



About
LIFE
and
LOVE

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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THE NEW REVELATION

From 1840 to 1864, and from 1870 to 1877, **JESUS CHRIST** dictated to the Austrian musician **Jakob Lorber** and to German **Gottfried Mayerhofer** the greatest and largest spiritual message ever offered to humanity.

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

The following excerpts from the works of the New Revelation are just very few of its texts dealing with the subjects of love and life. In fact, there's not one page of this great heavenly teaching, that would not reflect and present an aspect or another of the immeasurable love of his Author.

However, in what we most happy present here, not even considering the infinite measure of wisdom and grace in Lord's words but just the actual ordinary understanding of man, is enough spiritual food for any human heart in all eternities.

Spirit life, soul life, angelic and divine life

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The new fish (love for fellowman) and new bread (love for God) which will feed humanity at the Second Coming of the Lord

Spirit life, soul life, angelic and divine life

“By spirit life I actually mean the life of all those spirits or natural forces that affects the continuity of the entire material universe, or the existence and permanency of all metals, rocks and earths.

These spirits, which in everything constitute the actual carriers of all forms, all products and all living beings, except for the inhabitants of the world globes who resemble Me, are, although purely divine sparks, on different levels in keeping with their intelligence and are placed by Me into everything that exists. Thus they imply the existence of the things and their perfecting by also rising from one level to the next. However, they have no personality as yet, but are only intelligent in so far as they act on the matter imprisoning them for the sake of its stability, gaining more intelligence on each higher level of existence. First appearing as an urge, later as an animal soul, they gradually pass into a spirit being with self-awareness.

In the great spiritual realm, these spirits correspond in the boy to the dormant urges and passions and to the embryos buried under the snow, the first beginnings dormant in the plant seeds and the animal germs waiting for the first impulse to begin their life and activity to work their way up from the lowest levels until they reach the age of youth, when they as souls have more self-awareness while still being led by the guiding rope of the universal great nature spirit. Waiting through all the worlds and spaces, it urges on every created being to fulfill its purpose and is known to you as instinct.

The soul life begins in an already more limited, defined form; it already possesses the quality of reproduction through sperm or procreation, and higher up in the animal life also more or less free movement.

It is like the age of youth with its urges and to-be-acquired qualities in preparation for manhood, the pinnacle of this existence.

The mature plant or tree has already higher instincts and its indwelling soul already strives towards something higher, towards the transition to the animal kingdom, while at the same time remaining firmly bound to the soil. However, there are also some herbs and climbing plants that even possess a pushing movement and are therefore the nearest transitions to the freely moving animal kingdom. The soul of the animal, beginning with the most primitive mollusks and infusorians up to the apes – the animals that resemble you where your form, but only your form, not your soul is concerned – all have the urge for perfection. To a certain degree they have this quality to let them be perfected and are able to achieve this, particularly the closer they are to man and the more they are in touch with him.

They refine their intelligence more and more and after their demise approach their destiny at a faster pace than souls which are more remote from man, as for instance the animals living in the depths of the oceans and lakes and in the densest forests and wilderness areas. Instead of feeling an urge to approach man, they are his greatest enemies who, instead of basking in the sun to warm them near him, are even after his blood.

MOST OTHER ANIMAL SOULS ARE ENDOWED WITH ENOUGH INTELLIGENCE TO APPROACH YOU HUMAN BEINGS AND IF YOU KNEW HOW MUCH LOVE AND DEVOTION OFTEN LIES IN AN ANIMAL SOUL NESTLING AGAINST YOU, WHICH WOULD FEEL HAPPY IF A HIGHER HUMAN SPIRIT WOULD CONCERN HIMSELF WITH IT, YOU WOULD CERTAINLY BE AMAZED AT THE QUALITIES PRESENT

IN SUCH AN ANIMAL, WHICH WOULD SHAME MANY A MAN AND FORCE HIM INTO HUMBLY ABANDONING HIS PROUD NOTION OF BEING THE RULER OF ALL THAT WAS CREATED.

This entire soul-realm with its millions upon millions of gradations is like the end of adolescence which pushes towards the MATURITY OF MAN OR THE MALE CHARACTER, there to find its full stop on all the earths in the ultimately created, but already with purely spiritual capabilities and qualifies endowed man, as the image of an all-embracing eternal God.

Here and in all material creations man concludes the spiritual gamut and through his struggling upward and spiritual endeavor - for he must spiritualize his soul in order to keep progressing higher and higher as a spiritual being - he is well on the road to angelic life, a life spiritually corresponding to manhood. There, greater, more serious tasks are to be accomplished, no longer for himself, but for many millions of other spiritual beings for whose spiritual progress care must be taken.

This corresponds to man's family life, as a great plant nursery for God's children.

For this level of angelic life, in particular the inhabitants of your earth are chosen; all other living human beings and dwellers on other earths and solar worlds, if they want to become My children, have to endure this road of incarnation on earth. For apart from this there is no other road to Me, that is, to My immediate proximity where I, in correspondence with human old age, as the most perfect Spirit living only within My innermost being, am the final goal and the culmination point of all that is created, exists and lives.

This is then the divine life, a separate life, and yet - through all - for all! It is the central, the culmination point and, as shown previously, the point of beginning, like a circle representing My effect and My might, infinite, for everything issues from Me, passes through all phases of possible changes and then, more and more refined, returns to Me.

Thus you have here the four stages of spiritual life; in MATTER AS SOMETHING BOUND WITHOUT SELF-AWARENESS, IN THE SOUL AS SOMETHING ACTIVE IN SELF-AWARENESS, in THE SPIRIT AS SOMETHING FREELY LEFT TO ITS OWN RESOURCES, and in ME AS GOD, CREATOR AND LORD OF THE ENTIRE CREATION as working and ruling alone, amongst other things representing also this highest level, as the most noble and sublime, and not as an unrelenting judge handling the reins of all that was created, but working only with the gentlest attributes, namely, as Father and only through love holding everything together, embracing everything and leading it back through mildness to My fatherly heart.

Therefore, after I have gradually unfolded here for you like a huge panorama the entire creation, do understand, My children, what rank you occupy in this spiritual realm of living beings and spirits.

Do understand your position, for what you were chosen, and with how much sacrifice I even reclaimed you in order to make you that for which, among myriads of beings, My fatherly love has destined you!

Do strive for this; grasp the fatherly hand that wants to pull you close to Him. This fatherly hand which wants to spare you so many other difficult and tedious roads so that you may soon come to Him, who knows of no other joy than to see the whole creation of His great ideas and thoughts mirror itself in the spirit and the hearts of His children, and who as reward for all He did - only

desires that they, rushing towards Him, confess and call Him by the name: "Father, who are we that You should remember us!"

