

Divine advices concerning



THE RIGHT SOCIAL ORDER

(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.

In the New Revelation, many examples concerning the right social order, based on brotherly love can be found. The case of the first men (people from the mountains) with their simple life and loving communities is depicted in great detail in **The Household of God**, as also the way that lead the early humanity to a constant moral and social degradation until the time of the Flood. One can find in this booklet also a brief summary of these facts presented by the Lord in the Great Gospel of John. Other examples of various and very interesting human societies from other cosmic bodies, functioning in accord with the divine order, can be found in the works **Saturn** and **The Natural Sun**. The kingdoms of Mathael (mentioned here too) and Abgarus (**Correspondence between king Abgarus and Jesus**) are examples of right and wise social organization even during the time of the Lord's incarnation.

Finally, it is most clear throughout the New Revelation, that any community or society that is ruled and educated in full agreement with the Lord's teachings, can only have a right and beneficial social order, leading people not only to a good and peaceful life on earth, but first and foremost, to the childship of God.

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"6. Say I, 'Every bird sings and chirps in accordance with its beak and you talk in accordance with your worldly sense and cannot do otherwise, as you don't know how to. Because even if I were to tell you something higher and fully true from the heavens, you would still not understand Me; because your hard heart lacks the intellect.

7. Fools! Who is it that let's the fruit grow and ripen upon the earth? Who maintains them constantly and gives them their consistency. Do you think that God cannot or will not reward him who sacrifices unselfishly for his brethren's sake? Or do you think that God is unjust, demanding of man the impossible?!

8. Yet I say that a truly honest goodwill and a keen desire to do a poor brother some good is easily possible for all.

9. If everyone were thus imbued through and through, then there also would be no more such meagre huts upon earth, inhabitable by just two people.

10. Behold, this My friend Matthew's house has fed many people today and gave away its entire store from true goodness of heart, and if you don't believe it, then go and see the larder and the granary and you shall find no provisions. Here however stands the landlord; ask him whether I speak untruthfully.'

11. Matthew fully supports My statement, saying, 'Lord, it unfortunately is so today and I don't know how I shall sustain the guests tomorrow. But I have often fared that way and I trusted in God, - and behold, it was fully replenished, so that I could quite well provide the guests.'

12. 'Behold,' say I thereto, 'thus acts a righteous person in this world and does not complain that God abandoned him. And so it has always been and eternally shall be!

13. If a person trusts in God, he is trusted also by God who does not forsake him and does not let him be confounded. But those who like you do believe in God's existence, but do not fully trust Him because their own heart tells them that they are unworthy of His help, are not helped by God either, for they have no trust in God. They trust only their own powers and means, which they regard as holy and inviolable as it were, and say: 'Man, if you wish to be helped, help yourself, for charity begins at home and thus you have to look after yourself first.' And by the time he has provided for himself, the one who needs help has perished.

14. But I say: If you provide for yourselves first, you are abandoned by God and are without His blessing and His otherwise so certain help. For God did not create men for selfish reasons, but out of pure love and, therefore, men must in everything fully correspond to the love that gave them their existence.

15. If, however, you live and act without love and trust in God, you voluntarily reverse the heavenly element within you into a hellish one, turn away from God and become servants of hell, which in the end will not fail to give you the reward you have deserved, which is death in the wrath of God.

16. You also state that the Essenes, who live in accordance with Pythagoras' school, are not with all their philanthropy, given any regard, other than by a few Romans.

17. I don't have any regard for them either, because they don't acknowledge the immortality of the soul; yet the meanest among them is better than the best among you!

18. I now say unto you openly: among all who were born of woman since the beginning of the world, no greater emerged than John; but from now on, the least of My disciples in the true kingdom of God shall be greater by far than John, whom you call your master, yet whom you have never understood. Because he showed you the way to Me and made straight the way before and to Me, but the world in you has blinded your heart, wherefore you are not capable of recognising Me when you already find yourselves with Me.

19. Hence go and care for your world, for your women and children, so that they would not go naked and not ever be plagued by hunger or thirst! But it shall soon emerge how well you provided them therewith. - This I can tell you, by fullest right and deepest truth:

20. Whoever possesses property and has a trade which can give him a good profit, but saves the profit for himself and his children and looks with unkind eyes and heart down at the poor brothers and avoids the poor children who, because they lack all earthly goods, suffer hunger, thirst and cold and sends them away if they come to him asking for alms; and who says to a brother: 'Come to me in a few days or weeks and then I will do this or that for you' and when the hopeful, on help relying brother comes and reminds the promiser of his promise, the latter excuses himself that also now he could not possibly help, while actually having the means to do it, - in truth, I tell you: That one is an enemy of God, for how will he love God whom he does not see if he does not love his brother whom he sees before him and is aware of his misery?

21. In truth, in very truth I tell you: Whoever forsakes his brother in need, simultaneously forsakes God and heaven also. And God will forsake him in the twinkling of an eye.

22. However, who does not forsake his poor brothers, not even if God sent him trials, shall be unexpectedly blessed temporally and eternally more richly than here our host's larder and granary have been blessed.' (THE GREAT GOSPEL OF JOHN vol. 1, chap. 125)

The legitimate legal protection of property

[1] (The Lord to Zorel:) "You are using of course here your poverty and the poverty of many other people as protection, and want to use the required portion of right from the divine property protection law for you, so that you as a hungry and thirsty person can take in an urgent emergency without sinning against the said law, to feed yourself. I can tell you from a most reliable source, that Jehovah, when giving laws to the Israelites through Moses, thoroughly thought about this need and impressed it on the people to also regard this as a bylaw, by saying: 'You should not prevent the donkey, working on your field, to take his food from there, and the mouth of the ox pulling the plough, should not be laced up! However, when carrying the bound sheaves into your shed, do not collect the ears which were left behind, so that the poor can collect them for their need!' Everyone should always be ready, to help the poor, and who says: 'I'm hungry', do not let him move on, until he is fed!' Behold, this is also a law of Jehovah, and I think by that, also to poverty sufficient thought was given.

[2] But that not every person born on this earth can become a property owner, is obvious from the things of nature. The first few people could of course easily divide the ownership of land among themselves, since at that stage the whole earth was ownerless; but now the earth, especially the fertile land, is inhabited by countless many people, and among these are **those families who have worked the land in the sweat of their faces for a long time and have purified and fertilized it under many life threatening dangers, and one cannot just dispute their assigned land ownership**, but one must strongly protect it for the sake of the general welfare, so that the share of the land is not taken away from those who have blessed it by their diligence, because they own it not only for themselves, but for hundred other people who have to work the land on an annual basis and who cannot own any land.

