

MESSAGES FOR THE RICH AND POWERFUL

(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.

Here you can find some of the teachings of the New Revelation concerning the relationship of the rich and powerful with the world, other people and God Himself. Their compatibility with the Christian Scriptures, with the commandments of love for God and neighbor and with each man's conscience is to be easily verified and validated by any honest and good-willing seeker.

"And I say to you, make friends for yourselves by unrighteous mammon, that when you fail,^[a] they may receive you into an everlasting home. He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in what is another man's, who will give you what is your own? (Luke 16:9-12)

"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' (Matthew 25:34-40)

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A word for the rich and powerful

12. Tell the ministers and lords of the world frankly and truthfully that their offices do not rank higher than the offices in My kingdom. Soon I will destroy every office that is against Me. Woe to its servants! For I am the Most High, My law is eternal as am I and shall remain so in eternity. The moths, which are endeavoring to nibble at My law and make new laws from their dirt in order to eradicate My law, the latter will crush with all its weight and destroy them as though they had never existed. Everyone who offends against My laws can be forgiven when he changes his ways, recognizes his mistakes, repents, turns to Me and remains in Me and I in him. But the One who tries to undermine My law shall be crushed by it, and he shall cease to exist forever. All the worldly laws undermine My commands, unless men who are instructed by My Spirit give them out of My love. Woe upon the tyrants and despots who rule because of the might and authority of their thrones. For when their measure is full, they shall experience the power of the weak. The ground is Mine and the field is Mine.

This tells you the True One, the Eternal God of Love and Wisdom, and He makes it known through a fool to the worldly wise. Amen.

I, Jehovah. Amen."

(chap. 2, The Household of God vol. 1)

The animal nature of man

[1] (The Lord) “Certainly, one might well say here and there and also judge: Yes, yes, it is good to preach about the virtue of generosity and to present greed as a most despicable vice; but who could actually help the fact that the overwhelming tendency towards wasteful generosity has a strong motive in one person, while for another it is the very sheerest greed?! For both people it is the same thing, an external appearance of **their inner love**, from which a blessed feeling awakes of its own accord which he then, like every other, keeps for himself. But the first man only becomes sad if he does not possess such abundance that he cannot make his poor neighbors happy, and the second becomes sad when he does not receive as much as he wishes – or even loses! That being so, everything lies in the nature of the person from his origin, and then basically there can be neither a vice nor a true virtue. For the greedy person generosity is a vice – and for the generosity greed is just as much so. Can water help the fact that it must be of a softer and more flexible nature, and who can damn a stone because of its hardness?! The water must be what it is, and likewise the stone.

[2] On the one hand, this is certainly true; it is the nature of the generous to be generous and the nature of avarice is the exact opposite. But the matter stands thus: Every human is born as a child with the impulse for selfishness and avarice, and such a soul always has within it the coarsest material animal element, which applies particularly to those souls that are not from above but only from this earth. However, also the souls coming from the stars to this earth are not quite free of this element.

[3] If man is brought up in this animalistic element, he transforms it more and more into his own life's ground, i.e. **into his love**. But because this is so animal-like, man remains a wild animal and has nothing human about him but the miserable form, the loosened tongue and due to the orderly construction of his brain a good capacity for cognition which, however, is more and more activated into base activity by the animal element. It can, therefore, recognize as good and conducive to bliss only that which the purely animalistic elements wants.

[4] Therefore, if someone wishes to maintain that in the real meaning of truth there is no virtue and, thus, novice and that it is wrong to condemn avarice as opposed to generosity, let him be referred to this My explanation; let him consider and ponder it well.

[5] But if a gardener plants two fruit trees in his garden and cares for them as he should, it will surely be of no matter to him if only one of the trees bears fruit, but the other, being of the same kind and standing in the same earth, nourished by the same rain and dew, the same air and the same light, does not bear any fruit, yes, not even a satisfactory canopy to provide shade? The insightful gardener will say then: That is an undutiful, ill tree which consumes all the juices that come to it; we will see whether it cannot be helped! Then the gardener will try all the means he knows and if all these means do not help in the end, he will cut down the unfruitful, ruined tree and plant another one in its place.

[6] A miserly and selfish man, therefore, is a spoilt man, within and through himself, and cannot bear any fruit of life because he consumes all life within him.

[7] On the other hand a generous person is already in the correct order of life because he bears abundant fruit outwardly.

[8] But a tree cannot help the fact that it bears fruit or not; for it does not form the fruit itself, but the spirits rising in its organism from the just richness of nature form them through its power and through the highly simple and therefore also very limited intelligence. But man stands on a point through which the unlimited

intelligence of his soul begins to form and to transform itself into a tree bearing the richest abundance of fruit of life.

[9] If he does that, for which he has all the means, only then will he become a true person in the true, eternal order of God; but if he does not do that, he remains an animal which has no life in itself as such and therefore also cannot bring any life to his neighbor through good and kind deeds." (The Great Gospel of John Book 7 chap. 79)

Self love and need for power – causes of all evil. The great deceit behind them

"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." (The Lord's Sermons 83)

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(The Lord:) [4] "By the enemy who keeps sowing the weeds among the pure wheat is, therefore, meant **the old self-love**, and in its wake, well-known to you, the weeds, and in a broader sense the sum total of all matter, falsehood, Satan, devil.

[4] But My word is the noble grain of wheat, and your free will is the fields in which I, as the sower, am sowing the purest grain of My eternal order.

[6] Do not submit to self-love, but fight it with the sharp sword of true, unselfish love for Me and for your fellowman, and you will keep the field free of all weeds and will once enter into My kingdom as a precious fruit yourselves.

[10] And now I shall for a short time open your eyes, so that you can see for yourselves all I have just explained to you." (The Great Gospel of John vol. 4, chap. 108)

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"(Robert Blum says)[...] all that you now saw, more or less represents arrogance in general terms, – the spirit of depravity you saw fighting in front of the window, and the intense combat, was interlaced with treason! Behold, this all is the work of arrogance, whose native place of birth is **self-love**. But just as pure love of God and neighbor is the foundation of all well-being, bliss, harmony and unity – just so self-love is the hate of everything approaching it and hence the basis for despising and persecution of everything wanting to oppose this evil attribute.

This pure love shares everything it has, yet cannot eternally grow poor but only richer and mightier. For when it gives it receives back a thousand fold. Self-love however loses a thousand fold what it takes and steals. Because, having neither strength nor authority in itself, it has to take all kinds of self-improving substances through other powers. Through these it certainly maintains itself in the world for a while in a make-believe glitter and certain pretence of greatness. But with its rising cost it finally impoverishes completely, then contorting, rearing and winding up like a hungry worm. But this serves it little, only speeding up its demise.

Who therefore wages war? Behold, it is **self-love as the mother of arrogance and bent for domination!** And who confronts and defeats it? It is the power of pure love, which is righteousness and judgment proper out of God! Self-love indeed puts up every possible means for its own maintenance and revenge, against God's righteousness. But this serves it nothing, as it thereby mightily weakens itself at each end and point, whilst pure love only waxes mightier with every blow of the same fight." (From Hell to Heaven, chap 93)

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[3] If you perform a good deed to your fellowman with your right hand, then let it not be noticed by your left hand. God, who surely sees everything, no matter how much it is hidden, will surely pay you back.

[4] When someone gives a loan with his surplus money, he should not lend to those who can pay him a high interest for that, but to those who are really in need, without interest. And if they also cannot pay back his capital, then he should not bear a grudge about this and not take the possessions of the poor who often became poor without their fault, but remit them in all kindness and neighborly love what they owe to him. Truly, then I will pay back the capital of such merciful believer, with high interest and establish for him a great treasure in the Kingdom of Heaven, from which he will eternally be able to live from in great abundance.

[5] Truly, even a drink of fresh water that your love has given to a thirsty person, will be rewarded by Me.

