is enough oil, should the bridegroom in His mercy pass by, so that out of the courts of justice some will still turn willingly and quickly prepare themselves to receive grace.

Whoever has dedicated himself to the divine order, will not be angry about the time of waiting; for he knows: God is gracious and of great goodness. HE patiently holds the course of events in His hand and with His love He moves over all sinful generations. Whoever lets himself be chosen thus, bears light in the heart of his being. Never does he call, “Here damnation - here judgment!” He knows the royal work of the seven stars, spirits and lamps, of the seven torches; and that only by these seven will everything be crowned.

Whatever happened in the material realm up to now, will now reach fulfilment in the sign of this spirit. If the Lord led Israel through the waves of the sea which rose up to protect them on both sides like walls, then that really happened, just as Moses received an earthly call to Mount Sinai which everyone could see. In the same way, God led the people home from Babel and gave them Abraham's newly blessed land. Thus, the Saviour also submitted to earthly laws, even His birth was subject to these for He came from a mother's womb. —

Now, however, it is written, "There will be a new heaven and a new earth, for the old has passed away, look, everything is new" (cif. Rev. 21, 1). The mighty word of Revelation has been given to man as a law which he does not yet know, nor does he yet understand it, and against which the old earth rebels with its last strength. The children of the world are conscious of that new age, they scent it as animals scent danger. And just like animals they, too, try to avoid it and to escape. But a grassland fire can travel faster than fleeing hooves of startled herds. This is how it will be with the newly given law which has come – invisibly – as the harbinger of the end.

No one knows of it apart from those men to whom it had been revealed, and they are few. But many are aware of the breath which precedes the new law just as the burning smell precedes the grassland fire. But they do not know the dangers, nor do they know from whence they come. They look around asking anxiously, "What should we do?" Their guessing is in vain. They want to bring peace to the world and yet, they have no peace in their hearts. How then can they give that which they themselves do not possess. They want to redeem the people, yet oppose the only true redemption through the holy blood; they do not accept it but laugh and scorn and their advice on the matter is the deepest abyss of hell. They want to unite the nations, but they oppose this, full of dispute, full of dissension, and scatter like a flock without a shepherd. So what is to become of the unity which they feel eludes them? The final time of grace they fill with vain actions and do not care about the original law of Moses, nor about the law of love which Christ taught, and least of all about the law which

will destroy the old state of affairs and bring a new heaven and a new earth.

The new law, which has been ready for a long time to blot out the past, embraces all those who truly believe in its source of power because it is valid as the keeper of the seal of the life of Christ and is endowed with the greatest sovereignty. The fourth significant stage of the Almighty's life on earth is concerned with this: purpose, final fulfilment of the redemption. The sign has been given when the law is to come into force. At this time the laws of the world will topple. To those which were apparently passed for the good of the people will more and more be added. At the end, one law will replace another before the first one has become operative. The legislators will rummage in the confusion of papers like capricious grocers who have already forgotten their first exorbitant prices on account of all the new ones which will become unbearable burdens for the poor people. But the human race will soon get angry, rebel against the confusion and wipe it out. Admittedly, this will result in very troubled times. For the earth cannot exist without laws; and many people will act like savage beasts.

Before this, there will come smoke which will encircle the earth three times (see Rev. 8 + 9). When it has passed, many will no longer exist, for the final Judgement will have begun. A terrible fire will burn, just as John prophesied. This will consume evil and with it those who indulged in it. The clouds will break to wash away all profiteers and those who practise deceit and make their hands unclean with it. Finally, the mountains will rise above all the great men who will call, "Where is God? We are the ones who set the law in motion and there is no law over us." Yet, the mountains are higher than the empty grandeur of all noble men. And HE will bury these men with them. He who made the mountains as a sign of his almighty power, force, might and strength.

The smoke, which will descend on the earth three times, is a terrible murder and bloody judgement. Mankind could easily avoid this terror; for it is not God who sends it in anger because the earth is ready for

punishment. Oh no! The evil of the children of the world sets alight these fires from which suffocating smoke rises. Complete spiritual poverty, together with sickness and evils of every kind, are the second wind which will blow. It gives out poisonous fumes. The third comes from a scientific knowledge which puts the final hell on earth. But there is not enough time either for this, or for hell to complete its godless actions.

Out of the devastation of the world cries rise up. The voices are arguing about power and about a country. They say, "We want to help the country and all poor nations." Do not believe them. In their mouths is deceit and their talk is treason. Do not concern yourselves with the struggle for power or for any lands. Those who are awaiting the spirit have their own native country that cannot be torn from their hearts. But when these things happen, remember that the fire is burning on the moorland and the ONE who has power.

Understand that which is written! The desert is lack of belief and also the empty hand of the powerful that they offer to the nations, are promises which they do not intend to keep because they feel that they are no longer in a position to be able to fulfil them. All the louder do they recommend their offer to conceal their inadequacy. But no one should give up his earthly native country easily, for even to carry this burden is part of the newly given law. How can he who does not remain faithful in earthly matters, remain faithful in spiritual matters? It is very difficult to aspire to spiritual things, to hold fast to them and through them enrich one's own soul. Man can learn this in earthly affairs. But the spiritual, which cannot be dependent on earthly matters, is to be put high above earthly matters. Moreover, earthly matters are determined by the spiritual.

The fire out of the vessel of Judgement, thrown by the angel into the moorland, i.e. into the politics of the rulers, can also affect the children of Light as they – as men – are also bound to earthly affairs. Let it be said to them: Do not be afraid. Your burdens will help to redeem and to restore the forgotten law by the new law. They will not be heavy for you, if you place them in the hands of the Eternal. The stream to which the spirit of grace leads you is the bread of life which

you always receive and is also protection which the guardian angels bestow on you.

The three-fold smoke is not yet over, when the fire of wrath blazes. Although not material, yet affecting the earth in a terrible way, it arises out of all those evil men who take from their fellow-man peace, possessions, belief and life. The last spirits of hell are the hunters. Yet in many places a real fire will rage too, which will destroy many evil men together with their evil. The old earth will drive it out and lightning, the like of which has never been seen before, will descend from the firmament on to the works of man. Then, horrified, the mockers will perceive that God's mills of patience have ground to an end for them. Then, they would like to repent, but it is too late. Their old law will no longer protect them, the new one of heaven is not yet valid for them, but only for those who follow the call of the light. They cannot gain the knowledge which would bring about their conversion; they wasted the Father's heritage, the darkness of death will descend on them, both spiritually and secularly in their time of conversion.

It will be the same with the cloud burst, which will wash away all profiteers together with their deceit. This does not only mean those who profit in money matters but also those who profit in worldly power. All their deceit will rush over all nations like a raging flood, a spring tide. He who can still profit from the first wave, will be caught by the next and buried under it. The profit of the second wave will only bring a harvest of loss and death. The profit will be worthless, all striving will be fruitless because one wave of extortion covers the next. But, conforming to nature, the destruction of the flood will also catch up with mankind. It will devastate wide areas.

"And they shall say to the mountains, cover us; and to the hills, fall on us" (Hosea 10, 8). In vain will the call resound, because when it happens, the mountains will already be tottering. Even here does human spiritual nature and the nature of the earth go hand in hand. The legislators call themselves pillars of granite, mountains, and put themselves above all nations. They hold on to their power in written laws, that is rigidly just as the mountain peaks are hardened with constant

ice and snow. But a powerful warm wind will blow over them and ice, snow and stone will fall. The anarchists are the liberated nations. And once the system of power has begun to totter, no one will be able to restore order. All action to this end is simply a work of emergency and futile. It will not rebuild the world. The earth has been ruined by bad management. Even the underworld no longer possesses enough means because its leader has turned back. But the elements of fire and water, catastrophically aroused, will make mountains totter and cause many disasters.

