

THE REHABILITATION OF THE CHRIST OF GOD

Excerpts from the Chapter:

**The Abysses
of Martin Luther**

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Sons and Daughters of God,
at the Behest of God, with
the Third Basic Power of God,
the Divine Wisdom,
Rehabilitate the Christ of God

Excerpts from the Chapter:

**The Abysses
of Martin Luther**

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The German edition is the work of reference for all
questions regarding the meaning of the contents.

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The Abysses of Martin Luther

External religions adorn themselves with the name of Jesus, the Christ, and with the label "Christian," in order to deceive people by way of un-Christian wheelings and dealings, keeping them blind to what Jesus of Nazareth really taught. The majority of these machinations and the infamous deeds that are connected with them, under the abuse of the name of Christ, lies on the side of the Roman-Catholic Church – if for no other reason than its having been around much longer.

But how did, and do, Martin Luther and the Lutheran Church deal with the teachings of Jesus, the Christ?

*The goal: Lutheran Church
as totalitarian state religion*

Luther replaced the pope at the head of the Church with secular authorities who were also supposed to preside over the Church. In his Reformation, Martin Luther demanded a totalitarian state, whose leaders should force-

fully put through his, that is, Luther's, teachings as a state religion – under threat of the death sentence for all subjects who did not want to submit to the Catholic faith reformed by Luther – a faith which soon was called "Protestant," "Evangelical" or "Lutheran."

Luther appointed princely authorities to be judges in the name of God and, as such, also masters over life and death. He wrote: *Authority is a servant of God. ... God guides the evildoers to the authority, so that they do not escape.* (Translated from: Luther Deutsch, Band 9, Nr. 430)

Where did Jesus of Nazareth teach that an authority together with leading theologians should rule over state, church and society in His name?

Jesus of Nazareth spoke of equality among the people and against the domineering nature of the authorities. He taught:

You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you. But whoever wishes to become great among you shall be your servant. (Mark 10:42-43)

Martin Luther rejected this teaching and, in his thinking and actions, followed those about whom Jesus of Nazareth said, that they *lord it over the people and their great men exercise authority over them.*

Luther allied himself with the authorities and required of them merciless wars against dissidents and executions of people who did not agree with his personal concept of an alleged Christian society.

*The Luther doctrine:
"Faith is enough"*

He did not fear negative consequences. Luther believed, namely, that one could go to heaven solely by way of the allegedly right, and by him newly defined, faith – totally independent of any corresponding deeds.

He wrote: *that no one should need the law or works for justification and salvation.*

(From: Concerning Christian Liberty, 1520) <http://www.theologynetwork.org/unquenchable-flame/luther/the-freedom-of-the-christian.htm>

Jesus of Nazareth unmistakably taught:
Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.
(Matthew 7:21)

And at the end of His Sermon on the Mount, He spoke with the authority of the Son of God, of the Co-Regent of the eternal kingdom:
Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. (Matthew 7:24)

If Martin Luther states that one attains forgiveness of sins and eternal salvation through a corresponding faith alone, then he is twisting the teachings of Jesus of Nazareth into their opposite. Consequently, Luther's further claim that his faith is the sole true Christian doctrine is a massive falsification of the message of Jesus, the Christ. Martin Luther's statements are simply Lutheran, but they are just as little Christian, as is a church that bases itself on Luther.

Luther denies the law of sowing and reaping

The “reformer” took his distortion of the teachings of the Christ of God, of the Free Spirit, so far that he even condemned all the good deeds of a person as “damnable sins,” if this person does not have the correct faith, according to Luther’s concept:

Unless he were previously a believer and a Christian, none of his works would have any value at all; they would really be impious and damnable sins. (ob. cit., Concerning Christian Liberty, 1520)

This means that the good works of all people of other faiths, be they Buddhists, Hindus, Jews, Moslems or atheists are, in Martin Luther’s opinion, nothing more than “damnable sins” – merely because these people have the “wrong” prayer book.

To do good – or what Luther held it to be – is, according to his opinion, also called for from his adherents, but these are merely the “fruits” of the faith, that is, ultimately not decisive. For they would also attain salvation without these deeds, merely through the right faith.

What are the consequences of this twisted teaching? Doesn't this also lower the threshold for committing atrocities, infamous acts and sins of all kind? Luther's deeds and those of his followers give an informative answer to this – the facts about which often read like a crime story that anyone can find in the history books.