[6] If all the people would live together in this manner, and would live and act according to God's will and advice, which was oftentimes revealed to them, there would never be any need, distress or sadness among them on this Earth. The people are causing all misery only themselves by their **evil spirit of usury**. In the first place it are the little ones and the poor who suffer, but after that it comes a thousand times worse over the great and powerful ones, because by their tendency to usury, and their imperiousness that cries to Heaven, **they are thieves and robbers of the people and so, at the right time they can expect their deserved reward from Me.**

[7] Just look to all the great kingdoms on your well-known Earth. Where are those former so mighty kings of Babylon, of Nineveh and of Greece, and the mighty Egyptians and their pharaoh's? They have all withered, and so it will also happen to those great kingdoms in the future because of their usury and their too great lust for power. Because men's extremely selfish usury and the too great lust for power and the craving for glitter represent the actual Satan, a prince of this world, who, because he does not possess any light of life from the Heavens, is completely Hell himself, and to whom it is indeed allowed to raise himself up to a certain height for the trial of the free will and his love, but when that height has exceeded, then comes the judgment, and then Satan and Hell will be thrown into the abyss of ruin. Thus, stay all in My teaching, and fight with pure love, good will and all meekness and humility against Hell and against Satan, then in return you will receive the crown of victory of the eternal life and you will establish already on this Earth a true Kingdom of God. (The Great Gospel of John vol. 9, chap. 101)

[4] I said: 'Could I, or should I be plainer still? Sure, sure, I could, if I would. But here I intend to be no plainer and therefore I tell you no more than that you are old, brittle garments and skins, unfit for My Teaching. For would this not deprive you of your sweet earth-life, which of a truth is your greatest possession and for the improvement of which you leave no stone unturned, going for large fish-hauls even on a Sabbath, to simply provide your earth-life with an existence of ease and a spot of splendor besides. But the poor you don't see, nor the sick and hurting, nor the hungry and thirsty.

[5] What worry, to the one filled, the poor, hungering and burning of stomach? Likewise, you who are well-clad do not feel the cold in winter, for do you not have means to make winter cozier than the hot summer? And if one half-naked and shivering meets you, telling you of his plight and asking for some warm garment, you get annoyed, serving him with hypocritical words: "Depart, you sluggard. Had you worked in summer, you would not be wanting in winter. Besides, it's not all that cold and as a beggar one should not be all that soft and delicate."

[6] **The beggar** however says: 'Sir, I worked all summer and fall, but **my hard work's wages were not even a thousandth's part of what my master gained from my work**. Therefore our master can walk about well-dressed even in winter but us his poorly-paid workers who already easily used up our meager wages in summer, now have to suffer in winter, not because not working in summer, but simply because we can't make ends meet. **Our master's profit is our want.**'

[7] See, this is what the beggar is saying, notwithstanding the fact that there are among the beggars those sinners who deserve their poverty.'

[8] Say **John's disciples**: 'Ah, you are exaggerating. It is not so. A faithful and proper worker has never had cause for complaint about his employer. Those who want work will get it winter and summer, wages, food and clothing. But we all think it right that the lazy should be shown the door.'

[9] I said: 'You indeed, that I know only too well. But not I, that I tell you. The "why" you shall hear at once. Tell Me, who was it that created the sea with all the good fish?'

[10] Say **John's disciples**: 'Now, what a question. Who but God alone could do so?' I said: 'Good then, tell Me, have you perhaps received advice from God according to which you alone have sole right to catch the good and expensive fish of the sea, selling them at a high price, then putting the entire profit in your bags, hardly passing the thousandth part to your good workers, who alone did the heavy work under life-endangering conditions.'

[11] Say **John's disciples**: 'This again is a silly question. Where on Earth is the man who can produce a property deed from God? For this, God has appointed a head of state and same issues property-rights in God's stead, whoever is recognized by the state as a property owner is so also before God. Besides that, every legal property owner has to annually for his dearly paid-for right to pay all kinds of tithes and rates to the state and is therefore doubly entitled to make the necessary profit from his property.'

[12] I said: 'Yes, indeed is it so on Earth, but not through God, but through **mankind's selfishness and domineering**. It is they who have instituted such laws and order, but in the beginning of the world, this was not so, **for a long time the Earth was then the common weal of mankind**.

[13] But when from among mankind the children of Cain made a part of the Earth subject to inheritance, making it into law and into a selfish, domineering order, it then did not take another thousand years.

[14] God allowed the **Sinflood** to take place, drowning them all but for a few who were saved. And thus it shall be again.

[15] God indeed is long-suffering and exceedingly patient, but shall soon get tired of your doings. And then watch who shall become owner of the Earth after you. (THE GREAT GOSPEL OF JOHN Book 2, chap. 24)

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“[11] Look at the Pharisees how they believe that only they are serving God, with all kinds of meaningless wisdom and stuff of words, yet they only serve themselves and their own welfare. It is purely impossible to let even the smallest teaching of wisdom of My Heavens flow into their heart, for it is completely filled with all kinds of riches of self-esteem of their soul, while it can only be given where there is total poverty. Do you and your brothers understand this?” (THE GREAT GOSPEL OF JOHN Book 25 , chap. 76)

Good man – bad man. The nature of heaven and hell

“SAY I: “So pay attention, because it matters to Me that you go home seeing!

[2] Behold, two persons are living in a house. One is satisfied with everything that he with the sweat of his brow draws from the soil with God’s blessing. Happy and serene, he enjoys the meager yield of his hard work, and it is his greatest joy to share his laboriously gained supplies with his still poorer brothers. When a hungry one comes to him, it gives him pleasure to feed him. He never asks him with a vexed heart about the cause of his poverty and does not forbid him to return if he should be hungry again.

[3] He does not grumble at the order of earthly governments and when he has to pay taxes, he says always as Job did: “Lord, You gave it to me, it is all Yours! What You have given, You can take away again at any time. Your always alone holy will be done.”

[4] In short, nothing can disturb this man in his serenity as well as in his love and trust in God and there from in his love for his earthly brothers. Anger, envy, strife, hate and pride are for him alien notions.

[5] His brother, however, is the most discontented person. He does not believe in a God and says: “God is an empty concept by which people denote the top grade of earthly heroes. Only a very stupid man can be happy in poverty just as the animals that have no reason or intelligence are happy as long as they are barely provided with what their dumb and dull instinct demands. A man, however, who with his intellect has raised himself high above the animal, can no longer be satisfied with the low fare of pigs, must not burrow in the earth with his own hands destined for something better – which befits only animals and slaves – but one must reach for the sword, strive to become a mighty general and enter through triumphal arches the great cities of the world which one has conquered. The ground must tremble under the hoofs of the charger which, decorated with gold and gems, proudly carries the mighty commander-in-chief of the troops.

[6] A man with such a disposition then deplores his scanty existence, in his heart curses poverty and thinks of ways and means how to acquire great treasures and riches in order to realize his tyrannical ideas with their help.

[7] He has only contempt for his contented brother and loathes every even poorer man. He shows not even a trace of mercy which he regards as a ridiculous attribute of cowardly slaves and society-apes. Only generosity befits man – but that as rarely as possible. When a poor man comes to him, he lets fly abuse at him and says: “Go away, you lazy beast, you greedy monster with the ragged mask of a man! Work, you animal, if you want a feed! Go to that miserable brother of my body but never of my sublime spirit. He being himself a common beast of burden works for the likes of him and is as merciful as a society-ape. I am just generous and shall on this occasion still grant you your most miserable life.”

[8] Behold, these two brothers, children of one father and one mother, live together in one house. The first is an angel, the other almost a complete devil. To the first the scantiest hut is heaven, to the other the very same hut the truest hell full of bitter torment. Do you now see how heaven and hell can be together in one spot?

[9] But of course you will be thinking: 'so what? Let the domineering one ascend the throne, and he shall be quite capable of protecting peoples and vanquishing enemies!' O yes, this could be so indeed! But where is the yardstick which shall prescribe to him the extent to which he can follow up his dictatorial plans? What shall he do with people who will not bow down low to him? Behold, these he shall have tortured in the most excruciating manner, and a human life will be to him no more than a trodden blade of grass! But what is such a person? Behold, that is a Satan!

[10] There indeed have to be rulers as well as commanders, but understand this: they must be chosen and called to it by God and in future be descendants of long-anointed kings. These are then called; but let all those beware who would leave their poor hut hurrying to wrest the scepter to themselves by all sorts of means! Verily, for such it would be better to have never been born!" (THE GREAT GOSPEL OF JOHN Book 3, chap. 51)

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"[8] Let everyone examine the inclinations of his heart, and he will easily discover what kind of spirit prevails in his heart. If his inclinations draw the heart and its love towards the world and he feels within him a longing to become great and respected in the world, if the heart that is inclined to become proud feels discomfort with poor mankind and has the urge within to dominate others without having been chosen and anointed for it by God, the seed of hell is already lying in the heart and, if not overcome and nipped in the bud, will obviously prepare for such a person nothing but hell after the death of his body.

