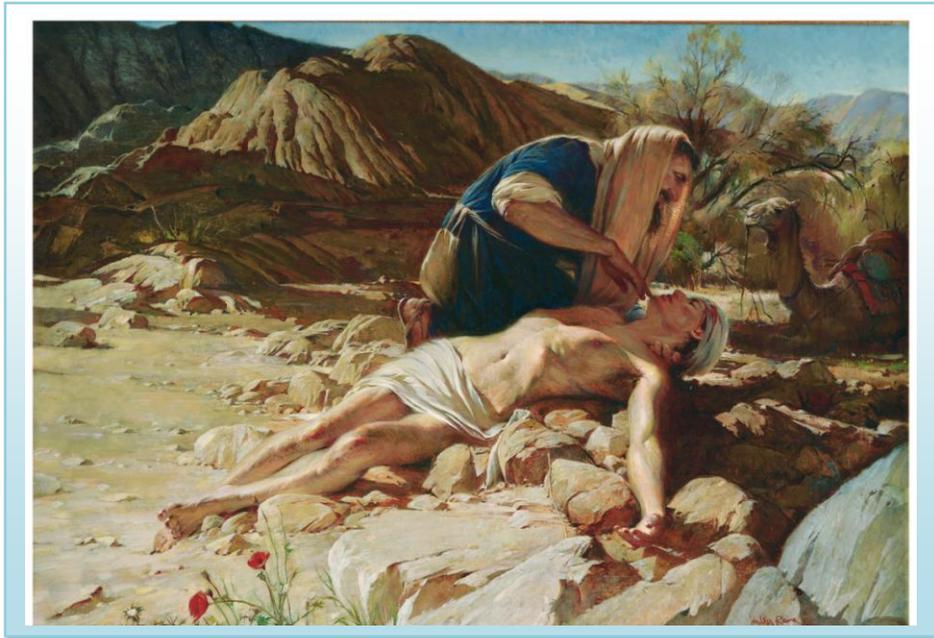


NEIGHBORLY LOVE

- Do Not Repay Evil With Evil !

- Excerpts from *THE GREAT GOSPEL OF JOHN* -

Lord's Word through Jakob Lorber



Matthew 5:43-46 (King James Version (KJV))

- ⁴³ *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*
⁴⁴ *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*
⁴⁵ *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*
⁴⁶ *For if ye love them which love you, what reward have ye? do not even the publicans the same?*

Luke 6:27-38 (King James Version (KJV))

- ²⁷ *But I say unto you which hear, Love your enemies, do good to them which hate you,*
²⁸ *Bless them that curse you, and pray for them which despitefully use you.*

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.



“[6] I said: ‘There now, children of thunder. 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 Book 1 chap. 74)



“[1] To his highest surprise and biggest astonishment I say to Zorel: “Who recognizes his sins ruefully and performs penance in the true, living humility of his heart, is more welcome to Me than ninety-nine justified, who never needed penance. Come therefore to Me, you penance-ready friend; since the right feeling of humility rules in you, which is more welcome to Me than the justified from the primordial beginning, who call in their hearts: ‘Hosanna, God in heaven, that we have never desecrated Your holiest name by a sin according to our knowledge and will!’ They speak like that and are justified to do that; but therefore they are also looking at a sinner with judging eyes and flee his presence like a plague.

[2] They resemble those doctors who themselves glow of the fullest health, but therefore shy away from going to places, where a sick person is calling for help, out of fear to become ill themselves. Isn’t a doctor better and more noble, who does not fear any illness and

rushes to every ill person who called for him?! Even if sometimes co-seized by an illness, he is not annoyed about it, still helps the sick person and himself. And this is right!

[3] Therefore come now to Me, and I will show you, what My disciple couldn't show you, namely the only true way of life and love and true wisdom thereof!"

[4] Upon these My words Zorel was encouraged and came with very slow steps to Me.