So that I, as Father stretching out My arms towards you, may be able to reply: "That, for which I have created you, namely, (children of My Love!) My children. Amen. Amen. Amen."

(Secrets of life, chap. 9)

God's love for His children

„For the sake of one child I shall sacrifice thousands of millions of suns and worlds of all kinds, if I could not otherwise have it come back to me. If, however, it were a question of a child only being saved by my giving this My only eternal life for it, I would rather let this, too, go from me than lose one of My children. Can you comprehend such love?" (God's Household II, 251:14, 17)

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"In the growth of My innumerable not yet perfected children, in their increasing insight and perfection, and in their actions arising from this, lies also my most sublime joy. Their pleasure at greater perfection achieved with much effort is also My pleasure." (THE GREAT GOSPEL OF JOHN vol. 5, 157:7)

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"And none of My earthly children can ever be lost, but all must be saved, whether here or over there. The work on them will never stop, and all the blessedness of My angels consists in only one thing - to help save them." (From "Words of the Father" Vol. 2, p. 54).

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„[6] Of course, in Myself I am since eternity in the greatest and full joy of supreme happiness, because My love, My wisdom and My endless great power gives Me in Myself eternally the unspeakable all supreme joy of My godly, in every respect perfect life, and as Your Father I say to you: whatever I have, My most lovable children must have also. For where on this Earth can you find a father who would not like to share all his joy with his children that he loves more than himself, and who finally only experiences the greatest joy after he has gathered his beloved children full of joy around himself?

[7] Do you maybe think that the Father in Heaven experiences less joy about His children who love Him above all? Oh, on the contrary, still endlessly much more. But therefore He also will prepare for

them endlessly much greater joy than an earthly father does or can do from the deepest of his heart for his children, for your Father in Heaven truly has the infinite and eternal most wonderful diversity of means for it.

[8] But therefore, do also with pleasure and with great zeal what I as your Father have, not commanded, but only have advised to you. Then soon, you will feel in yourself what kind of reward you can expect." (THE GREAT GOSPEL OF JOHN Book 19, 9:8)

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"What is it that makes Me the great God, the great Creator? Perhaps My might? My omnipotence? No, I am only truly great because I , as a loving Father, lead also the minutest infusorian along its path with the same love and patience with which I set the path for the highest angel spirit, never letting anything created by Me feel My might, but always only My love, My grace and My patience. This makes Me great before you thinking beings, makes Me the loving Father , whom you can implore ardently; but not My omnipotence, before the stern judge's glance of which you, being sinners, would have to hide! Become like Me, forgive where you want to pay back , forgive where you want to punish, and forget where, out of love, you do not want to remind of the wrong!" (Secrets of life, chap. "Life in the light of love" - through Gottfried Mayerhofer)

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"And now, you blind scribe of this My new and living Word within you, as also within all of you, look at Adam what he was like in Paradise. He was a perfect man, with one exception, endowed with many abilities, a perfect lord of the earth. All his perfections were but a gift from Me and he kept them until the time when he just once forgot Me, after the angel had become invisible to his eyes. 30. And behold, all that which Adam possessed as a gift will I give all of you as a permanent gift and countless more and endlessly greater treasures, that is, Myself. And all that is Mine shall be yours too if you love Me, and nothing but love Me! 31. But where is your love for which I paid such a high price and which I would like to call Mine forever? Oh, there is not much of it left on earth! It is so easy and so gentle, but you do not want it and do not seek it where it is waiting for you and reject the high prize it holds. " (The Household of God 1, 11:29)

For God everything is equally important, the smallest worm as the greatest solar world

"Love cannot manifest without life, for love wants to see the effect of its energy, does not want to have applied all its means without a result. Love demands counter-love, and to achieve this, motion or action or vital force is required so that the demands of the creating love can be fulfilled.

This is the purpose of the salts in matter. They effect life, help the inert matter to progress, having in view the fundamental type of the entire creation, where life is the main purpose and love its fundamental basis

I have arranged beside the great cosmic and solar complexes also the most insignificant things in such a way that they reflect the same divine thought that also amazes you in the starry heaven. Only then do you realize that God must be something different, sublime, greater, because **for Him, everything is equally important**, and the smallest worm is equal to the greatest solar world. And everywhere there is His love, His life implanted into everything and His urge towards progress is implied in the first act of creation. It urges on ever thing from level to level. Finally, in the spirit-realm the great Beyond will prove to man through other laws of love and of life, other laws of progress, that sugar, salt and vinegar, or love, life and progress will not ever end, as long as God with His love, with His light, illumines and warms creation and stimulates it to draw near Him.

Accept this great teaching from these three little words as proof of My love, a love which, in contrast to yours, knows only forgetting, forgiving and rewarding." (Secrets of life, chap. 26 - Human life)

Life in the Light of Love

19 March 1873

"I have been giving you several words on this topic and you were shown from various aspects what life is, what it means, and yet there are many more aspects from which life deserves to be carefully considered, One can then finally progress and take a step forward in the cognition of the meaning of life, and how this very life visibly and in visibly only represents My own spiritual self and how the same, though with various means and on various paths, must lead everything back to Me!

Under "Life of Spirits and Cosmic Life" I showed you how, gradually, every bound Life, freeing itself, always pressed upward to higher levels, thereby proving and making conceivable to you the origin and beginning of the spiritual and cosmic realm, as well as the inevitable end of the latter.

In that word I afforded you a profound insight into My secrets of creation. However, one more factor is missing, which perhaps, regarding the various contradictions in My creation, can be reconciled with My words given and again being given to you today. It is the statement as to how the phrase "God is Love" can be reconciled with the various contradictions in visible nature which testify against it!

The purpose of this word shall be to better elucidate and explain this to you, so that you may even more clearly recognize that My words are really the words of a God, a supreme Creator and an ever-loving Father.

You see, I have told you in the previous word that everywhere in matter it is only imprisoned spirits, offshoots of My own divine self, that constitute the entire visible creation and the essential part in that which exists. I told you that the material is of secondary importance or the necessary

envelopment, so that individual spirit-parts in the entire universe can be made into as it were independent, separate beings.

This was the first reason why everything was created. The second reason was to subordinate the created to a universal purpose and establish a spiritual reason as to why everything was thus enveloped in matter. It explains also the eternal urge on the part of everything existing towards change, towards freeing itself from imprisonment and to rise to higher levels where more liberty, more spiritual enjoyment are possible and permitted.