[9] However, if a man's heart is full of humility and he feels happy to be the least among men, to serve all and disregard his own self because of his love for his brothers and sisters; if he willingly obeys his superiors in all things for the benefit of his brothers and love God above all, then in his heart the heavenly seed grows to a true and eternally living heaven. And this man, who thus has already all heaven in abundance in his heart, which is filled with true faith, the purest hope and love, can after the death of his body not possibly get anywhere else but to the Kingdom of God which he has already carried in his heart in all its abundance for a long time. – If you think this over you will easily comprehend what heaven and hell are really all about." (THE GREAT GOSPEL OF JOHN Book 3, chap. 50)

About the evil-doers

"Just as a good man grows ever better, so an evil man will grow ever more evil and with this be in a condition farther and farther away from what is good, which can be seen quite clearly even in this world. Look at those people who are all the time growing more and more filled with arrogance and burning desire for power. Having made many millions of people the most miserable of slaves through their tyranny, they then gather even greater martial hordes, invade the territories of the other kings, conquer them and take their land, people and treasures. And when they have thus conquered half a world and made it miserable, they imagine themselves to be like unto God." (The Great Gospel of John vol. 6, 33:10-11)

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"... yet a limit is set to evil, where it says: 'So far and no further!' For then a great judgement must always follow, that the evil-doers shall have opportunity to reflect and perhaps the one or other take a better road after all." (The Great Gospel of John vol. 6, 33:12)

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"A truly noble and good person is modest in his demands, whereas the wicked, lightless wordly person never finds his demands satisfied." (The Great Gospel of John vol. 2, 201:7)

Speculation. Concerning speculators and usurers.

Spiritual Sun II chap. 92

The Lord narrates: "Finally, He [Jesus, in the Temple] uses a castigating weapon to unsparingly drive all kinds of speculators out calling them murderers of the kingdom of God because they turned the Temple, representing this godly kingdom, into a den of thieves [literally 'den of murderers', Translator].

[14] We could name several examples which show how the Lord is a strong enemy of this vice. But if one only thinks reasonably this is quite clear. – While we are at it, we can briefly look at our ninth commandment. There we see that there is no other human situation and no other forbidden occasion or activity where the Lord has already restricted the desire, like this to Him displeasing extortionate occasion.

[15] At all occasions He only forbids the activity but here He chastises already the intention knowing that the danger which develops from it for the spirit is too strong. You see this also due to the fact that every other sinner feels remorse after committing a sin, whereas the rich speculator rejoices and crows about the successful speculation! This is the perfect triumph of hell and the prince of hell therefore strives to fill men primarily with all kind of love for the riches of the world knowing that people filled with this love are most detestable before the Lord who will take the least pity with them.- No need to tell you more here."

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19 July 1847.

Gifts of Heaven 3:47.07.19.

Jakob Lorber asks the Lord: "O Lord, You dear Holy Father! You have blessed us unworthy sinners this year in a way, that according to reports from everywhere on earth nobody remembers having seen such a blessed year like this of 1847. There is fruit in abundance, crops galore, the potato harvest looks fantastic and the vineyards are loaded with grapes promising an abundant harvest. And the feed for the animals is also assured. - In short this year was not lacking abundant blessing by You.

[HiG.03:47.07.19] But look, o most holy and just God and Father! Despite this blessing of Yours we see a new and dreadful creature of usury beginning to perform its hellish business. It buys this year's grain harvest for a high price in order to possibly lock in the high level and to sell last year's stock for a truly sinful price; second to make sure to have an artificial grain scarcity in the future and therefore to raise the grain prices as high as possible! – O Lord! – Don't you have no more thunderbolts and no plague for these most genuine devils of usury?"

The Lord's answer: "[01] Just write down My deserved word of rage for what I will do soon.

[02] See, My poor scribe, thunderbolts would here be of lesser use than a penny for buying a domain and the plague would hit the innocent with the guilty. And in case I would curse the earth because of a few products of hell the earth would in an instant look like at the times of Noah and of Lot!

[03] But I have resolved something quite special which I shall apply to all profiteers and other speculators; I shall give them a reward where even Satan and all his angels will be highly amazed!!!

[04] Verily, verily, he who laughs now in his abundance and his riches while uncounted poor souls do not know where to beg for a few pennies for their bread, he will soon cry before Me in a way the world has not ever seen an example. I tell you, to all these speculators, usurers, house and real estate agents and captains of industry as well as all great buyers, sellers and owners of land as well as all kinds of builders and big size architects and bankers this will be unspeakably more dire than thunderbolts, plagues or war!!!

[05] I have already stuck the flaming torch of My just wrath into the earth. With a burning sea of My wrath I will quench My old thirst of revenge! The brood of hell, this old bunch of vipers shall feel Who I am, the long forgotten God! This brood which disdained and fully denied the Father and now does this day by day more and more will have to put up with the eternal and all mighty judge; but as I said, in a way which no hell and no world has ever dreamt!

But I will not tell you how and surely not when, so that I shall be able to break into the houses of those evildoers of My grace and mercy like a most unsparing thief, robber and murderer in the middle of the night.

[06] You see, by now for protection against thunderbolts excellent lightning rods have been invented, for the plague isolation areas and effective medication and wars are fought now with the pen and with the mouth in chambers; but there is no antidote on earth for My judgment but the prayer of those with whom I deal the way I do with you, My poor scribe. You can be sure, henceforth I shall tell these when and for whom they have to pray and under which conditions, so that nothing can prevent Me to let those evildoers - if no improvement happens - taste the full weight of My judgment which I held back for so long.

[07] Be content with this. Because this time, similar to Jonah, you should not have predicted My judgment in vain. Amen, amen, amen."(Jakob Lorber - Speculators and Speculation 3172 3)

Blessing and curse of riches

[3] A great earthly wealth in the hands of such people (a group of Persian aristocrats) is a true blessing from the heavens for a whole land; if such people also possess a higher wisdom, they can perform miracles for the true good of humanity.

[4] But a great wealth in the hands of a greedy person or a usurer is a curse from hell for a whole kingdom; for he seeks only to seize everything for himself at the cost of all people! No misery moves him, neither affliction, nor the tears of poor, deserted widows and orphans. Thousands can be on the brink of starvation before the cold face of a usurer, but he will nonetheless never give anyone a piece of bread to satiate him!

[5] Therefore I also tell you that the whores and adulterers and thieves and savage murderers will enter the kingdom of God one day, but the soul of a greedy person and a usurer never; for it cannot be corrected and therefore becomes the matter out of which the devils will build their deepest hell!

[6] A usurer is a true machine of hell, constructed for the ruin of all man, and as such it will remain for eternity the full property of hell!

[7] Put a king's crown on the head of a usurer, give him a scepter and sword and a powerful army in addition, and there you have placed a Satan as tyrannical regent over the poor people who will not spare his subordinates the last drop of blood! He will rather strangle everyone than let them out of paying a single stater! Therefore let every greedy man and every usurer be cursed by Me!

[8] But such people who have become extremely rich through the industriousness of their hands under the influence of mercy from heaven are a good and noble fruit of this Earth. They are constant collectors for the weak and poor, they always build new houses for the homeless and weave clothes for the naked brothers and sisters. Therefore their reward will be great; for they carry the most beautiful and highest heaven already within themselves on this Earth!

[9] When their soul will one day leave their body, heaven will unfold from their hearts and place it in the centre, just as the rising sun spreads out its own light and revels then in the great centre of the all-animating and creating light emitted by it!

[10] But other good human souls will only be blessed like the planets which rejoice in the warming and animating beams of the sun, but which still have a dark side however!

[11] Yes, My dear Cyrenius! To be rich on this Earth and only use as much for yourself as one really needs for the maintenance of oneself, that is, to be sparse towards oneself, in order to be all

the more generous towards the poor, this, this is the greatest divinity even in the flesh on this Earth! But the greater this genuine and only true divinity exists in a person, the more blessings and mercy constantly flow to him from the heavens!

[12] It is just the same for such a person as for the sun! The more she lets her light flow out over the Earth, the brighter she shines in herself; but if she become more sparing with her sharing of the light in winter, even if only seemingly, then she is also in herself of a poorer and weaker light, even if only seemingly so!

[13] Whoever gives much with love and joy, to him will also be given much!

[14] For if you place a strong light in the centre of a room, it will also shine back again from all the walls towards the middle of the light and will seize the strong light with a powerful aureole, and thereby the original light will become even more magnificent, powerful and effective; but if you only place a weakly flickering lamp in the centre of a great room, the weakly-lit walls will only give back an extremely small light, and the glory of the original light will look very poor!