Martin Luther's claim to absoluteness

The Christ of God, who was incarnated in Jesus of Nazareth, and who, as a man of the people, lived among the humble people, warned anyone who took up the sword: *Put your sword back into its place. For all who take the sword will perish by the sword.* (Matthew 26:52)

With this passage, Martin Luther, however, decided for a different translation than all other known Bible translators, through which the meaning was totally falsified.

With Luther it is no longer: *For all who take the sword will perish by the sword*, but: *All who take the sword should perish by the sword.*

Luther claimed in all seriousness that Jesus of Nazareth had thus affirmed the death penalty, or newly introduced it. In reality, Jesus of Nazareth indicated the law of sowing and reaping, of cause and effect, as a warning: Anyone who uses force – whether at the command of the authorities or not – will sooner or later suffer violence himself. But it was precisely this spiritual law that Luther denied.

The Catholic theology professor Luther did not allow any other understanding of the Bible than his own.

Intoxicated by ever greater power under the protection of the princely rule, Luther placed himself as a judge even over the divine messengers from heaven. Luther, literally:

I will not have my teaching judged by anyone, not even by all angels. Because since I am certain of it, I will be the judge of both you and the angels. ... that whoever rejects my teaching cannot be saved – for it is God's and not mine. Therefore my judgment is God's and not mine.

(Translated from: *Wider den falsch genannten Stand des Papstes und der Bischöfe*, 1522, cited from Boston College, Volume 10/2, p. 107)

Luther's claim that his teaching is God's teaching and therefore inviolable – even to God's angels – is an unbelievable presumption and mockery of God, our eternal Creator, who is the truth and who, through His Son, Jesus, the Christ, and through His prophets taught totally differently than Luther.

In His fantasy of omnipotence, Luther attributes to God, the Eternal, his terrible "judgment," his condemnations of dissidents (Anabaptists, as well as Jews and Moslems, etc.) all the way to the death penalty, believing to thus be able to wash his hands in innocence. For himself, he brings to completion the claim to absoluteness, which he fought against in the pope.

Luther's doctrine of the "unfree will" – causes a diabolical maze

In his rampages, Luther talked himself up as God's alleged sole fighter against the devil. At a closer look, however, his teaching is so muddled and without mercy, that there is not even a clear difference between God and the devil anymore. According to Martin Luther's

teachings, God not only brings the good into the world, but also the evil. But the believer should not preoccupy himself more closely with this alleged nature of God. Luther writes: *This belongs to those secrets of Majesty where "His judgments are past finding out," ... Nor is it ours to search into, but to adore, these mysteries.* (Concordia Theological Monthly, Vol. IX, No. 8, p. 563)

The theology professor obsesses even more about his theories, when he writes:

God cannot be God, first He must become a devil ... I must grant divinity to the devil for a brief hour, and let devilishness be attributed to our God. (Translated from: Psalmenauslegungen, Weimarer Ausgabe, Nr. 31/1, p. 249 f.)

What came over Luther when he wrote this outrageous statement?

For a person who believes in God, the All-One, in His all-encompassing love and kindness, this statement by Luther is unequalled infamy. With this, Luther is everything else, but not Christian.

For anyone who examines what Luther teaches about God, the Creator of all life, more terrible

abysses open up. The self-named reformer claims that God, the Creator, not only sends countless numbers of His children to an eternal never-ending torment of hell after they die, but their allegedly eternal damnation is even previously determined by God!

So, this cruel "God," whom Martin Luther invents here, would create a human being, and right at the time of his creation predetermine for him a later eternal hell, where allegedly the devil is also supposed to reside eternally. So right from the beginning, God would create "offspring" for the satanic realm and later – as the Vatican Church also teaches – would do nothing more to help the souls that have allegedly been damned to there. This is Luther's teaching, of which he said: *Whoever rejects my teaching cannot be saved*. He expressly speaks of his teaching, not of the teaching of Jesus, the Christ, who never taught such a thing.

What Lutheran is actually aware of the kind of institution he professes to and what kind of man is still revered there?

Luther drove his religion into even more abysses of external religion. According to Martin Luther,

during his life on Earth, the victim predestined for hell also has no free will to change anything about his lot. For Luther taught that no one, of his own volition, can decide to accept and take the path back to the eternal homeland that Jesus, the Christ, taught us. For according to Luther, each person is possessed either by God or by Satan, both these two powers would decide to where they direct the person, depending on which of the two has taken possession of the individual person – thus, Luther. If it is Satan, then, according to Luther, the victim will later simply end up in eternal hell, even if he didn't have even the slightest chance to break away from Satan during his lifetime.