Hence the urge and drive in everything created to break its form and rush instinctively towards a better existence. It is this endeavor and urge which manifests as life and which, where it occurs, for this very reason constitutes the three phases of creation, that means coming into being, existing and passing away.

Through this tri-unity, which also correspondingly expresses My actual personal trinity, as love, wisdom and divinity, and which is likewise inherent in every created being in the form of spirit, soul and body, life manifests as visible activity. This activity, putting the visible seal upon My creation, proves that it must be a Being higher than all those created, which only in this way can manifest itself to its beings. It tries to make understandable and conceivable only through visible life the invisible spiritual to all beings whom it had endowed with reason, intellect and heart. Thereby the beings may understand from where they came, why they are here and what may be the purpose of their existence and the goal of their life, whether material or spiritual.

However, since this life, as I have shown you, originated from Me and is destined to again return to Me, all its visible manifestations must have a proper purpose, a spiritual reason, why thus and not otherwise, which Why can lead, and often has led, the keen observer in My creation to many a wrong conclusion!

The purpose of again entitling this word "Life" is now to solve these misapprehensions and unravel the seemingly inharmonious, because this word has been understood by you neither in its profundity nor according to its extent and significance. This is of concern to Me, for the time is near where I do not want any benighted creatures in My creation but only beings with spiritual vision who understand Me and My creation. Therefore, the veil shall fall from the apparently unfathomable and another cover shall be removed, which has up until now hung over your spiritual eyes.

Look, My children, when I created the world or the whole universe, the purpose of My binding the spirit-particles was not that they, by means of their inherent urge, should merely change matter so as to attain to a better existence. Not at all. While the bound spirits must assist in the spiritualizing of matter, they should prepare themselves for the next level through another spiritual school, should be educated through suffering, deprivations, conflicts of every kind. In this way, they would not only prepare matter for a better level, but for the time being would strengthen themselves spiritually, drawing nearer to Him, who, the symbol of the highest spirit-attributes, such as love, meekness, grace, has shown them the way in everything. Who even, by His descent to this small earth as a tiny earthly Man accepting the lowest social standing, nevertheless in the utmost lowliness and greatest humiliation gave proof of the highest spiritual character of a God, even sealing it with His earthly death and His resurrection!

All I experienced during My earthly life, beginning with My birth and ending with the cross, namely, My teaching, My suffering and conflicts, My love and meekness, My grace and forgiveness and the forgetting of all My might, My immense patience with erring mankind, all this was correspondingly laid into every tiny spirit-particle. And what I, as an example, experienced, suffered and fought for on earth, had long ago been determined in every created being, in all matter, wherever a spark out of Me was hidden, so that even the smallest spirit-atom may consistently absolve, together with its great Creator, the same course which shall ultimately raise the spirit above matter. Thus the triumphant rising from level to level will actually prove that, just as there are laws relating to matter, laws of repulsion and attraction, there exist also moral, sublime, spiritual laws which, grounded in Myself, constitute My own Being and the permanence of all that was created.

Thus you see the spirit bound in rock, the first principle of which would be inertness, driven from its repose through the influence of the elements, of the world of animals and man. If you could understand it, you would also see its suffering, its resistance against all alien influences until, finally, it must follow the urge. While its encasement, which is continually in a vibrating condition, changes the existing through light, warmth and moisture, thus breaking its form, it helps the spirit, albeit often against its will, to that which alone it needs and which it was allotted as a vital principle.

Just as in the rock or in solid matter, so it is in the plant kingdom, where the vegetative life of the spirit indwelling the plant is likewise induced through various circumstances to consolidate its own spirit-existence through suffering and conflicts.

For you do not know when cruelly tearing a plant out of Mother Earth or cuffing down a tree or taking a plant's finest adornment, its bridal life, the flower, if the plant-spirit, disturbed in its sublime blissful life, does not also feel a pain just like you when something disagreeable happens to you.

If you could see the spiritual world with spiritual eyes, you would shrink back in horror before many an action, for you people, who fancy yourselves as rational, commit so many cruelties another, lower being must suffer in silence because it was not endowed with a language to express joy and sorrow through sounds.

Look at the eternal battle of the elements with the hard rock, at the life of the plants and the life of the animals, which also carry spiritual sparks within. They all must battle, must suffer, and superficial man alone has no right to complain that this earthly life is a life of deception and illusion, and that it is often not worth the effort to live just for the sake of suffering!

The animal world, so trampled upon by you, often suffers far more than you. It often suffers not merely through laws of nature, which, for the sake of the animals' progress, has also woven suffering and conflicts into their short lives, but it suffers mostly innocently through that which man inflicts upon it, and which far surpasses in heartlessness your slavery and other despotism which you are trying to abolish everywhere!

Apart from its own enemies, through which it is elevated unto a higher level, where it serves the latter as food, the animal was also endowed with attributes that are essential for the reproduction and continuance of a species. These are the maternal instinct, the love for their young and the love for their natural and artificial abode, a love which in animals is demanded by nature and which in

you human beings should be implied through your ethical status, but has now almost dropped to zero, where many a dumb animal could put man to shame, who is so proud of his intellect.

And look, it is this love, which, as a divine spark originating from Me, appeases the animal towards its immediate environment, sending a light-beam of joy, of well-being into the little animal soul, so that it does not only follow the urge to feed and of self-preservation but knows also a higher spiritual pleasure, which does not bind to matter, but binds spirit to spirit.

Whenever an animal's brood, its habitation is destroyed, watch its fear, its pain, its restless running about; watch it and be ashamed because you yourselves so often mercilessly commit such an act of cruelty, fancying to be "the lords of the worlds".

If I allow such things, not punishing them as they deserve, it is because these sufferings, harsh and bitter as they are for the dumb creature, must nevertheless help in the strengthening of its soul- and spirit-life.

Also the animal does not lie on a bed of roses!

Of course, this does not give you the right to torment the animal, but you, being the stronger, shall protect the weaker and not, exploiting their weakness, waste your time with senseless killing during hunts and with forced feeding, fattening up, etc., for the enjoyment of your palate tormenting an innocent being, whose life, since you did not give it to the animal, you have no right to take.

You human beings should remember that I did not create the world as you have it now before your eyes. By no means. In the early times man lived in harmony with the animal world. The animal did not see its enemy in man, nor did man have to fear the animal. But now that people have corrupted the trust to mistrust also towards the animal, they have to bear the consequences of such conduct.

The once existing Paradise consisted in the unity of the entire created world, as an everlasting prayer of thanks to Me. And it was only man himself, who planted in it the discord of self-seeking, hatred and vengefulness, so that he is no longer the lord of the world, but the world has become his lord!