With this, he who knows Golgotha will best be able to see that redemption through the saying, “It is accomplished”, was and is valid. The validity is the indestructible Mount Zion, which does not totter and fall, and on which one can place all hopes. Moreover, from it comes the falling of mountain and hill by the newly given law, under whose dark shadow the earth and the mighty will come to an end. The falling mountains are: judgement, justice, dissolution of the material and the dreaded unknown, in which even the new heaven and the new earth are embraced.

Without the light to guide us, it is difficult to understand the sequence of events and their significance. Of the Judgement, it has already been proclaimed that it will not be brought about by the strength of will of the Creator nor of his very justified wrath. It is a necessary consequence of the dissolution of the old law of the world. This change has been brought about partly by the conquest over Lucifer in the very holy Golgotha-night and partly by man’s all too great lack of belief. For centuries, particularly in the present one, man have wanted to subjugate Light and Truth. Through this, the law and order of this world were seriously reduced. All liars and mockers believed on the advice of lasciviousness and evil that they could obscure the Light and banish Truth. They thought – as once the Jews did – of erecting a golden calf instead of the true God on the pedestal of their world power. They are mistaken. As they have now lost their power, the Light will appear even more gloriously and powerfully. They will not be able to bear the Light and will hide their faces in the cloaks of their last evil. But that will be of as little use to them as it once was to Luci-

fer to hide his eyes from the rays of Light of the Almighty in the folds of his robe. The image of the Redeemer had been branded on his soul. In the same way the coming event will be branded on the souls of mortals. Nothing can deliver them from it.

Justice will separate the sheep from the goats, the wheat from the chaff, the fruitful tree from the withered one, the children of Light from the children of darkness. In a town, in a house, even in a family, men will be aware of Judgement. But the sheep will find their shepherd who will lead them to the stream where they will be safe from the moorland fire. The wheat will be separated in good time by God, the farmer, before the angels at His command sweep the threshing floor of the world and destroy the chaff. In the same way, the faithful gardener will in his own time dig the good trees out of the rotten soil and plant them in his garden of peace by the River Euphrates where they will bear fruit twelve times a year. This is the time of the great Alleluia for the Light, for the world has no part in it. A famine will overrun the earth, but those who trust in the Glorious Return of the Lord will not die because the table has already been prepared for them, just as for the poor widow, whose flour did not run out in the jar, neither did the oil dry up in the jug (see 1 King 17).

However, that does not mean that the “lamp-bearers” (see Matth. 25) can live gloriously and joyfully among the poor and unrepentant people. Indeed, that would mean to be with the world and not with Him, who alone for their sakes took upon Himself the mighty sacrifice of atonement and laid it on the Holy Hearth. He can indeed justifiably expect that they will take the final sacrifices upon themselves in order to bring them to the high altar as a tribute of love and of the commandment of mercy. God Himself will accept them and put them in the sacrificial vessel above the holy fire. Then it will be seen just how high incense rises to God’s sun in the sanctuary.

The third sign, the transformation of the earth, will come as a surprise to everyone, less because of the time when it happens than exclusively of the way. Few believers consider how the promised new earth is to be created. Most think God will come on to the old sinful earth, hold a

great court of justice from which they will certainly be excluded. They are God's children after all! And thereafter, when all evil men have been destroyed, He will set up the Kingdom of Peace in which all believers will be equally pardoned, equally rich, equally glorious without worries, and will live joyfully for ever and ever without change. They call this state of affairs Paradise.

Oh how far this view is from the truth of that which will happen! Whoever thinks that God must without fail punish the "others", is himself subject to this hard necessity. He is the Pharisee who publicly proclaims, "God, I thank Thee, that I am not as other men are" (Luke 18,11). This thought is arrogance of the worst kind which God will truly punish, because it is the most evil of all sins. Almost all other sins stem from arrogance. The worst of the matter is that these people find it more difficult to repent than those who do not believe at all. The latter can be convinced about God more easily than the former can be freed of their arrogance. Therefore, the punishment lies in the sin itself as a result.

Often, gloomy pleasure grows rapidly on the torments which will come on the "lost". It is useless saying, "Oh, the poor unbelievers, what they have to endure!" In this, their serpent with a forked tongue lurks cunningly. Behind this, there is often the conviction, "I will not be judged, because I believe, I go to church, and serve the Lord God every Sunday. Once the Judgement has passed, an eternally clear heaven will then shine over this earth and I will be very near God. He will also give me a post so that I will live and reign with Him, as the Scriptures proclaim."

O foolish Christendom who only appear to believe. You are far from the path of true belief. Indeed, there is not only one wide path but two of them. One is known as the path of earthly pleasures, without belief, of lust for power and of evil vices; the other is called spiritual arrogance. The second wide path lies far below that narrow one and only in isolated parts do connecting paths, which are difficult to travel, lead back and forth. Along the broad path travel all those who have arrogance in their hearts, who think themselves better than the worldlings

and heretics, who hard-heartedly reject other views, without testing them and extracting the best (see 1. Thess. 5,12); even believers who often without pangs of conscience fail to do good or fail to put themselves behind the need of their neighbour. All of these hope quite in vain for the expected and imagined "New earth on earth".

Here is wisdom in plenty! Whoever understands has redemption as a prisoner of Zion. These men realise that the coming of the Lord is spiritual and only entails the spiritual. They give themselves up unconditionally to the work of redemption and place themselves at the disposal of the plan of salvation. They are of a pure heart and do not expect the compulsory Judgement, but preach God's Word to the poor and lost. There is only one true Gospel, which is rooted in the Word of Jesus, "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples" (John 13,34-35). He who obeys this, he who wants to help and preaches the kingdom of love and mercy, is a disciple of Christ. And he alone will walk at the side of Him who is coming.

When the captive children are free of their earthly body, then they will leave the world and enter the kingdom of the spirit, of which Christ spoke to His disciples thus, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14,2). From this it can undoubtedly be seen that Christ did not mean places of this earth, as he also said, "I came from the Father, and go to the Father." He came from His Kingdom to which He returned on completion of His sacrificial path.

But what is to become of the old earth, when other places have existed for a long time, which effectively and from the beginning of time have belonged to the children of Light? God would never carry His Kingdom, founded for eternity, to a completely inadequate place and establish it there a new; for His universality would have no room in it. Neither can the place of darkness become a shrine of eternal light. No, the firmament of omnipotence and sublimity cannot be banished to a small planet such as earth. But, however, a celestial body which has

lost its way can be incorporated in the course of the order of creation again, so that it is a part of God's Kingdom.

But not even this interpretation can be applied to the earth. As a celestial body it has fulfilled its mission at that moment when the ever-holy God, the only true God, on His Return and glorious appearance, has sat in judgement and as judge, advocate and defender has completed His divine sacrifice. He will record the outcome in His book on the evening of this sixth day of creation. During this time, the new heaven will prepare itself. But why will the earth not be placed in a course of light? Is it to perish? Will it be disintegrated? And into what, at what time, why?