[5] When he was close to Me, I said: "**Friend, the way which leads to the life of the spirit, is thorny and narrow! This means the following: Everything, you are encountering in this life from people like annoyance, bitterness and unpleasantness, you should fight with all patience and gentleness, and who does evil to you, you should not do the same to him, but the opposite, then you collect glowing coals on his head! Who hits you, do not repay him likewise, rather take another blow from him, so that peace and unity can be between you; since only in peace does the heart and the growth of the spirit in the soul prospers.**

[6] **Whoever asks you for a favor or a gift, do not deny him anything, provided, that the service which is required, does not oppose the commandments of God or the laws of the state, what you will be able to judge for yourself.**

[7] **If someone asks you for a shirt, give to him also the coat, so that he recognizes, that you are disciple out of the school of God! If he recognizes this, he will leave you the coat; if he takes it, his recognition is still very weak, and you should not feel sorry about the coat, but about this, that a brother hasn't recognized the nearness of the kingdom of God.**

[8] **Who asks you to walk an hour with him, go with him for two hours, so that this your willingness becomes a testimony, from which school he is from, to whom such a high degree of abnegation is own! In this way even the deaf and blind will get the right signs, that the kingdom of God has come nearer.**

[9] **It will be recognized in your actions and deeds, that you are all My disciples! Because it is easier to preach right, than to do right. But what does the empty word means, if it is not made alive by the deed?! To what use are the most beautiful thoughts and ideas, if you do not have the means to ever put them to work?! Thus the nicest and truest words are also useless, if you do not have the will to put them above all to work. Only the deed has value; thoughts, ideas and words are worthless, if they are not put to work.** Therefore, everyone who can preach well, should also do well, otherwise his preaches are not worth more than a hollow nut!" (THE GREAT GOSPEL OF JOHN Book 9, Chap. 10)



32. A GOOD EXAMPLE IS THE BEST TEACHING

"[1] (The Lord) – **"Everyone however, who knows the ways of light and life out of My mouth, should mainly be concerned to stand pure before God and should not judge its neighbor!** Who does this, does everything and gives by his example to his brother the best and most effective teaching.

[2] If your brother sees you acting good and honorably, he will soon come to you and ask you: 'What is the reason for your actions?' And you will give him faithfully and truthfully the reason and say: 'Go, do the same and you will live!' And see, he will go and soon endeavors to do what he has seen you have been doing! But if you go and reproach him for his mistakes and then gives to him the teaching how he should act in future, he will get cross with you and ask you: 'Who made you the judge for me? Sweep in front of your own door and I will take care of the door of my own house!'

[3] Therefore I say to you all: **Let the good works of the teaching lead the way, and the people will soonest recognize, that you are truly My disciples! Do good works even to your enemies and you will collect glowing coals above their heads!**

[4] **All of you take an example from Me! For I Myself am with My whole heart humble and gentle and does not judge anybody and condemn nobody; however, everybody who is troubled and laden with all kinds of afflictions, come to Me and I will refresh you!**

[5] But how I Myself am towards all people, the same you should be! Or can you, My old disciples, say from Me, that I was hard and cruel against the people, who without their fault were brought before Me as arch-bad?

[6] Only those few had to taste the sharpness of My justified rage, who with the most evil will of all the world wanted to destroy Me and you ahead of our time, which is determined from above. Also therein I gave you an example according to which also you can act in similar occurring cases; since you will not lack the power for it. However, before getting serious, you should not leave one way of leniency untried. Seriousness should only then be used, if the person acts against you with willful malice, pursues you and does not accept any word of reconciliation from you.

[7] Who will pursue you because of My name, therefore, that he receives a reward from the high priests and their accomplices, admonish him seriously! If he takes note of your admonition, let him go in peace; however if he does not take note of your at least threefold admonition, threaten him seriously! If he also does not recognize this threat, then turn the threat to action as a warning example for all those who resolved to stubbornly pursue you for the sake of an earthly profit! However, only for this very single case, you have the right to become serious."

[8] Says Peter: "Lord, what should happen if someone goes through the trouble to deceive us by lies and flattering words? We surely would recognize such evil cunningness immediately; but if we recognize this and confront the person with this, but he still continues through all kinds of promises to deceive us, what should we do with such a person?"