The dangers threatening it, the task of protecting its own life and that of its family, are sufficient as a school to awaken the animal kingdom from a death-like repose. You human beings need not have added other cruelties to My vital laws to even more hurt and torment the animal, which anyway is obviously far beneath you in its life-sphere.

However, although this mute suffering and torment of the animal world is of advantage to their spiritual progress, on the other hand your very conduct, your cruelty and excessive appetite are the greatest and foremost reason why you human beings, who want to be the lords of the world, are in a thousand cases far below the animal world. Besides, by imbibing a great number of elements unsuitable for your organism, you shorten your life span and invite illnesses and ailments totally unknown to the so despised animal which, as a triumph of your supremacy, leaves them all to you so that you, through errors brought about by your own fault, must again expiate for the cruelties you have so wantonly inflicted on all those beneath you.

Take for example all these animals which are useful to you, which work for you or which, as a necessary food, you deem essential for your own existence, what heartless conduct distinguishes there the lord of the earth!

How he rewards the readiness to serve of those animals with whom he associates only because, without them, he could achieve nothing or very little!

Look at the horse, the ox, the sheep, etc. What a sad fate does the former suffer, how it often suffers silently under the maltreatment inflicted by a brutal hand as a reward for lending all the strength at its disposal!

Where is in this case the morality of man? Where is there a similar cruelty in human life? It does not even exist among animals!

The ox pulling your plough, helping you for bread and food, willingly pulling your loads, what is its reward? Scanty feed, finally to be eaten by you!

You call the eaters of human flesh cannibals. How much better are you, civilized inhabitants of towns and villages?

How do you treat the other animals you have chosen for your food, and at that not for the necessary food, but rather for an artificial tickling of the palate?

How heartlessly you proceed at their feeding, how heartlessly at their sale!

Deaf are your ears to the cry of fear uttered by a tormented animal. Thinking only of your desire for food and gain, you forget that the animal also feels pain, that it was created by Me for a purpose other than that for which you are using it.

So you see, the great school of suffering, which once I Myself endured on your earth in order to set an example, is symbolic, in keeping with the generic level of the created beings, inter-woven in their lives. And when I patiently watch how all this is happening, how thousands of animals long before the time decreed by Me are removed from the earthly life, the reason behind it is that from all the aberrations of the human race I can still make a spiritual gain for the sake of My less gifted beings and the punishment or the reward rebounds only upon you yourselves and also you, as human beings, experience what you have prepared for the innocent animals. Thus you have prepared for yourselves a world full of suffering and conflicts, full of desires and deprivations, and this, of course, is exactly the wrong thing or the opposite of that which you have hoped for and striven to attain.

So the thread is weaving throughout My entire creation, showing to all created beings through suffering, conflicts, deprivations and attainment the spiritual path on which alone spiritual life and spiritual progress can be secured.

The bound spirit seeks repose in the solidified matter, as bliss. The animal kingdom seeks repose and a quiet pursuit of its instinct of preservation and the lord of the earth, man, seeks repose and quiet comfort in his animal-physical gratification.

But a sublime, great law of the spirit-world, which would compare repose only with death and non-existence, keeps disturbing this repose, continually urging to fight, to oppose alien invaders. This striving is the spiritual life which forces the spirit-particles of Myself, placed by Me throughout the entire creation, toward a change of heart, a betterment of their existence, toward perfection.

As I once said to Adam: "You shall gain your bread by the sweat of your brow", which means to say: "You did not understand the meaning of repose as I wanted to give it to you, and have tried to use it for the death of your spiritual Self, instead of for life. This repose shall now be taken from you lest your spiritual Self wither among the chaos of animal passions, and only by battling and suffering shall you attain that which, freely offered you by My hand, you scorned and misunderstood."

And as the world, as it is now, likewise can only lead to something better way of the school of suffering also for you human beings, the latter thus became a necessity. And so it was and is also with the animal kingdom an individual period of life which, depending on the circumstances, imposed on the other more to endure and to suffer, thus enabling it to reach a higher spiritual level.

As for the excesses and cruelties of the human race against the animal this kept pace with the decline of man's own spiritual dignity, bringing mankind spiritually and physically to a stage that will also soon be approaching its end. Then the human spiritual dignity will soon again occupy its proper position, which man will actively exercise not only towards his fellowman but also towards everything inferior to him. Then the earth will again be peopled with spiritual human beings towards whom the animals will be inclined in a less hostile manner, so that man will recognize the former lost Paradise in the unity of all living beings as the great spiritual school of life. Everything is striving towards it. The regenerating spiritual wind comes from all directions. Mankind, at least the majority of them, cannot interpret it, but some of them, and particularly you, whom I have under My protection, shall learn what spiritual life means. Then you will recognize the signs where everything points to the transformation of human society, including the animal and plant kingdom surrounding it, into what it once was, namely, a garden for My children, a dwelling-place for My created beings. All of them, created according to one love-law, were also brought up and educated according to the same one law to ultimately return to Me with high interest everything I had sent out, so that I, replenishing My spirit-realm out of matter, can receive back even the latter spiritualized. Thus a world of spirits will be surrounding Me, which, worthy of Me and in conformity with its own life-task, strives for the goal by means of which the smallest spirit bound in solid matter, as well as the angel nearest to Me, will grasp their own destiny and learn to recognize and love Me, recognizing in everything, even though material, only a pre-school or probation-school, and how beings, created by One God, can become His children.

Therefore, you too should endeavor to recognize and spiritually grasp the significance of the spiritual life, which was set as a goal to the smallest worm as well as to you, as human and divine images. Learn to recognize your human dignity, how you shall behave towards the seemingly lifeless but also living being beneath you, so that you as spiritual beings, remembering your origin, may always act as such. For the nobility of the soul does not manifest when man acts properly only where political or family laws demand of him to act nobly, but where, even though man is cruel, no existing law punishes him, except for his own conscience. Only where man has no other judge than his free will, with which alone he is standing before his God and Creator, spontaneously, driven by sublime inner love, to enact mercy also towards the least animal or being in which life can be surmised: also there to act generously is edifying and rewarding. Not the fact that you did not

trample on a worm, but the awareness that you, obeying higher laws of life, mastered your passions, is what elevates you above the masses, so that through the practicing of love and mercy it will become second nature to you not to deny to your fellowman what you granted to a weak, dependent animal.

What is it that makes Me the great God, the great Creator? Perhaps My might? My omnipotence? No, I am only truly great because I, as a loving Father, lead also the minutest infusorian along its path with the same love and patience with which I set the path for the highest angel spirit, never letting anything created by Me feel My might, but always only My love, My grace and My patience.