Oh, that gives rise to many questions. Many say, "We do not need to know that, that does not help our salvation." Whoever speaks thus, does not profess God's life-work. Sleeping blissfully, he wants to have eternal life in a sweet trance which does not give him any trouble. He does not consider the deep significance of the saying, "For the Spirit searches everything, even the depths of God" (1. Cor. 2,10). It is more convenient not to know so much because he can say before God's seat of judgement, "I do not know." Whether the Almighty will recognise this answer, whether it can be reconciled with His aim, which gave man his highest destiny, is revealed in the saying, "For we must all appear before the Judgement seat of Christ." (2. Cor. 5,10)

But now listen. At the end of its time, the earth cannot be placed among luminaries. Two facts speak for this. The first is that it was created as the little Ephrata of Heaven to carry out the work of redemption on it in the sense of the inviolable law of freewill. It was not an effective component of the purely spiritual Kingdom, of the ring and luminous spheres. It did not even exist at the beginning of the sixth day of creation. Thus, as it was not a first work, it can by no means be a final work either. Here is further proof of this: "But many that are first shall be last; and the last shall be first." (Matth. 19,30)

That is, all first works, whether they are children as perfect angels or created works such as the primal suns at the centre of the universe, or all these subordinate countless hosts of children, solar systems with

their stars, worlds, moons and other heavenly bodies, everything will have its beginning and end in its own turn. In fact, the first, endowed with the highest functions, will be the last, because they have been given in servitude to the work to the end, whereas those who were born later, as well as the small created works reach their final aim and purpose first in consequence of their insignificance and, accordingly, are also taken up from one day of creation into its holy night. Night of creation! In this rest all works in God. It sleeps in order to bring a "new day" to a most magnificent development with newly gathered strength. This night knows no inactivity.

If in the course of Judgement, the process of redemption is completed, those who were once lost will return to the heavenly mansions created out of time and space by the Father of Mercy. For what purpose would the earth now be needed, which first arose after Satan's revolt against God. Indeed, what should it do as a dark and sombre grain of sand among all the splendour of the heavenly glory of which John made so much known. Its dissolution is the aim and purpose of the redemption in which all evil, no less than the old sinful earth, will be disposed of.

Now to the second fact. How will it be dissolved? Into sheer nothingness? The will be ground down into the material from which it was originally formed. It will not be lost, because God took its raw material from mercy, preponderant in the next, the seventh day of creation. It is written, "And God saw everything that he had made, and behold, it was very good. And He rested on the seventh day from all His work which He had made." (Genesis 1,31; 2,2). God is Spirit. His work on the next holy day of rest will be good – spiritual. Every sort of substance will be left along the way. But no power will be lost. All the works of the preceding days of the cycle of the four-part creation and of God's ages of thoughts and words elapsed in them, will be crowned. God will raise to Himself everything banished through Lucifer's fall and grant the work, which will then only be spiritual, His royal seal and coronation.

Moreover, it must be considered, if one is to understand the dissolution of the earth, that all thoughts of creation were only good in the

deity, that is, His Possession, coming from His sublime goodness. Therefore, nothing – not even apostasy – can ever remain finally separated from the existence of God; everything flows back along the eternal course of the four fixed holy rivers to the source of life and existence. Hence it follows that even matter must be returned to its origin, for its original substance is “crown property”. When the fullness of redemption will be united with the end of redemption, the future will become clear: After the final judgement, after Christ’s second coming and glorious appearance, there will be no matter anymore, because it dies, as do sin, hell and death like a flame without any supply. The complete sacrifice of God has redeemed everything.

The earth will not be lost. Because it would not attain a purely spiritual condition by itself, the sun has already been destined to absorb it in the last wonderful sunset of the day of Love’s creation, whereby it will receive its complete spiritualisation as part of the sun. For this place of God’s sacrificial fulfilment is no more able to be lost than to endure for ever as a place of darkness. The word at the end of creation will be fulfilled in an unequalled predominance, “God saw that everything was good, and he rested on the seventh day from all his work which he had made.” (KJV, Gn 2,2)

But of the time of the transformation of matter to the spiritual, nothing more can be said to mankind than that it needs the same time for its development as it did from its earliest beginning to the deepest part of the darkness. Eternities cannot be understood in measures of time and by intellectual abilities according to earthly law.

For Christians there are two schools of thought. Some think that the earth will fall to terrible destruction and will be flung into the universe in a space catastrophe, the like of which has never been previously experienced. Others maintain that it will continue to exist after the final Judgement and on it will be set up the eternal imperishable Kingdom of Peace.

Each view has a grain of truth, yet they are not completely correct. As has already been said, some vials of wrath will be poured out and smoke, fire, water and mountains must act to bring about the end. The

dissolution will follow in the above-mentioned material way and taken up into a purely spiritual heavenly body, far from the planetary system of the earth. And even the other grain of truth will be manifested gloriously. For one day, as soon as it is free of the last dregs of apostasy, as soon as it has become solar substance, it will become the “Main Pillar of the Kingdom of Peace”. For where the holy cross stood, there alone will the Holy of Holies be set up for ever. First more must be said about these schools of thought.

Indeed, vials of wrath and trumpets, heralds of “Him who comes”, will bring about great changes. The greatest, about which only a few believers ever thought, will oppress mankind itself. Their existence which has endured for thousands and thousands of years in so far as it has not already been subjected to catastrophes, will be destroyed, in many respects even obliterated. Friends, families, tribes, nations, kingdoms, all will experience the end of their existence, all will, to a greater or lesser extent, lose “the ground under their feet”. Existence and the aim of life will then be only “fata morgana”. The more desperately man tries to cling to the wretched remains of existence, the more it will run through his fingers like snow in sunshine. Earth shattering changes – though in a lesser degree – will accompany all this.

However, on no account will the earth, thrown off course, suddenly explode. Such a view contradicts the original law of nature. Each eruption in space happens in accordance with the laws.

Many an imaginary picture can, of course, cloud the Judgement of Him who knows nothing of this. However, he who believes in God’s eternally glorious rule, will surmise that the universe together with its never exhausted depths is based on the order and is formed and kept by the will of the Creator. Even the taking up of the earth into a spiritual solar realm, which takes effect eruptively like a planet, will occur within a great divine order the like of which can never even be hinted at to a child on earth.

When the Kingdom of Peace is established, the freed prisoners, the dreamers, will notice as soon as they live in the “prepared mansions”,

what little significance the material earth was to them. Here they will learn that matter, which seemed to them to be stable, solid substance, deserves least of all to be called substance. The spiritual stuff of the heavenly bodies, which has become eternal through God, is the one which is permanent and is reality. Whatever they receive there or earn for themselves will remain their inalienable property, which will be enhanced by additional greater glories, which flow out of the holy midnight source to whatever they own at the time, whereas on earth everything is transient or, at least with earthly death, stops being substance of life or wealth. Man must in the last analysis lose all his earthly possessions. In this way, a new earth, a new reality, will reveal itself to the redeemed, and the old earth as a lost world will no longer be of value to them. Then the first will have perished, they will have disposed of it, for them everything will have become new.