[9] I said: "But can you still not think that much and draw a comparing conclusion, that it is not the means, but it depends on the goal achieved by the means, which the so or so acting person wants to attain with someone? If someone tries to attain this with sword, lance or chains or with deceiving flattering speeches, is all the same; if he does not take note of your repeated admonitions, it will be turned into a deed on him! I think that you will recognize now, how and when seriousness in the fullest sense of the word will be applied.

[10] There is still one thing to be considered, namely: When everybody's time has come, as it will be in the near future with Me the case, then the own seriousness counts nothing, and it means that one has to submit to the seriousness of God, if one wants to come in the spirit to God." (THE GREAT GOSPEL OF JOHN Book 15 Chap 32)



98. NOT THE KNOWLEDGE BUT ACTING OUT OF LOVE IS BLISSFUL

[1] Said the beyond measure astonished Pharisee: “Lord and Master, only now I recognize that You must be full of the spirit of God; because regarding such matters only God alone can give man a true and fully right light! Where is there the mind of even the most wise person of this earth, which he through some experience and observations of the outer form of things, has made his own?! What is the little, limited person against God? Thus man never can comprehend God out of himself and hence also not His everlasting workings and effectuating and creating!

[2] I only wish that the whole temple would be filled with that light! However, such is totally unthinkable given the general stubbornness of the temple! We seven have sometimes thought about such matters, of course more contra than pro, and how difficult was it not for us to enter this light! How would it go with our colleagues and fellow priests, who perhaps never have thought about these matters – neither pro nor contra – but were only concerned how to fill their stomachs even more! O Lord and Master, You will know it best, what You will do with the temple and its most blind priests! In me a true horror rises, when comparing this light with the most cardinal darkness of the temple. How large and important does one of us in the temple think he is, and how endless small would he feel if he would be coming into this light!

[3] O David, how true you have spoken, when you said: ‘O, how absolutely nothing are all people compared to You, o Lord! Do not depend on the help of people; all of them cannot help you!’ Yes, how much all the laws and selfish teachings of the temple yielded us, we only now recognize quite properly and will recognize this in future even better! Lord and Master, do not ever leave us with Your spirit!”

[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, do 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)



99. NEIGHORLY LOVE

“[1] (The Lord) – “It is written that one should forgive someone who has done evil to you, seven times; but I say to you: seventy-seven times seven times you should forgive your offender, before suing him in front of a judge! If he still does not better himself, expel him from the society! However, who does not count how often someone has offended him, also in heaven it will not be counted how many times he has sinned against God.

[2] If somebody asks you for a favor, do for him with joy even more than what he has asked you for! If for example someone would come to you in winter and asks you for a shirt, since you have several shirts, then give to him also a coat; and if someone asks you to walk an hour with him because he doesn’t know the way, then walk two hours with him, so that you show him more love as he is asking from you! What you have done more to someone, will be repaid to you in heaven ten, thirty and also hundred times.

[3] For with the more true neighborly love you do something for your fellowman in need, the more you will be repaid multiple times in the beyond for what you have done. Remember this well all of you and act accordingly, and you will as true children of God have an everlasting life and will harvest its inestimable treasures! I say it to you: A sun for him, who out of true neighborly love has shared his mite with his neighbor and poor brother!”

[4] Said here the already quite believing Pharisee: “Lord, what should one do with a sun?”

[5] I said: “Is the sun not the light of the day and doesn’t it warm the whole earth and makes everything grow and prospers on earth by its light and warmth? When I say: ‘A sun for him who follows My teaching in every respect!’, I mean by that not a physical sun, but a fully spiritual sun in his heart, which means the full God-likeness of his soul. – Do you understand this?

[6] By the way, I also tell you this, that one day such God resembling soul-spirits will also get to manage the physical suns, which means endlessly much; since thereby they also become the topmost leaders over all the earths orbiting a sun. And still others, more complete children of God are assigned to lead the central suns, from whom the leaders of the smaller planetary suns are getting their instructions at special occasions. However, before one can do that, one has to have a full spiritual sun in his innermost.