This makes Me great before you thinking beings, makes Me the loving Father, whom you can implore ardently; but not My omnipotence, before the stern judge's glance of which you, being sinners, would have to hide!

Become like Me, forgive where you want to pay back, forgive where you want to punish, and forget where, out of love, you do not want to remind of the wrong!

Thus rise as free beings above the bustle of the masses. Regard the world with spiritual eyes and do not add suffering to the necessary conflicts, which I laid into the life span of the innocent animal in order that also the smallest, but bound, spirit may be practiced, strengthened and consolidated in its spiritual strength, so that on a higher level it may find its path easily.

Thus your own life's course shall become a chain of unseen benefactions, which you bestow on animal or man because, remembering My own example, you want first of all to preserve the nobility of your own heart and then, as children of a God, act divinely wherever there is a chance.

In this way, you further spiritual life generally and individually, in another's and in your own heart. The realization of such deeds, which are based on merciful love and patience, imparts this tranquility, which I Myself as a Man had even on the cross, so that I could exclaim: "Forgive them, O Lord, for they know not what they are doing".

The extent of divine self-awareness, which then made Me exclaim thus, may show you in its whole profundity the moral height of a human being who, in the midst of misfortune and suffering, can still implore for forgiveness, instead of wanting revenge.

Do grasp this spiritual life! Practice it on a small scale, and it will exalt you and give you bliss. For the way I, as man, with My divine might treated My fellowmen, you shall treat your environment, even the last living being. In other words, you shall be zealous protectors of the weak and defenders of the suffering!

Understand thus My earthly life, and beams of light will envelop you, which you, following My example, can likewise use towards the highest bliss by doing only good, spreading only benefactions, by lifting up your own Self and drawing nearer to Me. For, treading in My footsteps, you are doing the same thing I did and am always doing. In other words, retaining your human and spiritual dignity, you shall rise to that which I want to make you, namely, children of an eternal God and forever loving Father. Amen." (Secrets of life, chap. 24)

Love for God and for fellowman

"[6] To love God above all means: To completely merge with-and enter into - God. And to love the neighbor likewise means: To completely enter into the neighbor, otherwise one can never wholly love him; but half a love is neither to him who loves nor to the one who is loved of any benefit.

[7] If you want to have the full view on all sides from a high mountain, you must at any rate climb its summit, because from a lower viewing point a great deal of the overall view will always be concealed. So also where love is concerned everything, including the outermost, must be done from the innermost so that its fruits will become manifest in you.

[8] Your heart is a field, and the active love is the living seed; but the poor brothers are the manure for the field. Whoever among you will place many grains of seed into the well-manured field will obtain a rich harvest. The more poor ones you will use with whom to manure the field, the richer the harvest will be. Whoever sows richly will harvest richly, but who sows poorly will harvest poorly.

[9] But herein lies the greatest wisdom, that you become wise through the most active love! Therefore, do not strive so much for great knowledge but endeavor to love much, and love will give you what no knowledge can ever give you. It is good for the three of you to have used the three hours for the enrichment of your knowledge and your experience, but all this in itself would be of little benefit to your soul. But if from now on you will devote your time just as diligently to the love for the neighbor, already one day will then be of greater benefit to your soul.

[10] What good would it do you before Me if you were struck with amazement at My power, greatness and unfathomable majesty, but outside your house there were poor brothers and sisters crying from hunger, thirst and cold? How miserable and useless would be a loud bawling and a praising and glorifying of God which would drown out the misery of the poor brothers. What good are all the rich and most lavish sacrifices in the temple while a poor brother dies of hunger at its door?

[11] Therefore, investigate first of all into the misery of your poor brothers and sisters; give them help and comfort. Then you will find more in one brother whom you have helped than by having travelled to all the stars and praised Me with the tongues of the Seraphim.

[12] Truly, I tell you, all angels, all heavens and all worlds with their wisdom cannot give you in eternity what you can attain by truly helping with all your might and with all you have to help a brother who is in misery. Nothing is higher and closer to Me than alone the true, active love.

[13] If, while praying to God, you do not hear the plaintive voice of your poor brother who came to you for help during your praying hour, cursed be then your empty bawling! My glory consists in love - not in the idle bawling of your mouth.

[14] You shall not be like those whom Isaiah meant when he called out: 'Behold, this people praises Me with the lips, but their heart is far from Me!, ' but when you pray to Me, do it in the spirit and in all truth. For God is a Spirit and can only be adored in the spirit and in truth.

[15] Therefore, the only true prayer in the spirit pleasing Me does not consist in the movement of the tongue, the mouth and the lips, but only in the active practice of love. What benefit is it to you if you adorn a prophet's grave with many pounds of gold, while at the same time you ignore the voice of a suffering brother? Do you think I shall be pleased with this? Fool! I shall look at you with angry eyes because you have ignored the voice of the living one an account of one dead." (THE GREAT GOSPEL OF JOHN vol. 4, chap.1)

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"[13] The seed for the true knowledge of God and the living faith in Him is in the first place the love for fellowman, and in that, also the pure love for God.

[14] However, if someone is already so heartless that he cannot even lovingly help his poor fellowman whom he can see, then how will he, in the hard blindness of his soul, be able to love God whom he impossibly can and want to see and be aware of?" (78. The trial of the heartless in the beyond – THE GREAT GOSPEL OF JOHN Book 22)

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"That is why true, unselfish love for fellowman is one with the love for God, and God rewards his love already in this world and will once on the other side in His eternal Kingdom reward it even more with eternal life. Truly, **not even 1 drink of water that you have given with a good heart to a thirsty person will remain unrewarded to you.**" (THE GREAT GOSPEL OF JOHN, Book 21,28 :4)

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„[13] True, pure and living love is in itself completely unselfish. It is full of humility, active, full of patience and compassion. It will never unnecessary burden anyone and will gladly tolerate everything. It does not take pleasure in the need of its fellowman, but is always trying to help everyone who needs help.

[14] So also, pure love is chaste in the highest degree and does not feel pleasure in the lustfulness of the flesh. But the purity of the heart is all the more pleasing to him." (42. The way to spiritual perfection - THE GREAT GOSPEL OF JOHN Book 18)

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"[3] Behold, love does everything! Whoever loves Me above all, renders Me the greatest sacrifice and most pleasing thanks, for at the same time, he sacrifices the whole world for Me.