The last question out of the third act of Judgement of the four falling mountains, of why it happens in this way, and why such a long time is needed for the dissolution and final redemption, will be explained. It is not only a question of this small earth, Heaven's Ephrata, which has to be redeemed. Suns with their planets, galaxies and heavenly bodies, which surround the earth like a seed-pod, and are composed of similar material substances, will also experience the transformation brought about by the total redemption. All those compounds of the universe, belonging to Lucifer's realm, are either of a purely material nature or made of a semi-ethereal stuff. But all of them are barren of light. Some shake their heads incredulously about this, for does the sun not give light and warmth and do not countless stars shine at night? How can they be called barren of light when, although the distance at which they travel their prescribed courses, cannot be measured on earth, their shine penetrates to earth?

Eternal grace bestowed the ability to give light and warmth to a great part of the material solar systems because none, not even the smallest cell of the universe can exist without spiritual powers of life. With this light and warmth it is, however, a question of material which they have derived and not of material which they possessed originally. These worldly bodies receive light and warmth from the spiritual

benefactors who are set over them. Thus the sun, for example, is a so-called "radiator" of the earth. It absorbs into itself the light which is conducted to it by a benefactor whom no mortal has ever seen, processes it and passes it on as if from itself. There are many such suns. Whereas the moon, like almost all planets, is a "reflector". They only reflect the light which falls on them and so it does not have a warming effect either.

But, even if the sun and the stars of its related stock possess this ability, they are still material and are subject to the Last Judgement. They serve as a mighty wonderful means, which is valid for the almighty aim of creation. The dissolution of these great and small astral bodies will happen as slowly as the purification of the fall of creation. Both are subject to the law of free will, the second pillar of foundation of the year of God's action and is based on the first foundation, on the just conditions reserved for God. The work has been founded on the way of the commandments and on the same way of order will it be brought home.

The time cannot be expressed in earthly terms when Sadhana became Lucifer. An inconceivable ray of goodness of Almighty God reduced the final time to a "half", to the "shortened time" (Dan. 12,7; Matth. 24,22), almost 2000 years, which the fallen one needed from the time of his conversion in order to set out on the way home on the return of the Lord.

The soul of the first born, for whose sake the redemption will really take place, needs so many earthly years because he is bound to matter – to simply convert his special "I" without any adherents. On the coming of Jesus Christ he can begin to take the first step home after his change in the night of Golgotha. It can thus be seen what time immeasurable for men, is needed for the spiritualisation of the total matter, particularly as that happens in the way of order, not through choice or suddenness. Time is to be valued in a different way spiritually, because it is also experienced differently, for the "Time of the Kingdom" is the "Time of God".

Even the length of time has its roots in the law of freedom, but, therefore, brings an equally large amount of great mercy which reveals its

real effect in the next great work of God's year of action. Then matter, particularly the earth, will become a new creation, as yet inconceivable even to the highest angels, which is based on the prodigal son who has returned home again according to Jesus' parable of creation (see Luke 15).

Indeed, Sadhana had dissipated all her rich possessions and lived far away. When the first stirring of repentance came, of which her soul was hardly aware, her Father set out and hurried towards His lost child, which happened with God's coming as the "Son of Love". And with "Golgotha", He collected together all the dissipated holy possessions. He wrote it all down on a debenture, the debenture of creation, which He acquired through His sacrifice, in a way that no one noticed: neither the child who foolishly gave up his inheritance, nor the profiteer who snatched it up cheaply – God laid His hand on the object of the debenture: Matter! He knows how to retrieve the possessions.

During the coming creation, the first holy day of rest of God's year of action, God will rest from the work of His hands. Then the lost child will rest from his very wrong ways at his father's house, like all children who became fellow-bearers of the sacrifice, like all souls, which the fall held prisoner. Therefore, God ordered the human couple in Paradise to celebrate and to keep holy the seventh day. Men have forgotten the blessing and peace which mercy has given to this day. The less they keep it, the more they incur the loss of the fountain of mercy. Once the great day of rest has passed in the Kingdom, then the second week of creation begins as the next great work in which the whole "new creation" arises. Then the Almighty will gather the last scrap of the squandered estate, this earth, and make it that which the Kingdom demands.

This marvellous splendour lies in the "unknown", so feared by man, the fourth mountain of Judgement. It received its outline during Christ's life on earth; it will reach its completion, provided for on Love's day of creation, with the fourth significant stage on Christ's great return and glorious appearance. Therein rests also the splendour

of the "new heaven and the new earth" revealed by the prophet John (see Rev. 22).

More precedes the return than simply the way of Christ and Golgotha, although both set the keystone for all that has gone before. Whoever wants to comprehend the return, whoever wants to prepare himself for it as a lamp-bearer, as it is to happen in accordance with the rules of the Kingdom, must take the trouble to remove the "Moses cover" in order to see the basis of the commandment in the laws. To this belongs "the depth of the riches, both of the wisdom and knowledge of God" (see Romans 11,33), which are not withheld from man, but generally – indeed from indolence – are labelled as "not necessary". Let him who in place of the "not necessary" which is hostile to God, puts a humble "I may through grace obtain the riches of wisdom and knowledge", hear:

God stood at the Holy Hearth, after Lucifer had to end the quarrel with Michael and the archangel of will had moved victoriously into the centre. God called together the seven archangels, ordering them to found the work of redemption according to His holy testament of creation. It happened. After three eras, three results lay in the copy-book: The first earth and the first two eras of the second earth! To be sure, the depth of the fall revealed a vast hole; but the child stood the same as ever in his abode far from God. Then God called together the seven once more and spoke, referring to the three results:

"My children have achieved much. But Lucifer still remained benumbed and cannot be made to turn his face. What is to happen with all the precious goods which through his pernicious being sink into the dirt of his opposition? Are they to perish? Should I witness how My children bring their offerings in vain?"

"The sacrifices are brought out of the love, which You, Holy Father, planted in the hearts of your children; they are not in vain. Even the heirloom, squandered by Lucifer, came from the glory of your being. It should not, it cannot, it may not, it need not be lost. Your power, might, dominion and strength will know ways of proclaiming your holy aim. Take from the three aims, which have been achieved, your

own fourth, from which a new wonderful great work will be made. We will help you to keep it.”

God answered, “You have spoken rightly. I give you power of My power as Creator to do that. But I will reveal to you the outcome of the fourth aim because, as My First ones, you must know it so that the seven qualities can flow undividedly into the coming event.” He removed a cover spread over the Holy Hearth. Then they saw the second week of creation of God’s year of action in the light of the Creator’s qualities, WILL and ORDER. Out of the matter a most splendid jewel was formed. Through two nights of the creation and the wealth of blessing of a day of rest, that which was ruined on the sixth creative day by Lucifer’s fall, attained the purest spiritualisation. The jewel bore the shape of the seven-pointed crown, above the middle of which a noble star shone forth. The star was – Sadhana! The archangels were astonished. Although they suspected the secret, they could not know about its depth. And God said:

“The crown is I Myself, which I prepare for Myself through a way on earth as an intended fourth aim. The seven points are you; on you I place that which is needed for its accomplishment. You will carry out your duty. The star, however, is a symbol, the aim of My outworks. If Sadhana were some day not the star, truly, I would now show you the crown in vain. Sadhana is the price, to redeem which I think is that for which I will pay, for which I now make My unutterable sacrifice. Thus, the new production will be ushered in the next creation with a splendid gleam without equal, the “reward of My price”. Only then will all the children recognise My splendour. Whatever wonderful things you have received up to now, are obscured through the offence against the law of free-will as disregard of the justly placed conditions reserved for Me. Near Me you perceive nothing of this darkness, and to be with Me seems to you bliss, which needs no enhancement. But take a look at the star of the crown, as I touch God’s bell for you, and you will be aware what difference exists between the present and the future splendour.” God loosened with His own hand the golden cord. He touched it only gently; but an indescribable sound rang out. As long as the peal of the bell flowed through the place, they saw the

image in the star. They had never thought that God, whose greatest abundance they thought they had known, formed such excessive wonders.