[3] Who owns a lot of land, must have many servants, who, like the owner himself, live from the same land. **Would it be good for the servants, if each of them would be given an equal large piece of land? Could one man work it properly?! And if he could do it for some time, but what happens if he would become ill and weak? Isn't it then by far not better and wiser, if only a few own something unmovable and have store rooms and stock, rather than all people, yes even the newborn children, would be nothing else than individual land owners, by which institution in the end, and this most certainly, nobody would have any supplies in time of need?!**

[4] Further I asked your mathematical mind: **If there would be no property protection laws in societies of people, I would like to see your face, if others came along who were never keen to work, and took away your little supplies to feed themselves?!**

Would you not shout at them and say: 'Why haven't you worked and collected?!' And if they have answered you: 'Because we did not feel like it and we knew for certain that our neighbors are working!', would you not regard a protection law as highly effective and wish that such loose

criminals would be punished by some sort of court and finally be forced to serve and to work, and would you not wish that the supplies taken away from you to be returned? See, all this is also demanded by the pure reason of man!

[5] If you then really regard your mathematical principles as the best in the world, walk from here a thousand field-paths to the east; there you will still find a lot of entirely ownerless land in high and wide stretching mountains! There you can immediately and unhindered take possession of many hours long and wide land, and no person will dispute your ownership. You are even allowed to take a few women and some servants with you, to establish in this somewhat distant mountainous region a real state, and in thousand years no person will disturb you in your property; you will only have to get rid of a few bears, wolves and hyenas, otherwise they could disturb you somewhat at night time. Along this way **you would at least experience firsthand the considerable difficulties with what the owners of these lands had to cope, until the land was finally brought to the current level of culture!** If you would have tried everything yourself, you also would have recognized, how unfair it would be, to take away the ownership from the primordial land owners and hand it over to some sluggish and work-shy crooks.

[6] See, because you are not a particular friend of work and even less of asking, the old property protection law was always an embarrassment for you, and hence you took the law into your own hands, where you could take something without being seen and without being punished! Only the two morgens big field including the hut you have bought, but also with money which you have not earned by working, but which you have taken from a rich merchant in Sparta in a very clever manner! Now, there was a time in Sparta when stealing was allowed, if it was carried out in a very smart way; but nowadays also in Sparta does exist since many years the same property protection laws like here, and thus you have completely unlawfully stolen from this merchant and made him a few pounds of gold lighter. And with that you have as a fugitive bought yourself the said piece of land including the hut; but everything else what you have owned, you stole in Caesarea Philippi and the adjacent neighborhood!

[7] But woe to him who would steal something from you. You would have strongly reminded him the property protection law, that you hate so much, in such a way that would surely not have been a disgrace to a Roman bailiff! Or would it please you, if someone would harvest the ripe fruit of your land, just because he is completely poor?! See, what is not right to you, will also not be right to someone else, if with your mathematical true and correct life and upbringing principles you would steal his harvest! However, if the matter can practically only be like I have described it to you just now, do you still regard your life principles as the only true and undisputable correct ones?"

[8] Here Zorel is completely puzzled, since he sees himself entirely overmastered and defeated. (THE GREAT GOSPEL OF JOHN Book 8, chap. 94)

A discussion between the Lord and Judas about money

"1. But Judas Iscariot, standing next to him says, 'But I maintain that a small amount of money on a journey surely can harm no one?'

2. But I say, 'He who knows Me the way this host does, having been with Me also at Sychar, knows that one can do quite well at My side also without money. Behold, I have neither pockets in My coat, and even less any trace of money, yet I led many hundreds through Judea and Samaria to here! Ask them how much this journey cost everyone!

3. On top of that I tell you that shortly I shall be feeding many thousands, whilst having no more on Me than now.

4. I tell you, **a proper trust in God is worth more than all the treasures of the world, with which you can help your flesh indeed for a short time, but not your soul! But if you have ruined and therefore lost your soul, what can you give later to ransom your soul?!**

5. Says Judas, 'Yes, yes, You are right indeed, but man has to have money for some things!'

6. I reply, 'How much money did Moses have when he led the Israelites out?'

7. Judas says, 'He was in possession of gold, silver and precious stones aplenty!'

8. Say I, 'That he had indeed. But this also held him back from entering the promised land. Can you actually grasp this?!

9. Says Judas, 'Here I should think that with Moses, the prophet of all Jehovah's prophets, not the gold and silver which he had to bring from Egypt on Jehovah's prompting was responsible, but that in a weak moment he failed to build upon Jehovah's faithfulness sufficiently!'

10. Say I, 'And what was the reason for his weakening one day? He Who caused Moses to weaken due to his thought about the gold and silver now stands before you telling you this! It is indeed written allegorically, but in reality it is as I now explained it to you.'

11. Says Judas, 'All right, I believe You that it was once so! But now, half way around the world, through the Roman empire money has been introduced as a lawful means of exchange for the expedient intercourse among mankind, and we are obliged to make use of same, and thus I think that if it is not a sin to drop money in God's offertory, it neither is a sin to give such money to some destitute, that he may provide for himself for a few days; and hence even for the benefit of the poor it is already proper to carry money, once lawfully introduced by the state, and so the host Roban could have hung unto his few silver!'

12. Say I, 'You do indeed carry with you a well-stocked purse, yet you refused to give any alms to the three destitutes who begged off you yesterday, and hence I don't think you make that commendable use of money for which you extolled its virtues to Me!

13. But regarding the money in God's offertory, I tell you plainly, this is a ravaging abomination, not so much on account of some spiritually deprived who think to have secured heaven therewith, but for those who remove the money from the chest for squandering on harlots at night time! **So long as there was no money, there were no public whores, as it is now!** But since there is money now in all sorts of word to come there also are now at Jerusalem as in all other cities whores without number, with the men sinning with them day and night! And after those who possess much money lose taste for the local ones, they let them be brought from the uplands, buying them in Greece, to then carry on in Judea the most ignominious harlotry with them. And this add a thousandfold more is the blessing of your highly praised money!

14. But this is **only the start of the curse hanging over money.**

15. But there shall come worse times than when Noah built his ark, and **they shall have to attribute their misery to gold and silver**, and nothing short of a fire from the heavens which shall consume all that excrement from hell shall save mankind from that tribulation of all tribulations!

16. Says Judas, 'Yes, yes, You are a prophet without equal and are capable of knowing that, but if money is used correctly then surely it can do no harm?'