[15] Therefore you, abundantly equipped with the goods of this Earth, be generous, just as the sun in the sky is generous with its light, you will be the same and will reap just as the sun does!

[16] For you cannot sow a good seed in good earth without it bringing you a harvest a hundred times greater. But good deeds of a good heart are truly the best seeds, and the poor humanity is

the best earth; never let it lie barren, but sow this earth lavishly and it will always bring you a hundred times greater harvest here and a thousand times greater harvest in the beyond, for which I stand here as firm warrantor!" (The Great Gospel of John Book 7, chap. 78)

The rich young man

*"So when Jesus heard these things, He said to him, "You still lack one thing. **Sell all** that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."
(Luke 18:21-23)*

And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Luke 18:24-25)

"[1] When we were a short hour's journey from the place where we had been, a young man from the very same place came to us along the path. He had also been a witness the evening before of My deeds and teaching and had been even a very competent scribe for his young age, but not by profession. When he saw and recognized Me, he stopped Me and asked Me to allow him to ask Me a question.

[2] I did that and he spoke: "Good Master, what good thing shall I do that I may obtain eternal life, of which your disciples told so many wonderful and certainly very true things yesterday at the Greek innkeeper Rauris, and achieve it on a shorter path than the one that your disciples described?"

[3] But I looked at him seriously and said to him: "Why are you calling Me, who as far as you know am only a man, as a scribe yourself, good? Do you not know that apart from God no one is good? But if you want to enter into eternal life, then keep the commandments!"

[4] Then the man asked further and said: "Then which commandments?" But he asked this question because he thought that I had some very new and fully unknown commandments.

[5] But I said to him: “Those which Moses gave: You shall not commit murder, you shall not commit adultery, you shall not steal, you shall not bear false witness! Honor you father and mother, and you shall love your neighbor as yourself!”

[6] Then the young man asked: “But who should or can I see as my neighbor?”

[7] At this I told him the familiar comparison of the compassionate Samaritan, and he now understood who was to be seen as his neighbor.

[8] But when he had heard such things from Me and also accepted them, he then said: “If it is so, then I give you the fullest assurance that I have kept these things since my childhood! What am I still lacking?”

[9] And I answered him: **“If you want to be complete, go and sell all your earthly possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me; become My disciple and learn from Me the secrets of the Kingdom of Heaven!”**

[10] But when the young man had heard such a thing from Me, he became grieved, because he had many and great goods, turned his back to Me and went on his way.

[11] The disciples were surprised and they said: “But that is very strange! The man seemed to be very sure that the spirit of God was speaking from You; but for the sake of the vain treasures of the world he preferred to turn his back on the all-powerful spirit of God than to obey His command! Strange, extremely strange! What will happen to such a person one day?”

[12] I said: “It is hard for a rich man like this to enter the Kingdom of Heaven! Pay attention to what else I will say to you all! **Truly, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God!**”

[13] And when the disciples heard such a thing from Me, they were very astonished and said: “Oh dear – if it is so, then who can enter the Kingdom of Heaven and be saved?!”

[14] But I looked at the very embarrassed disciples in friendship and gave them comfort by saying: “With men such a thing would indeed be impossible; but with God all things are possible!”

[15] But I have already spoken at length about this issue with the fisherman Aziona, how it is possible that the souls of even more terrible people can become saved on God’s secret path, and so it would be quite superfluous here to say another word about it. You will still know something about it, I hope?” (The Great Gospel of John Book 13, chap. 53)

Spendthrift

“[6] Naturally, this advice is meant chiefly for you, but later also for all your descendants. Also, if there is a spendthrift among your servants, admonish him to exercise proper thrift. Deprive him of your favor for a while and show him that a spendthrift is often very selfish and gradually becomes a burden to his brothers instead of **helping his poorer brothers with his just savings in times of poverty.**

[7] **Whoever saves only for himself and, in a wider sense, for his own family, does not save according to My order.** I commend the one who saves so that he can help his poor brothers in times of poverty and bless his savings so that he will never suffer want.

[8] I do not say that no one should save for his children and his household, for this is the first duty of parents. But the poor who are strangers must not be forgotten, for I let My sun shine in the same measure also on those who are not My children.

[9] Whoever does as I do, will be as I am and will one day also be where I shall be forever. And who is stingy with his brothers, with him I shall also be stingy and very thrifty.

[10] From now on, do heed this precept in your household, and My blessing will never be taken from it. – Now whoever still has a request, let him come forward and ask!" (THE GREAT GOSPEL OF JOHN Book 12, chap. 63)

The consequences of over-abundance

"[1] Says Cyrenius: "Lord, You surely are mankind's Master, and at present the most living school of true life, and now I know exactly where I stand, and what mankind is about. Only one thing I can't quite follow, why some nations, provided fairly above slavery level, could in the end still sink into lethargy! About this I would still like to hear a word or two from Your mouth, oh Lord and Master!"

[2] Say I: "Oh friend, consult the history of this Earth's peoples; behold the ancient, well-provided Egyptians, look at Babylon and Nineveh, look at Sodom and Gomorrah! Look indeed at the people of Israel in the desert, whom for forty years I had provided with Manna from the heavens! And look further on for a great many advanced nations, and you shall soon find where good physical sufficiency got these people!

[3] Behold, a well-provided fashion-doll for instance in the end shall do no more than make up and adorn herself all day long, and ultimately she shall become too lazy even for that, letting herself be washed, made up and adorned by others. But that may not last too long either, and such spoilt dame in the end becomes too lazy even for being attended to, thereby becoming quite like a swine, if not a virtual sloth, as they exist in India and central Africa.

Question: what can still be done about such women? Of what spiritual education is same capable?

I say unto you: she is not suitable even for a whore! Such was indeed the case at Sodom and Gomorrah, wherefore the people began to indulge in sodomy! Do you understand that?" (The Great Gospel of John Book 5, chap. 55)

Rich or poor, important or humble, the human being determines his destiny himself

[1] (The Lord:) "If one carefully looks at the life of man even under the most favorable conditions, one easily recognizes that nothing is given for granted. From the king to the beggar, each one has to fight the battle with the summer flies of life, which are full of stings, and which does not contain a lot to look forward

to. During childhood man is plagued by weakness, as a man with all kinds of troubles and as an old man with both, and the last hour of life nobody has viewed as the best time of his life.

[2] As such the earthly life creeps along mostly between thorns and thistles, and who doesn't like it, will at the end of the earthly flesh life not be able to talk a lot about pleasant and beatific things; and the more self-loving someone was, the more insults he had to deal with. Who, however, as in the least self-loving, does not make much of all the occurring summersting- flies of life and also of all the denigrating and offending thorns and thistles, and to whom also all kinds of bodily suffering, poverty, often hunger and thirst, cold, bad clothes and also a bad dwelling and alongside this still all kinds of other misery, have not made him unsteady, will still be able to talk at the end of his life about some good times, while even a king despite all the incense strewn for him, will at the end of his earthly life career complain about nothing else than all kind of discontents over discontents.

[3] Since where does the king lives, who conducted everything successfully, what he intended to do at the beginning of his reign?! Since this was impossible and he finally had to discover some rough calculation errors at himself, he is totally unhappy, and it is an old, familiar fact, that kings mostly die as a result of a secret inner disappointment.

[4] As such the self-determining and educating person stays throughout the time of his earthly life in his completely determined consciousness of himself, in and under which he completed this earth's life trial. If in or outside My order, we want to regard in this case as all the same; since in every respect the earthly life had little pleasantries for him, but instead all kind of bitterness to show for. Therefore also the great world wise of the heathens, did not wanted to praise anyone on this world as fortunate, and praised only those as fortunate, who returned to the lap of the earth.

[5] What would then the reward be for a soul for all the endured troubles, if she, after leaving her body, would lose her consciousness as the indestructible primordial I, and either ceases to be or became divided into thousand other I's?! Would anyone of you be content with such an arrangement of My order? Surely no one! Therefore it is My opinion, that it will still be better, to keep the old order and above all see to it, that any nevertheless how bad soul, does forever not suffer any harm to her identity!