[7] Since whatever you might want to look at, everything is guided by spirits, for which they receive from God the ability. And **therein lays the bliss of every spirit, that he, equipped with all strength and power from God, can be active and serve God.**

[8] You all are only placed over little things on this earth; however, who is loyal in these little things, will one day be placed over great things. But this I also say to you, that nobody

can serve God and Mammon at the same time; with half the service not the one and even less so the other is satisfied. – Do you understand this?”

[9] Said the Pharisee: “This I understand quite clear; but I and also the others have acquired a lot from Mammon. What should I do with it?”

[10] I said: “As you have acquired him, in the same manner you should divide him among those who need it! **For who really wants to be My disciple and follower if he seriously wants it, will not have to worry about the following day, what he is going to eat and to drink and with what he will get dressed, but he should diligently search for the Kingdom of God and its justice! Everything else which he needs to live, will be given to him; since the Father in heaven always knows what His children need. He, who feeds the grass in the field and provides for all animals food and clothes, will indeed provide more for those people, who walk in His love and His pleasure; for such a person is worth more than all the animals of the whole world. – Do you understand this?”**

[11] Said the Pharisee and also the other six with him: “Yes, Lord, also this we understand now and will do, as You have wisely advised us to do. Only here in Jerusalem, for the time being, we cannot do it that easily; but we take all our belongings with us and will find plenty of opportunities, where we will act according to Your advice, since everywhere the world belongs to God, and surely not less also all people! – Lord, is this right?”

[12] I said: “It does not really matter if you think of the poor here or somewhere else; however, since for the table where the woman is sitting, who I today saved from the randy claws of the temple, some charity would be necessary. The woman and her husband are poor and the other men at the same table, too. The lost hundred pounds however, give to Lazarus, and he as a right brother to Me, will take care that these poor are sufficiently provided for!”

[13] The Pharisees said: “Lord, not only the one-hundred pounds, but one-thousand pounds of gold we are going to give to Lazarus, and he should work and operate with it according to Your will. For the light which we received from You, is endlessly worth more, and Your patience with us is forever priceless! It is good that we all are not living in the temple, because we ourselves are very rich, and as such we can do with our private money and treasures as we like. The considerable deposit in the temple is anyway gone, since even if we honorary priests travel as missionaries, we cannot expect any repayment from the temple. However, also the temple not anything further from us, than what it already got; and as such we still want to hand to Lazarus the money during this night. – Is this acceptable?”

[14] I then said: “To ask Me about it any further is totally unnecessary; since this you must realize, that everyone earns even a bigger reward, the more sacrificial-willing he is, and the more he does this with true love for God and his neighbor. Thus do according to your good will and you will be requited!”

[15] Hereupon the seven asked for several strong men, who were sitting at the table with the woman, to come along and carry the money. Then all seventy-two in number got up and went with the seven and brought back the thousand pounds heavy gold, already after an hour. When all were back in the hall, they laid the one-hundred bags of heavy gold in front

of Lazarus' feet, according to My advice, and Lazarus thanked first Me that I regarded him worthy the mercy to provide for the poor, and only then he praised the returned seven, that also they have recognized Me in their hearts.

[16] Hence also the poor thanked Me and one said: "Lord, if also we can become Your disciples, we waive this great support; for it is better to be Your disciple, then to own all the gold in the world! Since those who are provided for by You, o Lord, are well provided for, for the whole of eternity!"

[17] I said: "To speak about it, this night is not the right time for it, however, everything still can take place, since I will leave Jerusalem for some time, only after seven days. Meanwhile discuss the main content of My teaching with My disciples; what you still don't know, it will be placed in your mouth at the hour when you need it.

[18] For now I say to you all: Since I had a good harvest today, I am very joyful about it, and we will stay awake for this night, and every one of you will nevertheless be strengthened in the morning, as if he has rested well for the whole night. However, until morning we will still talk about several matters, which will place you on a higher level of recognition of God; since to recognize God as perfectly as possible, is the first for every person.