17. Say I, 'I say unto you, indeed, if applied correctly, just as one can use everything else on earth the right or wrong way! But the big difference consists in, when you go to a city, you have to carry all sorts of things on your back, either tools or foods, and you shall obtain other things or foods therewith, in accordance with your requirements. This of course is a bit inconvenient, - yet at the same time hard or being seduced into sin! Because if you arrive with junk and bundle, or pulling a cart, and come to a whore to sin, in exchange for a few pots and pans, she will deride and laugh at you, and you shall be saved from sin! Coming to her with gold and silver however, she shall neither deride nor laugh at you, but guide you to her brothel and seduce you to sin, with all sorts of attractions, in order the more to relieve you of your gold and silver! **Hence money is a most convenient object, yet also seductive and convenient for sinning!**

18. And for this reason Satan introduced it into the world, so it is easier to sin in the world! - Are you not aware of how opportunity breeds thieves?!

19. Says Judas, 'Sure, sure, this is true! But if all this is just to discourage thieves from finding anything around men for arousing their fancy, then immense changes would have to be introduced among mankind! Firstly, all men should have to be equally poor in worldly goods, secondly resemble each other like male and female sparrows, and thirdly not be wiser than anyone else. So long as this is not the case however all talking, teaching and working of signs is in vain! Many shall of course reform, but ten times that many shall remain the same in spite of all teaching and signs, if not worse, and quite easily ten times so. Because surely, every man has self-love and likes to be reasonably well-provided. Hence, quite naturally, every man first thinks of himself and only then of others! And this surely cannot be held against him! House and land not everyone can have, otherwise God would have to bring house and land into the world with every new-born, to grow up with him. Since this is not the case however, with all the previously born already taking possession of every spot of land, making it impossible for newly-born to possess even a foot-wide piece of land, then nothing remains for them to do in the end but to either make themselves indispensable to the lazy owners through all sorts of education and service, or turn to thievery in order not to be reduced to beggary. If then the more advantaged part of those without land and home receive nothing but money, and then save as much as possible for the old days, then I find nothing wrong therewith, and discover a new creation therein of land and soil, for all those born unto this earth through procreation and birth without the least landed hope. And I must openly maintain that God, being either unable or unwilling to create land for every new-born, has given the rulers the idea of coinage, whereby children of the landless can acquire a necessary living, often better than that consisting in land ownership. And surely it cannot be God's will that children of the landless should perish?! For surely it is not their fault to be born into the world with the same needs as those landed gentry!

20. Even if You may be the greatest prophet that ever walked this earth and I concede everything You have taught and are still to teach, this Your appraisal of me regarding the harmfulness of money I cannot concede. Because however harmful money can be in Your view, so can everything

else be harmful. If I possessed all the sheep, oxen, cows, calves, donkeys, poultry and pigeons, and all the fruit and bread, stolen in our country just since David, then I would be the wealthiest man in all Israel! -And fornication was carried on as badly and worse than today when there was no money, such as in Sodom and Gomorrah and Babylon.

21. I do not want to say that You are altogether wrong in what you said about money, but where, on this poor earth, is there an object with which thousandfold wickedness has not already been committed?! But if God does not altogether condemn such misuse, why should He suddenly be so angry and cursing about money?!

22. Say I, **'Whatever someone loves, that he also has the intellect to commend; you love money excessively and hence well know how to praise it.** Hence I shall say no more about it to you, because what one loves, one also knows how to praise! But you nevertheless shall in the not too distant future learn about the curse of money! - But now no more about it! (THE GREAT GOSPEL OF JOHN vol.1, chap. 94)

Greed and selfishness – cause of all world's misery

"... poverty and need among people on this earth solely and entirely makes for lack of love among them ..." (THE GREAT GOSPEL OF JOHN vol. 9, 210:4)

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"The great and the powerful are thieves and robbers of nations because of their desire for profit and their great need for power, and they will have to expect their just rewards from Me in due time." (THE GREAT GOSPEL OF JOHN vol. 9, 101:6)

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"All the ills presently apparent in the world were not created by Me, but are the product of free will being misused by men. Being free they are able to do as they like, but they will also have to accept responsibility for the consequences." (Lord's Sermons 83)

The true leader

„He who is in complete order within himself is also a master over all worldly conflict and therefore able to endure in any political society, no matter of what nature. I Myself am also on this earth and adapt Myself as to My outer person to the order prescribed by the Roman emperor, never being in opposition to the same, not even seemingly. Do I thereby lose the order of My innermost divine

nature? By no means! I am who I am, unchanged. And My counsel is also accepted by those bearing the ruler's might in their hands.

Believe Me, one who has truly become a master over his own self, can easily become a ruler over a whole nation. The people will appoint him themselves by rushing to him for advice. Of course, such an attitude requires also that indomitable courage that knows no fear of death. Yet how should he fear it who is clearly aware of eternal life within, well knowing that those that slay the body cannot harm the soul, but that the soul makes an incoceivable gain shedding the body. Therefore, do strive above all to become perfect masters over your own self, and you will also be masters over all the laws and all judgement and not subject to the curse of some foolish wordly law." (THE GREAT GOSPEL OF JOHN vol. 5, 133:4 on)

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„As long as the nations are not controlled and guided by pure love and meekness, it will generally remain dark on the earth and selfishness, envy, avarice and persecution, as the true elements of hell, will not be abolished from the ground of the earth." (THE GREAT GOSPEL OF JOHN)

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“Now look, My children! Human dignity is really nothing else but “the constant acting, thinking and willing in accordance with My laws of love!”

I, love personified, have created you out of love, and so you, the created, must strive to emulate this Creator, who laid the spark of love into you as much as it is within your power.

This is the actual fundamental meaning of love, of the dignity of man, who, curbing his passions of anger, hatred or revenge, does, suffers and feels everything only out of love, only for others.

Thus the material, physical man with his human needs is hallowed, spiritualized through the sublime warmth of a divine love, more worthy of his actual descent and more capable of understanding his Creator and of drawing near Him.

Therefore, man's dignity consists only in the subjugation of anything ignoble, be it in thoughts, word or deed! In this way alone man is superior to the animal, which certainly has many qualities in common with man, namely, by using these same qualities for more noble purposes, by sublimating also the coarsest sensual desire, giving it a more noble air, higher motives. This ennobles man and gives him back his innate dignity whereby he becomes a citizen of a spirit-realm which one day will be his permanent abode.

Man is not ennobled by the conventional adherence to social rules and state laws. Not at all! Man is ennobled by his own conscience, when he is aware of having done everything out of the most noble, most exalted motives, of having done everything out of love for his Creator and love for his fellow created beings.