[6] That an I can and must only then become perfectly happy, when it, determining itself, has entered My order, that you know by now perfectly well; since therefore I have preached to you for seven days uninterruptedly and have guided you back to the primordial root of all creation of the spiritual and physical world. However, that to the contrary a soul cannot enter permanent blessedness for as long she is not, determining herself freely, returns to My order, I have shown to you manifold through words, deeds and many examples and again explained them by words. How can thus any coldness, mercilessness, hardness and injustice be in Me? Or can you, what is necessary for a person to be, call hardness in Me? Yes, with one grain less patience and equally less lenience, I would be hard and unjust; but not at all like I am now!" (THE GREAT GOSPEL OF JOHN Book 10, chap. 76)

Advices for a rich man

"[8] I said: "Be calm, what I do, I do without compensation! But you have poor people in your town; do good to them and think that also the poor people are your earthly brothers! Do not be scanty towards them and you thereby will clean and safeguard your area in the most full-proof manner from thieves and robbers! Above all let it be said to you, that also these thieves are very poor victims and that it was not so much their evil will, but only their poverty who drove them to commit this and also earlier pilferages.

[9] If these people, who could be quite strong workers, could be employed by just and honest thinking employers and receive a relevant remuneration, they would be pleased to give up their current contemptible activity. But if this is not the case, they truly have no other option than to keep on doing what they enforcedly are doing now.

[10] They cannot work a field, because they do not own a field; for all fields and all forests and mountains belong to you and for many miles you let it lie fallow because you cannot work and cultivate it. Why don't you give to the poor pieces of land for useful cultivation?! Thereby also these people would have something and on top of it, once the desolate fields and mountains are cultivated, could pay you a moderate tribute. Say it yourselves if this would not be better than you few rich people finally want to own everything, what can be of no use to you but only cause you a nearly unbelievable harm!

[11] I will not speak one word with these 24 thieves because they already have fallen too deeply into thieving activity; but you have in your village and in your large and wide-stretched area still many similar people. Do to them what I have advised you to do and you will soon not have to complain about pilferages anymore!

[12] Place as many guards as you want and can and you will not achieve anything by it; for you will only provoke the poverty to more rage and they will day and night make plans to cause you harm in the most sensitive manner! However, if you follow My advice, the poor people themselves cared for by you, will become your best guards." (THE GREAT GOSPEL OF JOHN Book 14, chap. 87)

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" [4] I said: "Who remains in My teaching, remains also in Me, and I remain in him; who however leaves My teaching according to deed, also leaves Me, and life is not in him. I am the true day of life. Who walks in this day, will not stumble, and who works on that day, will harvest the true reward of life.

[5] For the time being you now know the most important issues; to learn all other things, you still will be having sufficient opportunity. However, the knowledge alone does not provide a blessing, only actions!

[6] But actions exist twofold: actions for the world out of selfishness, and true actions in the world out of true love for God and out of love for the neighbor. From the first action man yields the judgment and easily everlasting death, but from the second action the love and mercy of God and the everlasting life of the soul.

[7] By that I do not say that someone should not work the earth with all diligence, and that he should not be thrifty: since I Myself recommend to everyone all diligence and a justified thriftiness. But all this, one should do to have a justified supply, to support at every opportunity the poor. Since what someone does to the poor in My name, I will accept as if he did it to Me, and I will bless Him here and there; however, who works and provides only for himself and his children, and is also not shy to collect unjust goods, should not expect any blessing from Me, and he will not last in the beyond in front of My judge-chair, but will be expelled to the dungeons of extreme darkness. There will be a lot of howling and crunching of teeth, and such a soul will not that easily ever attain the full view of God.

[8] Who **however, will cross over from his selfish thriftiness to full stinginess, is already here a devil in human form**, who always opposes the spirit of God, which is pure love, and therefore is forever excluded from any bliss. For as certain as there is a heaven, there also **exists a hell, whose worm never dies, and whose fire never extinguishes**. Who goes in there by his very own will, will never come out by his very own will, and this is the true, everlasting death of the soul. Remember this well, and be careful not to fall into selfishness, self-love, jealousy, stinginess and haughtiness of the world! Since all other sins a person can get rid of more easily than those just named.

[9] Look now at our Lazarus, who is now one of the richest persons of the whole of Judea, but he is not rich for himself, but for thousands of poor people, who always find work with him and a justified good

accommodation; therefore he is blessed and even if he dies with regard to his body, I will still awaken him, so that he can keep on living for the poor for a long time to come. And he shall not see, feel or taste death, but he will have a free choice to leave his body and enter My kingdom which is always open to him. In the dwelling where I reside forever, also he will reside forever!

[10] From this you can see **that I am not only a friend of the poor, but also a friend of the rich, if they use their riches according to the true and right intentions of God. Who is rich should act accordingly and he shall live!**"

[11] Said here Lazarus to Me in complete humbled love: "But Lord, You only Good, what have I done good, that I, a poor sinner before You, am looked upon by You so mercifully!"

[12] I said: "I know how and what you do; therefore do not be surprised if I provide you with a justified praise in front of many people!"

[13] **Another rich man who also wanted to follow Me, but still loved his riches a great deal, I said: 'Sell all your goods, divide the yield among the poor, only then come and follow Me!' Since however this person loved his riches a lot, he became sad and went away.**

[14] **But to you I say: Buy even more goods; since what you call yours, this also belongs to the many poor which consume most of your goods!**

[15] To a rich person who loves his riches too much, for the sake of the riches itself and for the sake of himself, I say, that a camel will more easily pass through the ear of a needle, than such rich person can one day enter heaven!

[16] But there are also some poor, who come to the good hearted and ask him for alms; and once they have received it, they waste it and on top of it are also extremely thankless towards their benefactor. However, no benefactor should make anything of it; since the less thanks you will earn in this world, the greater your reward in the beyond; since thereby such rich people show, that they resemble God, who also allows His sun to rise and shine over good and bad.

[17] Yes, I tell you even more: **Do good to your enemies, pray for them who curse you, and bless those who hate and pursue you, and you will soonest gather glowing coals above their heads and turn their evil souls in the quickest way to become better and nobler! Lend your excessive money to those who cannot repay you with interest, and invite those as guests who cannot counter-invite you as guests, and you will thereby gather great treasures for your souls in heaven!**

[18] If you are a rich man and someone comes to you again, to whom you have done good works in the past and who has misused your goodness, admonish him with good words; however do not keep the love from him! If he betters himself you have done good to him twice; if he does not better himself, does not become angry with him, since alongside physical poverty there also exists spiritual poverty, which is always greater and more unfortunate than the physical." (THE GREAT GOSPEL OF JOHN Book 15, chap. 98)

Love for the world and matter and the fear of death

"Notwithstanding all his feelings of mortality, no human soul can be considered as completely dead, but still, it is a real death of the soul if he lives in the constantly increasing fright to soon lose his life that became so pleasant to him, or to grievously have to spend his life eternally in a dark dungeon, without hope to ever be freed out of it.

[2] But do you know what it is, that calls up such a feeling in the souls of the **mostly material, selfish and proud heathens**, and why they then also pursue all kinds of possible pleasures and diversions, only to get rid as much as possible of this feeling of mortality which displeases them above all?

[3] Look, **the love for the world and matter** brings this about. As long as a soul clings to the possessions and riches of this world and considers them as his complete property by virtue of law, and therefore punishes every person who in case of need because of his poverty would violate it or has violated it once, he will not be able to completely ever get rid of this feeling, neither in this nor in the other world, for all matter is judged and thus death regarding the free spirit. But if a soul clings to dead matter, he can therefore also have no other feeling than only that of death.

[4] However, if a soul by the true and living faith in the one God and by the active love for Him and fellowman will turn away from matter, then he soon will lose such a feeling completely, as this is now the case with you. And this is then also for every person a sure and unmistakable sign that judgment and death of the soul have gone.

[5] But this is really no easy task for a soul, once he is filled with love for the world. And **there are many rich and mighty people in the world for whom it is more difficult to separate themselves from matter and its imagined value than for a camel to go through the eye of a needle**. But also this is possible with the help of God, as this happens now to you Greeks and will still happen more and more if you out of free will, will bring to action that which I have advised to you now.

[6] If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: do not believe only that what you hear from Me, but act according to it, willfully and zealously, then you will receive in yourselves true, eternal life.

[7] I surely can see now that all of you acknowledge Me as Lord and Master, but this will still not awake the feeling of complete immortality in your souls. However, that which awakes the feeling of immortality in your souls is the fact that you, in full earnest, have taken the resolution in your heart to do always that which I have advised you.

[8] Now from now on, keep on acting – according to this resolution – also in My name, then eternal life from Me will remain in you, and you will in eternity no more feel nor taste death.

[9] **What use is it for man if he would possess all treasures of the Earth and with these he could provide himself with all-imaginable kinds of pleasures but would by that harm his soul?** Will all these treasures be able to free him from the hard chains of death?

