



# Private Bible – Academy In Bad Honnef



## An Eternal Gospel

### **Acceptance refused! The letter to the Romans Vol. No. 5**

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## ACCEPTANCE REFUSED! THE LETTER TO THE ROMANS



### **Acceptance refused! The letter to the Romans**

The letter to the Romans was not only read in Wittenberg, although there are many reasons to believe this. What do we know? The path of faith leads to God. The path of love, however, leads to the Father. Nobody seems to have read or understood this part of the letter.

### **Month of May**

While one does not depend on anyone for the "path of faith" - because only those who have been drawn by the Father can come to Jesus - one absolutely needs help for the "path of love".

For while the letter kills faith,  
the spirit of the letter makes faith alive.

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**The Catholic Church**  
has declared 2016 the Year of Mercy.

And now please take a closer look!

**The Holy Spirit**  
has then proclaimed the following years as follows:

**2017**

For the Year of the Holy Spirit

**2018**

For the Year of the Gospel

**2019**

For the Year of Revelation

**And 2020**

Everything back to the beginning and end

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## **The living light**

I, the living light that illuminates the darkness, have raised the man whom I willed and whom I have shaken as I pleased, by great miracles, above the measure of the old men who saw in me many mysteries. But I have laid him on the earth so that he may not be lifted up in any arrogance of his spirit. Nor has the world found in him any joy, nor any exuberance, nor any skill in the things of the world. For I have freed him from stubborn presumption, through fear and anxiety in his duties. For he has suffered pain in the marrow and veins of his body, his mind and senses being bound and he has endured much bodily suffering, so that no rebellious security was hidden in him; rather, he felt guilty in all his duties. For I have surrounded the cracks of his heart with protection so that his spirit may not be lifted up in pride or ambition, but in all these things he may have more fear and pain than joy and pride.

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## WHAT SHOULD I DO?



You see, my friend, after all these years you have asked for the first time the one question without which one can never find that "path". Not what do I need to know, how can I understand that, but:

### **"What should I do?"**

At that hour Jesus rejoiced in spirit, and said, I praise thee, Father, Lord of heaven and earth, for thou hast hidden these things from the wise and intelligent, and hast revealed them to little children. Yea, Father, for this was well-pleasing in thy sight.

[Luke 10:21](#)

But not you: but the greatest among you shall be as the youngest, and the chief as a servant.

[Luke 22:26](#)

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Excuse me? Being a minor and therefore having a guardian? Being a servant and no longer having a say? Besides, I remember! I took part in heart prayers many years ago and did so for almost two years. And now you've just told me about it. How does that fit together? It's very easy to explain. You went there after reading so much about it and thinking you understood so much. You "felt" you were called to go there because it did you so much good. You had good days afterwards, hardly any stress and got along well with everyone. Or am I wrong?

What we have seen and heard we proclaim to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ.

[1 John 1.3](#)

However, the prayer of the heart - listen carefully - it "must" lead to communion with the Father and the Son and thus become a prayer without ceasing.

Enter through the narrow gate.

[Matthew 7:13](#)

Strive to enter through the narrow gate;

[Luke 13:24](#)

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Please be honest with yourself. Do you really want to give up everything - and with it your entire understanding of life - in order to be able to go there? Because it's not about what you feel, but only about what you actually do. Remember: feelings are always only part of earthly thinking and understanding.

"All their thoughts are" to do me evil.

[Psalms 56.6](#)

- All thoughts, and thus "everyone" without exception - Because the very same person who had just been so full of good and helpful feelings towards his neighbor, betrayed this friend to the SS a short time later. Because it turned out that this direct neighbor was a Jew. Or let's think of the GDR and the many people who were betrayed to the Gestapo. Community with the Father and with the Son. Only when you are in the "Father and in the Son and thus in the Holy Spirit" can you have any community with people at all.

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For though I am not with you in the flesh, yet I am with you in the spirit, rejoicing at your order and steadfast faith in Christ.

[Colossians 2.5](#)

"Because I feel connected to you" has little to do with "connected in spirit". Only humility and obedience are able to stop wishing, demanding, "having to be right", "I know better" and even "I have recognized". Because we do know one thing: any personal insult would end any feeling of connection. "Bear one another's burdens" does not mean that I have to help everyone carry their shopping. Rather, I bear and endure the other's inability to believe with patience and long-suffering. And this even when the other person does not want to know anything about faith.

Jesus answered and said, O faithless and perverse generation! How long shall I be with you? How long shall I endure you?

[Matthew 17:17](#)

I hope that you understand now. Of course there were times when I didn't take care of you. Why should I? I'm not looking after you, and you're not looking after yourself.

Nobody lives for himself.  
Nobody dies to themselves.

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And despite your extensive caution, your never-ending prudence, your ever-present vigilance, you have gone astray. And not just you, but everyone - are you listening to me? - "everyone" has gone astray.

For God has confined all to unbelief, that he may have mercy on all.

[Romans 11.32](#)

And that also applies to those who believe that they are standing in faith. This also applies to the disciples of the Lord back then. Or have you forgotten the denial by Peter, the betrayal by Judas, the flight of all his disciples in Gethsemane and the condemnation and murder of the Lord Jesus by the entire known world? And right now, when you have finally found your faith, right now you need help. But right now you are rejecting this help because you think you have finally recognized "all" the truth.

Jesus said to them, "If you were blind, you would not have sin; but now you say, 'We see,' your sin remains.