Not the deed determines the worth, but the “Why”, why an action was performed! To be sure, man sees the action, but the motive is known only to two, to Me and the one acting, in which case I represent his approving or disapproving conscience.

What are “pangs of conscience” if not the uneasiness to have acted contrary to one's spiritual dignity! Therefore, whenever you do something, whenever thoughts assail you, pay heed to them

lest they debase you. For everyone carries within him his book of life, and at the end of his earthly career he will be shown in a picture the kind of physiognomy his spiritual man will assume on his demise. And so the reflection of the life as it was lived on earth will be the expression of the soul-garment, where the sum total of all the thoughts, wishes and inordinate desires will reveal the spiritual man to the other spirits, not according to his physical, but his spiritual form." (Secrets of life, chap. 20 – The spiritual dignity of man)

Lord's advices for a highly ranked statesman

"[3] This question was asked to Me and I gave the following answer on that: 'Spiritual works and spiritual ways are not meted in hours and meters but entirely according to the power of the will, the faith and the love for God and fellowman.

[4] He who could at once deny himself in such a way that he gives up everything that is of the world and – in the right measure – would give his treasures to the poor, only out of pure love for God, and would not yield to the flesh of women, would truly be perfected in a very short time. But he who obviously needs more time to purify himself of the earthly dross and appendages, must also wait longer until he reaches the complete happy making state of true spiritual perfection.

[5] You are highly ranked statesmen and you must exercise your profession, and this is according to God no obstacle that could keep you away from walking rightly on the ways I have shown you. However, this gives you precisely the means with which you can reach true spiritual perfection all the more easier and sooner.

[6] But do not think that you are the office and the honor and the respect of the office. Honor and respect of the office is the law, and you are only its laborers. However, if you are faithful, good and honest, then you yourselves are partakers of the honor and the respect of the law and the merit of the law regarding the people who are protected by the law and are peaceful and safe, and this will then also be to your advantage before the face of God.

[7] And you are also extremely rich men, but also your riches are no obstacles for the attainment of the pure spiritual state if you will handle it well, being not thrifty and stingy by the support of the poor, with true love for God and for fellowman, like good and wise fathers towards their children. Because in the same measure in which you are showing love to the poor, God will always reward you spiritually and if necessary also naturally.

[8] And if you think that God is not helping at all the one who with full dedication continuous to walk seriously on the way to God's Kingdom and to the life of the spirit when now and then he becomes tired and weak, then you are greatly mistaken. I say to you: once he who has in all seriousness set foot on that way, will also without knowing it be helped by God in order to progress and finally also to certainly reach the goal.

[9] Of course, God will not compel with His omnipotence the unification of the soul with the Spirit out of Him, but He will enlighten the heart of man more and more and fill it with true wisdom from the Heavens, and by that, man will grow spiritually and become stronger and will be able to conquer easier and with more confidence all obstacles, which for his greater trial could still come on his path.

[10] The more love for God and his fellowman man will truly begin to feel in himself and the more merciful he becomes in his mind, the greater and stronger has then also become God's Spirit in his soul. Because the love for God and from that to fellowman is now exactly God's Spirit in the soul of man. To the same extend as this love will increase and grow, also God's Spirit will grow in him. And when finally the whole man has become pure and charitable love, then the complete unification of the soul with God's Spirit in him has taken place. Then man has reached forever the supreme goal in life that God had set for him.

[11] God Himself is within Himself supreme and purest love, and the same is also the spirit that is given by God to each human being.

[12] If the soul will, by his free will, become completely like the love of the Spirit out of God, then it is also clear that he will become one with the Spirit out of God that is in him. And when he will become like that, then he is also perfected. And of this, no certain time can be determined. However, the soul's own feeling must say and indicate this.

[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.

[15] If the soul of man will also become like that by the efforts of his free will, then the soul is as his spirit and is then also perfected in God.

[16] And now you know very precisely what you have to do in order to reach the pure spiritual perfection. He who will strive entirely for it will also be perfected the soonest.

[17] And he who will be zealous and will seriously do his best to walk on this way will always truly and surely be helped by God to reach the supreme goal of life. Of this, all of you can be sure. For if God came already to help you through Me while you hardly suspected that there existed such a way, how much more will He come to help you when you will walk on it by your own activity."

(42. The way to spiritual perfection - THE GREAT GOSPEL OF JOHN Book 18)

About judging and fighting the sinners

The right attitude towards enemies

"15. Because he who seeks to defeat his enemy only to destroy him is a cowardly fighter, for not his courage but his great fear has prompted him to rid himself of his enemy by killing him.

16. He who wants to be a real hero must not annihilate his enemy, but take the trouble to win his foe with all cleverness, patience, love and wisdom in his heart; only then he can boast of fighting a

true victory over his enemy, and his greatest reward shall be the hard-won foe." (THE GREAT GOSPEL OF JOHN, vol. 1, chap. 201)

The treatment of sinners

"[8] Therefore, if you want to be in all things My disciples and servants, you must also be in everything like I am now Myself.

[9] If you see a blind man on the road and notice that the road followed by him is particularly dangerous, especially for a blind man, will you not promptly take the arm of the blind wanderer and say to him: 'Listen friend, the road which you are following is very dangerous; allow yourself to be led, lest you fall into an abyss.' And when he then entrusts himself to you upon your word, will you be ashamed to lead the blind man? Certainly none among you will.

[10] However, a sinner is often much more spiritually blind than the physically blind. Who can, therefore, be ashamed to take the arm of one who is spiritually blind?

[11] Therefore, in the future do not look upon any sinner as being so bad as to make you ashamed to be his guide.

[12] Remember this precept above all and ponder about it in your heart, and you will begin to detect clearly and distinctly within yourselves the bright roads of life and there from everything else." (THE GREAT GOSPEL OF JOHN vol. 3, chap. 163)

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"2. Say I, 'Everyone who lives according to My teaching, but whoever lives according to his self-conceit, which is usually saturated with self-love and pride, and cannot from all his heart forgive and bless ten times more the one who offended him in some way, will sooner or later have to taste the inevitable consequences of hostility against which he can by no means expect any protection from Me, unless he has paid his debt to his enemy to the last penny. Therefore, do live in peace and unity with everyone. It is better for you to suffer an injustice than to do even an apparent justice to someone. Thus you will not educate avengers for yourselves, and the spirits, who otherwise would have become your enemies, will then be your guardian angels and ward off many a calamity threatening you.