In the crown, however, shone out not only Sadhana as a child of the very first ORDER, as though he were the “first star” of the new production, but matter had become light and beam. The suffering of humanity was transformed into inexpressible pleasures, their sorrows to gladness. In place of their sins stood praise, glory and holy admiration for HIM who revealed this miracle of grace. They saw the voluntary communal sacrifice of all the angels, which led them to earth to take part in the work of redemption, they saw their lost heavenly time transfigured in the light of the grandeur. Even out of the darkest souls, out of the smallest planets, out of the lowest material powers was born light and pleasure, gleam and splendour.

Listen, those of you who are lamp-bearers: consider the feeding of the five thousand. Did Jesus not order the disciples to collect all the crumbs? And were not twelve baskets filled, more than was originally there (see John 6)? This miracle is a prelude to future events. Indeed, the wretched fragments of the world will be gathered in with the baskets of mercy, so that nothing is wasted. The twelve baskets will fill the twelve months of God’s year of action, as a symbol of the twelve basic radiances or the twelve kinds of fruits, one for each month (see Rev. 22,2). From these “fragments” the robe of future salvation will be woven, whose days full of work achieve super-wonderful things. Then all the children will kneel before the Almighty, lost in silent, but therefore, all the more holy, worship and the wonder of his Light will almost frighten them.

Thus, if no atom is wasted, if each finds its most wonderful use, it is indeed obvious why the restoring, the blessed return of the prodigal son, depends on a lapse of time beyond human calculation. You will no longer wonder, incredulously. Another allusion to this can be made:

You are waiting for Jesus’ Return, and do not know the day. Do not become too engrossed in waiting, for He will come, when He wants,

when His time is right. Rather try in your hearts to walk to Emmaus (see Luke 24, 13-35). If you practise this diligently, you will soon hardly notice a concept of time between the past and now. Then you will even go to Emmaus today and Jesus, the Saviour and Redeemer, will always walk next to you. HE will reveal Himself to you as Creator, Priest, God and Father (the four states of God). HE will then have become your God, the Almighty, the only true God (see Rev. 21,7). With this, the past almost two thousand years have become in one's perception as a day, a day of new and exceedingly wonderful knowledge: JESUS IS NEAR YOU.

Are these not miracles upon miracles? Is it not a sublime prelude to the Return of the Lord? Ask yourselves. The voice of your spirit – if a child lets it hold sway – will doubtless give the correct answer.

Of the fourth mountain, the feared unknown, the following must be said. Many believe in God's judgement; but few know its deep significance, although the Lord gave us a description of it: The woman taken in adultery (see John 8). Those who thought themselves pure, wanted to stone her, and in accordance with the strict interpretation of the law, she could justifiably be stoned. But Jesus who only brought life, said, "Let him without sin, cast the first stone" (Matth. 7,16). And as there was no one to stone the woman, Jesus said, "Neither do I condemn you; go and sin no more."

The disbelievers do not wait for the Judgement, or they must expect their punishment and thus repent rather than continue to sin. The believers expect it. For whom? For the woman? She is in the story we have mentioned the symbol of the fallen child, and also the unbelievers and the lost. Whoever expects it to be like this, hardly does so for his own sake but for those deserving punishment. To him, who thinks of the threatened Judgement in this way and thereby clouds the Lord's holy coming, let it be said: That is an ungodly casting of stones, the opposite of the teaching of Christ. "You will know them by their fruits" (Matth. 7,16). By his fruits will man be measured.

If the Kingdom proclaims God's wrathful Judgement, it appears, but not at all as it was imagined by men, whether desired piously or impi-

ously, but in the measure of light of God's sacrifice, in the blessed sign of the seven qualities. Immensely difficult times have already oppressed this earth. And each time did not only the Judge of Holiness act in ORDER and SOLEMNITY, there stood in the midst not only the advocate of the creation in WISDOM and PATIENCE, no, there stood, stands and will stand above all the defender of the children in DETERMINATION of holy LOVE. Golgotha has revealed: The pen with which the verdict will be written in the book of creation, is called MERCY.

Whoever concerns himself too much with the Judgement of wrath and waits with too little simple faith mingled with a burning flame of yearning for the Lord's Return, loses the candlestick. He cannot be a lamp-bearer. "I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the Light of life" (John 8,12). Light is pity, gracious guidance and finally deliverance from the Judgement, into which mankind plunges through his withdrawal from God. Whoever thinks Judgment must be fulfilled according to his own verbal exposition of the prophet's vision, does not understand the revelation and knows neither the holy law of order nor the unchangeable words of Jesus based on it. Such a man finds it difficult to free himself from his attitude, whereby for him even redemption is tarnished and is only possible to a smaller extent.

THE WORLD IS TO BE REDEEMED, BUT NOT TO BE CONDEMNED.

Men have no presentiment of the Judgement. As much as heaven is higher than their earth, so much higher is God's will of salvation above all apostasy (see Jes. 55,9). Who will say, "God condemns to death?" It becomes evident, what God says in Judgement. Is man to be rejected? Or his sin? Sadhana or Lucifer? Can man's highest possession, the "image of God" even if it slumbers, or mountains of sin oppress it, be destroyed? Where is the will for knowledge? O you foolish virgins, you who think you have enough oil! Look, the bridegroom is coming unexpectedly. He is also coming in a different way from that which you reasonably expect; and the belief of many has

already burnt out, like a wick without fuel. Have the will to the only good and true one. Leave the Judgement to the Almighty and wait only for the SAVIOUR. He will judge rightly.

One should not act: “An eye for an eye, a tooth for a tooth” (Matth. 5, 38). This is the religious attitude of many, so that in the whole course of the world, the law has control. Therefore, they see with their very dull eyes of knowledge the Return of the Lord under this same sign, too. They do not think of making their eyes healthy and bright (see Rev. 3,18) in the wisdom of the Almighty. Many even scorn it.

JESUS knows only two commandments, on which all the others are based, and consequently only two punishments too, which operate harshly with the coming of His Judgement, but with His prevalent coming as a Redeemer is paternal guidance. The salve for the eyes shows the way: Only he who loves God above everything, is the heir of His Kingdom, otherwise he remains beyond the boundary until he repents. Whoever does not love his neighbour, must on account of his error, suffer many things, corporal and spiritual. Earthly suffering brings some to their sense, the spiritual torment, in which the temporal “descent” is also included, makes others repent. The Master of Nazareth, He who gave the two simple overwhelming commandments, will first separate sin from men, darkness from light, so that man’s soul will be saved, but sin and evil fall to eternal death.

And where is the solemnity, with which the good shepherd is expected? Out of the great rank and file, many would like to fight for truth; but the faith, based rather on opinions grows stronger and makes it difficult for purely spiritual knowledge to replace it. However, if no clear perception follows this knowledge, the faith of tradition is, inasmuch as it is adhered to for outer peace and even because of worldly profit, a false faith. It corresponds to the belief in a Messiah, with which through the centuries and successive generations Jews were brought up and from which Israel took the concept of worldly might and not spiritual power. The Holy Man of Nazareth shattered the worldly belief in the Messiah. But the leaders of the Jews lacked the solemnity to exchange the worldly conception for the

spiritual conception. This is also true of many Christians who do not transform the faith in the Judgement into the perfect faith in the Redeemer.