[19] For who doesn't know God properly, can never believe in God completely, even less so love Him above all and therefore can also not completely share in the spirit of God. Since from an incorrect recognition of God, because of the free will of man, in time all kinds of misperceptions are spreading among the people, which then sprawl like a thousand headed Hydra, turning people into servants of idolaters and blocking their portal to the true, everlasting life, so that they then as souls in the beyond can hardly ever enter; for what a soul can achieve here, in one day, for her life perfection, in the beyond she often cannot achieve in several thousands of earth-years. My old disciples have quite an extended knowledge about God; however, you new arrivals are all together still very weak in it and I therefore want to strengthen you."

[20] Said all: "Lord, do this and do not keep anything from us, since we are thirsting for it like dry grass after an enlivening rain!"

[21] Said also the Roman: "Also we – even more so, since we are still completely novice in this most important recognition of all recognitions!"

[22] Said also Peter: "Also to us old disciples it will be of great use; since also we are still not firm about it!" (THE GREAT GOSPEL OF JOHN, Book 15, Chap. 99)



[4] Once there was a man who truly read a lot about all the streets and roads. They honored the man because of his knowledge, and the man attached much important to that honor. But although he knew a lot about the streets and the roads of the world, he never traveled on the roads, which he had known from the writings of the Romans and the Greeks.

[5] Now it happened that a man from royal descent who was planning to make a faraway trip, took this road expert as guide into his service in return of a great reward, although he still had other guides into his service, who however were not so learned as he but had made already many trips and therefore they also knew the streets and roads from experience.

[6] Then it happened on a trip far away in Egypt, that the man of royal descent wanted to reach the old city of Memphis in a few days, and he deliberated with the road expert what would be the shortest and safest way to that place. The old road experts advised to continue the road along the river, although this was a little longer. But the learned one said: 'You do not know anything, and that which you have known, you do not know anymore already for a long time. I as the only one have learned the streets and roads of the Egyptians, Greeks and Romans, and I know them all very well. I suggest that we go straight here through the desert, so that we can reach Memphis 3 days earlier instead of continuing along the river.'

[7] This suggestion satisfied the royal man and he appointed the road expert as guide.

[8] With great difficulty the caravan traveled already for days through the sand and was beginning to lack water and food supply.

[9] Then the royal man called the guides to him again. He asked the road expert for an account and threatened him in case he, because of his stubbornness brought the caravan on wrong tracks.

[10] Then also the old guides said: 'Lord, if we will not go back and travel to the east, but instead will continue going to the west, we will all die.'

[11] The learned guide still wanted however to pretend that he was right, since his worldly honor was very important to him.

[12] But then the royal man commanded that they should take the itinerary that lead to the east. All obeyed and luckily all reached the river again within 3 days, and the old city within 7 days.

[13] To what use was the imagined and greedy road expert actually for the caravan? If it had followed him completely, it would be undeniably lost, and because it only had followed him for a few days, it reached the goal much later and was more tiresome.

[14] When the royal man arrived in Memphis, he said to the imagined road expert: 'You have badly done your job. Therefore you must from now on be the last and least among my servants. By experience you must become intelligent and useful in humility, otherwise you will have no reward, but only a rightly punishment.'

[15] **And what the royal man said to the imagined road expert, I say also to you, scribes and theologians. Also you are leading the people in your greedy self-righteousness to the pitiful ruin of the inner life instead of going to its growth. And if someone will say this to you, you become filled with offence and anger, because you are indeed carrying the dead letter of the Scripture, but the spirit that makes alive which is present in it, you have never discovered, because your heart was always filled with pride and a worldly attitude, and the spirit that lives only in the true humility of the heart could never be awakened to the clear life full of light.**

[16] Since in the future you are not useful anymore to lead My caravans, I have appointed again in the old and first manner guides who are not-learned, who however are very qualified and experienced on the roads of the humility of the heart and neighborly love, and these will lead the caravans – that came into the desert because of you – again to the river of life. But you will not escape the reward that follows pride if you will continue to persevere in your pride. For I say to you: **the sheer letter of the Scripture kills, only the spirit makes alive. That spirit accepts however only those who follow Me in humility and love.**