[John 9:41](#)

You don't know what "basic trust" is, you don't recognize that "path", you don't understand the "scripture" and you don't want a "soul guide".

Unless the LORD builds the house, the builders labor in vain; unless the LORD keeps the city, the watchman stays awake in vain.

[Psalms 127.1](#)

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From the beginning, the only right question would have been: "What should I do?" And now you have finally asked that question! And you are not alone in this, because it was similar for me, as it is for every person, without exception. Back then, the Lord Jesus washed us clean through his word, which we heard and believed.

You are already clean because of the word that I have spoken to you.[John 15.3](#)

But after the cleansing, you must live like that and not soil yourself with the dirt of sin again. The Bible says this very directly and clearly: The dog eats the vomit again and the sow rolls in the dirt again after the sponge. After all, you are not the thief on the cross who had no time left, since your illness still gives you time. Because death will not knock on your door in just a few minutes. So now you should start a "shortened" new path, because the prayer of the heart, which also washes people clean, also takes time. Everything has its time and everything takes its time. But if need and fear are present as constant companions at the same time, then the prayer of the heart is no longer a solution. Because fear can prevent voluntary and unforced access to the chamber of the heart. Because in addition to trust in a friend and companion, there must also be trust in a real chance. And this trust automatically brings with it the prospect of a reprieve. Trust is built on hope and, through the prospect of a sufficient period of grace, leads to that basic trust which the Bible describes as the first love. The path to the mountain of transfiguration that the Lord Jesus walked with his friends back then also took time. But first comes the purely human: health therapy that helps you to cope better with your illness and its physical consequences, as well as with your fears.

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**In parallel-** please listen carefully - at the same time, you start going to church and therefore to the service at least once a week.

**In parallel** You pray the "Our Father" at least once a day.

**In parallel** you begin by looking at this prayer line by line and word by word.

**In parallel** you start counting to three in your head before you say a single sentence.

**In parallel** you start to listen more closely to others rather than just following the urge to always want or have to say something.

**In parallel** The beginning of self-knowledge begins for you now and you then understand a little better what others want from you and what they often criticize about you.

**In parallel** you then begin to let these bad habits go.

**In parallel** You start by reading small explanatory books about the Bible so that you can get a better understanding and overview of the Bible.

**In parallel** you start reading the New Testament, just reading, without necessarily trying to understand any of it.

**In parallel** You might join a small group that studies the Old Testament and thus gain a better insight into this extensive book.

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**In parallel** Do not see your future life as a one-way street towards death, but as a previously unknown mountain path into a completely different and unknown country.

**In parallel** you will then see the rest of your life more as a gift. Because it is not an execution.

**In parallel** you will finally be able to do something more sensible with your wealth. You will no longer just use it to make up for supposed failures from the past.

**In parallel** You will no longer see this wealth as your sole property. Because when you die, it will belong to someone else. Now see yourself more as an administrator who is responsible for handling it for an heir.

**In parallel** You will also begin to understand that you too have inherited your wealth from your parents. Therefore, do not consider yourself a great testator, because God does not recognize earthly testators, only earthly sinners.

**In parallel** You now begin to inform yourself about the prayer of the heart, to read a bit about it and to practice it under guidance. And you do this without need, without pressure, without exaggeration, but with a certain regularity. So you begin to learn the prayer of the heart, because you still have the time for it.

**In parallel** Think about your life so far, where you might have left behind mistakes or even damage, and then start to make amends.

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**In parallel** listen much more carefully to others, when, where and why they use these words from and about God, speak them or answer questions about them. Stop criticizing others, because being a know-it-all only shows a lack of patience or your own inability to learn. Instead, you will discover a lot of good in them and then start to keep this good to yourself.

**In parallel** Start to distrust yourself and your thoughts a little more, because your own conscience is not infallible and has been forced into paths that were not good by a long life with a lot of false information. Many mistakes and wrong decisions have also clouded your conscience.

**In parallel** you now base your decisions more on the word of the Bible. Because the words there are still the guideline by which one can and may sharpen one's conscience. Because the path you are now taking is not something you learn about in the media, but only in that word of truth that has never changed to this day.

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And you will discover more and more a hint of that truth in everything you do now and you will also notice more and more your mistakes in your life so far. Learn not only to read but also to pray in the manner of spiritual poverty. But let us go back to the beginning for a moment. Nothing will be in vain and at some point in the time that you still have left you will get to know the One who is still unreachable for you today, waiting for you on an unknown mountain. However, with every step you take towards Him, He also comes closer to you. Because with hope comes longing and with longing comes the love that this Lord and God can never resist. And then your hope will become a seeing and understanding. Your love will not go unanswered and you will discover within yourself that primal trust that was previously unknown to you. And then you will understand that your life has always had meaning and that in the eyes of God not a single moment of it has ever been in vain. Afterwards your prayer will be completely different, full of love and trust, full of hope and longing and then also full of certainty

Our Father, who really is in heaven. And that I too was able to contribute a tiny bit to making your name holy. And that I was able to experience, entirely through no merit of my own, that your kingdom has now come a tiny bit closer to me. And from everything that has happened to me, everything I have heard and seen, I have now finally experienced your will for this life of mine. And now, for the first time after such a long time, I am able to do your will in this life of mine.

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## FOREWORD.