“The Lord comes like a thief in the night” (Matth. 24,43). Only very few know, for whom He will come as a surprise. Certainly the unbelievers and liars, evil men and those who commit abominations; but it is not to be excluded that He will also appear thus for many Christians, particularly for those who have no patience with their neighbour. Patience is one of the most significant foundations of Jesus’ second commandment. For He, the Lord of hosts, has sealed the second commandment with His blood. In Gethsemane He overcame His earthly self in the chalice prayer in order to carry out his sacrifice through gaining His spiritual self. For whom? For Himself? No – for others, neighbours, for all! The patience of salvation waits for everyone in boundless goodness, grace, forbearance and gentleness; it lights its lamp on the candlestick of love.

Whoever does not make this lamp his own, does not know the god-inspired love, even if he were to write a book about it. The Lord is coming soon, bringing His Kingdom. His Kingdom has a wide gate with two leaves. One leaf signifies His holy work as Creator, the other His no less holy work as Redeemer. He is at liberty to open both leaves at the end to admit in grace all that which was lost. “For the Son of man is come to, seek and to save that which was lost” (Luke 18,10). Jesus does not mention an exception here. And if He cleansed the Temple with His whip, it was a temporal expulsion before the gates, not an eternal, unalterable one. Whoever comprehends this, will reach the crown; he can become a pillar on earth. He will also recognise the new holy name, before which the earthly Kingdom will soon tremble (see Rev. 2,17).

The crown has only once experienced the poor sinful earth in great glory, through Jesus, who showed mercy to sinners. But where is it to be found now? Let no one say a good work is also mercy. It would only be so, if no trace of reckoning emerged as, for instance: “That will be given back to me, that will be ascribed to me in heaven.” A

man can give up all of his property, but if he does it with this hope, his giving is vanity and tempting God.

The world is full of delusion and wants to gain wealth and power. Many Christians are also convinced they have faith and knowledge. But if they lack mercy, they are poorer than the children of this world. They would do better to buy gold, white robes and salve for their eyes, that is, humility, purity and knowledge of the will of God. Whoever does this, will be aware of the day of the Lord, for him both leaves of the gate of Judgement will be opened.

But what do these remarks have to do with the “falling mountains”? Now, he who wants to understand the time of Judgement, must first learn to understand mankind. He who wants to help, must feel himself helped. And he who wants to lead along the road to Emmaus, must previously have walked along it. Only in this way can a child of light become a two-fold witness for others: for the knowledge about the Judgement and for the knowledge about the eternal Kingdom. Then the power emanates from them, so that some feel it and accept it, others tremble before it; many will fight against it, too. Their fight is just as hopeless as once Lucifer’s fight against Michael was futile.

Let it be said to the lamp-bearers: When, with a new day, darkness chills the earth, then this is the first sign which will be followed by others. See to it that you are fully equipped with weapons of the spirit to fight for God, for mankind and against sin. There is a difference if someone preaches the Judgement of wrath and does not neglect thereby to offer, at the same time as the proclamation of wrath, a hand of love and mercy, and show the ways to salvation, to redemption, or if someone speaks of eternal damnation, of the fiery slough as eternal Judgement or even of an eternal death. Admittedly, many a soul would tremble before that and from fear repent. Such a fear will be attributed to the false preachers; for God is gracious and merciful. “He has not dealt with us after our sins; nor recorded us according to our iniquities” (Ps. 103,10). Do not wait for a rapture before the time of suffering. Suffer with your poor brothers and sisters, then you will be raised up at the right time.

Four floods will occur: murder, famine, pestilence, and death. All sorts of torments will arise from these as the just consequence of evil deeds. For sins must die and evil will be destroyed. The evil will fall into ruin within itself and will never exist again. These torments will cause much harm through the action of the rulers and their peoples. The worst enemy of mankind is the almost forced lack of faith and extermination of religion, but no less outward belief without love, too. A nation which wages war can build a church for every single one of its subjects; they would be nothing more than shrines of their power, of mammon, of oppression, and brutality. Indeed, the rulers will give themselves airs on that day when darkness comes with the sun. They will throw themselves on their knees and cry, “Lord, spare us, for we did not forbid belief in You, did not persecute the believers. Our churches stood open day and night for all who wanted to enter. Look, we didn’t fight against You.” But then a voice from heaven will really resound and call:

“Woe, Babel and those of you who have committed idolatry with your holy Lord God, He who is, was and will be, the first and the last from the beginning to the end. You say you did not fight against the Holy One; but you persecuted your brothers on earth and plunged them into bitter suffering. You stole from them property, blood, freedom, honour, and respect; you reduced them to dust. You did not speak against belief, oh no, had you done that, truly, the Lord in His mercy could forgive your sin. But you acted against belief, disregarded the Lord’s commandment. That is your ruin. The Almighty forgives thoughts and words the moment the sinner shows true repentance. But deeds, you mortals, deeds come from you yourselves. No one can excuse himself and say, Look, Lord, I was led astray. Because of such deeds, particularly those of cruelty, you must suffer until you have paid for them.”

Whilst all their firmly disposed work totters completely, they will curse themselves and God and their wickedness will be greater than ever. But on this day, the power has already been snatched from them, and they will rule for only a short time longer. Even their repeated rebellion, nation against nation, brings nothing but great devastation, spiritual as well as earthly. For one day after darkness is gone, “no

one can buy or sell” (Rev. 13,17), because the earth has long since swallowed up all means. The ground will open in many places and the spirits of fire, water, earth, and air will destroy many a work of man.

Some will endeavour to resist the storm, would like to face the all too terrible chaos with better understanding. As these few rulers, leaders and scholars come to their reason too late, however, they will not be able to check the flood which breaks over mankind.

If then those in authority cry, “Where are You, God, You who send such things, and where is Your compassion?” then the four angels, who hold the four winds in their hands (see Rev. 7,1) will call, “You have known no God, your cry is in vain. Out of inordinate desire for power and mammon you gouged the earth to throw its treasures into the jaws of your idols. Do not be surprised that the earth devours you. If you had used the goods you found underground and those from the cosmos to the service of the whole of mankind for true prosperity, equality, freedom, for spiritual as well as natural justice, indeed, the spring would have remained inexhaustible and the blessing would have increased the goods a thousand fold. But thus you claimed the profit for yourselves alone, to thereby ruin nations, to exploit the poor and to unleash the most gruesome wars.

With understanding and foolish thirst for knowledge you reached into the height. Now, the height has fallen down onto you. If you had sought with common sense and godly wisdom for the real salvation of mankind, thereby to secure spiritual peace, indeed, the height would have come down to you, gently and salutarily. It would have revealed to you the laws of order of the universe.” They will defend themselves, “We have done many social works for the poor.” “O yes”, say the four angels, “you have done that, but not by the work of your hands and not through your diligence, nor from your wealth. The poor had to build the works themselves; you cut a slice of their bread to give other poor people something to eat; you collected pennies from the poor, as a meagre help for the needy, for your own honour. And those who gave least to such undertakings from their own possessions, received titles and the respect of the world. Do not be surprised,

do not be surprised – look, the Judgement of the Lord is coming upon you.”