[4] However, apart from the love for Me, there is another love, namely, the love for the neighbor. The true neighbors are those who are poor in spirit and poor in the sometimes necessary material possessions. **Whatever someone does to them in My name, he does to Me.**

[5] **Whosoever receives a poor man in My name receives Me and will be rewarded for it on Judgment Day; and who receives a wise man for the sake of wisdom, will get a wise man's reward; and who hands to a thirsty man a cup of fresh water, will be rewarded with wine in My Kingdom.**

[6] **But when you do good to the poor, do it secretly in all friendliness and do not let the world know, for the Father in Heaven sees it and will be pleased with the friendly giver's offering and return it to the giver a hundredfold.**

[7] **However, who merely wants to shine** before the world with his good deeds, has already taken his worldly reward and cannot expect another in the future.

[8] Behold, this is the only way of giving and thanking which pleases Me, and there is none other. For all the burning and other sacrifices are an abominable smell in God's nostrils, and all lip prayer is an abomination before God, where the hearts are remote from the true love for God and the poor brothers nearby.

[9] Whoever can benefit from the senseless bawl in the temples, while a thousand poor and hungry brothers outside are not remembered?

[10] **Go and first of all strengthen those who suffer need; feed the hungry, give drink to the thirsty, clothe the naked, comfort the sad, set free the imprisoned and preach the gospel to the poor in spirit, and you will do endlessly more than by bawling with your lips day and night in the temples, while your hearts are cold and unreceptive towards your poor brothers.**

[11] Behold the air, the earth, the sea; behold the moon, the sun, the stars, the flowers in the field and the trees and look at the birds in the air, the fish in the water and all the animals on the dry earth; look at the high mountains and all the clouds and winds! Behold, all this proclaims loudly the glory of God, yet God, unlike a man, never looks at all this full of conceit, but He looks only at a human heart which recognizes and loves Him as the One True, Good, Holy Father. How is a perverted heart supposed to please Him or how an idle ceremony with all kinds of lip bawling, behind which there is nothing but the crassest self-love, pride, lust for power, all kinds of lewdness, falsehood and deceit?

[12] Now you know that first of all God has no need to take glory from bawling people, for the whole of infinity is full of His glory.

[13] What kind of glory, then, does foolish, blind man want to give to God, since he himself has none other than the one which he first received from God through the grace of being a man? Or can this redound to God's honor if men sacrifice Him an ox, but hold on to their sinful hearts and then, after the sacrifice, are ten times worse than before?

[14] Oh, **I take no glory from men**, for there is the Father in Heaven Who honors Me more than enough! But if people keep My commandments and love Me above all, they thereby honor Me as well as My Father, for I and the Father are completely One.

[15] If so, as it is the case according to the fullest and eternal truth, he who does God's will as Moses and all the prophets have proclaimed it and as I Myself loudly proclaim it now cannot dishonor Me." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 112)

What God prepared for those who love Him

Parables of sparrows and lilies

"[1] Now the disciples asked Me: "Lord and Master. Will we be able to join to see and experience all this from the Kingdom of spirits? And how long will the happy Earth still continue to exist after that time till the complete end of its times?"

[2] I said: "Concerning your first question, it is of course obvious that you not only will be able to see, hear and feel all this very clearly from the Heavens, but then and for all times you also will be the most important leaders, and not only on the new Earth but also over the whole great Man of Creation and over all infinite many unions of all Heavens, which are limited nowhere throughout eternity.

[3] Therefore, I say to you once more that no human being has ever seen or heard, and that the spirit of no human being has ever experienced what God has prepared for those who truly love Him.

[4] **I still could tell and also show you many things but you cannot yet bear it now.** However, when the Spirit of all truth and all life will come over you and you will be reborn into it, it will guide you into all depths of My light and will exalt you. Only then you will understand and perceive what great words I have spoken now to you, and through you, also to all human beings.

[5] Concerning your second question, this is still quite silly, for our arithmetic has no figure by which one could express the more than many earthly years that will last until the end of the Earth. And even if that would be possible, this will make absolutely no difference for him who will continue to exist eternally in the spirit.

[6] I say to all of you: of such an eventual appointed time and hour not even an angel in Heaven knows anything about it. Only the Father in Heaven knows. Because the whole creation is His greatest thought, which is however not a thought of time but it is an eternal thought, and at the same time. He is the almighty carrier and preserver of it. Recently I have told you that finally all the material will be changed – but as independent being – into something purely spiritual. And so it is no more necessary to tell you anything more about it.

[7] But rather look now at the beautiful nature at the beginning of the day, and see how the increasing intensity of the light of the sun is chasing away all the haze and darkness of the Earth, and learn from this that this will also be your work in future times, and this will be better for you than to inform too zealously after things which by far are not your concern now.

[8] Very often I have shown you already many things about which you should be concerned. About all the rest you should not be concerned in the least. Yes, I say to you that **it is even useless and fruitless – if in your faith and love you are really devoted to Me – to worry about the coming day, what you will eat and drink and with what you will clothe your body.**

[9] Does one not receive 100 sparrows for 1 penny on the market? Thus, how small is the value for the people, and nevertheless the Father in Heaven takes care of them and clothes them. You as human beings are surely more valuable than those sparrows.

[10] See those flowers of the field and the lilies. In his entire luster, Salomon was not clothed that beautiful as they are. And who is the One who cares for their garment? Therefore, all such worries from your side are fruitless, and even more fruitless are the worries about the future complete end of times of this Earth. Did you all understand this well now?"

[11] All of them except Judas Iscariot assent to it. He thought that it was not completely clear to him what I had predicted on the mountain about the last judgment of the heathens.

[12] I said however to him: "Go to those to whom it has become clear. What the Romans and gentiles were able to understand, should be for you as Jew and as old disciple certainly be understandable."

[13] On this, he said nothing anymore and withdrew again, for he had noticed why I had given him such an answer." (THE GREAT GOSPEL OF JOHN, Book 18, chap. 97)

Lord's promises and teachings for a young maiden who loves Him very much (Helena)

"[4] (The Lord:) Whoever is with Me in his heart, with him I am always, and he is always near Me, and this is really the main thing. For of what benefit would it be to one who, though on earth always personally near Me, keeps his heart far from Me and instead gives it to the mad world? Truly, he is nevertheless more remote from Me than the most remote thing that you could possibly imagine.

[5] But who in his heart is as close to Me as you, My loveliest Helena, is and will be always equally close to Me, even if we were to outward appearances separated by a distance a thousand times greater than that between us here and the remotest and smallest star your eyes glimpses for moments only as a shimmering down out of limitless space.

[6] Yes, I tell you, who loves Me like you and believes in his heart that I am the One Whose descent the fathers awaited, is as much at one with Me as I, as you can feel Me here, am wholly at one with My Father in Heaven. For love unites everything; through it, God and created being become at one, and space can no longer separate what true and pure love out of the profound depth of the heavens has united.