### **The angel with the booklet**

#### Revelation - Chapter 10

And I saw another mighty angel coming down from heaven, clothed with a cloud, and a rainbow on his head, and his face like the sun, and his feet like pillars of fire, with a little book open in his hand. And he set his right foot on the sea and his left foot on the earth, and cried out with a loud voice, as a lion roars. And as he cried out, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write them. Then I heard a voice from heaven saying to me, Seal what the seven thunders have spoken; do not write it. And the angel whom I saw standing on the sea and on the earth lifted up his hand to heaven, and swore by him who lives for ever and ever, who created heaven and the things in them, and the earth and the things in them, and the sea and the things in them, that there should be time no more; But in the days of the voice of the seventh angel, when he shall sound, the mystery of God shall be finished, as he hath announced to his servants the prophets. And I heard a voice from heaven speaking to me again, saying, Go, take the little book that is open in the hand of the angel who stands on the sea and

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on the land. And I went to the angel, and said unto him, Give me the little book. And he said unto me, Take, and swallow it: and it shall make thine belly, but in thy mouth it shall be sweet as honey. And I took the little book from the angel's hand, and swallowed it; and it was in my mouth sweet as honey: and when I had eaten it, my belly was filled with sorrow. And he said unto me, Thou must prophesy again concerning peoples, and nations, and tongues, and many kings.

And I saw an angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth and to every nation and kindred and tongue and people,

[Revelation 14.6](#)

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ENOCH.



**- from the Apocalypse of Paul -**

Enoch was called the scribe of righteousness by Paul.

**- from the Ethiopian Book of Enoch -**

I saw that man,  
who wrote the book at the command of the LORD,  
opened that book of destruction and presented it to the Lord of the  
sheep.

**- from the Revelation of Peter -**

"O Peter, why do you speak like this? You are the one who fights  
against God!"

**- from the Bible Words of Jesus -**

"To believe everything that is written in the prophets!"

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## **And what do Christians and their churches say about this?**

- Everything mystical and esoteric -

I know a man in Christ; fourteen years ago he was caught up into the third heaven.

[2 Corinthians 12.2](#)

And I know this man - whether he was in the body or out of the body I do not know; God knows -

[2 Corinthians 12.3](#)

He was caught up into paradise and heard inexpressible words, which no man can utter.

[2 Corinthians 12.4](#)

We read from Paul about the third heaven and paradise. And in Paul's Apocalypse we even read about other heavens, sometimes the tenth or even the twelfth heaven. And while the third heaven or paradise is accepted just because it is in the Bible, those books that are not included in the Bible are immediately rejected, along with knowledge and reports of experiences from other heavens.

- It's all mystical and esoteric -

And what do you say about the words of Peter in the Revelation, where Jesus testifies that he is "fighting against God"?

- Perhaps the Lord Jesus is lying to us there? –

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10.05.



### **That I am not like the others**

Luke - Chapter 18 - The Pharisee and the Tax Collector -

He told a parable to some: Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed to himself, "God, I thank you that I am not like other people: robbers, unjust, adulterers, or even like this tax collector. I fast twice a week and give tithes of everything I have." Doesn't this prayer resemble most of our own prayers? And people, including Christians, are not even wrong. For it is not a lie if you then say about yourself: I have done nothing wrong. I don't murder anyone, I steal from anyone, I don't harm anyone, I am not violent, I obey the law, I live my life in such a way that I don't have to be ashamed before anyone. My faith is also such that I am at peace with myself. I have no bad conscience, I go to church regularly, and I live the right way, financially, professionally, and humanly. And I also live in harmony with my family, children, parents, neighbors and other people. I don't know anyone who could complain about me, I do good things, I pay attention to a healthy life, I participate in my church and I am sure that my life is the way that pleases God. My righteousness is far better than the

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righteousness of the Pharisees and in this way I actually fulfill the word that the Lord Jesus said.

For I say to you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

[Matthew 5.20](#)

And the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, "God, be merciful to me, a sinner." Then this tax collector must have had only "little faith." I tell you, this man went down to his house justified than the other. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Why should this tax collector then be able to go home justified? Just because he beat his own breast? I have never stolen from anyone, and the tax collectors of that time are known to be corrupt. And what will happen if this tax collector then continues in his "theft" profession as before? A counter question to that: What about the one lucky penny - lucky cent - that you found on the street a few moments ago or then and kept? Was that not theft? Or what about the generously rounded up travel expenses in your own tax return? Are you only a thief if the sum exceeds millions? You shall not steal, we read in the Bible, and we discover no lower limit. And suddenly our throne of a righteous life before God is shaking.

For they do not recognize the righteousness of God and seek to establish their own righteousness and are not subject to the righteousness of God.

[Romans 10.3](#)

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## **Romans - Chapter 2 – The standard of divine judgment -**

Therefore, O man, you cannot excuse yourself, whoever you are who judges. For in judging another, you condemn yourself, since you do the same thing that you judge. Such necessary considerations cannot immediately be seen as judging. Judging can also be equated with other terms: judging, comparing, evaluating. Whenever you break the staff over others, you have usurped the office of judge. You have put yourself in God's place. And what did Jesus say about that? "I judge no one!" Although we always assume that Jesus will come to judge the world. And what did Paul say about that: The saints will judge the world.

Know ye not that the saints will judge the world? If then the world is to be judged by you, are ye not worthy to judge small things?

[1 Corinthians 6.2](#)

God speaks only once, but we understand this one word again and again in different ways.

God spoke a word that I have heard several times:

[Psalms 62.12](#)

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I have had so many people explain things to me. Many have explained parables to me, explained interpretations, and I am no longer so inexperienced in the "mystical" words of the Bible. This shows that more people are familiar with the word of the Bible than is generally expected.