Every effort towards peace among nations remains unsuccessful. Whatever success there seems to be now and again is much the opposite, because in mutual mistrust no one thinks of peace in truth and believes in it whatever their promises are to one another to set it up. In council they say “Yes” and behind the door they say “No”, and the threads, which they try to unravel, spin themselves into a pernicious net in which the counsellors trap themselves. They draw up a great decree to which they should all keep; but no one will bother to do so because no one wants to be the first to keep an international decree. Frontiers fall, ten and more, and new frontiers are set up, a hundred and more, i. e., whatever good is done will be counteracted many times over by evil. Unceasing feud follows discussions of peace. That is the mirror-image of the last hell, no longer only like creatures, but as men in frightening reality.

Their research, which they believe projects into the spiritual, causes great harm. They do not know the Spirit of God, nor His holy laws. But if they were to recognise both, they would not think of respecting them. Greed for power and the wish to dig a grave for nations, to seize world domination for themselves, prevent them from doing this. Even at direct signs of danger they will not cease tearing up the depths of the earth and pulling the heights down to themselves. They need not be surprised if the depths and the heights unite to destroy them.

If the distress then becomes unbearable, if the blessed are persecuted, because they proclaim the Judgement as “mercy”, many would then wish to repent. But only when the fourth angel scatters the seed of Judgement, will a gate of repentance be opened. Then, the time of Judgement will be almost over and the Lord of eternity will reveal Himself everywhere.

The archangels will end the Judgement, They will announce the “Day of the Lord”. Then mortals will leave their places, which they had held and throw away their last power; but no one will stoop to pick it up. They will scatter their wealth to all winds, so that it lies in the

streets, jewellery, gold, and clothes, and all kinds of things. No one will grab to pick them up. The cloaks of their great worldly honour they will toss away, hat and crown, to give them to the poor, but these men will not give them a glance. All their worldly knowledge, enclosed in a book, they will offer for sale; there is no one who will even look at it. At this they will throw their book into the sea and not watch how it sinks. Poor and naked must their souls come, for no one will enter the room of Judgement and graces who still carries something of the earth about his person.

Then URANIEL, archangel of order, will stand in the middle of the place and no one will be able to hide a sin. As his importance decrees, so it is with the other six signs of the archangels, where they take stock, the four guardian angels stand in a square. The scales weigh and balance. He who is weighed receives the first sign from the guardians; he who balances, however, is given none. Even the twenty-four angels of elders stand ready, twelve to the right, twelve to the left, and send the souls on to where their way leads them, one to Zion, another to Armageddon.

MICHAEL, the archangel of will, will enter the room with his sword, protecting or beating, according to how the works are to be measured. ZURIEL, the archangel of wisdom tests the fruits with his scythe to harvest them, or to throw them away. The wine press of MURIEL will glisten in the light of holiness. The archangel of solemnity will press the good into good wine and collect it in the jug. That which is evil will coagulate and will be poured out. Then many will look anxiously at the fifth archangel of patience, at ALANIEL. He holds the chalice of creation in his hands. Those who come out of great distress and have washed their clothes white in the blood of the lamb, may drink until they are transfigured. But those who were mindful neither of Christ's chalice of suffering nor of the suffering of the poor, start back from the drink, so that the chalice must be poured over them.

Thereupon, RAFAEL, the archangel of love, will enter the room of Judgement. He will lift up the cross of Golgotha. As soon as this happens, everyone will fall on their knees. And those who have no signs,

will begin to moan and to lament; the others will quietly and humbly worship the holy sign of sacrifice. But no one is spared, stepping up to it and touching it. Even the good believers will be overcome by trembling and fear, for only through the Judgement will the holiness and greatness of the cross be revealed. But, consoled, they will go to the right: "The cross has raised them up." To all the others the same will happen as it did with the chalice. They would like to touch the cross timidly, to still share in its grace, but its shadow will fall on them, because they did not recognise it on earth. Those who are full of regret, a guard will put between the two ways.

Thereupon men will be scattered for a short time longer until the seventh trumpet resounds over the earth, bringing the last great plague. Those who touched the cross will not suffer from this. Their souls have already been freed and earthly fear falls from them. Those who stand between the two ways will suffer the plague and recognise that it is the consequence of their actions. That will purify them and subservient angels will stand by to help them. The rest will try once again to take up their old places and bend to pick up their lost power, jewellery, gold and robes. Indeed, they even look for the book which they had thrown into the sea.

But nothing will be given back to them, they will find nothing again. During the six judgements power, evil, lust for power, greed, vanity, arrogance, falsehood, corruption, oppression, exploitation, in short all evil vices, will be shattered; for the old earth is in the process of becoming a new one as the prophet proclaimed.

When the seventh time of Judgement begins, the rest of mankind will be called for the second time to the place of execution. This has changed. Although the four guardians are standing in the square again, the seven archangels are ready and the twenty-four angels of elders border both paths, too. But the place of execution is surrounded by the 144.000 commissioned angels. In the middle of the room of the four guardians sits God, the Almighty, the one true God. Suns above Him form His holy name. Even the believers begin to tremble on account of the majesty which emanates from the noble high Throne,

from the New Name. Then GABRIEL, as mercy, steps to God's right side, raising his sign, the holy crown, so that it can be seen by all.

Immediately, God calls them to His Last Judgement. He details His archangels and Uraniel and Muriel will take over the office of judge, Zuriel and Alaniel that of advocate, Michael and Rafael that of defender. Every soul will be judged fairly. Gabriel will slip a crown on the heads of those who have received the six signs. Thus crowned and blessed by God they assemble on the path which leads to Zion.

To those who at the end – regretting their sins – would have liked to have touched the cross, God will speak in such a way that His voice will touch their hearts. Crying they will beg Him, “Lord, have mercy on us”. Then the judge will speak for God and the wrongs inflicted on Him; the advocate for the creation and the squandered property; the defender, however, for the poor souls. God will look at Gabriel to see if he will also hold the crown over those who have gone astray. O listen: Gabriel will bow down to those who are crying, lying on their knees and imploring, to console them and hold the crown over them, so that a beam from this will touch their foreheads. So they will attain the great knowledge and may follow the holy host on the way to the “Holy Light”. Admittedly, this way will first lead them part of the way along the road to Armageddon.

Finally, God will call those of whom it is said, “All kindreds of the earth shall wail” (Rev. 1,7). Indeed, those who fornicated and seized hold of power, the kings, the great, the rich, the libertines, the ambitious, the wicked, the godless, the loveless, the pitiless, the tyrants, represent the “all kindreds”. Then the judge will say, “Go away, I do not know you.” The advocate says, “You have sinned against the creation; the work will pass sentence on you.” Then they will cry loudly because they now know the new law of reprisal which they felt but did not want to acknowledge, which also reveals the secret and destroys all earthly things. Whatever kind of terror they have already had to bear will seem subsequently like honey in their mouths in comparison with that, under that dark shadow of which they break

into pieces. Even a short time is to them an eternity: The burden of the Judgement!

Then, the defender will give the greatest speech for the defence which could ever have been spoken during the sixth day of creation and its mighty drama of redemption. He shows that these poor souls were bound by Lucifer's fall, really only through it did they become wicked. The advocate examines the defence and for a just verdict puts it before the judge, to whom mercy has handed a golden stylus with a golden nib. The book of Judgement lies open. The judge once again looks over the holy work from the beginning of the first day of God's year of action up to the present moment. And He looks further, He looks over the seventh day of rest and holy celebration and how the next new work of creation is to be. And so He writes the verdict in the book and mercy proclaims:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

And also:

“The kingdoms of this world has become the kingdom of our lord and of his Christ, and He shall reign for ever and ever.”