3. But why is all this so, and must be? Here I say: because it has to be so in accordance with My will and unchangeable order!' "(THE GREAT GOSPEL OF JOHN vol. 1, chap. 80)

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"You however have a criminal, which after your wise law has earned the death penalty. I however say to you, love and mercy stands superior, than wisdom and justice! Act therefore with him in love and in mercy, and you will be one with Me and with the Father, the One, who dwells in Me, and from

Whom I go out, as mortal being the same as you. - Amen." (Correspondence between Abgarus and Jesus)

Consequences of revenge, capital punishment and war

"3. Say I, 'He who ventures forth into the creation feeling and perceiving what he owes his Creator as warmly as you do, already has shown Me the best and most pleasing gratitude.

4. Stay with such feelings and perceptions and do not close off your heart towards your poorer brethren even if they had once been your enemy, and you shall once merit a great grace from the heavens! When seeing all kinds of sinners, neither judge nor condemn them; for, understand Me well, it mostly is not them who sin but the spirit that drives them. You yourself are not able to say what spirit drives them. There are many who in their piousness can become haughty, wanting to then look down from their imagined virtue-heights upon sinners with contempt and revulsion, wherewith they then unconsciously turn into greater sinners than those whom they despise. There then comes a spirit who drives such people towards some sin and the proud virtue-hero discovers on himself that he is not a god for a long time yet, but just a very ordinary, weak human.

5. Such person then becomes humble again and repents, something for which previously he as a virtue-hero deemed himself too exalted!

6. And hence no one should hate a sinner for being a sinner, but all have done enough to just hate sin and detest it indeed! Only a hardened criminal, who had become one with his sin, you should not help! But when, as a result, he sinks into just extremity, for his betterment, then you should think of him and if he pleads with you then do not stop off your ear. And if you see a criminal led to his execution, you should not feel joy at such his miserable fate, even if he were to have committed the crime for which he is led out to death against your own house; for behold, it is not impossible for such a criminal to attain to beatitude in the other world!

7. Each person's predominant trait should be love in all things! Justice which is not grounded in love is no justice before God; and if carried out by a judge therefore, then he is ten times a greater sinner before God than the one he sentenced, and God shall once judge him as mercilessly as he judged his neighbor.

8. Hence judge and condemn no man, even if he were to have offended you ever so grievously and you shall then not be judged and condemned; because with whatever measure you mete out, with the same you shall be rewarded in the other world. The strictly just by whatever law, but cold and loveless judge, shall find just as inexorable a judgment over himself, whilst henchmen and executioners shall never behold God's countenance.

9. He who has caught a thief or murderer has done his part if he hands them over to a just court. But the judge should not forget that so long as the criminal still lives in the world, he is not a complete devil yet, but a maladjusted person led astray, on whom every possible reformation attempt should be made before he can be condemned to death as an incorrigible devil." (THE GREAT GOSPEL OF JOHN, vol. 1, chap. 174)

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"15. Because he who seeks to defeat his enemy only to destroy him is a cowardly fighter, for not his courage but his great fear has prompted him to rid himself of his enemy by killing him.

16. He who wants to be a real hero must not annihilate his enemy, but take the trouble to win his foe with all cleverness, patience, love and wisdom in his heart; only then he can boast of fighting a true victory over his enemy, and his greatest reward shall be the hard-won foe." (THE GREAT GOSPEL OF JOHN, vol. 1, chap. 201)

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"Let them lie; is there a fire that burns more fiercely than that of the lie?! Do them good on top of that and they shall run off with glowing coals over their heads! - Remember that! Never return evil for evil and bad with bad!" (THE GREAT GOSPEL OF JOHN vol. 1, 74:6)

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"10. Say I, 'Simon, have you already forgotten what I taught on the mountain? What good can you achieve by returning evil for evil? If you were to cook a meal which in itself is tasteless, will you gain anything by adding gall and aloe, instead of seasoning it with salt, milk and honey? If you add something still better to an already good meal, then certainly no one will call you stupid; but if you make an already bad meal worse with still more inferior ingredients, where is the man who will not say to you: 'Look at what the fool is doing?!

11. Behold, that much more is it with men! If you return them evil for evil, then ask yourself whether their wickedness is improved! If however you return good for evil then you shall soften the evil in your brother and perhaps in the end make a good brother of him!

12. If a master has a servant to whom he entrusts much, whilst the latter, knowing the master's goodness, commits a sin against him and hence merits punishment, and being called to account for his faithlessness, meets his master with rage and vituperates against him, will this soften the master towards his servant? I tell you no; there the master shall only get angry over the faithless servant, have him bound and thrown in jail!

13. If however the servant sees that the master is about to treat him harshly, and he falls down before him to confess his transgression remorsefully and gently, and lovingly asks his forgiveness, will not the master treat him as formerly?! No, I say! Through the servant's gentle contrition the master shall not only become gentle and pliable but shall do good to his servant besides.

14. Hence do not repay evil for evil, if you want all to become good. If however you are going to judge and punish those who have sinned against you, then you shall in the end all turn evil and there shall be no more proper love and goodness in any of you!

15. The mighty shall take it upon himself to punish those sinning against his laws; the sinners however shall in turn enkindle with revenge and attempt to ruin the mighty. Question: what good shall come of all that?!

16. Hence judge and condemn no one, that you may not be judged and condemned! Have you all now understood this My most important teaching, without which My kingdom can never have a place in you?" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 75)

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"2. Say I, 'My beloved, here you judge like one blind judges the colour of light! Go and look at the zoos of the dignitaries; there you shall see all kinds of animals: tigers, lions, panthers, hyenas, wolves and bears. If such beasts were not kept in powerful cages, what life should be safe in the vicinity?! But what folly to cage also the gentle lambs and pigeons!

3. Hell of course requires most severe laws, coupled with the most painful sanctions; but My kingdom, which is heaven, requires neither law, let alone any sanction.'

4. I have not come to educate you for hell through the sanctioned severity of the law, but for heaven through love, meekness and truth. If I now liberate you from the law by My new teaching from the heavens, showing you the new path through the heart to the true, everlasting freest life, who do you want to live always, judge and condemned under the law without considering that it is better to die a thousand times bodily in the freedom of love than to walk in the death of the law just for one day?

5. It goes without saying that thieves, robbers and murderers must be caught and imprisoned, for they are like the wild, ferocious beasts that as images of hell live in holes of the earth, day and night on the lurk for prey. To properly hunt for these is even a duty for the angels in heaven, but no one shall destroy them. They must be kept imprisoned to be calmed and tamed, and only in cases of violent resistance shall they be wounded and, if quite unyielding, their body may also be slain, for then a dead hell is better than a live one.

6. But whoever will go on to judge and put to death an imprisoned thief, robber and murderer will once have to face My wrath, for the more severely men judge and punish their offenders, the more cruel, careful, furtive and hard the still free criminals will become, and when they break into a house at night they will not only take whatever they find, but will also murder and destroy all who could betray them.