They are familiar with what God has said.

[Romans 3.2](#)

This can also make you a little uncertain and throw you off course of faith. Sometimes you seem to be in a labyrinth of many possibilities. You often wish you had the opportunity to understand everything from scratch again. There must be a way to look at everything again without prior knowledge, memory, influence or imagination.

**This is what the Bible calls the blessedness of poverty in spirit.**

For we know that God's judgment is right against those who do such things. But do you think, O man, who judges those who do such things and does the same, that you will escape the judgment of God? Or do you despise the riches of his goodness, patience and long-suffering? Do you not know that God's goodness leads you to repentance? What would be the use of such repentance and confession? I am and will remain a sinner and without the cross I am lost. That is why I place myself under the cross every day so that the evil enemy can no longer overpower me. "Behold, your son and behold, your mother!" Have we ever understood these words of the Lord Jesus from the cross correctly? After that, the disciple took Mary to himself, cared for her, went away from the cross with her back home and back to life. At a wonderful tractor exhibition, all restored magnificent tractors and even a few that you would have liked to buy immediately, they were so magnificent. And on the way home you come across a large tractor, especially one with two hundred horsepower, traveling at a speed that would have been equivalent to a small car. This

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machine is for work in the fields, because it is harvest time and the large bales of hay have to be put into the barn. Because the huge flock of sheep needs winter feed. And so many have made themselves comfortable in a wonderful exhibition life of faith and live a life of faith that no longer knows those works that are required by the justice of God. But you, because of your hardened and impenitent heart, are storing up wrath for yourself on the day of wrath and revelation of the righteous judgment of God, who will give to each one according to his works: glory and honor and immortality to those who by patience in doing good seek eternal life; but to those who are contentious and do not obey the truth, but obey unrighteousness, disgrace and wrath; Tribulation and anguish upon every soul of men who do evil, both of the Jew first and also of the Greek. But glory and honor and peace to everyone who does good, both of the Jew first and also of the Greek. For there is no partiality with God.

Who have sinned without the law,  
which will perish even without the law;  
and who have sinned under the law,  
they will be condemned by the law.

- since not those who hear the law are righteous before God,  
but those who do the law will be righteous.

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For if the Gentiles, who do not have the law, yet by nature do the work of the law, they, not having the law, are a law to themselves, as they prove that the work of the law is written in their hearts, since their conscience bears witness to them, and also the thoughts that accuse or excuse one another - Sabbath, Bible, repentance and confession, obedience of faith, the way to the mountain of transfiguration, worship in spirit and in truth, the birth of Christ in man himself, finally the encounter with the Father in the kingdom of heaven in order to then awaken the gift in oneself, fellowship with Christ, love among one another and thus also with all other denominations and communities, being mindful and honoring the faith of every person and finally thoughts that no longer constantly contradict everything and everyone and above all no longer contradict God. This would certainly overwhelm a small tractor, but certainly not this powerful tractor from before. And we read about such a powerful tractor in the following verse.

But those who belong to Christ crucify the flesh with its passions and desires.

[Galatians 5:24](#)

### **Hebrews - Chapter 9 – The unique sacrifice of Christ -**

For Christ did not enter into the holy place made with hands (which is a type of the true one) but into heaven itself to appear before God for us. Nor did he often offer himself as a sacrifice, just as the high priest enters the holy place every year with the blood of others; otherwise he would have had to suffer many times since the beginning of the world. But now, at the end of the world, he has appeared once to put away sin by his own sacrifice. And just as it is appointed for men to die once, and after this the judgment, so Christ was offered once to take away the sins of many. He will appear a second time without sin to those who wait for him, for

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salvation. - Let us remember: only these! - The sacrifice was made by the Lord himself the one time, but after that we must also overcome. And so we too must stand under the cross once - just as Mary and John stood there - but then we must go and live in the world in the power of the resurrection.

For I will have mercy on their iniquity, and their sins and their unrighteousness will I remember no more.

[Hebrews 8.12](#)

For we too have had a hardened and unrepentant heart over the many years of the past and have also spoken so many useless words. How often have we trampled on the goodness of God and treated the grace of the Lord with condescension. For a life of faith - faith in faith - always includes work. Did not the Lord Jesus also say this: If you do not believe my words, then believe the works. For works always accompany the word and thus faith. And only these works will be rewarded, but without respect to persons. Or have we forgotten: When did we visit you, give you shelter, clothe you, meet you in prison, help you? No one, neither those who helped nor the others who did not help, even knew this "stranger". Many will also receive forgiveness simply because they have fulfilled the promise in the Lord's Prayer: As we forgive those who sin against us!

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Watch therefore, for you do not know when the master of the house is coming, whether he is coming at evening, or at midnight, or at the cockcrow, or in the morning

[Mark 13:35](#)

**This text makes it clear**

that the master of the house will hardly come during the day. Although he is more likely to come during the day and above all, awake.

And so more and more puzzle pieces emerge and the picture continues to take shape.

But important parts still seem to be missing.

For our knowledge is fragmentary and our prophecy is fragmentary.

[1 Corinthians 13:9](#)

But when that which is perfect comes, that which is partial will cease.

[1 Corinthians 13:10](#)

Because God will judge the secrets of men through Jesus Christ.