[10] Truly, death cannot give life to death. This can only be done by the living action according to My teaching, for I Myself am continuously love, action and life. Because everything that is in infinity, is indeed a work of My love and of My life. Do you believe that?" (THE GREAT GOSPEL OF JOHN Book 20, chap. 31)

The trials of the heartless and wicked in the beyond

"[4] If you love God above all according to My teaching, and thus also *love* one another, as every person loves himself and takes care of his own well being in all possible ways, you will never have to complain among each other concerning some need, for **the need and the poverty among the people on this Earth exist simply and solely because of their mutual lack of love**. And that is always the result of unbelief or dark superstition. For he who does not belief in the one, eternal only true God, then how will he honor Him and love Him above all, and from that love, his fellowman as himself?

[5] The one who is largely provided with the treasures of the Earth, surely sees his poor fellowman, but because he himself does not have to suffer any want, he says: 'I am provided, what do I care about the others. Let everyone take care of himself. Then he will not have to suffer any want.'

[6] But to such person I will say later: 'Why did you so much more take care of you than for your fellowman and have by that taken away from the others what is due to them from Me? Therefore, you will now in My Kingdom be forsaken and you will have to endure great poverty and want.'

[7] And if he will excuse himself with the remark that he did not believe in Me because no one informed him in the right manner about Me, I will say to him: **'Then who informed you about a right according to which you, because you are stronger, could take away the goods of the Earth from your fellowmen who had the same right to possess what is necessary, and have piled them up for yourself?'** Did you not have to act according to the correct understanding and the right that is proclaimed before everyone's eyes and ears by the arrangement of the Earth and its nature, since you clearly should have noticed that the Earth with its goods are and should not only be for you alone but also for everyone else?

[8] Since you disregarded what your understanding should have stirred you up, therefore, here in My Kingdom the need and poverty of your soul will also be disregarded.

[9] But if you say that you could not believe in an only true God because no one informed you in the right manner, then I will say to you: 'Now look what a terrible liar you are. Do you perhaps think that those who are really filled with God's Spirit and are enlightened, are, just like the worldly revelers like you, overflowing in all the treasures and goods of this Earth? O, then you are terribly mistaken.'

[10] They came to the door of your house as poor and needy people and wanted to inform you of the one, only true God, but you did not want to let them come to you from greedy fear that you would have to give them something in return, or that finally you would have given them voluntarily if you possibly were converted by them to the unshakable faith in the one, only true God.

[11] But to prevent feeling obliged to give them something after a possible conversion, you did not want to be converted at all, and because of your greediness you did not want to receive a true message about the one, only true God by means of a person that was enlightened by God.

[12] Now if this is so and not otherwise, then how can you find excuses in front of Me by saying that you were not able to heed your poor fellowman because in your lack of information about God you did not notice any obligation to them. In this manner you have, by your greediness, in the first case trampled on the right of nature, to which even all the better gentiles are conforming themselves, but in the second case, in which you make excuses before Me, you are a liar. So here you will receive the reward of greediness and that of a liar. And from now on, my chosen ones will just as little think about you as you have thought about an only true God in the material world, and as you have loved Him above all, as well as your fellowmen.'

[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?

[15] Look, in this way no unrepentant sinner can excuse himself later before Me, since it has been given from Me to everyone to come to know the truth and its goodness – for the gentile by the knowledge of the obvious things and circumstances in the great kingdom of nature, and for the Jew by way of extraordinary revelations.

[16] Therefore, I say to you once more: when you ask the Father in Me for something in My name, then ask Him most of all for the imperishable treasures of the Kingdom of God. Then you will receive them, and together with that, also what you need to live on this Earth.

[17] Let him, who received much earthly goods, manage them according to the will of the love of the Father. Then, being a loyal manager over small things, he will be appointed over great things in My Kingdom.” (THE GREAT GOSPEL OF JOHN Book 22, chap 78)

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“So always gather treasures which cannot be eaten away by the moths and cannot be destroyed by rust and decay.

[2] Beware of the goods and treasures of this world, for in these rests the evil spirit of temptation to all sins.

[3] If you pray to God and say in your heart: ‘Father in Heaven, lead us not into temptation,’ then say, think and wish that He would not provide you abundantly with earthly goods and treasures, but ask Him only for the daily bread. Then He will not withhold it from you since He knows best what you need.

[4] If you love God above all according to My teaching, and thus also *love* one another, as every person loves himself and takes care of his own well being in all possible ways, you will never have to complain among each other concerning some need, for the need and the poverty among the people on this Earth exist simply and solely because of their mutual lack of love. And that is always the result of unbelief or dark superstition. For he who does not belief in the one, eternal only true God, then how will he honor Him and love Him above all, and from that love, his fellowman as himself?

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[12] Now if this is so and not otherwise, then how can you find excuses in front of Me by saying that you were not able to heed your poor fellowman because in your lack of information about God you did not notice any obligation to them. In this manner you have, by your greediness, in the first case trampled on the right of nature, to which even all the better gentiles are conforming themselves, but in the second case, in which you make excuses before Me, you are a liar. So here you will receive the reward of greediness and that of a liar. And from now on, my chosen ones will just as little think about you as you have thought about an only true God in the material world, and as you have loved Him above all, as well as your fellowmen.'

[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?

[15] Look, in this way no unrepentant sinner can excuse himself later before Me, since it has been given from Me to everyone to come to know the truth and its goodness - for the gentile by the knowledge of the obvious things and circumstances in the great kingdom of nature, and for the Jew by way of extraordinary revelations.

[16] Therefore, I say to you once more: when you ask the Father in Me for something in My name, then ask Him most of all for the imperishable treasures of the Kingdom of God. Then you will receive them, and together with that, also what you need to live on this Earth.

[17] Let him, who received much earthly goods, manage them according to the will of the love of the Father. Then, being a loyal manager over small things, he will be appointed over great things in My Kingdom."

(The Great Gospel of John vol. Vol. 9, 210:4)

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"[12] I said: "Yes, My friend, you have now seen a little yourself how difficult it is to better a completely depraved soul in the beyond in such a way that he may come to some insight and realization of how wicked he is and that he can as such never be free and happy.

[13] Once a soul understands this, he will turn away from his old wickedness, will begin to despise and abhor himself and will try to become better within. Even if now and then he still relapses into a former sin, he does not abide with it but regrets it and has no desire to commit it again. Thus, gradually, his evil passions will decrease and cool off, and then it becomes lighter in such a soul.

[14] And because the white spirits of peace that you saw, are first helping to improve that wicked soul, such a spirit who has improved his life will first go over to these spirits to practice there patience, good order and peace.

[15] If therein he has gained some stability, he can pass into an even better state which, however, he should not look upon it as a reward for his improvement, but only as a natural result of his inner order. For, if a soul who has – unnoticed – been bettered in this way, realizes that his better state has been given by Me as a reward for his efforts, which is truthfully the case, his former selfishness would soon again awaken within him. Therefore, he would strive even more to become better and lighter but only in order to receive soon a greater reward but not to become purer and better for the sake of what is good.

[16] For these easy to understand reasons true improvement of a depraved soul progresses only very slowly in the beyond. For in order that a soul can continue to exist, My omnipotence must affect him only insofar as he is placed in conditions of life that must appear to him as a necessary consequence of his evil

actions. And only in this way is it possible to truly and actively better such a soul in and from himself. Whether that happens earlier or later is ultimately the same to Me. And also regarding eternity wherein all past and future times are completely made equal. Just as it is the same to Me whether man has lived on this Earth many thousands of years earlier or later, for in eternity the first man of this Earth will have no advantage over the one who was born into this world as the last one.

[17] Yet, it is for the soul himself inexpressible much better if his perfection of life is attained as soon as possible. In the first place because such a soul has obviously less to suffer and secondly a more zealous soul will necessarily have a considerable advantage over a lazy soul who lags behind. Just as here on Earth a walker who eagerly sets out on his journey many a day earlier than someone who is slow and lazy and takes a long time before he decides to start the walk. While the zealous one can already fully enjoy the great advantages of his diligence and zeal, the lazy one has only hardly made the first step on the long road ahead of him, and besides that, he continued to look back and was considering if ever he should make the second step or maybe still stay at home for some more time. Yes, if such a slow spirit who undertakes nothing, lives in poverty for a long time, being in want and languishing while his zealous fellowman hurried ahead of him and received important goods, then the lazy person will certainly have no enviable advantage compared to the zealous one. On the contrary, for once a person runs ahead, he will be ahead forever, and those who are limping behind will not be able to catch him.