7. If, however, you abolish the severe judgement and wisely suggest to all people to give the one who should ask someone for a shirt also the coat, then thieves would still come to you asking for this and that, but they will not rob or murder.

8. Once men will out of true love for their brothers and sisters, resulting from their love for Me, cease to amass the transient goods of this earth and instead imitate Me, then there will soon no longer be any thieves, let alone robbers and murderers.

9. Whoever thinks that through severe laws and increasingly harsher judgement all offenders will eventually be eliminated is grossly mistaken. Hell has never yet lacked those. What use is it to you to kill a devil if instead of the one killed hell sends ten, each of whom is worse than ten of the previous kind would have been? If the evil one when he comes finds that he is opposed again by evil, he becomes enraged and turns into a complete Satan, but if he finds nothing but love, meekness and patience, he desists from his evil act and continues on his way.

10. When a lion sees a tiger or another enemy approaching him, he soon gets enraged, leaps at him with all force and destroys his enemy, but he will allow a weak little dog to play with him and becomes quite gentle. And if a fly comes and settles on his strong paws, he will hardly look at it and let it fly away unhindered, for to catch gnats and flies is beneath a lion. That will also be every powerful enemy's attitude towards you unless you oppose him with force.

11. Therefore, you should rather bless your enemies than catch, judge and imprison them, and you will gather live coals over their heads and thus prevent them from harming you.

12. With love, meekness and patience you will succeed everywhere, but if you judge and condemn people, who notwithstanding their blindness are still your brothers, you will, instead of the blessing of the gospel, sow only curse and discord among men on this earth.

13. Hence you have to be fully My disciples in word, teaching and deed, if you want to be and become My servants in the spreading of My kingdom on earth! If you don't want this however, or if it seems too much effort or not right to you, then it is better for you to return home; I nevertheless am able to raise disciples from stones for Myself!" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 75)

About the true humility

"[12] I interrupt: "Friend that is not needed here at all! This is certainly a custom in Persia, but it shall always be far from us! Before God, My friend, a foolishly demeaning humility of the human soul is as much craziness as any other which occurs in paganism – all the more so a too great humility of a person before simply another person. Such a too bootlicking expression of humility of a person before another person only makes them both worse; the former, because he only feigns such humility and thereby pulls his neighbor to even greater arrogance, and the latter because he thereby really becomes more arrogant!

[13] That humility which comes from pure love is a correct and true humility; for it observes and loves in its neighbor a brother as a brother, but makes neither itself nor the neighbor into a god, before whom one should fall on ones knees and worship.

[14] Whatever you want or would like, demand it as a person from a person and as brother from your brother; but no person should crawl in the dust before another!

[15] What God never demands from a person, all the less should a person demand it from his fellow man! That is also a correct wisdom in the fullest order of God; therefore observe it and act accordingly, and you will be pleasing before God and before man!" (THE GREAT GOSPEL OF JOHN Book 7, chap. 81)

The early history of human society

[1] I said: “Yes, My dear friends of much experience and insight, a for you understandable answer will be difficult for us. For firstly this Earth is already a terribly old planet for your concept of time; there is no comprehensible number for you by which one can count the many years of its existence.

[2] Yet people of the kind the earth is now carrying have actually been in existence for only a little over 4,000 years. The then living first people were people like you, but because of their way of behavior they split up into two classes, that of the children of God whose hearts recognized God and remained faithful to Him, and that of the children of the world who more and more forgot God and, like most people nowadays, only served the world in everything. They built cities and all kinds of temples for their idols but, as now, their god was mammon. They lived in the same way people live now. Therefore, their life span was short, just as it is now.

[3] It was a totally different matter with the children of God. They lived only in the mountains, led a very simple and natural life and very rarely visited the plains. There were no cities, hamlets, villages or timber dwellings, but only neat expanses of lawn surrounded by living trees. Towards the trees they made a kind of embankment and, wherever necessary, covered the side facing the trees thickly with moss. This inner circular mound served as a comfortable resting bench during the day and as a bed during the night.

[4] Their food consisted mainly in good ripe fruits and in all kinds of tasty roots and milk. As time went by they learnt, taught through inner revelation, to manufacture the necessary utensils from iron and other metals. So they carried on agriculture, made flour and managed to prepare a very good bread and many other things, but all very simple, they were only concerned with the expediency of everything, and thus for nearly 2,000 years they lived very simply and reached a ripe old age.

[5] Only when, gradually, they let themselves be beguiled by the splendor and great beauty of the children of the world were they punished in that they were often subjugated by the children of the world and virtually made their slaves — save a very small number, who up to the time of Noah and ever after remained faithful to God, but because of it they changed in everything. They became physically smaller and weaker and seldom reached a life span of 100 years, whereas before they had often lived to almost 1000 years.

[6] However, as is commonly known, all the first men of the earth who had become completely worldly were at the time of Noah through their own fault drowned by the tremendous Deluge, for the flood rose above the greatest part of the then populated earth, so much so that the mighty waves produced by the storms and gales sometimes slapped several yards high over almost the highest peaks. Therefore, all life was wiped out save Noah and his small family and, likewise, all the animals except those that Noah sheltered in his ark. But, as you know, with Noah there began a totally new epoch of the earth. (*Dealt with in greater detail in the Lorber work 'The Household of God.' - Ed.*)

[7] Thus you now have a very briefly summarized, but faithful image of the original people of this Earth and may see from that more vividly that the advice I gave to you is a very good and correct one.”

[8] Hiram says: “But you alone extremely wise and most powerful Master of life and Lord of all people! If the Earth is so terribly old already, what existed before the actual human race like us on this Earth? For it could not have orbited the giant sun void and empty for half an eternity until your

first humans four thousand years ago! Or was it until then really just void and empty? It is indeed very improper of me, to ask such a thing of you; but I see that in you and this young man there is truly a type of all-knowledge unmistakably, and so in this respect you will satisfy my inquisitive intrusiveness.” (THE GREAT GOSPEL OF JOHN Book 12, chap. 92)

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[5] And he bowed deeply before Me and said **(the innkeeper)**: “O Lord and Master, it is true that I know that You are never pleased with such things, and that, when we honor and praise You, that You are only pleased when it is done with a heart that is filled with pure love. But in me You have already found someone who has honored and praised You above all in his heart and who from now on wants to honor and praise You even more in this manner.

And I thought that I would commit a sin if I would not also give You, as the highest Lord of Heaven and Earth, the honor in the way that is already given to men who are of a certain esteem.