[Romans 2.16](#)

"The word that I have spoken will judge" is what the Lord himself once said. And once again we are left pondering. Because in Revelation in particular we are often given a completely different view of this final judgement. But we now know that the cause of this is to be found in people and their different understanding. But the hidden things of people will still be judged by Jesus Christ. Aren't these desires, compulsions, hatred, darkness, addictions, bondage? And if this is judged by the Lord, will this person not be able to become free of it again as a son, as a daughter, as a child of the Father and then be able to start the journey

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back? If we always save everything for the time after death, then we will have missed the time when the Master of the house will come. And if we do not learn to finally do the mystical word, then this Lord will find us sleeping. For whenever we are mystically at work, but humanly and externally at rest, we are spiritually wide awake and alert. And only at this time will the Lord of the house come and find us no longer asleep.

And this peace of God

**"There is still a rest reserved for the people of God"**

We discover for ourselves in heart prayer.

For it was precisely during the time of the closet that a silence in the kingdom of heaven was established for these worshipers in spirit - and this even after earthly time - for exactly half an hour.

Who would have ever thought such a thing was possible?

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**A conciliatory addition to that.**

Neither a  
"Faith alone is enough"  
another one  
"Faith without works is dead faith"  
are, on their own, only right or only wrong.

**The word literalness**  
would like to convey this to us,

**but the mysticism**  
explains to us in the story of the treasure in the field,  
that the treasure we are looking for has many faces:

Through the Epistle to the Romans we learn  
that faith alone  
as well as a faith combined with works,  
yes even an act in itself  
or just a single glass of water,  
given at the right time in the right place,  
can lead to justice in a person's life.

Because there are so many ways  
as there are people,  
so that everyone can find their own personal path.

But this is only one view of the life of Jesus.  
Another view of the life of Jesus is  
the "way" to a kingdom of heaven,  
which concerns the "Son of Man".

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For this Son of Man arises  
to hike up the Mount of Transfiguration  
to be there just like the first Son of Man  
the transfiguration and unity in the Holy Spirit  
to experience the depths of his soul.

And there are so many of these sons/daughters of men,  
as there is sand on the sea or stars in the sky.

In Jesus' time there were three disciples  
of a total of eighty-four disciples!

The disciple is not above his master; if the disciple is like his master, he is perfect.

[Luke 6:40](#)

Let every one of you have the same attitude as Christ Jesus:

[Philippians 2.5](#)

In the Gospel of John we learn  
that these children of God  
as sons of men/daughters of men from the beginning.

- and not for that people only, but that he might gather together the children of God who were scattered abroad.
- [John 11:52](#)

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**We are talking about highly sensitive people,**  
that have always existed.  
And their number is in the range of 20% of humanity.  
About ten years ago, these were also discovered by science

The Bible, on the other hand, knew these children of God from the  
beginning.

And waited for  
that the remaining eighty percent finally take notice of it.

- For the creation waits anxiously for the revealing of the  
children of God.
- [Romans 8.19](#)

He who says he abides in him ought himself to walk in even as he walked.

[1 John 2.6](#)

We know that whoever is born of God does not sin, but whoever is born  
of God keeps himself, and the evil one will not touch him.

[1. John 5:18](#)

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### **A small addendum to this:**

- Then he will answer them, 'Truly I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me.'
- [Matthew 25.45](#)

And now please think about it:

How often were highly sensitive people treated condescendingly?

Sensitive soul!  
Don't be like that!  
Don't be such a drama queen!  
Finally be a man!  
Coward!  
I am ashamed of you in front of others!  
And this is what I want to be my successor and heir!  
Wimp!  
etc. etc.

Doesn't this remind us of Jacob and his escape from his brother?

- And the King will answer and say to them, Truly I say to you, Inasmuch as you did it to one of the least of these my brothers, you did it to me.
- [Matthew 25.40](#)
- 

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**Of course, the Lord God said:**  
I will never remember your sins again!

But he also said the following:

- Rejoice, O young man, in your youth, and let your heart rejoice in your youth. Do what your heart desires and what pleases your eyes, and know that God will judge you for all these things.
- [Ecclesiastes 11.9](#)
- But I say to you that men will give an account at the last judgment for every idle word they have spoken.
- [Matthew 12.36](#)

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SPIRITUAL EXERCISES ARE PRAYERS FROM THE HEART.

**Jesus, du Sohn des Vaters,  
erbarme dich meiner.  
Jesus, du Sohn Davids,  
hab Erbarmen mit mir.  
Jesus, du Sohn des lebendigen Gottes,  
sei mir Sünder gnädig.**

**HERR, ich bin nicht wert,  
daß du eingehst unter mein Dach,  
aber sprich nur ein Wort,  
so wird meine Seele gesund.**

**Lieber Herr Jesus,  
ich bitte Dich um die Fußwaschung nach  
Deinem Wort und Willen, damit ich vollkommen  
rein und heilig bin und du mich vor dein heiliges  
Angesicht stellen kannst, zur Ehre deines  
heiligen Namens und zur Ehre Gottes,  
des Vaters.**

**Amen**

*Aber auf daß die Welt erkenne, daß ich den Vater  
liebe und ich also tue, wie mir der Vater geboten  
hat: stehet auf und lasset uns von hinnen gehen.*

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**The Lord Jesus told us this emphatically.  
And we did exactly the opposite.**

We do not want to be servants, nor servants of the Lord, but would much rather have power over demons as a disciple. Like when the Lord sent his disciples out into the world. And when they came back, everyone was delighted, because even the demons obeyed them. Exorcism and exorcism send their regards. "Do not rejoice that the demons are subject to you, but rejoice that your names are written in the book of life." We would so much rather rule and so reluctantly obey. We would so much rather negotiate with other denominations on an equal footing - ecumenism sends its regards - but never voluntarily submit ourselves. We are and will remain a perverse generation. And that is why we have always wanted to pray the "Our Father" outside of our closets, never in the way the Lord asked us to. "Go into your room and close the door behind you" We don't want to and can't do anything right: Instead of opening the door of our own hearts, we have gone and only opened the gates of the visible church buildings. Or we have destroyed other people's church buildings or converted them into our own.