[17] As long as a well-meant word of truth out of the mouth of your fellowman can still hurt and offend you, you are still far away from God's Kingdom. However, **he who wants to be My true disciple and follower, should even forgive his true and actual enemies, pray for those who have cursed him, and bless those who hate and damn him and also do good to those who harm him. In this way he will rather pile up glowing coals of repentance on the head of his enemies, rather than repaying evil with evil.**

[18] If you will not let go your obstinacy and proud hardness, the light will be taken away from you and will be given to the gentiles, which was already foreseen a long time ago, and for this purpose you are under the yoke of the gentiles and you must abide to hard laws, because you have treaded the light laws of God under foot.

[19] I have come now to gather and establish you again and want to make you really free by the power of the truth. However, if you want to stay in your self-created slavery, then stay. Then I will give My light to the gentiles, but you will be left in the night of your sins, and the gentiles will from now on rule over you. This country that was promised to you will be trampled down by the enemies, and will from now on remain waste and empty. Let this be said as a warning to you.

[20] When all this will be executed, you surely will know Me and call out: 'Lord, Lord!' Then however, I will not know you, but I will say to you: 'I have never known you, go therefore away from Me, you enemies of the truth.' (THE GREAT GOSPEL OF JOHN Book 19 Chap. 12)



[4] But I said to them: **"To thank for a received good deed is fine, correct and fair, because the one who has received love from someone owes it to him to give also all love and friendship in return. But this is not a too great art in life. A greater and more deserving art in life is: to keep God's commandments. The greatest and most deserving art in life is however: to forgive all our enemies with all our heart, to do good wherever possible to the one who wishes us evil and is also doing evil to us, and pray for and bless the ones who hate and curse us.**

[5] **Whoever does that, piles up glowing coals on the heads of his enemies, by which they will better themselves and he will make them soon his remorseful friends, and by which for him all his sins will be completely forgiven by Me, and already on Earth he will be equal to the angels of God.**

[6] Do also you likewise, than God's mercy and blessing will never move away from your house and from you.

[7] And if ever you lend money, lend also to the poor who cannot pay you back with usury. Then you will find as reward for that as interest a great treasure in Heaven.

[8] When you do for this or that person a good deed, then do not do it in such a way that another who can afford it will refund you, either by charging high interest rates or by reducing the daily wages of those who by necessity have to serve you. But **whatever good deed you do for the poor, do it freely out of love for God and fellowman, then you will find the reward in Heaven.**

[9] When now and then there are unfruitful years, then do not be miserly, do not sell your grain more expensive, do not bake the bread smaller and of less quality and do not reduce the daily wages of the workers, then you will have in return all blessing from above.

[10] However, if in times of need you will be miserly to your fellowmen, God will also be miserly with His blessing over your fields, vineyards and herds, and in this way you will gather little treasures in Heaven. Do remember that well and act accordingly without objections, then you will have blessings in abundance for this time and forever." (THE GREAT GOSPEL OF JOHN Book 19 chap. 67)



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

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

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

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

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

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

[17] **But you should not submit a complaint for every little thing, and not go to the worldly judges without an urgent necessity, because what you do not wish to come over you, spare this also to your fellowmen as far as this is possible. Only unmistakable thieves and robbers and too severe fornicators and adulterers you may deliver to justice, as well as one who has committed a murder. But you should not become angry because of that, but only do what is necessary. Leave all the rest to Me and the judges.** (THE GREAT GOSPEL OF JOHN Book 22 chap. 27)



[13] On the way I said to My disciples: "What do you now think is best: doing good to those who want to harm you or to repay evil with evil? That is why in the future you should love your enemies and bless them, and do good to those who want to harm you. In this way you will gather glowing coals on their heads and make many friends by that.

[14] Do in all things as I do, then during your trips in My name you only will come across few stumbling blocks. But woe if you threaten those who come threatening to you and you want to immediately punish them. Then you will have to suffer much trouble on Earth. Love always engenders love, but anger and punishment again anger and vengeance." (THE GREAT GOSPEL OF JOHN Book 24 chap. 46)