In this sense, the Lutheran Church teaches until today that the person has no free will in matters of faith that are decisive for the salvation of the soul.

The Lutheran Church follows Martin Luther's calls for violence and war

The schism between Catholic and Protestant in the 16th century soon led to wars between those loyal to the pope and Luther's adherents – both sides with the absurd notion of having to force through their absolutist doctrines, which they wrapped in the cloak "Christian," by shedding blood, that is, by using satanic means. Through the terrible Thirty-Years War of religion in the 17th century and its consequences, in some regions of Europe two-thirds of the population was decimated.

The historian Dr. Barbara Beuys reports in her book "Und wenn die Welt voll Teufel wär' – Luthers Glaube und seine Erben" about even more war theatres with Lutheran participation, for instance, on the occasion of the war of Prussia against France in 1813:

The regiments of volunteers came with their flags to be blessed in the churches before they went to battle and death. When the soldiers swore their oath, they listened to the incentive words

of a clergyman ... pacifists were threatened with terrible consequences in the beyond. (Translated from German, p. 417)

Then followed the German-French War of 1870-71. The historian Barbara Beuys writes: *The great hour of the evangelical preacher came again. And again, the words rang out from the pulpit that death on the battlefield makes martyrs in the holy war.* (Translated from German, p. 468 f.)

At the outbreak of the First World War in 1914, the church leaders in Prussia, the Evangelical High Consistory in Berlin, composed a document of jubilation to all Lutheran pastors, in which it says: *Houses of God and worship services become full. Seemingly dead sparks of faith flare up again ... Our people finds its God again.* (Translated from German, p. 495)

Apparently, what is meant here is Martin Luther's god of war.

An example of the killing spree into which the Lutheran Church drove the soldiers is a document from 1915 by the Lutheran pastor Dr. Adolf Schettler for the soldiers on the front:

You, German fighters, are now the instrument of the Highest God ... Luther says: "The hand that guides such a sword and kills is then no longer the hand of man, but the hand of God, and not the person, but God hangs, breaks on the wheel, beheads, throttles and wages the war. All these things are his works and his judgement." Lord God, we thank you that you have given us a sword, a sword of revenge.

(Translated from: In Gottes Namen Durch!, p. 35 f.)

Hang, break on the wheel, behead, throttle and wage war – Luther's handwriting over the course of centuries.

In comparison – Jesus of Nazareth taught: *Put your sword back in its place, for all who take up the sword will perish by the sword.* (Matthew 26:52)

Therefore: Anyone who follows Luther can call himself "Lutheran" but by no means Christian.

*"Win heaven more easily
by the shedding of blood ..."*

In 1933, the National Socialist regime followed. The Catholic Adolf Hitler knew that the war fever in Germany was always significantly due to the churchmen.

At the turn of the year from 1943 to 1944, when half of Europe already lay in ruins and the massacre of millions of people was being carried out in the concentration camps, the president and later Lutheran Bishop of the Evangelical-Lutheran Church in Thuringia, Hugo Rönck, wrote: *The legacy of Martin Luther has admonished us for centuries: "Such strange times are here that a people can win heaven more easily by the shedding of blood rather than others by prayers."* (Thüringer Kirchenblatt Nr. 1/1944) (Luther quote: 1525, Against the Robbing and Murdering Hordes of Peasants) <http://www.scrollpublishing.com/store/Luther-Peasants.html>

The Second World War claimed millions of victims and caused unimaginable suffering and horror. ... Starting in 1938, at the instruction of their bishops and church leaders, all Lutheran

pastors in Germany swore their official oath to Adolf Hitler with the words:

I swear by God the Almighty and Omniscient: I will be faithful and obedient to the Fuehrer of the German Reich and People, Adolf Hitler.

(Translated from: Amtsblatt für die Ev.-Luth. Kirche in Bayern 1938, p. 95)

This is totally in line with Luther, who wrote: *The authority is a servant of God*, which means that pastors also have to obey it.