[18] This makes for Myself of course no difference, for I am and remain the One I have been from eternity. However, **for the spirits there will be endlessly great differences in the degree of their happiness.** Do you understand this My friend?" (THE GREAT GOSPEL OF JOHN Book 17 , chap. 38)

The destiny of a rich and proud general in the beyond

"Look, we are at present in a princely, luxurious chamber. Here, everything is full of gold and silver and of the most precious gems and – for the world – of the most precious paintings. The floor of the chamber is laid with the finest rugs and the great plate glass windows are hung with curtains, the cost of which would feed a thousand poor for a whole month. Cupboards, tables, sofas, chairs and a great many more princely furnishings of great value adorn the chamber, which is permeated by all sorts of aromatic scents, and the most renowned physicians are surrounding the bed, richly embossed with gold, in which the worldly prominent patient is waiting in vain for his recovery. [...]

Look, following this explosion on the part of the supreme commander, the monks make off at once. The physicians keep shrugging their shoulders more and more, the patient falls silent and amid the most horrid distortions of the face the death-rattle sets in. However, being unable to observe more in the patient, we proceed at once to the spirit world and shall make our brief observations as to how our hero will enter into the spirit world.

You see, we are already there, and there on the same bed lies the patient in an identically looking room. He is still gasping, as you can easily see, drawing air painfully and biting his tongue in the silent rage of his angry soul.

But there, you see, is already the sole death angel in readiness to liberate the enraged soul of our hero from its excessively proud and arrogant aristocratic flesh. The angel is armed with a flaming sword – as a sign of his great power lent him by Me and as a sign of his courage and his total lack of fear before such great heroes of the earth, as well as before the whole hell.

You see, now the last grain of sand in the urn of time has fallen for this hero, and the angel touches him with his flaming sword and speaks: "Rise, you feeble Soul, and you, proud dust, fall back into the ocean of your bottomless nothingness!"

Look, now the body disappears and the bed and the chamber full of earthly splendor are no longer visible. Instead, as you can easily see, a very dark ashen-gray, decrepit-looking soul rises, standing on loose sand, which threatens to swallow it. It looks around, angry, distraught and shy. However, it sees itself in a different way from how we see it – it sees itself still as a general decorated with all his medals and with a sword.

"Where am I?" the hero now says, "Which devil has taken me here? Nothing, and again nothing. Wherever I turn my eyes, there is nothing. Look down there, also below me there is nothing!"

Am I a sleepwalker – or dreaming – or should I actually have died? Oh, this is truly an accursed, silly state! To be sure, I am quite well now and feel no pain, remember every little detail in my life. I was extremely sick. I have scrutinized the silly doctors, have sent the two hypocrites to the devil and have also, of course, owing to the strong, unbearable pain, said some rude things to the Creator; all this I very well remember! I also know that I was very angry and ready to tear everything apart in my rage. But now all this is past. It would be all right, if only I knew where I really am and what has gone on with me?!"

There is a little light around me, but the farther out I direct my gaze, the darker it becomes, and I see nothing, nothing, nothing, and again nothing! This is really accursed! Truly, he who does not go to the devil under these circumstances, will not do so in eternity!

Strange, strange, I keep becoming more wide-awake, more alive, but at the same time it keeps getting emptier around me. I must surely be in a sort of lethargy? However, those who are afflicted with it, are said to hear and see everything happening around them – but I hear and see nothing except myself; so this can be no lethargy.

It is here neither cold nor warm, nor totally dark, although the light is truly not blinding. What I find incomprehensible is that I am in this solo state very merry and in high spirits, so that I could be a clown; and yet, I have as Figura shows, surely not been more solitary in the womb than here. Truly, if I had here such a little thing, eh, such a thing - well, such a thing – yes, yes, all right – if I had such a harlot with me, I could even forget myself, that I – confound it, the general together with his five dozen ancestors! Truly, I would give anything for the most common harlot!

If only I could find out where I really am? If this state of affairs should last much longer, this condition could become damned boring! Have once heard something of a God, want to earnestly turn to Him. Have earlier behaved somewhat rudely towards Him. But, if He exists, He will not hold it against me. Hallo, my God, my Lord! If you exist, help me out of this queer, unfortunate situation!"

You see, at once an angel comes along and speaks: "Friend, you will remain in this situation until the last drop of your pride has been drained out of you, whereby the last drop of blood will be paid of the blood of many thousands of your brothers shed by you. Throw away all your insignia as a general, and you will find more ground and more light and also company – but beware of your own kind, or you will be lost! Above all, turn to the Lord, and your path will be short and easy. Amen."

You see, at this stage our hero is not prepared to follow this advice. Therefore, the angel leaves him; he will be kept in suspension for several hundred years more.

From this you can draw your conclusions as to his "WATER", and so nothing further of him." (Beyond the threshold – Scene 6 – A general)

The destiny of a pope in the beyond

"In this instance we will begin at once with the beyond. We will observe a man, who had been playing a very great role, being finally of the opinion that the world existed only for his sake and that he could do as he liked. For he arrogated the actual stewardship of God, and that more than many another of his like. Notwithstanding all this, he had to "bite the dust", and neither his presumed great power nor the world or the stewardship of God protected him against it.

Look over there, straight towards midnight, a very lean male figure of a very dark color is walking along slowly, looking around searchingly in all directions.

In his company you see a little man, like a pitch-dark monkey, who busies himself around our man and is acting as if he had some very important business with this man. Let us step closer, so that you may hear the strange monologue of this man, who is oblivious of both his company or us.

We are already close to him. Now listen, he says: "Everything a lie, everything deceit, and the deceived is the most fortunate; but unfortunate the deceiver, if he is knowingly a deceiver! However, if he is unknowingly a deceiver, lying and deceiving without realizing it, he can be congratulated. For in that case one donkey pulls another, and both are contented with the worst fodder. But I, what am I? I was a supreme head, all had to believe and do what I ordered. However, I did what I wanted, for I had the keys to power in my hands, like one who takes it without asking whether he is entitled to take it. I knew everything; I knew that everything is only a lie and deceit, but despite this fact I imposed falsehood and deceit under threat of punishment on everyone refusing to accept them and believing that everything issuing from me, written or not, has to be accepted as the full truth.

On the earth I thought: Physical death is the end of all existence. This was my secret, firm belief, and all the wisdom of the world could not have given me a different one! This alone I held to be the truth, and you see, also this is a falsehood; for I continue to live, although I have died in the body.

Heaven, purgatory and hell I had preached on many thousands of pulpits, issued letters of indulgence and canonized a great many deceased and ordered fasting, prayer, confession and Communion – and now I myself stand here, not knowing what is what! If there were a Judgment, I would be judged already. If there were a heaven, I should have the first right to it, for in the first place I had to become steward of Christ's Church through the will of God. And what I then did as such was certainly also only a supreme will, for according to Scripture no hair of the head will be bent and no sparrow fly from the roof.

Thus I confessed and attended Communion according to the old rules, although I could easily have exempted myself. For I had the power to abolish confession, including the strict Communion for everyone, for all times, which, however, I could not and would not do for political reasons. Should there be a hell, I would have reason enough to be in it, for in God's eyes every human being is a killer! At least I ought to be in purgatory, for this is said to be everybody's lot for at least three days! But neither the one nor the other is my lot, therefore God, Christ, Mary, heaven, purgatory and hell are nothing but falsehood and deceit! Man lives only from the forces of nature and thinks and feels only according to the concentration of his inherent

natural forces, which probably combine there to an eternally indestructible One. Therefore, it will now be my task to investigate these forces more closely and then, owing to my precise acquaintance with them, to found a heaven.

However, I notice a continual certain tugging at my toga pontificalis! What could that be, should there still be an invisible spirit in my vicinity, or is it done by some wind? In earnest, it is queer in this infinite desert, for no matter where one goes, one still remains forever completely alone. One can call, cry, call abuse, scold and curse – or pray to whom one wants, and yet nothing stirs and one remains all alone as before! It may well be several years since I died on the earth, and this in a very painful, utterly disagreeable manner, and I am just as alone, nothing beneath my feet but whole barren desert! I certainly have room to move, this again is a truth, but where I am, what shall become of me in the future shall I continue to live forever or still be totally annihilated in the future this is an insolvable riddle.

So get on with the investigation of the natural forces inherent in me, and through their closer acquaintance it shall soon become evident what shall become of me!”