[6] For You have created the whole Earth with everything that it contains, and thus also its gold and silver. And so also these metals – which have been recognized by men for already a long time as the most noble and thus also the most valuable – are testifying of Your love, wisdom, might, greatness and honor. And therefore, in my simplicity, I think that it is better that You as Creator of also the gold and the silver should be honored in our human manner with these metals, instead of committing a shameful usury with it or for its sake to wage the most bloody wars and to call out as from Hell a thousandfold calamity over poor humanity.”

[7] I said: “Yes, yes, you are of course right in this. If all men would think the same as you, and their heart would have the same attitude, then gold, silver, pearls and all costly precious stones would not bring them disaster. But because men think that it is important to honor God with gold, silver, pearls and precious stones, they think quite differently, and have thus also soon a different attitude, and so it would be very unwise of God if He would let Himself be honored with that which caused the most and greatest disasters among people at all times.

[8] Also the patriarchs of the Earth thought like you, and they honored God before golden and silver altars and performed their honoring prayers of praise in temples that were richly adorned with gold, silver and all kinds of precious stones, as you can see in the temple in Jerusalem. But what was the result of that? Look, precisely by that the mentioned metals, pearls and precious stones became extremely precious in the imagination of the people.

[9] When finally they estimated a too high value to these things with which they worshipped God, they began to delve more and more into the ground to search for gold, silver, and pearls and precious stones. By that they slowly forgot God and thought that they would already highly honor God and receive enormous merciful gifts when they could lay, in His honor, a big piece of gold, silver or a lot of precious stones on the altar.

[10] But since not all men were so capable to find what is mentioned to please God, they asked the patriarchs – who were also priests at the same time – how many sheep, cows, oxen or also calves and bulls they had to offer God instead of so and so much gold and silver to please Him as much as the one who offers pure gold and silver to God.

[11] Then the elders and priests noticed very soon that it was easily possible and also more or less harmless to combine a profitable business with religion, and that it was also very useful to religiously uplift and reassure the people. And so the priests began to weigh the gold, silver, pearls and precious stones and to determine their value according to the number of several animals, and later also according to the amount of grain, fruits, good wood for construction, wine, dress materials and also a lot of other things.

[12] Through this, originated the exchange dealings and the illicit trade, the money changing with the evil usury, then envy, hatred, anger, persecution, lying, cheating, lewdness and earthly splendor, importance, superiority, pride and contempt among the people. This is so since they did not measure their value anymore according to their inner soul's nobleness, but only to the weight of gold and silver, pearls and precious stones, to the extent of the flocks, fields and vineyards and the greater possession of still other things.

[13] It is obvious that the poor became envious of the rich and began to reduce their riches by all kinds of tricks. And it did not take long before theft, robbery and murder came soon after that, because when materialism prevails more and more, the spiritual goes to ruin, and finally God will become for men an old, wornout, insignificant and useless concept whom they cannot imagine anymore. Then total godlessness and through that, all imaginable evils are common for everyone in the most unscrupulous way. Men take up arms, and a part of the people, who think that they are better, try to subdue the evil part with violence. And when this succeeds, there will be laws with the most severe punishments when they are not observed. And this is how dictators – and opposite of them the slaves – arise on Earth.

[14] Look, all this is the result when men use the gold, the silver, the pearls and the precious stones for no matter what outer worship, thinking that these things are the most pure and most noble matter.

[15] What concerns the outer worship and glorification of God, this has already been taken care of by God Himself since eternity, because that is the reason why He created Heaven and the whole visible nature, this whole Earth, the moon, the sun and the numberless stars that are celestial bodies of such magnitude that can hardly be spoken out, and that are full of light and the most beautiful things, and little creatures on their very big and vast plains and fields. And this is sufficient for the outer glorification of the great God and Master over everything since eternity. And thus, He does not need gold and silver, no pearls and no cut and polished stones of this Earth.

[16] The only true worship and glorification that is pleasing to God consist of and should always consist of a pure heart that loves God above all and fellowman as oneself, and thus also – which is the same – by faithfully keeping the commandments that He gave to all men through Moses. All the rest is vanity and foolish, also when it is done by a pure person who is pleasing to God. It is true that God is outwardly honored by certain people like the Pharisees and the pagan priests and priestesses who worship idols, and also by apparent pious people who are servants only with the eyes, and by hypocrites while they themselves are completely not believing in Him and have never believed in Him, and this for money and other considerable offerings. But this is not only worthless to God but it is an abomination in His eyes, and this is also the case with everything that is grand and brilliant in the eyes of the world. Remember this, My friend, since you have heard it now from the mouth of the One who does not let Himself be honored and praised by no matter what kind of matter, but only by a pure heart that is completely dedicated to Him and with a dedicated will." (GGJ Book 21, chap. 23)

The wise legislation in Mathael's kingdom at the Pontus

[1] Roclus says: "Satisfied or not, what can we do against your power? The powerless worms must be alright with everything; woe betide them because if they start to move a little in their insignificant dust they will immediately be spotted by blithe birds in the sky, get caught and be eaten! The weak one must obey the mighty if he wants to live, and so we will now have to obey the lord, lord Mark if we do not want to be eaten. But – to be honest – it is not at all pleasing that this old, gruff warrior will rule over all of us because he is the most ruthless man we have ever met. He is just, nobody can deny that and due to his vast experience he always has a sound and correct judgment; for the rest, however, he is the most unsociable man and there is no question of humanity with him! Well, well, congratulations to us that he became our authority! Truly, our children, our children's children and we will be able to talk about good times! Emigrating would be best, of course – but where to?"

[2] Mathael stands up at this point and says: "Good, if you want to emigrate then immigrate to my kingdom, which lies beyond Asia minor on the vast Pontus (Black sea)! It is a large kingdom bordered by two large seas, in the west by the Pontus and in the east by Mare Caspium (the Caspian Sea). There you will be able to live securely and very peacefully under my most strict laws. I only tell you that not even the appearance of an unjust activity may be found in my kingdom, and every lie is punished most fiercely and unrelentingly; but the completely just, truth loving, and selfless citizen shall have the best life under my iron scepter!

[3] No one shall be tribute free; whoever has the strength for some job shall work and earn something for themselves! Whoever earns something can also pay a tribute to the king, who always has to see about the well-being of the whole kingdom and thus must always be provided with many, large treasures in order to have an army that is strong enough to fight any bold enemy.

[4] He, the mighty king, must support schools and jails and must build at the borders of the kingdom strong, insurmountable fortresses that an enemy will not easily surpass – and a lot of money is needed for that.