In 1939, eleven Lutheran Church leaders published the so-called Godesberg Declaration with the avowal:

National Socialism ... carries on Martin Luther's work in the political-philosophical realm, and in this way helps us, from a religious point of view, to return to a true understanding of the Christian faith.

(Translated from: Ernst Klee, Die SA Jesu Christi, Die Kirche im Banne Hitlers, p. 139)

During this time, Martin Luther's teaching of hatred toward people of the Jewish faith entailed the worst consequences.

Still with restraint, the church leaders in the following of Martin Luther formulated in the Godesberg Declaration: *The Christian faith is the unbridgeable religious opposite of Judaism.*

A statement by the young Adolf Hitler already from the year 1923 has been passed down: *Luther was a great man, a giant. With one blow he heralded the new dawn; he saw the Jew as we are only beginning to see him today.* (Translated from: Dietrich Eckart, *Zwiesgespräche zwischen Adolf Hitler und mir*, p. 35)

In 1933, Adolf Hitler justified the persecution of the Jews by saying that he does nothing else against the Jews than what the Church had done for 1500 years against them, whereby here, he could refer to the Roman-Catholic Church as well as the Lutheran Church. (Translated from: Friedrich Heer, *Gottes erste Liebe*, p. 10)

The philosopher Karl Jaspers states: *Luther's advice against the Jews was carried out precisely by Hitler.* (Translated from: *Der philosophische Glaube angesichts der Offenbarung*, p. 90)

Such advice is found in Luther's document *On the Jews and Their Lies* from 1543.

Jesus of Nazareth said: *Follow me*, His teachings of the Sermon on the Mount and the Ten Commandments of God.

Luther, on the other hand, openly admitted to the kind of agent of evil he was with the words: *Preachers are the greatest murderers, ... But I refer it to our Lord God, who commanded me to speak as I did.* (Translated from: Weimarer Ausgabe, Band 3, Nr. 2911b., p. 75)

Preachers are the greatest murderers.

Why is a man, who in the name of religion gave such sermons filled with hatred, still being celebrated or honored, 500 years later? Why are streets named after him?

What despair, what suffering the reformer and "great German" – as he is often named – caused to millions of people, to the countless victims of his teachings as well as to their relatives, can hardly be conceived.

About the Book

The Rehabilitation of the Christ of God

The Christ of God, once in Jesus of Nazareth, is being rehabilitated on Earth, for the Christ of God was and still is abused and brought into discredit in the most infamous ways and means by the institutional, that is, denominational, power structures.

In this work, the authors examine in detail the various facets of the abuse of the name of Jesus, the Christ – above all the perversion and falsification of His original teachings, along with the devastating consequences resulting from this for humankind and for all the Earth.

Learn more about ...

- the fight of the external religions against the Original Christian stream,*
- violence, war and crime under the guise of “Christian,”*
- ecclesiastical dogmas and tenets of faith,*
- the continuing declaration of war against Christ,*
- the trail of blood of the churches,*

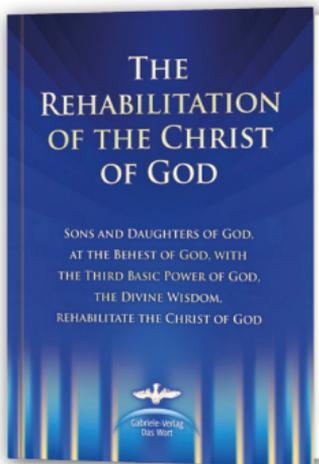
- the abysses of the teachings of Martin Luther,
- disdain and suppression of women,
- the crimes of the Church against the children,
- the war against the animals and the crimes against Creation.

Because the heavenly teachings of Jesus of Nazareth were not accepted and in part falsified, God, the Eternal, sent into this time of radical change the Comforter, whom He had promised as Jesus of Nazareth with the following words:

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth." (John 16:12-13)

The Christ of God has kept His promise. Through Gabriele, the prophetess and emissary of God, the whole truth, the unadulterated teachings of heaven of the Free Spirit, is given to us human beings in our time.

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THE REHABILITATION OF THE CHRIST OF GOD

Available May 2016

“The Rehabilitation of the Christ of God” is an encompassing documentation. Learn about the extent of the betrayal of the teachings of Jesus, the Christ – and what He, the Free Spirit, really brought and brings to the people again today: The teaching of love for God and neighbor toward people, nature and animals, and the way back to the Kingdom of God, to our eternal Father.

700 pages, hardcover

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