And also:

“Come to ME, all who labour and are heavy laden, and I will give you rest.”

And fourthly it will be written:

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away . . .

BEHOLD, I MAKE ALL THINGS NEW.”

Commissioned angels will collect these remaining men and lead them on the way to Armageddon, the place where Lucifer once fought against Michael, the same place where the Son of man, Jesus, after His “it is accomplished” made Lucifer repent. Here all sinful souls will live out the just sentence and become free of their sin. For they must stay so long in Armageddon until all evil has been atoned for. Armageddon is the place of the victory of Light, the place of purification! It has nothing in common with the unchristian belief of hell, or men’s notion of eternal damnation. Neither of these exists. There is only the place of

PURIFICATION.

But no one should believe that Armageddon is a place of pleasure. Evil must do penance and sin must suffer, so that the soul becomes pure. Every soul is gold, originating in the light. No one can bear the purification with rejoicing, but only through pain and suffering. If one wants to separate gold from the slag, one puts it in the fire. The slags of sin, particularly of cruelty, can only be burnt off in this way. That is the rule and the consequence of God’s law. For the most infernal, which had settled not only around the gold but had also corroded the same, great Armageddon fires must burn until the soul has been completely melted to be formed anew. That gives rise to the most bitter pain. He who is affected by this is poor. He does not deserve hatred but love, not contempt but understanding, not alienation but consolation, not condemnation but help. Deliverance! That even the darkest part of Armageddon can be endured is brought about by the wonderful verdict of the High Judge of Holy Light.

This help is already there, but the children of the world do not want to see it. Therefore, the Father of Mercy, Almighty God, the only true God, called the children of Light together to put the extent of their love to the test. It would be easy for the Great One to put this knowledge in the hearts of those who have gone astray. But on account of His return and glorious appearance, through the Judgement, this knowledge could not be placed there without power and force, because He is already on the battlefield in His splendour and glory. Therefore, this part of the great task of redemption falls to the lot of

his chosen children in their earthly lives. But we, the two voices from the Kingdom, have been ordered to reveal to you children, the only true indication for the execution of this task, a few words which are not unknown to you. However, you must first learn to understand the great and holy significance more and more. The words run thus:

Love your enemies. Bless those who curse you. Do good to those who hate you. Plead for those who thus insult you and persecute you, for only then, when you fulfill these commandments, are you children of the Father in heaven, souls bound in God, spirits of the Priest enlightened by the Holy Spirit and perfect beings of your Creator. He lets rain fall and the sun shine over good and evil; over those of you, who are on a pilgrimage to Holy Light and over those, whom mercy will envelop, so that they will not be lost. As it has been done to you, so do to all others.

If you observed this commandment only for those who are near to you, truly the reward will still be given, but much of the blessing of the cross will not. For even evil men help each other through all kinds of advantage and share the booty. What advantage would you have over such men? Whoever does no evil, but also no good to evil men, is deprived of the first light and its blessing. That is a profound statement. So do not act like evil men, even less like the half-hearted, but keep the commandments so that you will become perfect, just as your Father in heaven is perfect.

During the final time, because of the law of free will, men must first and foremost be called and awakened by men, so that those fairly placed conditions reserved for God are carried out correctly. All the children of Light who put themselves at the complete disposal of Christ’s holy work, will be led by commissioned angels who have been allotted to serve them. Now the archangels of the Kingdom will hold the torches of the holy Light during this final time.

The four sublime aims on the Holy Hearth – still hidden from the world – will be manifest to those who are of good will. Their roots rest in the birth of the Son of Love, in His almighty chalice prayer, in His redemption on the cross embracing all the fallen creation, and in

His impending Return and glorious appearance. The fourth aim also includes four most wonderful aims of creation which will reveal themselves thus:

1. At the end of the Judgement, the Father as MERCY will lead all that which is lost back home to the eternal heavenly home.
2. God in LOVE and PATIENCE will give the sixth day of creation the most wonderful consummation in which all those who as true lamp-bearers, fulfilled the commandments to be prepared to sacrifice themselves, will first participate. They will be angels at the Holy Hearth and with the First ones they will distribute the blessing of the evening of creation to those children who have been led home.
3. The high priest Melchizedek in SOLEMNITY and WISDOM, on the seventh day of God's sublime rest will hold the celebration service, the holy high mass, and personally do service to mercy as bearer of the day on its greatest coronation.
4. Through WILL and ORDER the Creator will establish the next week of creation already on this day of celebration, for the work of redemption of God's love and for the coronation of the same to a hardly comprehensible splendour and sublimity.

Almighty God drew this most wonderful thing in that incredible Godly Night from His midnight source, when the work of the word changed into work of action. In that night, the light was born to the children (see John 1,14). Now it will be clear to you mortals that these four mighty stages were the work of most blessed nights: the night of birth, the night of grappling in prayer, the night of Lucifer's conquest and of that future time of which the Almighty proclaims, "The day of the Lord comes like a thief in the night" (1 Thess. 5,2). That is not by chance, these are very well prepared actions, originating in a depth unknown to all children, rising out of God's holy nights. What these unseen works comprise will become clear on the day appointed by God, to those children who obtain the knowledge and see. Who can, who wants to understand it?

Firmly believe that those who let the revelation live in their hearts are close to the four exquisite aims of creation and have a fair share in the abundant blessing, in all gracious light. They will also understand the holy significance of the name "UR". They will become Holy Light in spirit, they will see the city of the children and the redeemed, they will experience the holy nights with the hidden work. But as such a mighty light of grace flows over you so should you think of the poor and deserted, of the souls in the fire of sorrow and keep holy the commandments of the greatest sermon of love of the day of creation, the sermon on the mount and act according to it.

Consequently, the feared unknown, the Return of the Lord, and that which it brings with it, that is the new heaven and the new earth as the perfect new formation of all things, will be revealed to you in the truest sense of the word and in as far as you can comprehend it on earth; for that which was given is heavenly. He who has good intentions beholds the future glory and has a living heart.

We repeat the call which we uttered at the beginning of this revelation:

- We are calling the children of the Light!
- We are calling the children of the Holy Name!
- We are calling all those who are awaiting the Spirit, once poured over the disciples, now held in readiness in the silver vessel in the Holy of Holies, the temple of the city of the living God!
- We are calling all believers to be prepared for the great day, which the Lord has reserved for Himself and to believe in the eternal Holy God, the only true God whose almighty Name is now to be revealed to the world, as John the great prophet wrote!

AND IT WILL BE A NEW NAME!

A NEW CREATION!

- We are calling you, you chosen ones of the Light: Lead the poor through prayer and action out of Armageddon, bring them to the path which leads to **HOLY LIGHT!**

Amen.

The princes of Judgement

The Seven Qualities of God
and
the seven Archangels as Bearers of these Qualities
with their posts and symbols

Order	Quality	Name	Post	Symbol	
1	6	Love	Rafael	defender	cross
2	3	Wisdom	Zuriel	advocate	scythe
3	2	Will	Michael	defender	sword
4	1	Order	Uriel	judge	scales
5	4	Solemnity	Muriel	judge	wine press
6	5	Patience	Alaniel	advocate	chalice
7	7	Mercy or Gentleness	Gabriel	distributor of crown	crown