[5] You see from that how a king must strictly make sure that every person pays him the mandatory tribute; so, you can now immigrate to my kingdom if the duties that I will unrelentingly demand from any subject suit you! You have my permission; if Rome's yoke will be too heavy under old Mark's administration, you already know where you can emigrate!

[6] In order to make all my laws generally known to you I am also telling you that no one is given an unrestricted acquisition right. **Everyone is free to gather a fortune, but the number 'ten thousand pounds' may never be exceeded**, not even under pain of death. Everything that anyone might gain above that, he would have to faithfully pay over to the common treasury; in a contrary case, which in my opinion is quickly discovered and proven, the violator of this highly beneficial law for the public weal of all my people will lose his entire fortune and also receive other fierce punishments.

[7] In addition, **no one is permitted to gain the allowed ten thousand pounds in too short a time** because it is evident that such gaining in too short a time is not possible without all sorts of deceit and different violent extortions other than through a gift or inheritance or a possible trove.

[8] **In case of gifts, inheritances and findings of all sorts there is a very wise regulation in my kingdom that half of those is to be given to the treasury, from which first of all the underage children are raised and fed, as well as other poor people incapable of any work.** In short, the decree in my kingdom is that **no one in it shall be in need, but also no one shall have unnecessary surplus!** One would have to be an extraordinary good, wise and just person to be

allowed to own twenty thousand pounds, but more than that no one in my entire kingdom, except for me and my most trusted magistrates and commanders!

[9] If you are satisfied with this constitution of mine, pack your things and relocate to my kingdom!"

(THE GREAT GOSPEL OF JOHN Book 11, chap. 12)

Rules of conduct for a rich innkeeper. Support every need for free, and charge every mere pleasure

"That is why before all, be concerned about keeping My name in your heart! Whoever has that has everything; however, who does not have it, has been abandoned by everything!

[2] Who loves Me truly and loves his neighbor as himself, carries My name truly and alive in his heart and with that a treasure that cannot be taken from him for eternity; truly loving God in everything one does, is being more than a master of all the treasures in not just this, but all the worlds for all infinity.

[3] However, it is not enough to acknowledge Me in virtue of wisdom, but in virtue of true love in your heart.

[4] All sorts of poor people will come to you; what you will do for them without any material compensation, you will have done for Me, and My love will recompense you.

[5] If someone who is naked comes to you, dress him! Who comes to you without money, do not deny it to him, since he needs it in the world!

[6] I wanted all people to live together as brothers without this corruptive means of exchange, but because as secular people they introduced it in this world long ago for a greater comfort of their trade and exchange, I will leave it at that- but only through My love will it bring benediction to people!

[7] Do not put any value to it other than My love, and it will bring you My love and My blessing! If someone needs a penny, give him two, even three, and My love will on the other hand replace it ten and thirty times over!

[8] In short, if you see somebody lacking something and you gladly help him for My love, you will be able to always count on my compensation which will never lag behind!

[9] If, for example, an otherwise rich person, but who suffers from gout, comes to your bath, charge him fairly for board and lodging, but let the bath be free!

[10] However, if someone comes to the bath just for pleasure, charge him more than another one for the bath, board and lodging! If he wants to hear the truth from you, then tell it to him for free because he is poor in that regard!

[11] If a worldly-wise man comes and wants to hear the truth from you, do not give it to him for free, but let him pay you a penny for every word; because for such a truth seeker truth only has value if it has cost him a lot!

[12] If a poor man comes to you hungry, give him to eat and to drink and do not let him leave as a poor man; however, if someone comes who enjoys sitting at your table, he should pay for what the poor man next to him ate!

[13] **Support every need for free, and charge every mere pleasure!** – Did you understand Me?" (THE GREAT GOSPEL OF JOHN Book 11, chap. 1)

The society after Lord's Second Coming

"[3] Besides that, remember what I will proclaim to you: when there will be a lot of Epicures on the Earth, a general judgment over all the people on this Earth will also soon be allowed by God. Then we will see if somewhere there will again be men who will stand up with the measuring stick in their hand and dare to say to their fellowmen: 'Look, I have measured this big piece of land, I have indicated its boundaries and declare this as my complete inviolable property, and he who has the brutality to dispute this or will only say: 'Friend, everyone of us has the right to snatch this imagined right out of your hands, as long as he has the power and the means to do it', I will punish with death.'

[4] I say to you: at that time such people will never exist, for **when next time I will come again on this Earth to keep judgment over such dead epicures, but also to give the reward of life to those who out of love for God and their fellowman have suffered much misery and distress, then the Earth will no more be measured with any measuring stick for the benefit of one person only, but wherever one will stand, he will also reap and provide for his need. And the people will well support one another, and no one will say: 'Look, this is my property and I am lord over it.' Because then men will perceive that I alone am the Lord, and that they all are brothers and sisters.**

[5] It is true that this should also be the case among the people now, but in this middle period of development of men who are still not purified by the big fire of life, it will stay allowed, but from now on, it will not be a full 2.000 years anymore. After that, the spirit will predominate strongly with men and on the Earth no more 'mine' and 'his' will be seen, nor will be talked about it.

[6] You, who are now My friends, possess a big piece of land of the Earth that has been measured to you. Ask yourselves who measured it to you as your legal property, and the answer will be: the laws made by men, and your money and other treasures to which again only men have awarded an idle value to it.

[7] From God's point of view, the whole Earth belongs to all men in equal measure, as this was the case in the beginning. Wise men should divide it according to the need of the people and should teach them to cultivate it, and then the fruits should be partly distributed by the wise men and the

surplus should be kept in warehouses and storehouses that are arranged for that, so that no one in the community should suffer need.

[8] But if the rich and mighty will draw everything unto themselves, a lot of people must by that become very poor and live their lives in great misery and distress, because everything belongs to the few rich and mighty but nothing to the poor, except what the rich and mighty want to give them in a scanty measure for the heavy work that they have done for them.

[9] However, these things cannot change for the moment (*meaning 2000 years ago*). Therefore, you, rich and mighty, you should be true friends regarding your poor brothers and sisters, and show them love. Feed the hungry, quench the thirsty, clothe the naked, comfort the sad ones and free the prisoners who by your greediness are unnecessary pining away in the dungeons of their bodies by your power and your laws, but even more so in the dungeons of the night of their soul. Go and free them, then I will free you from the power of death and judgment.

[10] Be in the future only My manager with your earthly goods, then in return I will give you eternal life, for I have the power for it and can give it to whom I want. With the same measure with which you will mete, you also will be meted by Me.” (Chap. 30. About future events - THE GREAT GOSPEL OF JOHN Book 20)