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**But when you pray:**

So if you are already praying,  
or if you really want to pray,  
or if you are already praying a familiar heart prayer,  
or even if you have no idea how to pray.

**Then go into your room and close the door behind you:**

close the door of your previous prayer behind you,  
close the door behind your thoughts and ideas,  
Close the door behind you to your previous heart prayer.

**And why should I do this?**

Your Father, who sees in secret,  
knows what you want from him,

**He is already on his way to you!**

He will hear your prayer and reward you publicly,  
and then the cloud will  
yourself  
and reveal the transfiguration of the Son.

**And only for you he will do this:**

Why do you want to reveal yourself only to us and not to the world?"

**Suddenly it seems to me,**

as if man wanted to reinvent the words of the Bible at any cost.

**Until now I have always believed**

Everyone wants to reinvent the bicycle for themselves.

**I now apologize to you for this mystical image.**

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## **This is how you should pray!**

Our Father in heaven etc. –

The Lord's Prayer can hardly be prayed in a heartfelt prayer. On the one hand, it uses words, and on the other hand, it uses words of varying length. It is also more of an instruction on how we should live our entire lives as a worship in the truth.

Another word about breathing during the prayer of the heart:

Breathe as slowly as possible, evenly, through your nose and as quietly as possible. In the closet, one prays with a silent mouth and has left one's mouth, one's thoughts and one's ideas outside the door, which is locked from the inside. Because the whole and now reconciled person is allowed to enter this closet in the kingdom of heaven. This is precisely why a half-hour silence was established in heaven. So that the son/daughter can finally have a private conversation with the father in silence. But we should also know one important little thing: My thoughts are not your thoughts. So anyone who wants to enter the closet of their heart for half an hour while they are still alive - and thus still as an old Adam - will take with them precisely those thoughts that are not the thoughts of God. And these earthly thoughts are neither humble nor obedient. They are more like disobedient and ill-behaved children. But these thoughts were also washed clean by the washing of the feet. This is why one should at some point begin by asking for personal foot washing by the Lord Jesus. Because these little things are paid attention to by the doorkeeper who lets the shepherd enter for the audience. Please put handcuffs on your thoughts, but simply leave them outside your thoughts.

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That is why contemplative prayer is called "observant prayer", looking without looking. That is why it requires full control of thoughts, breathing and self. A self-control that we have already largely made independent through our own prayer of the heart, even if not as complete as must be considered absolutely necessary at some point.

**At the beginning a holy two-syllable word helps.**

However, the goal is and must be silence!

If the word has only one syllable, then this syllable is followed by an empty syllable. If the word has three syllables, then the third syllable is also followed by an empty syllable. This empty syllable is also produced by breathing in or out.

One should not forget to ask for forgiveness of sins.

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## ATTACHMENT.



### **Pray the exercise, practice the prayer. But practice piety**

Standard exercise for learning contemplative prayer. The exercise is divided into two parts. I set an alarm clock for 10 minutes, for example. In the first part of this exercise for 5 minutes, I want to practice in the style of the Jesus prayer. With my eyes closed, I look into my praying hands. With my inner ears, I listen to my breathing. In the rhythm of my breathing, I think the two-syllable name that is higher than all the names "Jesus". This will calm my restless thoughts. If I get distracted, e.g. by noises, memories or inner tiredness, then I simply continue to observe my breathing and start thinking the word again in the rhythm of breathing in and out. This can also be done as Paul did with "Father" as a prayer without ceasing. After the alarm clock rings, I continue in this way in the second part for another five minutes, but without thinking a word. This second part is then in the style of the pure heart prayer, or the prayer of calm, or Zen. So I use a word, a mantra, in the first part, but not in the second part. The reason for this is as follows: the exercise is intended to teach me to become completely still and calm inside and to no longer exert any compulsion. But through the word I have put my thoughts in

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chains. For now, however, my thoughts should also learn to know freedom. And they can only do that if I withdraw completely inside and then, over the course of 3 months - rule of thumb - learn through the 4th form of exercise to calmly accept emerging thoughts, fragments of thoughts or other types of distraction and to allow them in. After the 3 months, my thoughts have calmed down and become one with me, with my calmness, with the silence within me, which is the prerequisite for the birth of Christ.

**Each exercise should be practiced alone for a week,**

### **Exercise One**

2 x 5 minutes - In the beginning it is advisable to find someone who has already gained experience on this way up the mountain - Please practice this exercise every day for a whole week.

And it came to pass about eight days after these sayings, that he took with him Peter, John, and James, and went up into a mountain to pray.

[Luke 9:28](#)

### **Exercise Two**

2 x 10 minutes - You should use an alarm clock so that you don't constantly think about the end of each two parts of the exercise - Please practice this exercise every day for a whole week.

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### **Exercise Three**

2 x 15 minutes and thus the end of the two-part exercise - Because we can now enter that kingdom of heaven where silence, peace, patience, serenity and love are present - Please practice this exercise every day for a whole week.