[7] Thus, you will through your love always be very close to Me, even if in this world distance will, for a short time, separate you from My person. But one day, beyond My Kingdom of the purest spirit and the fullest truth, you will anyway not be separated from Me in eternity. (THE GREAT GOSPEL OF JOHN vol. 3, chap. 111)

God's love and love's gifts in reply to man's love for Him and his neighbor

"He who is led to Me by love, can come to Me at any time and I shall receive him with the same love." (THE GREAT GOSPEL OF JOHN vol. 9, 164:210)

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"Whoever is with Me in his heart, with him I am always, and he is also always near Me, and this is really the main thing. For of what benefit would it be to one who, though on this earth always personally near Me, keeps his heart far from Me and instead gives it to the mad world? Truly, he is

nevertheless more remote from Me than the most remote thing you could possibly imagine." (THE GREAT GOSPEL OF JOHN vol. 3, 119:4)

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"In the one who takes delight in Me and loves Me, I too take delight and love him. However, times will be coming when people will also seek Me, but not find Me as promptly and easily as you did. But whoever will in all earnest seek Me in his heart and in his actions in accordance with My word will also find Me and be full of joy at having found Me. Once a person has found Me, he will not lose Me again. For a greater trial of his love and patience I shall now and then for certain moments hide My face from him, yet I shall not leave him.

Good for those whom I shall try a great deal, for they will recognize from it that I love them very much. He who is tried much and stands the test, will hereafter in My Kingdom be set over many and great things, whereas he who is tried less because of his weakness will be set over fewer and lesser things.

All of you will still have to stand many a test for the sake of My name and truth, and your patience which is still the weakest spirit within you will not be spared the crucial test. [...] For in these days and in the future times does the Kingdom of God suffer force and those who seize it with force shall also possess it. (Great Gospel of John vol. 8, 103:9-13)

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"I tell you that it is now not even necessary that you go with Me, but if following an inner prompting you want to do so out of love for Me, you will thereby not only lose nothing, but gain tenfold in everything. For whoever does something out of true love for Me will here be rewarded tenfold, but once in My Kingdom a hundredfold, also a thousandfold and endlessly." (THE GREAT GOSPEL OF JOHN, vol. 1, 93:10)

Who is my neighbor?

"[1] I SAID: "The living faith that you have in Me will protect you against this, and if you will show your faith in Me through works of true neighborly love, you also will be entirely aware that I truly am the promised Messiah, and you will then reread in the prophets and see that everything written about Me in the Scripture was accomplished by Me and everything confirmed in Me."

[2] The eldest said: "Lord and Master, to show neighborly love to the people would be all right if we only would know very clearly who actually our neighbor is."

[3] I said: "**Your neighbor is every human being, friend or enemy, who needs your help in no matter what good manner that is in accordance with God's commandments.** But it is obvious that you should not help anyone who acts against God's commandments, but should withhold him from doing it. If you will do that, you will practice neighborly love and your reward in Heaven will be great.

[4] If poor people come to you and grieve about their need, help them according to your strength and ability, because what you will do for the poor I will consider it as if you have done it for Me, and I will repay you already here and even more everlastingly later in My Kingdom.

[5] When some true disciple and prophet in My name will come to you, accommodate him, listen to him and show love to him, for by doing so you have accommodated Me and you will also be worthy of the reward of a prophet.

[6] But soon a great number of false prophets in My name will arise. They will teach the people for the sake of their own wallet and will deceive them through false signs which they learned from the magicians. Do not accommodate such false teachers and prophets, even when they loudly shout: 'Look, here, or, there is the Messiah, the anointed One of God', but show them with love and earnest that they are and act against Me. If they will listen to you and will give up their wrongdoing, then you also may consider and treat them as friends. But when they will not listen to you and will not repent, then chase them out of the community.

[7] You will easily recognize a false teacher and prophet from his selfish works and deeds that are full of self-love, because from thistles you do not reap figs and from thorns no grapes.

[8] Be always full of love, meekness, humility, mercy, justice and truth to everyone, then I also will be like that to you. Do not become deaf or hardhearted to the voice of poverty concerning the spirit as well as the body, then I also will not be like that to you when in some need you will lift up your voice to Me. **With the measure with which you will measure, will also be measured to you.**

[9] If you – as I very well know – possess big earthly treasures and you lend it only with a good interest to those who can repay you at a fixed time, then you also have practiced a certain kind of neighborly love, but such neighborly love which rewards yourselves with a good interest will not be taken into account for a reward by Me. However, if you also lend your treasures to the poor without interest, of whom you know that they will not have it easy to pay you back, then I will be the One who will pay the interest and will repay your treasures, and no one will fall short with Me.

[10] Look at the inhabitants of this village, who were poor. They only could live very scantily, but when poor or needy people came to them, they were immediately accommodated and were taken care of as possible without repayment. I surely knew that and came to them now at the right time as the best Rewarder, and none of them will say that I came too early or too late. Do likewise, then at the right time I also will be your Rewarder." (THE GREAT GOSPEL OF JOHN Book 24, chap. 21)

Neighborly love means no exceptions

"[10] Concerning neighborly love, our Marcus asked Me: "Lord and Master, should we also show neighborly love to well-known bad people and squanders who mostly have wasted and reveled away their wealth in an irritating sinful manner, and also to those who are clearly our enemies?"

[11] I said: "In showing neighborly love you should not make any exception, but do good to everyone, because for the one who will make exceptions, I also will make all kinds of exceptions.

[12] When someone is in need and comes to you, then show him neighborly love in a spiritual or also in a material way. However, the spiritual neighborly love should come before the material.

[13] If you have converted a sinner, and he is in need in an earthly way, then help him out of it. If he sins again after that, then rebuke him in love, and do not become his enemy. For with the measure with which you measure in My name, will also in turn be measured to you again.

[14] Judge no one, then you also will not be judged later. So also, do not condemn or curse anyone, so that you also will not be condemned or cursed later.

[15] Do good to those who do evil to you. By that you will strew glowing coals over their heads and make them your friends. Thus, bless also those who hate and curse you, then they will regret it. Forgive your enemies 7 times 77 times. If they will not improve by that, you can present the matter to a worldly judge, and the incorrigible enemy should be put out of the community, because the one who does evil in an incorrigible way should also be chastised, so that his fellowmen would no longer be vexed by him.

[16] So be always submissive to the worldly authority, whether it is mild or severe, for it would have no power if it would not have been given from above because of the many incorrigible sinners.

[17] But you should not submit a complaint for every little thing, and not go to the worldly judges without an urgent necessity, because what you do not wish to come over you, spare this also to your fellowmen as far as this is possible. Only unmistakable thieves and robbers and too severe fornicators and adulterers you may deliver to justice, as well as one who has committed a murder. But you should not become angry because of that, but only do what is necessary. Leave all the rest to Me and the judges.