Have you heard him, how he reasons, he, THE STEWARD OF GOD ON EARTH? Oh, he will continue for a long time to reason thus solo, as his invisible companion inspires him. For the lot of such people, who were on earth in the highest positions, is always the same, namely, being alone, inasmuch as they have excessively isolated themselves on earth.

However, this isolation turns out to be a great grace for them; for only in that way is it possible to then turn back onto the right path. But this takes a long time. They have to go through all degrees of night and darkness within, of distress, also of pain, as it is peculiar to hell.

Once such a zealot has absolved this solo journey – perhaps in five hundred to a thousand, also ten thousand years, he comes only then into the company of strict spirits. If he fails to follow them, he is again left alone and to his own devices. But then all the abominable deeds, carried out either under him or under his predecessors, will be brought home to him, at which occasion, however, he will have to taste all the pains, which all the persecuted had to taste under him or his predecessors. If this treatment fails to cure him, he is left as he is; as companions only hunger and thirst are given him, which two stewards with rare exceptions bring almost every one gradually onto the right road.

Here again you have a picture, from which you may learn more about the beyond – and the “WATER”, which such a leader has to swim through, until he reaches the shore of humility, truth and love. Therefore, nothing more of this man.” (Beyond the Threshold – Scene 7 – A pope)

The destiny of a minister in the beyond

“Since also the great lords of the world have to die, against which utterly disagreeable peculiarity of their lives they have still not been able to establish an insurance company, having failed to achieve it despite all their politicking and diplomacy, also our minister had to finally make up his mind to exchange the temporal with the eternal.

For such people dying is the most unpleasant event in the world, but it is of little concern to the angel of death. With whomsoever he finds the well-calibrated measure full, him he takes without grace and pardon.

Our minister, a man revered by all the world on account of his worldly intellect, was in his later years thrown onto his sickbed by a catarrhal fever with gout, which tormented him for half a month, and that the more, the more medicines he took in order to remedy this evil. Towards the end he became angry and threatened the physicians with arrest, unless they would or could restore him to health soon.

However, instead of carrying out his threat, he sank on the sixteenth day of his illness into a coma from which he did not awaken in this world, except one hour shortly before his death. In this hour he made a brief last will as to what should be done with his considerable property, whereby the poor, as usual with such people, were only considered in a beggarly manner, for what are a few thousand guilders compared to several millions bequeathed?

Thus also the Church was favored pro forma with a bequest, however, not out of some blind faith – for such a person has seldom any faith or none at all and all he ever does is pure politics – but only, as aforementioned, because policy demands it.

Having made this last will, he sank back on his bed and was dead, without taking confession and Communion, of which act he anyway – as far as he was concerned – did not think much. This meant for him the end forever for this world; and so we will not stay any longer with his corpse, but will at once proceed to the “beyond” to find out how our very proud and aristocratic man behaves there.

You see, we are already there, and our man is standing in his complete official robe before us and four veiled angel spirits, where he only sees the latter. The locality is represented by his very state cabinet, where he had intended to attend to some important business.

Now he sees the four clearly in his secret cabinet and can hardly contain his anger over the extreme audacity of these four “rascals”, as he thinks. Jumping up and reaching for the bell he tries to ring it, but the bell gives no sound.

“Treason! High treason!” He shouts as loudly as he can. “How did you I miserable scoundrels manage to enter this cabinet, which is accessible only to me and where the most secret and holy mysteries of the state are worked at and kept? Do you know that such high treason is punishable by death? Which of you has tampered with this bell that now, in this decisive moment, it cannot utter a sound?”

Confess, you villains, which of you was the ringleader?”

The first angel speaks: “Listen patiently and attentively to what I shall now tell you! I am well acquainted with the wise rule according to which no man on earth, except the king, can enter this cabinet. If you were still on earth, you would not have beheld us in this spot. But you see, you have now died in your physical body and are now in the spirit world, where there is only one Lord, whereas all other spirits are brothers, good and bad ones, depending on how they have acted on the earth, in a good or evil manner. Thus we have been given the loving right and duty by the Lord to visit everyone offering him our services, provided he is still, like you, accessible to us.

The commission to you through us of the one Lord is therefore, to inform and reveal to you that here in this eternal world all worldly honor and status, including all politics have ceased to exist; and this cabinet, your robe and all your presumed important state documents are only a deception and have sprung from your fantasy, which is still clinging excessively to the world and will disappear as soon as you will follow us. If you follow us, you will have an easy path to the true, eternal realm of life, where there is immeasurable, uncountable bliss; if, however, you refuse to follow us, you will find it extremely difficult to attain to the living Kingdom of God. For you see, with God’s permission you were a great man in the world and had great

power. However, through this power the lust for power has awakened mightily in you and this has led you into many a thing not grounded in the divine order. Besides, this worldly power, as lust for power, has also robbed you in many cases of the love for your neighbor and has rendered you totally unsuitable for the Kingdom of God. But you see, the Lord knows what a heavy burden you had to carry and is feeling great pity for you. So He sent us to you, so that you might be saved and lifted up and not perish under your great worldly burden, which you brought along. Do not think here about a judgment; for in the realm of the freedom of spirit there is no judgment and no judge, except the innate free will of every human being! Do not think of hell either. It is nowhere, except in every person, if that person creates it within himself through his own evil. At the same time, do not think of a heaven as the promised reward for good works. Let the Word of the Lord Jesus be your will, seek Him alone through it! Once you have Him, you have all the heavens and a totally different might out of love than you used to have in the world on account of your worldly cleverness and high position. Now you know everything; do what your free will allows you in the name of the Lord Jesus. Amen."

The minister says: "Truly, your speech is wise and is my token that everything is as you say. It is now also completely clear to me that I have died physically. But I cannot grasp that the certain Jew Jesus should be the sole God and Lord! What then is the "Father" and the "Holy Spirit"? You see, this is not in agreement with the teaching of Jesus, Who was the first to teach everywhere a divine trinity! Therefore, forgive me if I cannot follow you as fast as you desire, unless you quickly convince me of it!"

Says the angel: "Brother, this does not happen as fast as you think. First of all, discard your state robe and put on another one of humility and complete self-denial, and you will soon become fully convinced of that which until now appears inconceivable to you."

The minister replies: "Well then, so take me and show me the right way and carefully scrape everything worldly off my soul, and we will see where you stand with your statement."

Now the other three angels step up, divest the man of the state robe, replacing it with ashen-gray, dirty rags. And the second angel now speaks to him: "Now you are dressed in the dress of humility. But this alone is insufficient, for you must be humble in fact. And so follow us!"

The man follows and look, they arrive at a farm and tell him: "You see, here lives a harsh man who owns great herds of swine. You shall serve him and be contented with anything he will offer you; and if he is harsh and unjust towards you, you shall bear everything with patience and shall only get satisfaction in the Lord's grace and mercy."

"If he strikes you, do not strike back; offer him your back, like a slave, as you have often seen – for the sake of military subordination – a poor soldier lie down against his will on the bench and endure the harsh, often utterly unjust punishment. If you will bear all this with the right patience, a better lot will be your share."

Thereupon says the man: "Many thanks for this guidance! Just give me back my state robe, you imposters, I shall certainly find my own way! Look at the rascals! Out of one like me, who counts at least twenty ancestors, they want to make a swineherd without ado! Oh, if only I were still in the world, I would pay you for this so that you would remember! These vagabonds even pose as God's messengers! No, just wait, being messengers of God will cost you dearly!"

You see, the angels return his state robe to him and say: "As you like. There is your earthly garment! If you refuse to walk the roads of life, walk your own; our service with you is finished." (Beyond the Threshold – Scene 8 – A minister)

God's mercy

"I tell you: Truly, **one look full of remorse towards the good Father is sufficient to escape hell**. Behold the thief on the cross! He was a robber and a murderer, yet he looked up to the Lord and said in the painful contrition of his heart: '**O Lord, when You come into Your Kingdom judging us great malefactors, do remember me and do not punish me too hard for my great crimes!**' - And lo and behold, the almighty Judge said to him: '**Verily, today you shall be with Me in paradise!**'" ("The Spiritual Sun" II, chap.117, through Jakob Lorber; comp. also "The Great Gospel of John" vol. 4, 53:1 on; vol. 10, 125:6; vol. 7, chap. 218 on. through Jakob Lorber)

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"Whoever recognizes his sin and actually despises it, loves God above all and his fellowman as himself, is no longer a sinner before Me. But loving God above all means keeping His commandments and not wanting to live outside of God's order." (The Great Gospel of John vol. 3, 218:4)