### **Exercise Four**

We start directly with the second part, without thinking of the name, as a pure prayer from the heart. If we notice that we are not observing our breathing for too long and too often, we temporarily use the prayer word to help us again. After a while, however, we return to observing our breathing without the word. We can always call on the word to help us, because the "word" is God himself and He will always help without the slightest reproach or reservation. Until one day we are so in this word and thus in Him that we are in Him 24 hours a day, that is, in mind, nature, being, thinking, acting, speaking. And then we ourselves are just like the Lord, "the son of man or the daughter of man" who "is in heaven" and never has to leave again. Please practice this exercise every day for a whole week.

Therefore we do not grow weary; but though our outward man is decaying, yet our inward man is being renewed day by day.

[2 Corinthians 4:16](#)

Why, you may ask, should the exercise be prayed without "words" in the final version? This is obvious. The Holy Spirit Himself will now want to begin to pray "in us".

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Likewise the Spirit also helps us in our weakness. For we do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which cannot be uttered.

[Romans 8.26](#)

Our prayers usually do not reach God, because we are ignorant of how to pray properly, as is fitting before God. And as "HE" prayed, the appearance of his countenance changed, and his garment became white and shining. And behold, two men were talking with him, which were Moses and Elijah; they appeared in clarity and spoke of the outcome which he was to accomplish in Jerusalem. - "As HE prayed" - There on this mountain only "HE" prays and no one else, we should understand that here once and for all. And even a "But I see it differently" has no meaning for contemplative prayer, quite the opposite.

Strive to enter through the narrow gate: for many, I tell you, will seek to enter, and will not be able.

[Luke 13:24](#)

Have you ever been interested in a direct encounter with this Lord and God? Or have you at least thought about it once? But then you need to know the following: An audience with the King of Kings, Lord of Lords, the Alpha and Omega, the beginning and the end, the Almighty has requirements and these requirements are laid out for us point by point in the Bible. And for this audience, because contemplative prayer is this audience, your own ideas about it have no meaning:

Enter ye in by the strait gate: for wide is the gate and broad is the way that leads to destruction, and there are many which enter by it.

[Matthew 7:13](#)

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I am the door: by me if anyone enters, he will be saved, and will go in and out and find pasture.

[John 10.9](#)

But he who enters by the door is the shepherd of the sheep.

[John 10.2](#)

To him the doorkeeper opens, and the sheep hear his voice; and he calls his sheep by name and leads them out.

[John 10.3](#)

And when he has sent forth his sheep, he goes before them, and the sheep follow him, because they know his voice.

[John 10.4](#)

**But without buses**

– that’s why there is confession –  
no one can go through this door.

From that time on Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

[Matthew 4:17](#)

And when this proof is fulfilled, the doorkeeper only looks at the blessedness of the person wishing to enter. This doorkeeper is the Holy Spirit, who acts exactly according to the instructions of the Lord Jesus.

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

[Matthew 5.3](#)

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But Peter and those with him were fast asleep. But when they awoke, they saw his glory and the two men standing with him. And it came to pass, as they departed from him, that Peter said to Jesus, Master, it is good to be here. Let us make three tabernacles, one for you, one for Moses, and one for Elijah. "And he knew not what he was saying." - For Peter's sins had not yet been washed away, the washing of feet did not take place until much later. And Pentecost much later still. Therefore, please do not forget before the exercise to ask the Lord for the washing of feet according to His will and according to the Scripture, so that the daily, habitual and mostly unnoticed small sins remain behind, otherwise the doorkeeper will not let the traveler into the Mount of Transfiguration through the narrow and narrow door. But as he was speaking these things, a cloud came and overshadowed them; and they were terrified because the cloud covered them. And a voice came out of the cloud, saying, This is my beloved Son; listen to him! And when this voice came, they found Jesus alone. And they kept quiet and told no one in those days what they had seen. And to this day, these words that the disciples heard on the mountain through the Lord Jesus have only been handed down orally. And witnesses to these words are the desert fathers, the monks, the mystics and some of the great church teachers. But Christians and their church have rarely been interested in these words to this day. And this will often happen to us too. For there will be no words to describe some of the moments experienced and lived. And these experiences can happen at any time, before or during or even after the prayer and practice times. And then silence will be our speaking. For we can also learn a lot about this from Paul:

I know a man in Christ who fourteen years ago (whether he was in the body, I do not know; or whether he was out of the body, I do not know; God knows) was caught up into the third heaven.

[2 Corinthians 12.2](#)

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And I know this man - whether he was in the body or out of the body I do not know; God knows -;

[2 Corinthians 12.3](#)

He was caught up into paradise and heard inexpressible words, which no man can utter.

[2 Corinthians 12.4](#)

“And heard unspeakable words” We don't need to know more than that. If these words are unspeakable, then tell me one reason why we should go there beforehand

and with our limited, ignorant, never understanding, always knowing everything better, never able to keep quiet thoughts, over which we have no control whatsoever, already act contrary to this, before we have officially received permission to speak from the King of Kings, Lord of Lords, the Alpha and the Omega, the beginning and the end, from the Almighty, directly in the silent audience, and from him himself?

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## THE TABERNACLE OF GOD IS WITH MEN.



### **The Almighty God has moved**

Yesterday almost exactly at 19.15 something has happened.  
And what exactly happened yesterday, July 28, 2016?