[18] Look, My friend Marcus, this is My will concerning this point. He who will act accordingly, will also never lack My blessing." (27. The practice of neighborly love - THE GREAT GOSPEL OF JOHN Book 22)

The Parable of the Landowner. The poor are Lord's children's everywhere, the rich mostly are world's children

"[1]THE Pharisees, the usurers who always know how to safely lend their large quantity of gold and silver against high interest rates to other big estate agents and usurers, and then spoil and maliciously squander their high lending interests to whores and falsely swearing adulteresses, and when poor and needy people come to them, they say: 'Turn to God, He will help you, for we are poor ourselves and must beg' – those will later have it very hard to give an account to Me.

[2] Such false servants of God, who preach to the people about love for God and fellowman which they themselves never practiced, are to Me the worst sinners and offenders and will receive their reward for it in the beyond from the prince of Hell whom they served, because such fornicators, adulterers, usurers, revelers, and with that the greatest blasphemer of God, will not enter My Kingdom. So do not take their example.

[3] How can one of you say to his fellowman: 'In your need, turn to God who loves you above all. He will help you', when he himself does not believe in God and does really not love Him above all.

[4] The one who already does not love his needy fellowman whom he can see, how shall he love God above all whom he does not see? Love for God on the part of man is determined by the love for his fellowman. The one who says that for one's salvation it is only necessary to love God above all, but then closes his heart and door for his poor fellowman, is in great error because love for God is

without love for fellowman eternally not thinkable and also not possible. So love your fellowman, because they are just like you God's children, then by doing so you will also love God above all.

[5] Look, once there was a very rich landowner who had a lot of possessions, and everyone who was in his service had a good life. That landowner had also many children whom he loved and whom he sent to worldly schools, so that they should become experienced men.

[6] But he only gave what was most necessary for them in the worldly schools, so that they would not indulge and become lazy and then unsuitable to manage his possessions.

[7] These children were not so well off in those worldly schools, and they often had a real poor subsistence and not seldom they asked strange people for alms.

[8] Some of the people they contacted said: 'Oh, you have a very rich father. Contact him, he will help you', and they did not give anything to the children.

[9] A few others thought however within their softer heart within themselves: 'We know that the father of these children is very rich and he would like to help his children who study here, but he must have very wise reasons not to do so, and these children with us are clearly suffering and in need and we will help them the best we can.' And what they thought they also did.

[10] After some time, the very rich landowner himself came to that foreign worldly city where his children had to acquire various knowledge and experience, and he took detailed information as to who showed love to his children.

[11] And look, the children brought their father to all the places where love had been shown to them, and the father rewarded the benefactors of his children a hundred times and took the greatest benefactors with him on his possessions and treated them as his own children.

[12] Look, here before you stands in Me that landowner. **The poor in this world are truly My children everywhere. The rich however are mostly the children of this world.**

[13] In order that My children would not indulge, I let them also in this hard – but for them extremely beneficial – school of life to suffer need. And in their need they come to the rich of the world. What these will do for My children, I also will do for them, and I will reward them already here manifold and in My Kingdom endlesslyfold.

[14] So **the one who has the love of the children by his love for the children, has also the love of the Father and has acquired by that the eternal reward.** Do you now understand what it means **to love God above all?**" (THE GREAT GOSPEL OF JOHN, Book 24, chap. 22)

The new fish (love for fellowman) and new bread (love for God) which will feed humanity at the Second Coming of the Lord

"If you now want to see this number Seven of the loaves and fishes expressed in words, this would read:

Love God above / all and / (thy) neighbor as thyself! The first four words signify the barley loaves, which spiritually nourish man and are meant to mature him for a higher spiritual existence, the first three words expressing the degree of love for God, whilst the other three the measure of love for one's fellowman. The word "all" and the conjunction "and" however signify the centre of divine love, that is, love for God shall be above

all else, but this can only be effected in conjunction with the three following words - (thy) neighbor as thyself. For you cannot love Me as God without love for your neighbor; you cannot love Me above all, unless you love your fellowman as yourself.

Hence, the three first words may be attained as well as the last three, but the one in the middle, "all", together with the conjunction "and", signify unattainability, although eternal progression is possible. For what is "all" and where does the love of one's fellowman end?

The "all" as well as the greatest love for one's fellowman and the father love culminate in Me! I alone am completely filled with this love and represent the "all" in its endlessness. And in My boundless forbearance and patience you see the love for the fellowman, the brotherly love and father-love in its supreme state of perfection united within Me.

As I told you before that the barley grain, out of the dark earth pushing towards the light, brings its fruit to maturity, so it is also with the love of God, which shall lift and guide material man out of his dark passions towards the higher moral light.

And as I explained to you that the fishes are products of condensed air, therefore of a lighter element than the solid earth, thus the love of your fellowman shall express its similarity with the love of God by drawing you away from the firm material and open your hearts to more spiritual emotions replacing your concern for yourselves. For, only in the love of your fellowman can you show how you love God, and the never-to-be-attained "all" receives an approximate yardstick in the words "as thyself".

Just as bread is made from crushed corn under the influence of water and warmth, so the love of God shall arise from the destruction of the material warmed by My teaching. And as fish is dried or cooked, so also the love for your fellowman, relinquishing all its subordinate selfish thoughts in the sun of eternal love, shall devote itself with great zeal to the welfare of the brother and a person shall adopt the words "for you, and not for me" as the sole yardstick for his actions.

Already for quite some time the road has been open on which to follow the only laws I have given men to obey with these few words.

The impulse to obey these two laws will keep growing, and the time will come when, filled with the meaning of these seven words from heaven, all mankind will proclaim Me king. However, then I shall not hide, as I once did, to evade the intentions of My children, but come in full glory and might to all who searched, struggled and found Me.

Yet they will not find a king, but a shepherd who will guide His sheep to the pastures of light, where every material striving has ceased and in everlasting spiritual progression the forever growing love of God and the fellowman will bring about a never-ending succession of delights and beatitudes. This will prove to you that what I once did with five barley loaves and two fishes I have now accomplished with seven words of the greatest spiritual significance, namely, that what was once the material feeding of My listeners and followers, is now the satisfying of My spiritualized children. Thus always, even in the smallest word from My earthly life, another stone is laid for the future great spiritual edifice, wherein all things will find their final conclusion, which in the centre between the triads is My Self with My spiritual and material creation representing the "all", out of which everything has gone forth and to which it again will and must return. Amen. (The Lord's Sermons, 17)