This is how I experienced it: After my prayer for the washing of the feet and my own prayer without ceasing and after the Catholic adoration - the Catholic form of the prayer of the heart - the celebration of the Eucharist - the Lord's Supper - began. Already at the beginning of the Lord's Supper I saw the burning bush. Then, as so often, I saw the interior of the church building in my mind. This time, however, I could no longer see anyone inside, neither the throne, nor the light, neither the congregation, nor the priest. Everything was empty and deserted. Nor could I see outside through the window, because it also seemed to be dark outside. Instead, when I opened my eyes again, I noticed something completely unusual: The pastor who was holding the mass was just about to rearrange his books - prayer book, hymn book, etc. - and a piece of paper lying between them, when it was as if he had lost control of himself from one moment to the next. The piece of paper fell down. What had happened? The move had taken place. God finally left the external church and

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moved into the inner temple, his real and true temple. And something like that does not go unnoticed. And above all, it will not go unnoticed by the person with whom the move takes place. Whether he can immediately recognize and understand this in its entirety is another question for now. Because this requires not only time, but also the knowledge to do so. After that, the Eucharist celebration continued. But I was in tears. This morning at 4 a.m., I was in tears. I woke up and noticed an incredible tension inside me, so overwhelming that I had to get up, went to the kitchen, ate something to calm myself down, and even drank a coffee. After almost an hour, I finally had enough of myself back under control to lie down again and briefly fell asleep. Towards morning, I understood: This almighty God had moved inside me too. And this fragile vessel had held, even though it had been poured without measure.

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Jesus answered and said to him, If a man loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him.

[John 14:23](#)

And I heard a loud voice out of the throne saying, Behold, the tabernacle of God is with men: and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God:

[Revelation 21.3](#)

For he whom God has sent speaks the words of God; for God does not give the Spirit by measure.

[John 3:34](#)

### **Matthew - Chapter 13 - About the Fishing Net -**

Again, the kingdom of heaven is like a net that is thrown into the sea and catches every kind of fish. When it is full, they draw it to shore and sit and gather the good into one vessel, but throw away the bad. So it will be at the end of the world: the angels will come out and separate the evil from the righteous and throw them into the fiery furnace; there will be weeping and gnashing of teeth. And Jesus said to them, Have you understood all this? They said, Yes, Lord. - although they had understood nothing at all. Then he said, Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure things new and old. This word is a promise, but only if these scribes also finally allow themselves to be taught for the kingdom of heaven!!!!

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## Jeremiah - Chapter 18 - The Parable of the Potter -

The word that came to Jeremiah from the LORD, saying, "Arise, go down to the potter's house, and there I will show you my words." So I went down to the potter's house, and, behold, he was working at the wheel. And the pot that he had made of the clay was spoiled in his hands. So he made it another pot, according to his own taste. And the word of the LORD came to me, saying, "Shall I not deal with you, O house of Israel, as this potter has done?" declares the LORD. "Behold, as the clay is in the potter's hand, so you, O house of Israel, are in my hand. Suddenly I will speak against a nation or a kingdom, to cut it off, to break it, and to destroy it. But if it turns from the wickedness against which I speak, then I will relent of the evil that I thought to do to it. Suddenly I will speak against a nation or a kingdom, to build it and to plant it. But if he does evil in my sight by not obeying my voice, I will relent from the good that I promised to do to him. Now therefore say to the people of Judah and to the inhabitants of Jerusalem, Thus says the LORD: Behold, I am planning evil against you, and I have a plan against you: therefore turn every one of you from his evil way, and amend your ways and your deeds.

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**But they said:**

This will not work; let us walk according to our own thoughts and do each of us the desires of his evil heart.

**Therefore thus says the LORD:**

Ask now among the nations: Who has ever heard of such a thing? That the virgin of Israel should do such abominable thing? For the snow stays longer on the stones of the field when it comes down from Lebanon, and the rain does not soon dry up, as my people forget. They burn incense to gods and cause stumbling in their ways forever and ever, and walk in the roads of the wilderness, so that their land becomes a desolation, a perpetual reproach to them, so that everyone who passes by will be amazed and shake his head. For I will scatter them as with an east wind before their enemies; I will show them my back, and not my face, when they perish.

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### Permission for Know the Ways Liber Scivias Hildegard von Bingen

From *Wisse die Wege Liber Scivias*. Hildegard von Bingen (1098 – 1179) is one of the greatest and most important female figures in German history. She was a Benedictine, founder and abbess of the Rupertsberg monasteries near Bingen and Eibingen near Rüdesheim. Even during her lifetime she was revered as a “prophetissa teutonica” (German prophetess) and countless people sought her out as an advisor on questions of faith and life. Her works reflect the full range of a polymath: she was a nun and theologian, naturopath and composer, tireless admonisher and thorn in the side of the church. Throughout her life she struggled for a rational faith and for questions about God, the world and man. Even during her lifetime Hildegard von Bingen was revered as a saint. And even today her fascination and charisma are unchanged. “Know the Ways - Scivias” is the main work of Saint Hildegard of Bingen (1098 - 1179), which made her famous during her lifetime and which still moves many people today as a book of faith. In it, the great Benedictine nun covers everything from the creation of the world and of mankind to the development and existence of the church to redemption and completion at the end of time. In doing so, she makes the ineffable mystery of God clear in ever new images. Her visions are impressive due to Hildegard's confident and creative handling of the Holy Scriptures and the Rule of Benedict and due to the elementary linguistic power of the images, which fascinate people today just as much as they did 900 years ago. Translator: Mechthild Heieck, classical philologist, retired high school teacher, was oblate of St. Hildegard Abbey until her death on November 5, 2011. She was a recognized expert on the writings of Saint Hildegard.

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